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North Carolina Christian Advocate

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Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JANUARY 6, 1916

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A New Year Reverie

The Rev. Augustine W. Armstrong

The wheels of time move on
And bring us to the milepost of the year;
Nor wish, nor sigh, nor leaving tasks undone,
Can halt Old Time, nor make his locks less sear---
So I would safely rest at Jesus's feet.

The storms have beat 'gainst me,
The tempest's fury dealt its dreadful stroke;
But Saviour, I can dare the billowy sea,
Or bear the transient galling of the yoke,
If I may know the sweetness of thy grace.

Then let me hear thy voice---
And in my heart enshrine thy precious love;
Be then the heart throbs still my choice;
And certify my rights to realms above;
And in the end behold thee "face to face."

O Master! May my love for thee
Deeper and stronger prove each blissful year,
More like thine own, more constant be,
Until thou shalt at last in joy appear
And crown the work thou hast begun.

Farragut, Ia. —*Selected.*

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

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EDITORIAL

GOING DRY BY WHOLESALE

On last Friday night, at midnight in fact, seven states closed all saloons and took their places in the column of dry states. These were: South Carolina, Iowa, Colorado, Oregon, Washington, Idaho and Arkansas.

This is one of the most remarkable occurrences in the history of our country. The signing of the declaration of independence, July 4th, 1776, was not a more momentous fact than the emancipation of these seven states from the curse of the open saloon.

Less than forty years ago men who predicted the final triumph of the cause of prohibition, were laughed out of court, and did not have the sympathy or moral support of church leaders. Many of the faithful souls to whom we are indebted for the triumph of the right have passed away; but thank God, a host of those who were struggling for the cause against odds forty years ago, are still in the fight and permitted to raise their voices amid the tumult and shout of the great army who are lined up today for the final conflict.

Prohibition is bound to win because it is right, and this is the beginning of the final round-up for the whole country. Soon we shall have a saloonless nation.

THE FRIENDLY TIE

The following little poem by Henry Van Dyke is a beautiful expression of that greatest of all blessings which can come to men and does come to those who have committed themselves to the leadership of the Spirit of Christ:

"A friend in need"—my neighbor said to me—
"And friend indeed is what I mean to be;
In time of trouble I will come to you,
And in the hour of need you'll find me true."

I thought a bit and took him by the hand:
"My friend," said I, "you do not understand
The inner meaning of that simple rhyme,
A friend is what the heart needs all the time."

Estrangements between neighbors, causing whole families to become alienated and to live apart, are among the greatest curses to society. Not only do neighbors thus rob themselves of much genuine enjoyment, but such conditions often lead to tragedies which blight the community for generations.

We have known some communities where life was as effectually stripped of all pleasure as if the people had been dwelling among Hottentots, simply because two leading men disliked each other and nurtured the spirit of unfriendliness. And sometimes these two men belonged to the same church.

Let this New Year begin with the determination to make peace. Take that neighbor by the hand and give him to understand that "a friend is what the heart needs all the time."

LAYMEN'S MISSIONARY CONVENTION

Those who had the good fortune to attend the first Convention of the Laymen's Missionary Movement, held in West Market Street church five years ago, will be glad to know that a similar meeting is to be held at the same place, February 9-13.

Rev. C. A. Bridgman, of Montreat, arrived in the city on Monday evening and is now in charge of the work of organizing and advertising the meeting.

A number of the most prominent leaders in the missionary movement of all the various evangelical churches are to be on the program, including Mr. W. T. Ellis and others who have a world-wide reputation as specialists on the platform of inspirational conventions. This being the only convention to be held in North Carolina, it is expected that there will be a very large attendance. The convention will last for four days, beginning on Wednesday, February 9, and continuing through Sunday, February 13, with no sessions on Saturday.

The mid-year meeting of the Board of Missions of the Western North Carolina Conference will be held in connection with the Laymen's Convention, and this will make the occasion one of special interest to the Methodists in Western North Carolina. Let everybody work and pray to make this occasion one of great inspiration and blessing to all the churches.

GETTING READY FOR ADVOCATE DAY

The first thing to be done is to see that Sunday, February 6th, is left open entirely, so that the very strongest and most effective effort may be made to get our Conference paper going into every home. If we allow something else to be taken up that day and put this off we take chances for defeating entirely the purpose of the Conference in making this Advocate Day.

The resolution adopted in the report at Conference reads as follows:

"1. That the first Sunday in February and the week following be observed as Advocate Sunday and week.

2. That each pastor be requested to take up the question of the circulation of the Advocate, securing every new subscriber possible and the renewals, and that the work be continued during the following week.

3. That the church lay leader in each congregation be requested to co-operate with the pastor in securing a thorough canvass in each church.

4. That a minimum allotment be made to each charge looking to increasing our circulation to at least 10,000 during the next year."

The editor and presiding elders are now conferring as to the allotments with the belief that if each pastor will observe the plan as outlined in the report as adopted, we shall see the Advocate going into at least 3,000 more homes by March 1st. Let pastors remember that the allotment, notice of which will be sent out within the next few days, is the minimum number of new subscribers to be secured. In many instances there should, and no doubt will, be many more than this number secured. A few years ago, when we launched the first successful movement for increasing the circulation of the Advocate, one pastor to whom we had allotted ten took the matter up vigorously, and, in one round on his charge, secured over fifty. This can be repeated in many charges this year. The time is ripe for just such a campaign of success and there is nothing more sorely needed.

The extension of the circulation of our Advocate will help everything. Every interest of the church will be quickened and the rank and file of our membership will feel the thrill. We have no agency with which we can accomplish more. What are we going to do about it? Let us answer this question now, and answer it wisely.

THE CHURCH PAPER

Our people are coming along in their appreciation of the church paper. The process is slow but sure; and wherever the paper becomes a fixed institution in the family there is a large horizon—an open vista—which keeps every member in vital touch with all the movements of Zion. Much of our faithful and apparently fruitless labor might have been avoided if we had but known how to prepare the minds of our people for the message. After all, the people, as a whole, are interested in that which they know something about. Deep things, so called, profound questions of metaphysics and philosophical disquisitions, may create wonder for a time, but they do not awaken permanent and abiding interest.

Matters of every-day, human concern are what the people want to know more about, and these are the things that the church paper should deal with. How to make the church a helper in the matter of promoting the ideal home life is no less the mission of the paper than is the promotion of the moral and spiritual elevation of society. The fact is that, based upon the spiritual emancipation of society by the conversion of the individual, man's physical and social welfare must be promoted or built up together. While the ultimate aim of the church is to lead the individual into the happy experience of conscious fellowship with God, it is often necessary to begin the work by ministering to the physical comfort or happiness of the man. Jesus opened the eyes of the blind, healed the sick and raised the dead, as the first and natural means of approach to those to whom he would reveal the deeper and more blessed ministry of His saving power. Peter and John projected into the multitude in the most effective way, the power of the gospel to save, by healing the lame man who sat and begged at the beautiful gate of the temple. By one act which was the response of human interest toward one who suffered, society was relieved of a social burden, the sufferer himself was transformed into an economic blessing, and the gospel was proclaimed with convincing effect, while the individual praised God by whose visitation he had been saved from his life of suffering and mendicancy.

It is the mission of the church paper to proclaim the power of God in all social, civic and economic reform, and to pioneer the way for the effective proclamation of the gospel of peace and reconciliation. As such it is the apostle of social purity, of physical sanitation and cleanliness, of community co-operation and helpfulness in all social and intellectual elevation, and, above all, in the promotion of morality and spiritual ideals in the life of the individual. Conceding this as the mission of the church paper, what shall be said of our appreciation of this mission as measured by the effort made by the church to give it a voice? The only way to give the church press a voice is to give it circulation; and we must not forget that the secular press is not only incapable of giving our people a righteous interpretation of current events, but the methods by which these make appeal to the public can not or must not be imitated by us. No matter how much attention the secular press may give to church and religion it is a notorious fact that their strongest pull for circulation is made by the exploitation of dirty sensation. Thus it is given a voice of great and commanding power because it speaks volumes of that which ought not to be spoken, with a modicum of that which may be classed as good.

* * * *

Having this properly in mind, our neighbor across the way, the editor of the Central Christian Advocate, Kansas City, says:

"Some folks, Christian by name at that, have the theory that they can get in their secular paper all the religion they need. At any rate, they act that way. They never subscribe for their church paper.

We are not aware that the daily paper is a distinctly religious paper. Scanning its pages, its prize fights, theatrical notices, accounts of murders, defalcations, divorces with the curtain drawn back, society tittle-tattle, and partisan politics, does not convince one that the purpose of printing them is to advance religion; at any rate, not the interests of the Methodist Episcopal Church.

Not long since we counted five different farmers' papers lying on a farmer's table. But so far as he and his family were concerned, the Central Christian Advocate might as well have been printed and circulated in the Fiji Islands. No, no religious paper for that farmer. He could afford five papers to help him nurture his calves, but he could not afford two cents a week to help nurture his daughters and sons. And that man was on the official board. And, depend upon it, the preacher walked a little gingerly when the farmer got to expressing his 'idears.'

And so the Russellites, the quack doctors, the stories of divorce and dollars and deviltry in

the secular papers, and the columns on the breeding of calves, have the right of way in creating the life and future of the family circle.

Where the church paper languishes the church languishes. Prove to the contrary! Take the broad matters of Christendom, the work of the church throughout the earth, the holy causes for which the Methodist church stands and whose interests she pleads, take the large life of the Redeemer of men brought to them—what condition are those matters in in a church in which the church paper languishes and dies out, or where it never was allowed to breathe, but was suffocated by indifference, dying on the doorstep? How progressive, how vital, how alive to the program of the day—the day in which they live—in such a church. There is a famine in that land?''

ANOTHER GREAT MEETING

The Woman's Missionary Society of the Western North Carolina Conference will convene in West Market Street church, Wednesday, January 26, and will continue through the following Sunday. Among the many meetings with which our city is to be favored none will bring greater blessing or make a more profound impression for good upon our churches. Greensboro Methodists look forward with great interest to the coming of these good women and will give them a hearty welcome.

NOTE AND COMMENT

The Situation in Mexico seems to be gradually righting up, and there are good prospects of a stable government under the direction of the Constitutionalist party, as administered by Caranza. A very encouraging sign is the avowed intention of General Caranza to establish a system of education free from interference or domination by Catholics.

* * * *

The Death of Justice Joseph Rucker Lamar, of the United States Supreme Court, which occurred at his home in Washington on last Sunday night, removed, in the prime of life, one of the strongest men on the Supreme Court bench in recent years. He was 58 years old and had been a member of the court for only five years. He was a native of Georgia and was appointed to the court by President Taft.

* * * *

The Sinking of the British Liner, Persia, in the Mediterranian on Thursday of last week threatens to complicate the situation more seriously than ever in the strained relations existing between this country and the Teutonic allies. Several hundred lives were lost, including many women and children, also Mr. Robert N. McNeely, of Monroe, N. C., who was on his way to his post as United States Consul at Aiden, Arabia. At this writing the identity of the submarine that sent the liner to the bottom has not been determined.

* * * *

The Great War in Europe does not appear to have developed any new feature during the last month. It is reported that the Russians have massed a great army against an army of 1,500,000 of the Teutonic allies in Gallicia, and that a great battle has been raging for some time on a front of 150 miles. Little definite news, however, seems to be available. The Entente allies have been busy fortifying themselves at Salonika, while the attitude of Greece seems more favorable to them. The effort to enlist a great army of recruits on the part of Great Brittain is said to be succeeding and Great Britain and her allies are expressing much confidence in the final outcome. There seems to be little prospect that peace will be made before many more months of slaughter and devastation.

* * * *

Referring to the Great Change which has come over Russia, also to the wonderful readjustments in Japan and the Orient, Rev. Dr. Jowett, the great New York preacher, is quoted as saying:

''Something is going to happen when superstition becomes an enlightened faith, and when that bed of reverance begins to produce the full and mature fruits of the Christian spirit. When Russia comes into the van of forward-looking nations, when the old paths of reaction are lost in the path of progress, and when the Russian peasant finds himself in all the sunny privilege that belongs to men in lands of spacious freedom, one will then begin to see in that country the lifting wings. Think also of Japan, all awake, alert, responsive, susceptible, as absorbent as a sponge, prospecting for religion as she has been doing for years. I am sometimes inclined to wonder whether what we one day called the 'yellow peril' is not going to be the golden dawn of a larger, riper, and more inspiring day. The Lord is at work. Do not let us lose faith. We are living in tremendous times, and if we think in great orbits, we shall be amazed at the Providence of God.''

* * * *

The Habit of Cheerfulness is always associated with that of gratitude and is an inestimable blessing to any one. Some one has said that among the countless blessings that mankind is privileged to enjoy not the least is the blessing of laughter.

A happy story is told in this connection of two men who were among the best known and most influential men of their age—Rev. Dr. Theodore L. Cuyler, of Brooklyn, N. Y., and Rev. Dr. Charles H. Spurgeon, of London, England. It is related that on one occasion, after a period of unusually hard work, they went out into the country together for a holiday. As they roamed the highway and meadows with all the enjoyment that the true lover of nature can find under such conditions, Dr. Cuyler told one of his experiences, at which the famous London preacher laughed heartily. A moment later he turned to Dr. Cuyler, ''Theodore,'' he said, ''let us kneel down and thank God for laughter.'' And there, says the writer who relates the incident, ''on the green carpet of the grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter.

* * * *

Addressing the Great Congregational Meeting in Boston, recently on the subject of ''Preparedness,'' Dr. Chas. F. Aked said: ''Before we can shake the chains of military despotism from the slaves, we must first emancipate ourselves from the superstition which masquerades as patriotism. Even in this country we still drink that infamous toast, 'My country—right or wrong, my country'—a toast base in its conception and rash in its results. It means that morality is but a matter of maps and mileage, love a matter of latitude or longitude, and God a term of physical geography. And from this base conception the transition is easy to 'Our officials, king or kaiser, right or wrong.'

''The neutral nations should stop the war in two months. But the majority believe in war, as their ancestors believed in witches. 'Blessed are the peacemakers,' you read, and you look up to rprove a man whom you call an ultra-pacificist, and to talk of the folly of the peace-at-any-price doctrine. You kneel to pray for peace and get up to prepare for war. There is war today because men and women, like you, believe that war has to be. In every church are men and women ready to pledge themselves to international brotherhood. Men will not always be ready to be cannon food for king or kaiser. Only two months ago Bernard Shaw said that the soldiers should shoot their officers and all go home about their business, but added that they didn't know enough to do so. The Christianity of Christians has failed, we are told; the Christianity of Christ, when tried, will not fail. If the last enemy to be destroyed is death, the first enemy to be destroyed is war, and the sign under which that will be done will be the cross on which the Saviour died.''

* * * *

Any of our readers who feel special interest in Church Extension work should write to Rev. Dr. W. F. McMurry, Louisville, Ky., for The Gospel of Church Extension, a small but very illuminating pamphlet on our Church Extension work. We commend this especially to our pastors, as they will easily find here ample material for a sermon or series of sermons on the subject. Every pastor should preach occasionally on this subject and it is always appropriate on a dedication occasion.

NOTES AND PERSONALS

—Rev. and Mrs. J. H. Bennett spent a portion of the holiday season with relatives in Lincolnton.

—The Christian Endeavor societies of the northwestern district of North Carolina will hold their rally and district convention in the Church of the Covenant (Presbyterian) in this city, January 15-16.

—A beautiful home wedding took place at Casar, Cleveland county, on Wednesday, December 22, when Miss Kate Hoyle was married to Mr. John P. Mull, Rev. R. M. Hoyle, uncle of the bride, officiating.

—Rev. Walter Holcomb closed his last year's work at Orlando, Fla., with a gracious revival at the First Methodist Church. Mr. Holcomb is now conducting a meeting for Rev. W. V. Jarrett, pastor of the West Nashville M. E. Church, South.

—Rev. T. B. Johnson, begins his fourth year on the Summerfield charge with signs of progress. The Summerfield church completed the every-member canvass before the first day of the year and the pledges show a good surplus on the financial budget.

—Rev. C. R. Allison, pastor of Rural Hall circuit, was a welcome caller at the Advocate office on Friday of last week. He repeorts the work starting off pleasantly in the new year. He serves seven churches located in Forsyth, Stokes and Yadkin counties.

—Rev. T. C. Jordan, pastor of Wentworth charge, called to see us on Friday. He was returning from a visit to his relatives in Lenoir. The people of his charge have shown their appreciation by a substantial increase in his salary.

—Mr. Thompson G. Pace, of City Point, Va., was married to Mrs. Pattie Louise Talbert, of New London, on Wednesday, December 22nd. The ceremony took place at the home of the bride's parents, Mr. and Mrs. R. J. Ross, and was performed by Rev. E. J. Poe, pastor of New London charge.

—Rev. W. M. Biles is making friends of all the people of Canton as he has been wont to do everywhere he has served as pastor, and the people are showing their appreciation. We predict for this pastor and charge a quadrennium of happy and successful work. Brother Biles has a good record of staying qualities.

—Rev. Dr. W. R. Ware has had a fine beginning on the Statesville District, and the outlook is promising for a year of progress. This district has been showing signs of progress for some years and is now in the lead numerically, and stands first also in the salary paid presiding elder, according to the last report.

—The widow of the late Judge Albion W. Tourgee, once a citizen of Greensboro and a celebrated author, died at Maysville, New York, last Saturday night. This notice will revive memories of the Ku Klux Klans and reconstruction days in North Carolina. Judge Tourgee wrote the Fool's Errand, perhaps his best known book, while a citizen of Greensboro.

—A good young Methodist physician who would like to find a good location for practice among thrifty country people can get information by writing to R., care of Christian Advocate, Greensboro, N. C. Nice village and high school in the center of a territory from 15 to 18 miles square, with no physician nearer than eight miles.

—Rev. H. H. Mitchell was very kindly received on the Avery circuit. The people anticipated the coming of the preacher and family and had a house warming for them, then returned afterward and gave them a generous pounding. He says one of the first things to demand attention in the New Year will be the building of a parsonage. The outlook for the Avery circuit is very encouraging.

—According to the Gazette, Gastonia had a boozeless Christmas. He quotes the chief of police as saying: ''The first Christmas I was on the force, twenty-two years ago, Gastonia had a population of perhaps 700 or 800. We made from half a dozen to a dozen arrests for drunkenness. Today Gastonia has 12,000 or 15,000 people and we have not made a single arrest. It is a record we are proud of and speaks volumes for prohibition.''

CONTRIBUTIONS

LETTER FROM KOREA

By J. Robt. Moose

It has been some time since I have given you a letter from Chosen, "The Land of the Morning Calm," or Korea, as it is better known among your readers. The thing that makes me want to write just now is the fine article in the Advocate of October 21, by Rev. T. J. Ogburn, and your strong comment on the same. God bless you, brother, I love a man that can stand for the right when he knows he is not on the popular side. Everything that is best in the world has been brought about through and by men who would dare to do right in the face of opposition. The cigarette fiend is not going to quit the field without a fight. He is too closely linked up with what St. Paul said was the root of all evil, his business pays too well and the boys are too easily captured for him to surrender his power without a prolonged struggle.

Would you believe it? this cigarette fiend has already a very tight grip on the men, boys and girls of Korea. The tobacco habit is a well and long established custom both in Japan and Korea. But the little white fiend which appears so harmless is only of recent years and has not been in this country long. I came to this country sixteen years ago and it was an unusual thing to see any one smoking a cigarette, but the long-stemed pipe was to be seen in the hand of almost every man and many of the women. Especially was this true of the old women. It was a rare thing to see a boy smoking in those days. But the change has come, and now small boys are to be seen everywhere throughout the land smoking the little white cigarette. They are so cheap that the poorest of the poor manage some way to get them.

It is wonderful how fast this business has grown in this country. I was passing along the street soon after I came here and was attracted by cigarette boxes in a small shop. I was surprised to see in English the name of a well known firm in Winston-Salem, N. C., on the cigarette boxes. I must say I was not proud of my fellow countrymen who were thus among the first to introduce this deadly evil into this already sin cursed land. But what has taken place since that day? I think I am safe in saying that there is not a village in all this land into which this little white fiend has not found its way. Men, women, boys and girls who know nothing of the American's Bible, have never heard the name of the world's Saviour are well acquainted with the American's cigarette and are smoking them by the millions. Thoroughly as the cigarette has been introduced in the country it is not an unusual thing to see men giving them away for the purpose of creating the habit. Sometimes we see automobiles highly decorated, passing through the streets of the city with men throwing out great numbers of cigarettes to the crowds who scrambled for them as if they were of great value. The whole business of manufacture and sale is a monopoly in the hands of the government, and thus it is strongly grounded among the business enterprises of the country.

Brother Ogburn's presentation was sufficient to convince any who wish to be convinced of the evil, but I want to add a few quotations from a book entitled, "Alcoholism and Insanity," by Charles L. Gregory, M. D., Superintendent of the North Texas Hospital for the Insane.

"The cigarette in no way serves the body's need of water. It hinders the body's effort to obtain proper air, sleep and exercise, and is not a safe stimulant, nor a desirable sedative. Cigarettes produce disturbances in the blood, in the stomach, in the bronchial surface of the lungs, in the nose, in the eye, in the brain and in the volitional and organic nerves. The smoking of cigarettes causes impairment of growth, weak manhood, physical weakness and prostration and the younger the boy the greater the disaster, and the fact that the cigarette habit is growing and effecting younger boys, makes the problem more solemn and more dangerous. In 1875 the average age of those chewing tobacco and smoking cigars was 22 years. How is it now? This period has lessened until now it is nine years, and many even acquire the habit at 5 years, and as a result we have more weak-eyed, weak-hearted and infirm boys than at any time in the history of the world."

"The cigarette smoker soon learns to 'inhale' smoke into his lungs, which irritates the delicate lining of the mouth, throat and lungs, makes them sore and less inclined to perform their work; at the same time it partially paralyzes the nerves that control the breathing, and the boy suffers from the lack of air."

"That nicotine also weakens the nerve that controls the heart and makes it beat badly, too fast, or too slowly, and while laboring thus it really accomplishes less, and the boy's blood becomes purple instead of cherry red. He receives too little oxygen and grows nervous and despondent. The boy soon finds it difficult to sleep as much as he needs. He becomes disinclined to study, to work and neglects proper exercise. He begins to stop growing as fast as he should, and he becomes careless, dull and irresponsible. He loses interest in his work and in his studies, and before he reaches the seventh grade he drops out of his class. In London, recently, there has been a decided and strong movement against the use of tobacco by boys. A leading paper published an address to Parliament, signed by thousands of the most influential persons, asking that the habit be regulated. It is a difficult problem to secure all the boys we need in our navy. Many offer to enlist, but few are found desirable. Over 75 per cent. of those who offer to enlist are rejected by reason of tobacco heart, and it is now impossible for a boy to enter a naval or military school if addicted to tobacco in any form."

Again Dr. Gregory says: "In 1908 there was over $7,000,000,000 spent for tobacco in this nation, and the cigarettes smoked by our boys and men last year, if placed end to end, would reach around the world twice, and then from San Francisco to New York and back again. They are sending an army of young men to the reformatiories, asylums, hospitals, penitentiaries and to premature graves."

"Perhaps it would be a bit of news for me to tell you that in the year of the Philadelphia centennial, 1876, the first cigarettes were smoked in this country. Yet in thirty-four years this withering curse has completely overwhelmed us. Today we have more boys between the ages of 15 and 20 in our reformatories, asylums and penitentiaries on account of the vicious influence of alcohol and cigarettes than at any other time since Christ hung on the cross and looked down through the gloom of that awful night and exclaimed, "Father, forgive them, they know not what they do."

One more quotation, this from Professor Jonathan H. Taylor, who says: "In over twenty years of experience as a teacher I cannot recall a single boy who maintained a high average in his classes and used tobacco, and, further, that some who were very bright and stood well in their classes lost their standing when they acquired the habit."

Some may think it strange that I should write on this subject from this far away corner of the earth. But my only apology is that I love every boy of every race and nationality and would speak a word to help save some one of them from this awful curse—the cigarette fiend. I would that every reader of these words might enlist in the war against tobacco in all forms till the time comes when no man, woman nor child will defile his body with the filthy weed.

Just a few words to our personal friends in the dear Old North State. At our annual meeting I was re-appointed to the Seoul District and am on my job. I am glad to say that the first round of conferences is giving me much pleasure in the brighter outlook for the church in this land. Things are moving in this land. We have seen our flying machine sailing over this old city with its roaring engine screeching as if it were trying to arouse the sleepy old city to the fact that we are living in a new age.

The members of our family are all well and we are looking forward with pleasure to the time when we hope to see the friends in the dear homeland, at the close of this period of service, which is nearly three years in the future. Cordially your fellow-servant,

SAN FRANCISCO LETTER

By W. P. Andrews

"Farewell P. P. I. E." These were the words written upon the sky in letters of fire by the daring young aviator, Art Smith, as he soared above the Exposition grounds at 12 o'clock, midnight, Saturday, December 4. This act signaled the closing of the gates of the world's greatest exposition. This came at the close of a day full of interest to the great multitudes (the admissions for the day were 416,164) who availed themselves of this last opportunity to view the wonderful works of man and God enclosed within these beautiful grounds, and to participate in, or be entertained by, the varied and interesting program of the day.

By this time (Monday, December 6) the work of preparing the exhibits for removal has begun. Ere long they will all have been taken away, and then the wreckers will be given charge, and in a brief time the beautiful buildings and wonderful statuary that have been the admiration and source of inspiration to the multiplied thousands who have visited this "Jewel City" during the past ten months, will have been leveled to the ground and taken away, save, perhaps, the fine arts and one or two other buildings that special efforts are being made to preserve.

It seems a pity. Millions of dollars were spent in their erection, which required many months of painstaking labor, and to be permitted to stand and be of service for so short a period! Yet they were not built in vain. Often it is not the shorter lived man who lives to the least purpose. So with buildings; so with works of art. They contributed to the enlargement of the minds who conceived them; multitudes were fed and clothed from the remuneration received by the workmen; images were made in the minds of men, women and children, not a few, that will abide with them to their lasting benefit. This of the grounds and buildings. The exhibits have served as a medium for the interchange of ideas, such as could not have otherwise been provided. Manufactures or every kind, and education in all its branches have received a great impetus. The bringing together of so many representatives of the peoples of the earth has contributed, and will continue to contribute to the recognition of the doctrine of the common brotherhood of man, and if the end of the present great war shall not be hastened, the prevention of future wars may result.

In no sense was the Panama-Pacific Exposition a failure. The attendance would no doubt have been much greater if Europe had kept the peace, but as it was the total attendance was 18,829,963. Instead of several millions dollars of indebtedness remaining, as with previous expositions, after allowing for all possible expenses for clearing the grounds, etc., there will be more than a million dollars in the treasury.

Perhaps never before has the comfort and protection of strangers been so carefully looked after. The Exposition committee, the Y. M. C. A., the Y. W. C. A. and the churches vied with one another in this good work. We feel that our own Church Exposition Headquarters have not been maintained in vain. Many have been the expressions of gratitude received from our visitors. Besides contributing to their protection, comfort and pleasure, they came to know more of our work in the west, while we were benefited much by the contact with our people from the Southland. The value of such headquarters so impressed Bishop Lambuth and others, that arrangements have been made to continue them, not as "Exposition Headquarters," to be sure, but as "M. E. Church, South, Pacific Coast Headquarters." It is hoped to in some measure serve the various church interests. It will serve to provide a place of meeting, and a bureau of information for visitors to this great metropolis of the West. It is our desire that none of our friends visit or pass through the city without calling on us. The writer will continue in charge.

During the Exposition period, we have sent

most of our guests to a group of hotels that were owned by one man, of which the Hotel Romona is the center. They have given such universal satisfaction that we have decided to adopt them, the adoption to hold as long as they continue as at present, and to request our people who come this way to put up at them. No wines or liquors are sold or served. The Ramona is as nice a place as there is in the city. Prices are very reasonable, and special low rates will be made to ministers and missionaries. So go to the Ramona, and then come to our "Headquarters," or come to our "Headquarters" and then go to the Ramona.

We are hopeful of building the two memorial churches in San Francisco and Oakland during the next year. Rev. E. H. Mowre, the new man in San Francisco, is giving evidence of being "the right man in the right place." He is a church builder, and therefore may be expected to be "on the job." Much is expected from the fact that Bishop Lambuth is behind the enterprise. Rev. J. A. B. Fry had been only one year in this city, but the pressure to have him returned to Berkeley, the college city, where he had served eight years, was so great that the appointment was made. He has made an excellent beginning.

THE GIFT OF A LIFE

By D. E. Atkins, President Paine College

Paine College and Southern Methodism have suffered a distinct loss in the death of Rev. W. L. C. Wailes.

Professor Wailes, the son of Dr. E. W. Wailes and Mrs. Abbie Gorton Wailes, was born in Waterproof, La., March 22, 1880, and died in Augusta, Ga., Nov. 14, 1915. He is survived by his mother; wife, Mrs. Maud Henry Wailes, of Birmingham, Ala., whom he married in 1907; two sons, Henry and Gorton; and a brother, Mr. E. L. Wailes, of Birmingham.

Having secured his secondary education in the public schools of his native town, he entered Centenary College, from which he graduated with the A. B. degree in 1899. After the graduation he taught for three years in the public schools of Louisiana and in 1903 entered the Theological Department of Vanderbilt University. In 1906 he received the B. D. degree and was awarded the Founders Medal—the highest departmental honor offered by the University.

During this period of teaching in Louisiana and study in Tennessee he referred often in letters to his mother to the need of the negro. He saw them as those without a shepherd; he saw them as a race impotent from birth, lying at the Beautiful Gate of the Temple of Civilization, waiting for some followers of the Christ to extend, not silver and gold, but the hand of confidence and help; he saw them with the open Bible in their hands, but with none to instruct. He heard the command of the Master, "and in Samaria." In 1906 he volunteered for service in the Theological Department of Paine College, the school founded and supported jointly by our own church and its child, the Colored Methodist Church.

At Paine, Professor Wailes labored faithfully and well. His unusual intellect working in perfect accord with the Spirit of Christ," a mind and soul, according well," gave to his labors rich results. Two years ago he took charge of the department of Physical Science. No period of his school life shows greater fortitude or devotion than these last two years. With body racked by pain, he daily met his classes. During the past summer he was confined to his bed, suffering intensely. It was my privilege to be much associated with him during these trying months. As daily we saw the body growing weaker under the ravages of pain and fever, his hope, his indomable will, his patience, his submission, were an inspiration.

Not only was Mr. Wailes a professor in Paine College, but immediately on coming to Augusta he became active in the church life of the city. Joining the Woodlawn church, he organized a Men's Bible class with six members. At his death the class membership was above one hundred and twenty-five.

The home-going of this man, our co-laborer and friend, leaves a vacant chair in our faculty that is difficult to fill. The need is urgent, it is immediate. The call is to a young man, trained in one of our own A Grade Colleges, who is able to teach the Physical Sciences, or can work anywhere in the Department of Ministerial Training. One who not only believes in the universality of religion and of opportunity, but who is eager to carry this message of the abundant life to our "brother in black."

The pathway here will not always be along pleasant places. The awful need, the boundless opportunity, the lethargy and indifference of the church will ofttimes wring the soul; but where the way is darkest, the fellowship of the Christ is most real. The task is hard, but it is glorious; the work difficult, but sane and in accord with one's sense of justice.

Is there one to whom this opportunity appeals? One who will take up the work laid down by Professor Wailes?

For the Home Circle

What Are You Here For?

If you've never made another have a happier time in life,
If you've never helped a brother through his struggle and his strife;
If you've never been a comfort to the weary and the worn,
Will you tell us what you're here for in this lovely land of morn?

If you've never made the pathway of some neighbor glow with sun,
If you've never brought a bubble to some fellow heart with fun.
If you've never cheered a toiler that you tried to help along,
Will you tell us what you're here for in this lovely land of song!

If you've never made a comrade feel the world a sweeter place
Because you lived within it and had served it with your grace;
If you've never heard a woman or a little child proclaim
A blessing on your bounty—you're a poor hand at the game!

—Baltimore Sun.

Home-Love in Children

"How can parents best make their children care more to be at home than to be anywhere else?" asks the writer in Home Progress, and then adds:

This is a big question, a hundred-sided question, a volume, were it fully answered. Make the home interesting by giving the children plenty to do in it and about it. Children need work, regular, important, purposeful work—tasks, duties, chores, that hold them, that keep them stepping lively and crowds the day. Move into the country with your boys. Give one the chickens; another, the pig; another, the yard and wood pile. There is virtue in kindling. If your boys are girls, dismiss the maid and let the daughters cook, set table, sweep, dust—anything, so long as they work. "Why, father," said one of my boys the other night, "most of the boys don't go home after school till supper time. They haven't anything to go home to, nothing to do, no place to go except right out on the street. And they just beg us to go with them, and walk up and down the street with them."

The day isn't long enough for my boys. Home is the most fascinating spot on the globe, with all their chores, the live creatures to be fed and loved, the out-loud reading, the range of the fields and woods, and the endless work in the garden. A child has a moral right to be born and set free in the country, where home is not a flat, nor a number, nor a sidewalk, nor a "moving-picture" show. Give the child a home.

The Correct View of Happiness

Two girls were chatting together at the breakfast table one morning, when one said to the other: "If we only had an automobile, I would be perfectly happy."

"Oh, I don't feel that way," said the other girl. "We haven't even a go-cart in our home, and yet I am happy."

Happiness does not conceal itself in fine clothing, an elegant home, or in splendid equipage, but prefers to take up its abode in a heart which is tenanted by the Christian virtues Becky Sharp thought the world was against her, but Thackeray explained this by saying that the world in which she lived was but the reflection of her own discontented nature.

Society as a rule meets us in much the same spirit in which we meet it. How often it happens that a poor boy gets more out of a library than the man who owns it!

It is, after all, the capacity to enjoy a thing which constitutes real ownership. Possession is a matter that has more to do with the soul than with the hands. A good man is not limited by his own little home, farm, or store, but enters into the good of the whole world. Like Ruth, he gleans in rich men's fields, and thus adds to his treasures of heart and mind.

It is said that after Rossini had rendered "William Tell" the five hundredth time, a company of musicians came under his window in Paris and serenaded him. They put upon his brow a golden crown of laurel leaves. A short time afterward, when the enthusiasm and applause was over, Rossini said to a friend: "I would give all of this brilliant scene for a few days of youth and love."—Onward.

Purity of Heart

The lighthouse keeper's most difficult task is making his glasses clear on sleety nights when the ocean spray freezes upon them. The ship is somewhere off in the storm. The light is clear within the tower. But if the glass of the lantern is allowed to grow thick with ice the light is dimmed as it pours forth the sailor's help. Cleansing of heart and life are necessary for clearness of vision in spiritual things. The assurance of Christ is that the pure in heart are happy, for they shall see God. The vision of divine life is not given to eyes that are dimmed by gazing upon unclean things. The thoughts of the heart do not rise to God when they are bowed to earth by the pressure of impurity. The vision of God belongs to those who have kept themselves apart from evil for his sake. Just as a boy who goes out from the home with his mother's kiss upon his lips and the pressure of her hand upon his shoulder avoids what he knows is evil and defiling for her sake, so that he may look into her eyes without flinching when he comes back at night, so the child of God keeps himself clean from defilement for te sake of his communion with his Father.—Congregationalist.

A Prayer

O God, our Father, give to us the spirit of fidelity. May we live so close to the Saviour that we can easily catch, at every emergency, the accents of his voice, and know by spiritual instinct what he would do, and what he would have us do. We remember that the will of the Father in steady constraint held the will of Christ. So hold our hearts and wills, O God, our Saviour, in thy gracious, uplifting power. Amen.—Exchange.

"Let the man who has the blues take a map and census table of the world, and estimate how many millions there are who would gladly exchange lots with him, and let him begin on some practicable plan to do all the good he can to as many as he can, and he will soon forget to be despondent."

"Friendship," wrote Evelyn, "has in it something of all relations and something above them all. It is the golden thread that ties the hearts of all the world." Nothing is a surer indication of character than the sincerity and depth of one's friendships.

Tenacity of will, or wilfulness, lies at the root of all courage; but courage can rise into true manliness only when the will is surrendered; and the more absolute the surrender of the will, the more perfect will be the temper of our courage and the strength of our manliness.—Thomas Hughes.

INTERESTING NEWS FROM THE FIELD

NOTES AND PERSONALS

—Rev. Dr. Edward Leigh Pell, of the Virginia Conference, author of Pell's Notes on the Sunday School Lessons, and one of the contributors to our Sunday school magazine, spent several days in Greensboro during the holidays, visiting his daughter, Mrs. A. M. Scales, and other relatives. We were glad to greet him in the Advocate office. His father, Rev. W. E. Pell, was one of the first editors of the Advocate.

—In the Children's Christmas exercises at West Market Street church on Wednesday evening, December 22nd, little Eleanor Lyon Morton, three-year-old daughter of Mr. and Mrs. John A. Morton, was the little Snow Fairy and recited in beautiful, child-like simplicity, the following:

"I cover the dear seed babies,
With a blanket soft and warm;
They sleep like tired children
Through the winter's cold and storm."

—Rev. D. H. Comann, in a letter dated December 22, reports the death of his mother which occurred at her home in West Virginia. She was in her 87th year and came to the end in full possession of all her mental faculties. She said while very ill, "I'm so glad I committed so much of the Bible." Brother Comann says in his note: "Her ten children are either in heaven or on their way there. She breathed her blessing upon us children remaining, and upon her grandchildren and great grandchildren, and took her departure from us. We have much to comfort us in Him who came to deliver us from fear of death."

—Rev. M. C. Fields, one of our superannuates, living near Greensboro, is now convalescing from a serious surgical operation which was performed on November 18th, at St. Leo's Hospital. He was carried there in a serious condition on the 17th of November, and his many friends among Advocate readers will be glad to learn that he is doing fine and his physicians hope that he can soon be discharged in much better condition than he has been in for a number of years. Brother Fields is a man of great faith and consecration, and we sincerely hope to see him strong again and able to tell the old, old story of salvation for years to come.

—The District Stewards of Statesville District met in Broad Street church, Statesville, on Thursday of last week. The report in the Landmark says: "The salary of the presiding elder was fixed at an amount equal to one-ninth the aggregate salaries of the preachers of the district. The assessments for benevolences aggregate 68 per cent. of salaries, this including the amounts to be raised for the Children's Home and the American Bible Society. The total amount to be raised aside from salaries of pastors and presiding elders is $13,721. A plan for the liquidation of the debt on the district parsonage was adopted, and the amounts apportioned to the various charges of the district.

From Conference Evangelist

We had a very good meeting with Bro. Burrus on the Shelby charge at Paterson Springs, resulting in much good to the church. A large number of professions and several accessions. We were hindered a great deal on account of the weather, but had good services with those who did attend. We go from Patterson Springs to Lewisville to be with Brother McSwain. W. L. Dawson.

Newton.—We were sorry to lose Brother Biles, who has given us four years of faithful service. Brother Holmes and family arrived about Dec. 1st, and were received with a gentle pounding. The salary has been considerably increased. Brother Holmes is giving us sound gospel sermons and the church is full every Sunday, morning and evening. The attendance at prayer meeting is almost doubled.

It was the privilege of our church to entertain the pastors and lay leaders of the Statesville District Dec. 17th. All charges except five or six were represented The snow and cold weather prevented others from attending.

The Sunday school is well organized into primary, junior and advanced departments. Fifty-three members of the school were received into the church last year. A. C. S.

Lowesville Ct.—We reached our work at Lowesville Nov. 30th. We were met at Mt. Holly by Brother Hager, with a car for the family, and Brother Grice with a wagon for our trunks. On reaching Lowesville we were met at the parsonage by a delegation of our people who had the house warm and a splendid supper. We have made one round on our work and met with splendid congregations at each service. At Mountain Island we were delightfully surprised by a nice pounding from our people at that place.

We have been kindly received by the people throughout the charge. On December 11th, the board of stewards met at Hill's Chapel and fixed the pastor's salary at $1101.00 for the current year. We are planning a simultaneous, every-member canvass between now and Jan. 16th, and confidently expect to go up to Conference next year with everything paid in full. Sincerely,

J. A. Sharp, P. C.

WESLEY BIBLE CLASS FEDERATION

Meeting to be Heeld at Fayetteville Jan. 19, 20, 1916

A meeting of great importance to all North Carolina Methodism is that which is announced for January 19-20, when the Wesley Bible classes of the North Carolina Conference will meet at Fayetteville for the purpose of forming the Wesley Bible Class Federation.

In the North Carolina Conference alone there are nearly four hundred classes which are organized and enrolled according to the plan of the Methodist Church. In the Western North Carolina Conference there are about eighty-five such classes. The meeting in Fayetteville is for the North Carolina Conference classes in particular and the Federation will include only those classes, but a cordial invitation is extended to members from the Western Conference to attend and participate in the meeting.

Railroads have granted reduced rates on the certificate plan; hotels, boarding houses and private homes will provide for lodgers at low rates. The Federation is a self entertaining body by choice.

Presiding elders, pastors, teachers, superintendents, officers and other members of organized classes are invited. Men and women and teen age boys and girls will compose the body.

Among the speakers already secured are Bishop Kilgo, Dr. Bulla, Mr. J. M. Way, Miss Elizabeth Kilpatrick, President Few, Prof. W. W. Peele and other prominent local workers.

Further information may be obtained from the undersigned. M. W. Brabham,
Durham, N. C. S. S. Field Secretary.

MRS. DUELLA BUMPAS TROY

An Appreciation

The entering into rest, on Dec. 18th, of Mrs. Duella Bumpas Troy, brought deep sorrow to the hearts of innumerable friends outside the family circle, and while it is there that the keenest sense of loss must be ever felt, there are many varied relations in which she stood beyond the boundaries of the home-life in which her absence leaves a vacancy that can never be filled.

Those whose privilege it was to know her intimately, whether through the social ties of friendship or through association in the many forms of uplift work in which she was so deeply interested, will ever remember her strong, unswerving devotion to the cause of right, her fearless espousal of that which appealed to her conscience, and her tender sympathy with the unfortunate, towards whom she was ever ready to extend the helping hand or a cheering word.

Her Christian character was strong and her convictions of duty clearly defined, so that there was never any question as to where she would be found in any matter pertaining to social or religious issues demanding her decision. But this strength and positiveness of character was adorned and tempered by the graces which blossom from the "life hid with God in Christ Jesus," and those closely associated with her knew from her daily walk and conversation that she was one who lived in fellowship with the Master. Her unfailing cheerfulness and geniality of temperament made her ever a delightful companion, and many sought her society because of the cheer and hopefulness she was able to impart from her own overflowing reservoir of peace and joy.

She was actively engaged throughout her life in the work of her church, not only in her private membership, but as the faithful wife of an itinerant preacher. In this latter relation she was a helpmeet indeed, bringing to her husband's aid in his work that sympathy and helpfulness so necessary in the delicate and ofttimes difficult duties of the pastoral relation. Many there be in the different charges served jointly by herself and husband who rise up to call her blessd.

There was no form of Christian work which did not feel the beneficent touch of her hand. In the Sunday school she was an interested and intelligent worker, whether as teacher, or as student in the Bible class, or as superintendent of the home department. She was truly one of those faithful ones of whom it is said, "Whatsoever her hands find to do, she doeth it with her might."

Her clear insight and quick appreciation of the highest and best for humanity, early, led her to devote her time and energies to the advancement of the cause of tempranc; and for many years she was an earnest and honored member of the Woman's Christian Temperance Union. Some of her best loved work was done in connection with that organization. As Superintendent of Temperance in Sunday Schools her last public service was rendered in preparation for the observance of Temperance Sunday in her own Sunday school at West Market church.

Who shall be able to estimate her service and devotion to the missionary cause? Ever a faithful attendant upon the meetings of the missionary society, and ever a liberal and cheerful giver, she went far beyond the usual test of loyalty to the Master in making the supreme sacrifice of giving a much loved young daughter to bear the glad tidings of a Saviour's love to those who have been so long debarred from a knowledge of the gospel. How few among us have ever met so loyally so great a test of devotion to the Master! Does not such a surrender rank with that beautiful sacrifice of Mary, the odor of whose precious ointment has come down to us through the ages as a memorial of her? Will not our beloved sister hear too the tender voice of the Master in the commendation, "She hath done what she could?"

As we tearfully review the beautiful life of our friend, realizing with sorrowful hearts that no more shall we enjoy her sweet companionship in this life, let us rather think of the example it offers for our emulation than of the loss we suffer, knowing that we can best honor her memory by such a service as hers, looking to that happy reunion to which faith points in the great beyond.

Lucy H. Robertson.

MISSIONARY NOTES FROM FIELD SECRETARY

By Frank Siler

Some Tests of the Every-Member Canvass

Gibsonville—A. C. Gibbs, P. C. Brother Gibbs and his charge leads. Brother Barber attended the Greensboro District Leaders' Meeting and went home committed to the every-member canvass. The matter was discussed and



Proposed New Dormitory, Greensboro College for Women. Architect's Drawing. Report of Progress.

In the canvass for the dormitory of Greensboro College for Women excellent results hvae been realized. The joint committee representing the Chamber of Commerce and Merchants' Association of Greensboro, co-operating with representatives of the college, received courteous response from the business citizens of our city.

From an interview with President Turrentine we learn that it is the purpose to make provision for students, so desiring, to have the benefit of the co-operative system of boarding, whereby each student would be able to save about the equivalent of a scholarship annually on expenses.

The proposed new dormitory will have thirty-six rooms, each providing for two occupants. On the ground floor, extending along the entire length of the building there will be the kitchen and dining-room for the co-operative system of boarding, and also a well equipped section for Domestic Science.

A three-fold result will thus be secured in this new building: room for about seventy more students, provision for enabling students to render self-help, and the enlarging and better equipping the department of Household Economics.

The structure will cost about $30,000.00, and will be fashioned after the plan of the Fitzgerald Hall, noted as being one of the best appointed college dormitories in the South.

Fifty dollars will furnish a dormitory room for two, five hundred dollars will build one of these rooms rooms, one thousand dollars will build the reception room, while ten thousand dollars entitles the donor to name the building.

The canvass for funds over the state, including the recent canvass in Greensboro, has resulted as follows:

B. L. Duke, Durham	$1,000.00
J. W. Harriss, High Point	500.00
C. C. Covington, Wilmington	500.00
Citizens of Wilson	450.00
Mrs. M. H. White, Hertford	100.00
W. B. Cooper, Wilmington	100.00
Other contributions outside Greensboro	738.00
Total outside Greensboro	$3,388.00
Business citizens of Greensboro	$3,075.00
Members of W. Market church	1,087.00
J. A. Odell, Greensboro	1,000.00
Total subscriptions to date,	$8,550.00

The canvass for funds will be continued over the state until the required amount is raised.

agreed to in a stewards' meeting. A church conference was held, with election of the missionary committee. The duplex method of canvass was adopted. The following Sunday afternoon the six stewards and six members of missionary committee met with pastor at church and, after prayer and a brief conference, proceeded to the canvass with great enthusiasm which by six o'clock had been completed. The Whitsett church was also organized in church conference where the every-member canvass with the duplex method was launched.

Summerfield Ct.—T. B. Johnson, P. C. Bro. Johnson held church conferences last year and elected church leaders for this year, but the three committees called for in Discipline were not elected until Sunday, Dec. 26. Services were held at Gethsemane, Center and Summerfield. J. S. Dixon is charge leader, with membership at Pisgah. He is in thorough accord with the law of the church. Gethsemane church elected M. M. Lee, J. S. Dixon, Frank Farrington members of the Missionary Committee; G. C. Burton, L. G. Lee, L. B. Dixon, Miss Lula Scott, Miss Ida Stanley, Evangelistic Committee; J. R. Moore, Rev. E. T. Gordon, Mrs. G. C. Burton, Mrs, Thos. Scott, Social Service Committee. The three chairmen of these committees will meet with pastor and the three stewards, Wednesday, Dec. 29, at 3 p. m., to decide method of canvass. Center church organized as follows:—Missionary Committee: R. L. Shaw, Paul Rayl, Seymour Lowe; Evanvelism: H. A. Srherrill, W. L. Morton, S. L. Lewis, Mrs. Nellie Sherrill, Miss Aphelia Royal; Social Service: R. A. Weatherley; A. J. Busic, Henry Wilson, Mrs. A. B. Highfill, Miss Mattie Florence. A similar meeting is called for this church Dec. 29, at 10 a. m. Summerfield organized as follows:—Missionary Committee: R. O. Gamble, Lee Tilley, W. L. Wright; Evangelism: J. H. Smith, Thos. L. Loyd, Fred Smith, Mrs. H. C. Brittain, Miss Katie Smith; Social Service: R. B. Byrd, Robt. Gamble, Jr., Guy Brittain, Mrs. R. B. Byrd, Mrs. Dr. Davis. This church, led by R. A. Gamble, adopted heartily the duplex every-member canvass. The leaders meet with pastor Wednesday night, Dec. 29, to plan for it. They will make the canvass Thursday, Dec. 30th.

Another District Meeting

Brother T. E. Wagg, presiding elder of North Wilkesboro District, called his preachers, district stewards and charge leaders to meet him in Jefferson Dec. 22. Three preachers, Stabler, Hickman and Yates, heeded his call. Faithful Brother Transou was on hand, representing the Laurel Springs circuit, also Brother Maxwell, from the Creston circuit, and Brother Horton, from Watauga circuit. His trip meant seventy miles on horseback through mountains.

I saw drifts on my trip to Jefferson as high as my head. In some places I had to take to the fields, abandoning the road. Of course the Jefferson charge was well represented. Brother Devault, District Steward, gave the entire day. The district stewards met in the forenoon at Brother Stabler's home. They were kind enough to give me the afternoon, and eagerly did I sieze the chance, for the visitors and chosen men of the Jefferson church filled Lawyer Park's office, where for two hours we studied the work of the laymen, with special reference to the every-member canvass. The presiding elder is in harty sympathy with the Discipline, which calls for the committees and the work they are expected to do. Our Conference plan was adopted.

That night I preached on the every-member canvass. Brother Stabler followed with a church conference, where W. E. Johnson, Clerk of the Court, was elected church leader, together with all the committees. The Conference plan was adopted.

Brother Wagg stands for the policy of electing the three committees in every church and then selecting from these three as many men as the church has stewards, and they, two and two—one steward and one committeeman—making the joint canvass.

Remember the three committees acting together, or a select number of those composing them, with church leader as chairman, constitute what the Discipline means in church conference reports by "Laymen's Committee on Lay Activities."

On my return from Jefferson I had a pleasant and I trust profitable night with pastors Rogers, Jones and Wellons, and that capital layman, Brother Gwyn, at North Wilkesboro.

Notes

Brother Wagg has rented a house at Jefferson which will be his post office while in charge of this District. He was reared in Jefferson. He is happy to be home again, and the people are happy to have him.

I visited the Jefferson School the morning President Scott was closing for the holidays. The attendance is good—both buildings being occupied with boarding students and administrative work of school. I enjoyed greatly the excellent music furnished by the band, composed of the Boy Scouts, organized in the school, and managed by the president. The gift of $5,000 by the Board of Education has made possible the continuance of the school for the present. The citizens of Ashe county and surrounding counties will make an effort to secure the $5,000 conditionally offered by the Board of Missions, before June 1st.

January 15th, the limit set by the Annual Conference for the completion of the every-member canvass, draws near. In a few days I will mail each pastor a card to be filled out, giving name of charge and church, together with names of pastor. district, charge and church leader by district making the canvass by the above date, to be published in Advocate January 26th.

Ready for Service

Rev. D. H. Comann, one of our general evangelists, and who, by the way, is one of the best preachers in the evangelistic field, writes that he is ready to make dates with any of the brethren who may desire his services. Write him at once at Lincolnton, N. C.

Begin in Good Time

Begin now to get your lay leaders and committees ready for the work on Advocate Sunday and week, beginning February 6th.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

WHY DO WE WAIT?

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses, sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance—
Dear wistful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love that's ours,
And give them such late meed of praise,
And lay above them fragrant flowers?

How oft do we, careless wait till life's
Sweet opportunities are past,
And break our "alabaster box
Of ointment" at the very last!

O, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise!

—Pritish Weekly.

ANNUAL MEETING

Only three weeks from today and the missionary workers of the W. N. C. Conference will assemble at West Market Street church, Greensboro, N. C., for their annual meeting. It is earnestly desired that there be a representative from each auxiliary in attendance upon this meeting and we would urge all presidents of local auxiliaries, who have not already done so, to elect a delegate at the January meeting. Send names of those who will attend to Mrs. J. Ed. Albright, 314 Wainman Avenue, Greensboro, N. C.

NEW ORGANIZATION

Salisbury District, Young People's Society, New London:—President, Miss Edna Ivey; first vice-president, Miss Fannie Ivey; secretary and treasurer, Miss Onnie Ivey.

This society, though only a very young one with a small membership, we feel sure, will increase in numbers during this new year, for they have an enthusiastic corps of officers.

FIRST VICE-PRESIDENT OF THE COUNCIL

A mid-year meeting of the Executive Committee of the Woman's Missionary Council, held on Monday, November 29th, Mrs. F. F. Stephens, who has served so efficiently as First Vice-President of the Council, resigned, feeling that the pressure of other duties made this action necessary. We are sure her resignation will be sincerely regretted by her co-workers throughout the church. Mrs. J. E. Grubbs, of Winchester, Ky., was elected to this important place. Mrs. Grubbs has served most ably before in this capacity, and will begin her duties January 1st, 1916.

MISS MABEL HEAD

our Council Corresponding Secretary of the Foreign Department, has recently returned from a trip to Cuba, where she went in the interest of our work. She reports the schools doing well and found many things to encourage her in connection with our work there.

TO THE AUXILIARY SECOND VICE-PRESIDENTS

Dear Sisters:

You have doubtless received the package of very important literaure I sent out in December. There may be some changes in the names of the second vice-presidents, but the literaure was sent for every society, so I trust it has been received by, or placed in the hands of the proper persons in charge of the children.

The package contained copies of Children's "Constitution and By-Laws," "Suggestions for Second Vice-Presidents," "Institute on Children's Work," "Helps," "Year Book for 1916," "Leaflets on Pledge," for both Baby and Junior Divisions, "Pledge Cards" for Juniors, and the leaflets for February and March. There were no leaflets issued for January, as that meeting is to be given over to the interest of the pledge for 1916, as explained in the December number of the Young Christian Worker.

"The purpose of the pledge card is to bring to the attention of the mothers and leaders of the children's missionary work, and to the children themselves, the necessity of putting the financial part of the children's missionary organization on a more dignified and business-like basis, in order that we may secure regular and systematic giving. This plan, if properly and patiently used, will hve an educational value in the life of the children and will help remedy one of our greatest defects—that of the careless, thoughtless and meaningless way in which children are allowed to make their offerings to missions."

It is utterly impossible to maintain a good live society without the use of the Young Christian Worker. Make an earnest effort to get it into every Methodist home, and begin with the New Year. Order at once mite boxes for both the Baby and the Junior divisions from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn., and give one to each child. They are to be collected every quarter in time for remittance in the report. The use of the mite boxes encourages systematic giving among the children.

Let every auxiliary second vice-president plan to attend the Annual Meeting in Greensboro. It will help you in the equipment for your very important office as wll as inspire you to higher endeavors.

Study carefully the following report of the Committee on Children's Work, passed at the last Council Meeting:

That in line with the special organization idea of the year, we urge that effort be made to organize a children's missionary society in both baby and junior division in every church.

Article 1, Report 1914, page 187: That annually the month of March be set apart for an intensive membership campaign.

Article 7, page 188, report 1914: That one day of the Week of Prayer be made a special day of prayer for the children and that a special program be prepared for use by the children.

Article 8, page 188, report 1914: That at each district and annual meeting an institute be held on Children's Work.

Article 4, page 160, report 1914. That the month of October be designated as Mission Study Campaign Month, and special effort be made to organize mission study classes in the children's auxiliaries.

That pictorial leaflets be prepared setting forth the specials for the children.

That the work at Holding Institute be assigned for support to the Baby Division in the home field for 1916.

That the Gulf Coast work be assigned for support to the Junior Division in the home field for 1916.

That the Soochow work, except missionaries' salaries, be assigned for support to the Junior Division in the foreign field for 1916.

That a pledge of $30,000.00 be the financial goal.

We recommend that the offering from the children on the Children's Day of the Week of Prayer go through their own channels.

That the certificate of honor be granted at the close of each fiscal year to all auxiliaries that have attained the roll of honor.

That pledge cards especially designed for children be prepared and ready for January meeting.

That promotion certificates for the Junior Division be provided.

Whereas, the Young Christian Worker should become self-sustaining, and this can be accomplished by a larger circulation, we recommend that a special season be chosen when a vigorous campaign shall be made to reach a goal of 15,000.

With best wishes for a bright and successful New Year,

Yours cordially,
Mattie H. Stewart,
Conf. Second Vice-Pres.

HOW TO INTEREST THE WOMEN OF OUR CHURCH IN MISSION STUDY

By Mrs. O. J. Jones

The interesting of women in mission study is the work of the whole church. The entire membership has a part to play in the production of an atmosphere in which a live mission study class is a possibility. As presiding elder, pastor, steward, Sunday school officer and church member is each an organic part of the church, so each, by the extent of his interest in world evangelization, helps to determine whether or not the women in this church are to become interested in studying missions.

If the pastor is cold on the subject it will be very hard to have an interesting class in his church. If the stewards and Sunday school superintendent have no concern for missions, it will be hard to interest their wives. Some stewards, and indeed some boards of stewards, look with an amused tolerance upon the unaccountable interest their wives seem to have in missionary meetings. And any woman who undertakes to lead a mission study class in that sort of a church needs to wrap her soul about with spiritual fires for she is sure to be left out in the cold. Now, my experience and my observation have alike confirmed me in the belief that most of our churches have an atmosphere that is very chilly on the subject of missions, and therein lies our problem. My experience with mission study classes has been in a church where there was a very pronounced anti-missionary feeling. There were a faithful few who had a real interest in the study, and good was done, but we did not succeed in going beyond these and interesting the other women. On some occasions large numbers came to the meetings, but there was a suspicion that they came, only because the meeting was turned into a social function.

Now, although it is my belief that a state of affairs similar to this exists in a great many of our churches, I do not at all think that we ought to allow ourselves to become discouraged. The very fact that there is not an atmosphere favorable to mission study, is itself the strongest reason why we should have our mission study classes. For if there is not in the church a sufficiently quick missionary conscience, the best way at all to quicken that conscience is to give it information. "If ye know these things, happy are ye if ye do them," but we won't have the happiness that comes from doing our duty until we learn what our duty is.

These mission study classes, though they work under discouraging conditions, are going to reveal to our women the great missionary obligation, and after awhile, through them, the heart of the church is going to be stirred. Then we will have missionary churches. So let's keep our classes going, even though they are but small.

I believe the first essential in mission study is a leader, and this leader must be a woman who believes in missions, one on whom the great commission rests as a real command of the Saviour. Hers should be an interest that leads her to study the movement and pray for its success. If she does not have this kind of interest herself, she cannot interest others. It is only sincere enthusiasm that is contagious.

Study and prayer for the evangelization of the world are strongly enjoined by Jesus Christ. With a Samaritan village in mind, he said to the disciples, "Lift up your eyes and look upon the fields; behold they are white already unto the harvest." That was an invitation to study conditions. When his heart was troubled at the thought of vast unevangelized masses, he said, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his vineyard." That was an exhortation to make missions a subject of prayer. These two utterances of the Master indicate the two lines along which a healthy missionary concern will work itself out.

I do not mean to say that the leader should learn a lot of facts so that she may seem to be well-informed and able to ask questions. What is necessary is that she should learn about his unredeemed ones, so that she may have a sympathetic understanding of the meaning of the cross. She needs to inform herself of the depths of depravity that exists in unevangelized lands that she may be able to comprehend, to really feel, the depths of love that flowed from the riven heart of our Lord. And she needs to come to her work, not so much a compendium of missionary information as a center of missionary love. In this field most certainly we must desire to "know not for knowing's sake," but for the sake of a closer companionship with our Lord and for the sake of an intenser passion for his lost ones.

Now that sort of study of missions must be a prayerful study. It can't be pursued by a prayerless soul. I am not sure but that right here we have come upon the secret of the whole matter. Our supremest need is prayer. It is necessary to keep our interest from failing, and it is necessary to put feeling into our appeal to others. We can't do the work of Christ whose most often mention habit was prayer, unless we pray. Cowper said, "Satan trembles when he sees the weakest saint upon his knees," and we will not overcome the indifference of the church toward this, its supreme work, unless through prayer.

But if we have not a leader like this we should have our mission study classes anyway. That might be the means of developing such a leader for such consecration as that must have the inspiration of companionship in study.

If a half dozen women who have only an ordinary interest in missions, were to meet regularly for the study of missionary books, it is quite likely that at least one of them would be aroused to give herself thus to the Master's work. When the leader has been secured, she must have at least two or three women who can be brought into sympathy with her plans. She must have them for her own encouragement and she must have them to work through. Her work is largely to inspire them—theirs to strengthen her, thus united in a purpose their common work becomes to patiently, persistently and tactfully keep the cause of missions before the women of the church. They should be patient in their work, because there will be numerous discouragements and failures. They should be persistent, because it's a constant dropping that wears away a stone. They should be tactful for the most easily aroused emotion in the majority of people is prejudice, and it's a battle royal to win people over this prejudice. And they should be instant in season and out of season, for this is the King's business and requires haste.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

ASHEVILLE DISTRICT

The Asheville District Epworth League is in the best condition in the history of Epworth League work. The individuals as well as the local chapters are taking more interest in this great work of our church and endeavoring to arouse the interest of the young men and women of our churches to their need of the special features of the League. There are fourteen Senior Leagues in our District and three Juniors. At the last District Union Meeting ten of the Senior chapters and two Juniors responded to the roll call. The Leagues that are really active are doing great work in their respective fields. Several of the local chapters are undertaking great things and are having marked results from their efforts. One League is supporting a mission field in Asheville, financially as well as efficient workers.

In the very early spring a District Institute will be held and it is expected that at this Institute each charge in the District will be represented by some one who will take an inspiration back to their respective charges that will mean an organization in their church. A program worthy of the time the young people will give to the work will be prepared and the best talent available will be secured to conduct this institute. We are expecting great things from the Asheville District and from the interest manifested already this year will be the banner year.

REPORT OF EPWORTH LEAGUE BOARD TO W. N. C. CONFERENCE IN SESSION AT REIDSVILLE, NOV. 17-22, 1915

1. Has the Epworth League a place in Methodist Polity? According to the Book of Discipline, chapter VIII, paragraph 275, it has. Has it a place in Methodist Practice? Not always. Especially is this true in the Western North Carolina Conference, where, on account of a comparative underestimate of its worth and work, it is forced to contend for considerate recognition from the local church, where it is too often denied a place in the plans of a busy pastor through the District Conference, on the conscience of which its claims sometimes rest rather lightly; to the Annual Conference, where it may be crowded entirely off a too congested Conference program; and even into the annual meeting of the Quadrennial Board itself, where heroic measures must occasionally be resorted to in order to secure a quorum.

However, we are encouraged by the fact that during the year many calls have come from almost every part of the Conference asking for the literature necessary in the organization of a League, and in some of the stronger city churches chapters have been organized. And also by the action of the W. N. C. Conference League in renewing its pledge for the support of the African Special. The records of the central office show that during the year ending April 30th, 1915, 448 chapters having a membership of over 11,000 have been chartered. This average of nearly ten new chapters a week should certainly bestir the men of this Conference to increased activity in this enduring work lest we be hopelessly left behind in the proud procession of the Conference of our connection.

3. In view of the foregoing, we, your Board, should like to suggest, first, that an effort be made to correlate the various young people's societies with the Epworth League in order tha there may be less of overlapping and a greater efficiency in our work. The correlation of the Juvenile Missionary Society with the Junior League already accomplished shows this to be entirely practicable.

4. The pastor holds the key to this situation as well as to all others touching the work of the church. We, therefore, urge our pastors to investigate carefully the claims of the League and seek to bring themselves to that attitude toward it where they shall be willing to give it sufficient time and opportunity to prove its merits as an agency in conserving and directing the social, moral and spiritual energies of the young life of the church.

5. Third, we would suggest the holding of instructional and inspirational meetings wherever and whenever practicable, laying particular stress upon the City Union, the District Institute, Conference, League Assembly, the Annual Conference Anniversary, and the great connectional gathering of the Methodist young people at Junaluska.

6. Fourth, where it does not seem possible to operate successfully a Senior League we urge the organization of a Junior League as furnishing the best opportunity for answering the disciplinary question regarding the pastoral instruction of children. Since nearly 90 per cent. of the adolescents of the Sunday school are lost to the church, we can afford to use the League as a nexus between the Sunday school and the larger congregational life; thus saving them to our Methodism.

W. Edgar Poovey, Pres.,
J. Frank Armstrong, Sec.

WEST MARKET ST., GREENSBORO

The second department of the Epworth League of West Market St. church, Greensboro, has been doing very efficient work during the past month. We collected and carried to the unfortunate people of our city about 66 pieces of clothing, and several pairs of shoes. We conducted services at the jail the second and fourth Sundays of each month. The services are very inspiring and interesting, and we trust that many souls may be brought to Christ, even though the bodies are bound in by iron bars, for we realize that iron bars cannot keep the Spirit of our loving Lord from entering into the hearts of men. Sometimes we find the most cultured of human kind behind the bars.

We also visit the sick of our city and congregation. We make visits to the hospital and carry flowers and literature to those from out of town that are so unfortunate as to have to seek life and health in that way. We always find a hearty welcome and glad response when we approach our "strangers in a strange land." We are so often made to feel that God put us all here as one family.

We trust that the New Year will be the best in all history of our Epworth League, and we hope to be the means of bringing many souls to Christ in this coming new year. We are looking to the Master for great things, and we feel sure that He is going to be with us in all we do for the advancement of his Kingdom.

Lou Elma Curtis,
Second Vice-Pres.

NOTES

The Christmas-New Year number of the Epworth Era has just reached us. An attractive cover design in red and green greatly enhances the mechanical appearance of the magazine, while the contents are up to the standard—which means that they are both instructive and interesting to the highest degree. In making the improvements for the new year the editors doubtless found that "We couldn't improve the powder, so we improved the box." January 9th has been designated as "Epworth Era

Standard Form Collection Envelopes

Western North Carolina Conference
Methodist Episcopal Church, South

HOLT'S CHAPEL

FOR PASTOR'S SALARY

AMOUNT

Name ..... Dollars | Cents

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Name ..... Dollars | Cents

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$1.90 for 1000, delivered

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This price is based on using the above forms, changing name of church only. The large envelope is manila, and of the quality regularly used for Pastor's Salary collections. The small envelope can be furnished in white, green or cherry. Its difference in color and size from the Pastor's Salary form makes it ideal for Missions and Conference Collections.

If special form is desired the price will average $2.40 for the first 1000, and $1 40 for additional 1000's, delivered.

Special rates on large quantities.

The Advocate Press, Greensboro, N. C.

Carolina & Northwestern Rwy. Co.

Schedule Effective Oct. 10th, 1915

Northbound	NO. 10 Passenger Ex. Sun.	NO. 8 Mixed Ex. Sun.	NO. 6 Passenger Sun. Only	No. 4 Passenger Sun. Only	NO. 52 Mixed Ex. Sun.	NO. 50 Mixed Ex. Sun.
Chester.....Lv.	7 43 a m	----------	7 43 am	----------	5 35 pm	----------
Yorkville.....“	8 29	----------	8 29	----------	7 10	----------
Gastonia.....“	9 14!	3 10 p m	9 14	----------	9 05	----------
Gastonia.....“	----------	----------	----------	----------	----------	----------
Lincolnton....“	10 15	4 06	10 15	----------	----------	----------
Newton.....“	10 50	5 02	10 50	----------	----------	----------
Hickory.....“	11 40	5 35	11 28	12 30 pm	----------	6 00 am
Lenoir.....“	12 45 p m	6 33	----------	1 20	----------	7 55
Lenoir.....“	----------	----------	----------	----------	----------	----------
Mortimer.....“	----------	7 54	----------	2 49	----------	----------
Edgemont....Ar.	----------	8 05	----------	3 00	----------	----------
Southbound	**NO. 9 Passenger Ex. Sun.**	**NO. 7 Mixed Ex. Sun.**	**NO. 5 Passenger Sun. Only**	**No. 3 Passenger Sun. Only**	**NO. 53 Mixed Ex. Sun.**	**NO. 51 Mixed Ex. Sun.**
Edgemont....Lv.	----------	6 45 a m	----------	7 00 am	----------	----------
Mortimer.....“	----------	6 53	----------	7 08	----------	----------
Lenoir.....“	1 50 pm	8 02	----------	----------	----------	----------
Lenoir.....“	----------	----------	----------	8 17	----------	----------
Hickory.....“	2 45	9 05	2 50 pm	9 15	----------	----------
Newton.....“	3 18	9 30	3 18	----------	----------	----------
Lincolnton....“	3 53	10 05	3 53	----------	----------	----------
Gastonia.....“	4 40	10 55	4 40	----------	----------	----------
Gastonia.....“	5 00	----------	5 00	----------	4 15 am	----------
Yorkville.....“	5 46	----------	5 45	----------	5 31	----------
Chester.....Ar.	6 35	----------	6 35	----------	7 30	----------

x Leave ! Arrive

CONNECTIONS

CHESTER—Southern Railway, S. A. L. and L. & C.
YORKVILLE—Southern Railway LINCOLNTON—S. A. L.
GASTONIA—Southern Railway, Piedmont & Northern Railway
NEWTON and HICKORY—Southern Railway

E. F. REID. G. P. Agt. **CHESTER, S. C.**

Day." We hope that every chapter will make an earnest effort to get a large number of Leaguers on the Era subscription list. It is indispensable to a successful League.

* * * *

We hope that our Leaguers—especially the officers and district secretaries—will include in their New Year resolutions one to give to the League editor the support that is so essential to making our League columns what they should be. If you have a good program, or learn of the organization of a new League, or have an idea that might prove helpful to some of us in our work, let us urge you to send it in. No one person can make our columns interesting or representative without the liberal support of the Leaguers.

* * * *

Those who attended our Conference at Spencer last fall will not be surprised to learn that the Asheville District seems to be leading in League work by a large margin. Among the recent evidences of progress is the organization of a live County Union which promises to be a great factor in strengthening and enlarging the work. The Asheville District leads in the number of Leagues with fourteen, Charlotte and Shelby come next with nine each. It will be well, however, for our Asheville friends to keep an eye on Charlotte, for our recent Conference sent President Bain to the aid of the Queen City—and everybody knows what that means. "Watch Charlotte grow."

RETROSPECTIVE

Comparisons are not always odious. This is true of a comparison of the showing of the League in our Conference this year with that of last year. Although the advance was nothing like what it should be, it might have been worse. Sixty-four Leagues, with a total membership of 2,273 members, were reported at the recent Annual Conference at Reidsville. A year ago sixty-two were reported, with approximately the same membership. Within the last two years there has been an increase of about ten chapters.

Below we give the number of Leagues reported in each district for the last two years:

1914	District	1915
9	Asheville	14
10	Charlotte	9
3	Greensboro	3
9	Morganton	2
1	Mt. Airy	4
2	North Wilkesboro	1
3	Salisbury	4
5	Shelby	9
10	Statesville	7
4	Waynesville	4
6	Winston	7
62		64

From the Field

HIGHLANDS

I want to tell you of the kind reception our people here have given us. We left Greensboro on Thursday night, Dec. 8, after a beautiful day, and reached Highlands at 11:30 a. m., Saturday, in the midst of a big snow storm. One of the brethren took us to his home where the good lady of the house had a nice fire and later a very good dinner. As the distance from the railroad is so great and the roads so bad, our goods could not be brought up for some time, and the people took us into their homes and treated us royally.. We got to housekeeping after ten days and were then pounded severely, 27 people being in the company. I have lived in a Methodist parsonage for over 20 years but have never seen a better assortment of goods at a pounding than the people of Highlands have given us.

Yours faithfully,
Ernest B. Bell.

SWANNANOA

We have been very kindly received here for the second year. We have been pounded very severely by Swannanoa, Azalea and West's Chapel, and things just keep coming in. May the Lord bless His people here.

We had a community Christmas tree, which was quite a success. The small children and the poor were especially remembered. The spirit of Christmas was indeed fine.

The work is starting off well, our assessments are made out and the every-member canvass is being taken, and everything bids fair for a good year.

I feel greatly encouraged to go forward because the people here show a willingness to co-operate with their prayers, and help to advance the cause of Christ.

We need to build two new churches this year, and that means hard work and much effort. Brethren, pray for us that much and lasting good may be accomplished. J. F. Starnes.

THERMAL CITY

We have entered upon our work at Thermal City with every encouragement. We have been cordially received at each church, and generously pounded by the good people of Thermal City. So we feel like saying, "It is good to be here." Brother Gay was with us the first and second, and held our first quarterly conference. We have adopted the every-member canvass, which we hope to have completed by Jan. 16th. Brother Gay preached for us at Pleasant Grove and Concord Sunday.

M. W. Heckard, P. C.

MOORESVILLE

Sunday, December 26th, was a high day for Methodism in Mooresville. The congregation reached the last dollar on the church debt that day. They started about two and a half years since, on the debt, which, at that time, was $5,000, and with the enthusiasm with which Brother Kirkpatrick inspired his people, they have gone steadily on until the result was reached last Sunday, and that means something to be glad over, for a congregation of the financial ability of this one. Brother Kirkpatrick's success has been very gratifying here for three years. The debt collecting movement began immediately following the first great revival under his ministry in the spring of 1913, and that was a great meeting. Brother Kirkpatrick has held all his meetings here, nine in all. He holds one at the church in the center of the town, and then one at each of the cotton mills north and south of the town each year, and his success has been very gratifying, not only in leading his people to free the church from debt, but in getting souls saved, a good parsonage, a house for the sexton, and a superb church. There is a bright future for Methodism here.

Faithfully, John W. Jones.

ADVANCE CHARGE

We are getting started in the work for the New Year, on this charge. Our people have given us a hearty welcome for another year, and as a token of this welcome began "pounding" us on the day after my arrival from Conference, and it has been most generous and almost constant since.

We are getting the work organized this year. We had a barn to build last year and so many other things to look after that I did not undertake the thorough organization and planning that I usually do, but went on with what organization there was, and we did not have the success in material lines that I expected.

Our Sunday school and churches have all had Christmas exercises and a nice time at each place.

Wishing all the brethren a happy New Year, and the greatest year possible in the Lord's work, I am,

Fraternally, E. Myers.

Church News Items

The Conference on Missions for Latin America will be held in Panama City, February 10-20. Among the representatives of our Board of Missions who will attend this Conference are Dr. W. W. Pinson, Dr. Ed F. Cook, Miss Mabel Head, Mrs. R. W. Mac Donell, Dr. G. B. Winton and Prof. Andres Osuna.

Bishop W. A. Candler announces the following changes in dates and places of the sessions of the Mexican Conferences: Pacific Mexican Mission at Nogales, Ariz., January 27, 1916; Mexican Border Conference at El Paso, Tex., February 3, 1916; Central Mexico Conference at San Luis Potosi, Mexico, February 10, 1916.

The Publishing Committee of the Alabama Christian Advocate at its recent meeting elected Dr. L. C. Branscomb Editor and Mr. J. B. Wadsworth Associate Editor and Business Manager of the Advocate. Dr. Branscomb is presiding elder of the Birmingham District, and Mr. Wadsworth is a prominent banker of Gadsden, Ala., and one of the best-known laymen of Alabama Methodism. These brethren will carry on the work of the Advocate in connection with their other work. Rev. H. Whitehead, of the Whitehead Publishing Company, will continue as publisher of the Advocate.

Dr. John S. Frazer, Financial Commissioner for Emory University, reports that at the Conferences he has visited he has received substantial evidence of the interest of the brethren in Emory University. At the Memphis Conference more than six thousand dollars was subscribed by the members of the Conference. The North Mississippi and Mississippi Conferences will unite their efforts to aid in providing buildings for the Lamar School of Law. The Alabama Conference adopted a report pledging its efforts, together with the North Alabama Conference, to the erection of an Alabama building on the University campus The Florida Conference gave a creditable contribution to the University. Dr. Fraser has lately moved from Mobile, Ala., to Montgomery, Ala.

There was held in Nashville, December 28, 29, an Evangelistic Conference for the evangelists and other preachers and laymen of our church interested in the great work of evangelism. It was, from every standpoint, a successful Conference, and the good influence of the meeting should be felt throughout the church in renewed interest in our evangelistic efforts. The meeting opened on the morning of December 28, three splendid addresses being delivered at that morning session by Dr. James W. Moore, of Chattanooga, Tenn., Dr. O. E. Goddard, of Galveston, Tex., and Dr. W. J. Young, of the Candler School of Theology at Atlanta. Some of the other speakers heard during the session were: Bishop James Atkins, Dr. George R. Stuart, Dr. E. G. B. Mann, Dr. C. W. Tadlock, and Dr. P. E. Zartman, Winnona Lake, Ind. Among the evangelists who delivered addresses were: Revs. H. C. Morrison, D. D., D. L. Coale, H. W. Bromley, W. C. Swope, Raymond Browning, G. A. Klein, Bob Jones, Burke Culpepper, Thurston B. Price, L. B. Bridgers, Walt Holcomb. The officers for the Methodist Evangelists' Association for 1916 are: Dr. John M. Moore, President; Dr. H. C. Morrison, Vice-President, and the members of the Board of Control, Revs. H. C. Morrison, Bob Jones, Burke Culpepper, L. B. Bridgers and D. L. Coale.

The general evangelists of our church are: Rev. J. B. Andrews, Siloam Springs, Ark.; Rev. J. M. Bass, Macon, Ga.; Rev. L. B. Bridgers, Gainesville, Ga.; Rev. J. E. Brown, Siloam Springs, Ark.; Rev. Raymond Browning, Lincolnton, N. C.; Rev. D. L. Coale, San Antonio, Tex.; Rev. Burke Culpepper, Memphis, Tenn.; Rev. J. E. Green, Houston, Tex.; Rev. J. O. Hanes, Birmingham, Ala.; Rev. Walt Holcomb, Nashville, Tenn.; Rev. Bob Jones, Montgomery, Ala.; Rev. G. A. Klein, Nashville, Tenn.; Rev. H. C. Morrison, D. D., Wilmore, Ky.; Rev. T. B. Price, St. Louis, Mo.; Rev. W. C. Swope, Charleston, Mo. In addition to these are some fifty Conference evangelists regularly appointed to this work. The year just closed was a most successful one from the standpoint of the evangelistic effort of the church, and there is promise of even better results for the year before us. That, at least, is the faith of those who were so fortunate as to be able to attend the recent conference in Nashville.

HEALTH HINTS

Pure air is as essential to health as pure food and drink.

Don't sleep in a close room. You poison yourself.

Don't sleep with your nostrils covered or your mouth open.

If there are nasal obstructions to free breathing see a specialist and have the growth removed.

Avoid colds. The accumulations of ply of fresh air.
phlegm interfere with your needed supply of fresh air.

If you have a cold, catarrh or croup, use Mentholatum liberally in nostrils and on throat and chest.

Mentholatum tends to open the air passages and clear up the membranes of the lungs and respiratory tract.

This means easier breathing, greater comfort and the preservation of health.

Air is life.

Mentholatum relieves inflammation also, and hence is much used for burns, bruises, chapped skin, etc.

CABBAGE LETTUCE **PLANTS**

Frost Proof, grown in open air from standard seed. By parcel post, 500 delivered, $1.00. By express F. O. B. Burton, S. C., 1,000, $1.00; 3,000, 90c per M; 5,000, 80c per M; over 5,000, 75c per M.

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Chalmers' Gelatine
UNITED PROFIT SHARING COUPONS
A WHOLESOME DESSERT

Save Your Horse

He'll give you longer and better service if he is freed of Galls and Sore Shoulders by wearing an easy

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Children's Home

Fifth Sunday Collections

Chas. L. Rice, Supt., Asheville, River View, S. S., $3.25; J. H. Harris, Treas., Polkton S. S., $7.54. Total, $10.79.

Amounts Received on Ten Per Cent. Assessment, and on General and Special Support

G. B. Binkley, Winston-Salem, $5.00; Rev. J. F. Moser, Belwood charge, $10.00; T. R. DeShields, Hendersonville, $10.00; B. M. Jackson, Lilesville Baraca class, $12.50; Rev. J. H. Green, Denver, Rock Springs circuit, Denver, $24.85; Mount Pleasant, $16.50; Webbs, $12.50; Bethany, $6.65; Marvin, $6.15; J. L. Sherrill, Broad St. church, Statesville, $125.65; W. T. Penry, for Capt. T. L. Rawley's Bible class, $41.67; Geo. A. Hoyle, Treas. Central Church, Shelby, $20.00; Geo. W. Orr, Reynolda, use of farm engine, $15.00; Z. E. Barnhardt, Treas. Spring Garden church, Greensboro, $25.00; Rev. M. F. Moores, Central church, Concord, $10.00; Rev. J. H. West, Morven church, Morven Ct., $47.00; Z. T. Bynum, Treas. Centenary church, Winston-Salem, $101.89. Total, $490.36.

The following donations in kind are gratefully acknowledged. One large box of Christmas presents for the children, from Main Street S. S., Thomasville; three boxes of children's stockings from Lazarus Bros., Morganton; a box of toys, children's books and games, from Mesdames W. L. Ferrell, P. R. Martin and Freeman, Winston-Salem; a barrel of Coveland apples, from Dr. E. E. Richardson, Leaksville; a barrel of apples from Mrs. J. K. Boone, Waynesville; a crate of apples, from Dr. Zickler, Taylorsville; a box of fruit from Mrs. A. W. King, Charlotte, route 29; three boxes canned fruit from the Woman's Home Missionary Society, Murphy; a barrell of apples, from the Coveland Orchard Co., Mt. Airy; a box of miscellaneous articles, from the Church Aid Society, Weaverville; a box of Christmas presents from Mr. Julian Little's S. S. class, by Mrs. E. W. Henderson, Charlotte; a box of miscellaneous food and wearing apparel, from South Main St. S. S., Salisbury; three quilted comforts, from Senior Philathea class, Main St. church, Lexington; one barrel of flour, from W. M. Knight, Stokesdale, for Mt. Zion church; a box of fancy articles for the larger girls, for the S. L. B. girls of Tryon St. S. S., through Miss M. McKinnon, Charlotte; a package of handkerchiefs, from the Light Bearers, Morganton; a box of miscellaneous wearing apparel, from Junior Philathea class, Cooleemee, through Miss Annie Lisk; three dozen chairs and six sections Globe Wernicke bookcases, for the Smith building, and a box of toys and dolls for the small children of that building, from Wesley Memorial S. S., High Point; ten cases canned fruit, from Trinity S. S., Charlotte, through Miss Maud Hoyle; a box of useful articles, including a quilt, from the Junior Philathea class of Haywood St. church, Asheville, from the Misses Evelyn Burton, Rosa Low, Verna Edwards, May Wallen, Frances Young, Daisy Fore, Gladys Haney, Gladys Chandler, Mary Lucy Betts, Dorothy Eller Harris, Ella May Ledbetter, Rosa Jones, Ethel Jones, Margaret Lipe, Lottie May Miller and their teacher, Mrs. H. E. Miller; a box of oranges, from A. C. Miller, Winston-Salem; 3 large packages of foodstuffs, clothing and miscellaneous articles, from Spring Garden Sunday school, Greensboro.—Week ending December 24.

Christmas Offerings

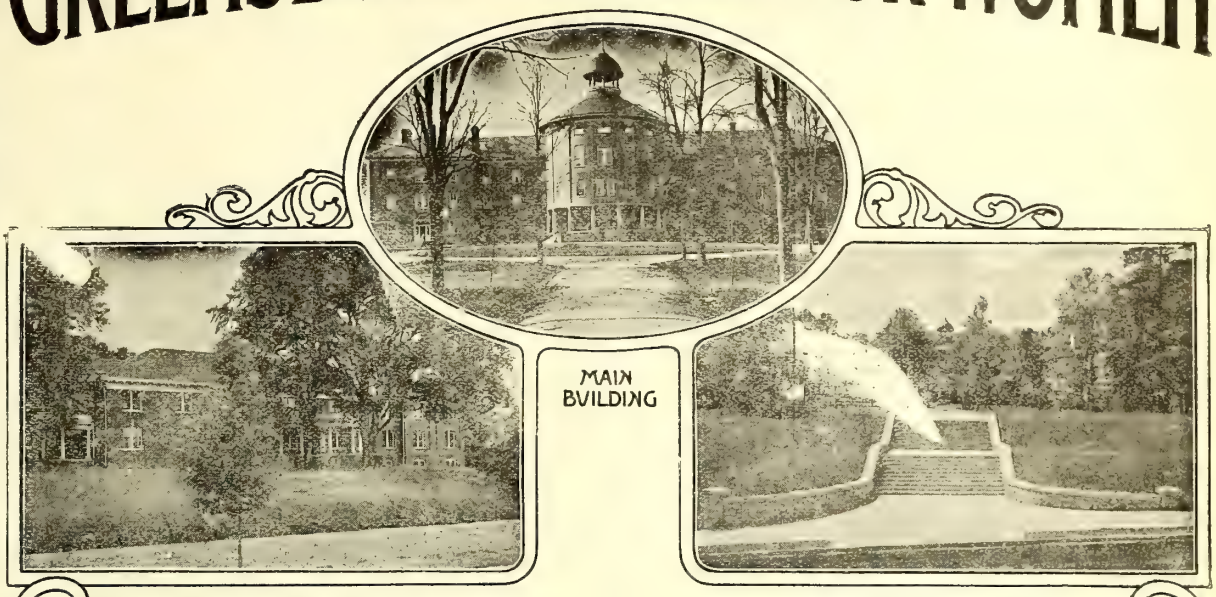
From Mocksville M. E. church, through Mrs. J. L. Sheek, $17.00; T. S. Maxwell, Fig, Creston S. S., $1.00; Miss Jennie Mears, Brim, 20c; Prince Albert Billiard Parlor, Winston-Salem, $5.00; Miss Annie Ezzell, Waxhaw, $1.00; Ezzell Brothers, Waxhaw, $2.00; Miss Jessie Rogers, Waynesville, $3.00; Glen York, Long Island, 25c; Olin Yorke, Long Island, 50c; T. C. Ubanks, Monroe, $2.00; Miss Mary Broom, Monroe, 50c; Miss Virgie McGinnis, Monroe, 50c; Mr. and Mrs. H. A. Starnes, Monroe, 75c; W. F. Lemond, Monroe, $1.00; D. W. Cloutz, Monroe, $2.00; Mr. and Mrs. E. D. Spinks, Monroe, 50c; Mr. J. W. Rowell, Monroe, 50c; Mr. and Mrs. T. D. Medline, Monroe, 20c; Miss Lola Rowell, Monroe, 10c; Mr. A. S. Haltom, Monroe, 25c; Mrs. Paul Furr, Monroe, 50c; A. J. Bowers, Monroe, $1.00; Harrison Helms, Monroe, 25c; Miss Franklin Presley, Monroe, 15c; Martin Presley, Monroe, 20c; James Helms, Monroe, 25c; R. H. Kennington, Monroe, 50c; George P. Green, Bostic, 60c; Mrs. John Sherrill, Catawba, $1.75; a friend, Catawba, $1.00; Frank Gurley, High Point, $10.00; W. R. Bostian, China Grove, for Hero Council No. 65, Jr. O. U. A. M., $2.00; T. C. Eubanks, Monroe, $2.00; Mrs. Emily A. Siler, Greensboro, for Miss Alice Clark, Treas. Y. W. C. A., Greensboro College for Women, $30.86; Miss Flora Lentz, Kannapolis S. S., $2.00; C. F. Lambeth, Supt. Main St. S. S., Thomasville, $40.00; C. F. Cline, Treas. Gilkey S. S., $10.81; Rev. G. A. Stamper, Mt. Pleasant church, $11.40; Mrs. M. K. Lee and the following named boys of her S. S. class, Central church, Monroe, Mrs. Lee, $3.00; Braxton Laney, 50c; Yates Laney, 50c; Whiteford Blakeney, 50c; Thomas Capehart, 50c; Homer Fowler, 50c; Francis Bundy, 50c; Alexander Laney, 10c; Russell Helms, 5c; total, $6.,15. G. L. Park, Jefferson S. S., $5.00; A. B. Bynum, Winston-Salem, $1.00; J. J. Thomas, Bethlehem S. S., Wentworth Ct., $5.80; Leroy A. Smith, Treas. First M. E. S. S., Salisbury, $15.50; Rev. M. F. Moores, Central S. S., Concord, $10.00; Rev. J. A. Sharp, Hill's Chapel, Lowesville Ct., $3.61; B. M. Chance, Supt. Main St. S. S., Reidsville, $15.45. Total, 216.03.

Building Fund

J. F. Garrett, Hendersonville, through Rev. J. H. West, $3.00; two friends, Salisbury, $2.00; Dred Peacock, High Point, $5.00. Total,$10.00.

We sincerely thank the following kind donors for substantial remembrance: Mrs. Zeb Deaton and S. S. class, Mooresville, a box of fruit; Main St. S. S., Reidsville, a box of many useful articles; Centenary S. S., Greensboro, a box of wearing apparel, toilet and miscellaneous articles; Mrs. C. F. Morrison, North Wilkesboro, a box of clothing, toys and miscellaneous articles.—Week ending Jan. 1, 1916.

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SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m. and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham to New York and Washington and observation sleeping car Atlanta to Richmond. Tourist car Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York and Washington to Birmingham and observation sleeping car Richmond to Atlanta. Tourist car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room sleeping cars New York to Augusta and Asheville and Washington to Charlotte and Asheville. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points South. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and New York to Macon. Club car Washington to Montgomery. Dining car service. No coaches.

7:30 a. m.—No. 108, daily. Local for Raleigh.

7:30 a. m.—No. 154, daily except Sunday for Ramseur.

8:10 a. m.—No. 44, daily. For Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair Charlotte to Raleigh.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Connects at Asheville with Carolina Special. Chair car Goldsboro to Asheville.

12:45 p. m.—No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. Local for Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York.

Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem, connecting daily except Sunday for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday for Madison.

3:30 p. m.—No. 230, daily except Sunday for Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:35 p. m.—No. 235, daily. For Winston-Salem.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Pullman sleeping cars New York to New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. Local for Danville.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. Pullman drawing room sleeping cars Augusta and Asheville to New York and Charlotte and Asheville to Washington. Dining car service. Day coaches.

10:35 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Pullman drawing room and observation sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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The Sunday School Lesson

LESSON II—JANUARY 9

THE COMING OF THE HOLY SPIRIT

Acts 2:1-13 (Memorize verses 3,4)

Golden Text—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 3:16.

Notes by Dr. and Mrs. Camden M. Cobern

New Scientific Evidence Illustrating This Narrative

Dr. F. G. Henke, who occupied the chair of philosophy in Allegheny College, has recently published in the American Journal of Theology (April, 1909), a remarkable article showing in a most circumstantial way that many of the phenomena described here (such e. g. as "speaking with tongues") continue to be manifested among various modern groups of believers when these are under a certain nervous religious excitement. While Doctor Henke's discussion casts discredit upon the extravagant claims of these zealots it may also be used, I think, to show that these latest researches of psychology have brought to light a series of unexpected phenomena—entirely unknown to the writer of the Book of Acts—which put this narrative for the first time in its scientific place as accurate manifestation of religious feeling, and thus affords an absolutely new test of the author's first-hand information concerning these earliest experiences of the primitive church. Doctor Henke points out that in the great revival in Australia in 1901 and in the Welsh revival in 1904, and to even a more marked extent in the prayer circles conducted in India by Pandita Ramabai, and others, an "enduement of power" was received, accompanied by a visible flame, which seemed so like real fire that in one case a girl ran for a pail of water to extinguish it. This "baptism of fire" was accompanied with a "burning within," which sometimes took away the physical strength, but brought spiritual blessing, and a desire for the "gift of tongues" was felt. In 1907 the girls in Pandita Ramabai's school began to utter strange sounds. Sometimes these were unintelligible, but at other times the most "beautiful prayers" would be uttered in English, Sanskirt, etc., though the girls who prayed were ignorant of these languages as Pandita Ramabai specifically testifies. These same phenomena soon began to occur in Korea and Europe and the United States amid scenes greatly resembling the revival meetings under Whitefield, Jonathan Edwards and President Finney. Doctor Henke visited a number of such meetings in Chicago and noticed the same physical manifestations which were once prominent in early Methodist revivals, such as automatic movements of the body which sometimes resulted in falling—which our fathers would have called "the power"—and at other times produced automatic laughter or songs or screams or queer utterances which the speaker supposed to be the "gift of tongues." One would speak in this utterly unintelligible way, and the leader would then interpret it by some Scripture text. Doctor Henke explains these phenomena, not as miraculous, but as caused by the influence of suggestion, and the psychology of the crowd. The "tongue speaking" is never in a real language unknown to the speaker, unless there has been produced a mental state in which the speaker unconsciously repeats portions of prayers, etc., in foreign tongues which he had once heard and previously forgotten.

The Real Miracle of Tongues

The real miracle at Pentecost is usually missed. It is not found in God's miraculously teaching men to speak languages they have never learned—that is not God's method of encouraging education and helping missionary work. Indeed, it may be doubtful whether the writer here means to give that impression. The account certainly according to our view does not necessitate that interpretation, and in any case that is not the miracle. Nor was it any miracle upon the ears of the hearers. The great miracle consisted in the fact that these 120 unlearned and ignorant men were united in a fervent Christian experience and then were joined in heart in giving the one message: "Jesus is the Messiah, who is able to save," and that they were so determined to get that message upon all these visiting Jews who had come to Jerusalem from a distance that they heralded this good news in all the different languages spoken at home by these foreigners. The latter was not a very difficult task after the missionary spirit was thoroughly aroused, but to kindle to a flame the evangelistic determination to make known the message—that is the divinest and most difficult work even the Holy Spirit can accomplish. It takes few words to tell the gospel story—but it takes the whole man aflame with eagerness and thrilled with divine power to make those few words do the work. All who listened to those Pentecost thanksgivings and exhortations felt that it was a miracle that these uncouth, ignorant, clannish, pugulistic, irreligious Galileans, whose harsh accent and rough brogue were the laughing-stock of all southern Palestine as well as of all other countries, should suddenly with one accord turn revivalists, able to strike flames from the hearts of all these widely-separated races of men—all of whom listened to them as if they were hearing the loving warnings and supplications of their own mother's voice—that was the real miracle. It is surprising when an entire community is thinking of the one subject and is much in prayer how few words it is necessary to understand in order to have one's heart burn within him. I once listened, on a great occasion, to the famous French orator, Pere Hyacinth, and although almost the only words I could understand of his sermon were the words of his text, quoted slowly before he rose to his impassioned heights of eloquence; yet in the midst of that address I found myself thrilled with the crowd and fully understanding the spiritual meaning of his utterances. On one other occasion, on my first visit to Egypt, a prayer uttered in Arabic, only a few disconnected words of which I understood, broke up the great deeps of my soul as few petitions which I have ever heard.—Pittsburgh Christian Advocate.

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Our Little Folks' Department

NEW YEAR'S SHOP

"Good resolutions for Sale Here To-day!"
This is the sign on the door.
The children come flocking in throngs from their play,
For they know it is only upon New year's day
That these can be found in the store.

Old Father Time keeps the shop where they're sold,
And he keeps it in such a queer way.
Not one can you buy, for silver or gold;
You can take, though, as many as both arms will hold,
Or but one need you carry away.

There is only one thing that each buyer must do
Before you can enter the store.
You must leave all bad habits, be they many or few,
And all things that hinder a life good and true,
Outside, as you go in the door.

Before you come out, all these habits and things
As by magic have gone from the way.
At so many good sales old Father Time sings,
Then the door of the New-year wide open flings,
And the children troop gaily away.

—Maude L. Chamberlain.

DICK'S NEW YEAR'S CALLER

It was New Year's morning, and little Dick was playing with his toys in the nursery. Dick had big brown eyes and a lot of curly brown hair, and was a chubby little chap with a merry smile. His nurse had told him that whatever he did on New Year's Day he would do all the year round. And so he was trying to make up his mind.

"Wonder what I'd better do," he said to himself as he placed a sofa pillow under his curly head and stretched himself on a bearskin rug in front of the grate, in order that he might think in a perfectly comfortable manner. "Wonder what I'd better do," he repeated. "O, I know; I'll go down to the pantry and cut a great big slice of fruit cake and come up here and eat it. Then I'll be eating fruit cake every day of the year." And he chuckled.

Just then he heard some one laughing loudly, and, looking around, he saw a funny little man sitting in the middle of the floor. He was much smaller than Dick, and yet he was an old man with a long white beard. He was dressed in a little green velvet suit trimmed with gold braid and fastened with gold buttons. He wore a green hat with a sugar-loaf crown, and his shoes had long, pointed toes.

As Dick looked at him the little man stopped laughing, and, shutting one eye, he said, "Well, what are you up to now?"

"I was just going to eat a whole lot of fruit cake, so I'd be eating it all the year round," said Dick.

"Ho! ho! Ha! ha!" laughed the little old man, and he turned one somersault after another and rolled over and over, laughing as if he would split his sides. Then he sat up and looked at Dick very hard and said: "That would be a grat joke, wouldn't it, to eat all the fruit cake you could and then be awfully sick and have to take castor oil on New Year's Day? And have to take castor oil all the year round! Ho! ho! Ha! ha!" roared the little man, and he twisted himself in so many funny ways that Dick feared he was going to have a fit. "That would be lovely, wouldn't it?" the little old man said, suddenly sitting up.

"I didn't think about that," said Dick slowly.

"O, no, of course not; you are just like lots of people who never think of the consequences. Now, suppose you do something else instead."

The little old man sat down on the floor and crossed his legs, and Dick noticed that he wore knee breeches and that his green silk hose were fastened with gold buckles.

"Have you any money in your savings bank?" he asked Dick suddenly, looking very wise.

"Yes; I have three dollars, and I'm going to buy a new sled with it."

"Well, suppose you buy old Widow Brown a ton of coal instead of getting yourself the sled. Then you will be making some one happy every day of the year, and you won't have to take castor oil. How does that strike you?" And the little old man looked anxiously at Dick.

"Why, that will be dandy! That is just what I will do. I'm glad you came to see me, you funny little man," said Dick.

The little man was so glad to hear this that he jumped up and down and knocked his heels together seven times. Then he snapped his fingers and rolled over and over and over. "Ho! ho! Ha! ha!" he laughed again and again. "Better than castor oil, I should say!"

The little man made such a racket that Dick sat up suddenly on the rug, rubbing his eyes. "Wonder where he is," said Dick, for the little man had vanished, and Dick did not see him again for a long time.

Dick's little friends wondered why he played so cheerfully with his old sled all winter; but Dick was happy every day and never regretted his kind act. He never told any one except his mother about the funny little man dressed in green and gold, who had been his first New Year's caller and had saved him from becoming a greedy little boy and from—castor oil.—Meta O'Connor.

WHAT WILL HE OFFER?

What will the New Year
Offer to you, dear?
Spring's daffodilly,
And summer's lily,
Ripe nuts when the autumn winds are chilly,
And snowballs white and frost flowers bright
When he's grown to an old year, and then good night!

—Youth's Companion.

THE SMILE THAT STAYS

It was a gray morning. The bacon was fried too hard, and the coffee refused to clear. Everything about the breakfast table of the Brown family was cloudy except the face of wee Kate. The corners of her rosy mouth were turned upward, and a merry twinkle shone from her blue eyes. At last, as she contentedly ate her oatmeal, a jolly little chuckle attracted the attention of Papa Brown.

"What are you so happy about on this miserable morning, Kitikins?" he inquired.

"I've found the smile that won't come off," she laughed gleefully.

They all stared at the wee maiden as she gurgled over the slang phrase that was a favorite of her brother's. The deep lines on Papa Brown's forehead began to fade; the scowl of big Brother Tom's grew faint; the worried look in Aunt Kate's eyes vanished; and Mamma Brown, who almost always understood her small daughter, was very much puzzled.

"Bless her dear heart!" said mamma, giving Kitikins a hug. "What does she mean?"

"I hunted all over for it," explained the wee mite, waving her spoon around. "When Tom's boy friend was here the other night they kept talking about the smile that won't come off. I thinked and thinked about it for hours, an' I hunted an' hunted, an' hunted, an' then I found it."

"Where did you hunt?" inquired Papa Brown.

"Jes' all over," she answered conclusively. "I thinked I never would find it at all. An' where do you guess I did find it?" Nobody could guess, so the merry little girl continued. "Why, I found it in the looking-glass. I tried smiling an' smiling at myself in the looking-glass, an' if the edges of your mouth goes up like this"—the corners of the rosy mouth turned sharply upward—"why, you jes' has to smile. I only found out about that this mornin' when I got up, an' I want to use it all day an' see if it really an' truly won't come off. Why"—she tapped her plate joyfully with her spoon—"you've every one found it too!"

Sure enough, Papa Brown's face fairly glowed with a smile, a grin had chased the frown away from Brother Tom, Aunt Kate's worried look had given way to joy, and mamma was smiling so broadly that the tears were very near her eyes. Even the sun had come from behind a cloud and was smiling with the Brown family. And would you believe it? The next cup of coffee was just the clearest brown and made Papa Brown's mouth curl up at the corners until his mustache almost met the wrinkles around his eyes.

There were no more gray mornings around the breakfast table of the Brown family. If any one's mouth drooped, a glance at wee Kate made the corners turn upward, and then came the smile. Wee Kate had found the secret of the smile that comes and stays. Like all good things, it was very simple—just keep the corners of your mouth turned up, and you cannot help smiling. It is a recipe that never fails, and the more you use it the better and easier it is. Just try it the next gray morning.—J. V. Roach.

JOHNNY SMILE

Johnny Smile was a little tiny bit of a brownie who lived in a house no bigger than a thimble. It stood hidden away in the chimney above a great open fireplace. It was warm and snug in wintertime and lovely and cool in summer. Now, Johnny Smile had built his little house in the chimney place of this certain cottage because everybody who lived there was happy. In the family was one tiny boy named Peter, a pudgy, red-haired little fellow, who was just rippling over with happiness. Everybody in the village loved him because he was so jolly. One old lady declared that the sight of Peter's laughing, sunny face almost cured her rheumatism.

Peter always tried to please mother in everything that he did; and when his mother seemed pleased and smiled, it made Peter happy.

Peter had many friends in the village, but his greatest chum was named Dick.

One day Dick said to Peter: "I am going fishing down at the river tomorrow. Do you want to go?"

"Yes," replied Peter; and then, remembering his mother, he asked: "Are you going out in a row-boat?"

"Yes," said Dick. "If I didn't, there wouldn't be any fun."

"I can't go," said Peter slowly. "My mother isn't willing for me to go in rowboats, because I can't swim. If I went, she would worrw."

"Don't tell her," suggested Dick.

"I tell mother everything," was the reply.

"O, come this once without telling her!" coaxed Dick.

For a while Peter refused, but at last he consented. That night he was not happy. He sat before the big open fire grate without smiling. It was the first time he had kept anything a secret from mother. As he sat there thinking he suddenly heard a tiny voice speaking at his elbow.

"Don't try to deceive mother," it said. "If you do, I will have to move."

In great surprise Peter looked around and discovered little Johnny Smile, the brownie who lived in the chimney place, standing on the arm of his chair.

"Who are you?" asked Peter in great surprise.

"I am Johnny Smile," said the Brownie. "I live in the chimney. I have lived there ever since you were a tiny baby. I like to live in the house with you because you are always so happy. But if you are going to keep things from mother, I'll have to move, because you cannot be happy if you keep things from mother."

For a moment Peter was silent. Then he said: "Don't move, and I won't keep secrets from mother. I didn't really want to, anyway."

So Johnny Smile stayed in his little house in the chimney place, and Peter went on being happy, as usual.

The next day Peter told Dick all about the brownie.

When he had finished, Dick said: "I won't go fishing, either. We'll go to the woods instead."—Frank Owen.

"I LIKE TO HELP PEOPLE"

A woman was walking along the street one windy day when the rain began to come down. She had an um-

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brella; but her hands were full of parcels, and it was difficult for her to raise her umbrella in the wind.

"Let me, ma'am, let me," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction while he managed to raise the rather obstinate umbrella. Then, taking one of those ever-handy strings which boys carry, he tied all the parcels snugly into one bundle and handed it back to her.

"Thank you," she said. "You are very kind to do so much for a stranger."

"O, it isn't any trouble, ma'am," he said, smiling. "I like to help people."

Both went their ways with a happy feeling in their hearts, for such little deeds of kindness are like sweet-smelling roses blossoming along the path of life.—Selected.

Our Dead

HOLMAN—H. C. Holman was born April 26, 1840. On Nov. 4, 1915, he had a stroke of paralysis, rendering him unconscious. He never regained consciousness and died the 19th of Nov. He had been a member of Center M. E. church for several years. In 1861 he was married to Miss S. E. Ward, with whom he lived happily till death. Ten children blessed this union. Two of the children preceded him to the glory world several years ago, one an infant, the other a grown-up young man of culture, J. Walter Holman. Three sisters and one brother survive Brother Holman. The children are all married and living in homes of their own, except one, Guy. He cares for the feeble mother.

Brother Holman's health had been very poor for some few years. His years of poor health were spent in patient and trustful reliance upon the God whom he had served several years. He would warn the unsaved and point them to God and plead with them to get right with God. Yes, he was ready and waiting for God to send his angels and gather him into the garners above.

His pastor being away at Conference, it was impossible to get him. Rev. V. E. Swaim, of Winston-Salem, conducted the service in the presence of a large concourse of sympathizing friends and relatives. Then the body was laid to rest in the cemetery at Union Chapel, near his home.

A Friend.

RESOLUTIONS OF RESPECT BY THE W. M. S. OF BETHLEHEM CHURCH, MORGANTON DISTRICT

Bowed with sorrow, we come together to put on record the sad fact that our once beloved member, Mrs. S. B. Edwards, has passed over the river. Many beautiful tributes are being paid our sister, and there will be many people in the humbler walks of life, who will miss her unfailing charity. We extend to the grief-stricken family our sympathies in this their great sorrow, and may they be comforted by this, one of her favorite songs:

"The best of it all it will be,
When I get there my Saviour I will see."

Be it further resolved, that a copy of these resolutions be published in the Christian Advocate, and county paper, and a copy be sent the family in their deep affliction.

Mrs. R. G. Hamilton,
Mrs. F. B. Nance,
Mrs. J. M. Barber.

EDWARDS—Rebecca Lee Smith was born July 26, 1871, and died Dec. 2, 1915. She was converted at the age of 16 and joined the Episcopal church. She was happily married to S. B. Edwards Dec. 27, 1891. After her marriage she joined the M. E. Church, South, of which she remained a faithful member until her death.

Sister Edwards was a true Christian, a faithful wife and an affectionate mother. She leaves a husband and nine children and many other relatives and friends to mourn their loss. The youngest child is a baby girl only four weeks old. Her suffering was severe but she bore it with patience. She passed away in triumph to her reward. Her body was laid to rest in the Bethlehem cemetery at Mill Spring on December 3, 1915. May the Lord bless and comfort the grief-stricken husband and children.

The funeral services were conducted by the writer. W. W. Womack.

MOTHER

(In loving memory of Mrs. Mary S. Sevier, who was born Dec. 3, 1849, and died Dec. 10, 1915)

O, mother dear, the time has come
when our ways lie apart,
Thou hast gone in peace to heav'n, thy
home; we struggle on with aching
heart.
How can we tread the path alone, without thy cheerful smile?
How can we face the conflicts now,
when all is dark and drear the while?

Thy love hath been a tower of strength
that made us strong in trials sore;
Thy words have soothed and comforted
when we were ready to give o'er;
Thy counsels have been wise and true,
and loving was thy tender care;
Enfolded in the mother-arms we felt
that there was naught to fear.

Thy life in truth a light hath been, that
sparkled brightly in our home;
And now we know, to us unseen it
brightly beams before God's throne.
Thy presence everywhere hath been a
benediction sweet;
Thy joys, thy sorrows and thy fears
have all been laid at Jesus' feet.

O, God, we pray that we may feel her
place supplanted with Thy love;
O, let her as our guardian come on
angel-wings from heav'n above,
And o'er us keep a guard, secure, whate'er our trials be,
Till we may join her at Thy throne,
to spend eternity.

Mrs. Robert Chapman Stevens.

MRS. D. B. TROY

Whereas, God, through His infinite and inscrutable wisdom, has removed from us a beloved sister and co-worker Mrs. D. B. Troy, therefore, be it resolved by the Sunday school of West Market Street Methodist Episcopal Church, South, this 26th day of December, 1915.

First, that we submit to His divine will in this our great loss, and know that He doeth all things well.

Second, that her influence shall ever be felt, shadowing us with the Life she so beautifully exemplified.

Third, that we thank God for the touch of such a life—pure and consecrated, faithful and true—and trust that we may ever emulate her example.

Fourth, that these resolutions be placed upon her class record, a copy sent to the bereaved family and one to the North Carolina Christian Advocate.

Katharine B. Browning,
E. L. Stamey,
C. H. Ireland.

HYATT—Mr. T. R. Hyatt, after a lingering illness of a few months, quietly passed away at his home at Bethel, Nov. 29, 1915.

Brother Hyatt professed a hope in Christ quite a number of years ago and joined Bethel Methodist church, serving in an official capacity as Sunday school superintendent, steward, recording steward and trustee. He was also one of the leading business men of his community. His home was the preacher's home. He leaves a wife, six children and a large circle of friends to mourn their loss, but our loss is his eternal gain, for he left abundant evidences that he was ready.

A. L. Latham, Pastor.

CHRISTIAN CITIZENSHIP CONVENTION

The Annual Christian Citizenship Convention of the National Reform Association was held in Pittsburg on the 5th, 6th and 7th of December. On the Lord's Day, December 5th, in co-operation with the work of the Association, hundreds of ministers throughout the United States preached on Christian Citizenship topics. The opening address of the Convention was delivered by James S. McGaw, D. D., General Field Secretary of the National Reform Association. The title of his address was, "America for Christ."

On the following day the Convention devoted itself to the crusade against the crimes and treasons of Mormonism, which is being conducted by the Associaion throughout the Union. Addresses were delivered by Sarah Ernest Snyder, National Organizer of the Order of Anti-Polygamy Crusaders; Mrs. Frances J. Diefenderfer, president of the Order; Mrs. Lulu Loveland Shepard, president of the W. C. T. U. of Utah, who spoke on the conjunction of Mormonism and the liquor traffic; Atty Vernon J. Danielsen, of Independence, Mo., who was ordained an elder in the Mormon church at 21 years of age and who passed through the mysterious and dreadful rites of the Mormon temple, who served as a missionary of the church in Europe for three and a half years, and who upon his return has renounced the whole system and has joined the crusade to inform and arouse the people of the whole country; and by former Senator Frank J. Cannon. Resolutions were adopted calling upon the government for redress and protection against the intrusion of Mormon political plots and Mormon polygamous teachings and practices. The Convention memorialized both the Senate and House at Washington to adopt the resolution for the Anti-Polygamy Amendment to the Constitution of the United States. Also, the Convention memorialized the United States Senate, asking that the case against Apostle Smoot be re-opened and be decided in accordance with the report of the United States Senate committee on privileges and elections, which recommended that Apostle Smoot be excluded from the Senate on the ground that he had taken an oath that disqualified him to sit as a Senator.

At subsequent sessions of the Convention, addresses were delivered by S. Parkes Cadman, D. D.; Dr. J. K. McClurkin; James S. Martin, D. D., General Superintendent of the National Reform Association; Dr. J. M. Wylie, of Kansas City, Mo.; R. H. McCready, D. D., of New York City, Henry Collin Minton, D. D., of Trenton, N. J., president of the National Reform Association; R. C. Wylie, D. D., editor of the Christian Statesman; John Royal Harris, D. D., and W. I. Wishart, D. D., of Pittsburg, Pa.

At the Annual Meeting of the National Reform Association, which was held on the morning of the third convention day, December 7th, the following officers were elected: Henry Collin Minton, LL. D., Trenton, N. J., president; James S. Martin, Pittsburg, general superintendent; James S. Tibby, Pittsburg, treasurer; T. D. Edgar, D. D., Wilkinsburg, secretary, and J. A. Cosby, Tarentum, Pa., corresponding secretary. An executive committee of fifty-two men, leaders in religious and business life, was elected. More than one hundred national vice-presidents, representing all sections of the country, were elected.

An address was adopted to be presented to the Christian citizenship of the nation, defining the principles of the National Reform Association and outlining its proposed work: To labor, as it has labored for fifty years, for the recognition in our national life of Jesus Christ as the Civil Ruler of this nation and of all nations; and to promote in the national life such laws and such administration of law as will be in accord with the expressed will of the Supreme Ruler. For specific reforms the Association directs itself to an overthrow of the crimes and treasons of Mormonism; the suppression of the liquor and white slave traffics; the teaching of the Bible in the public schools; the observance of the Lord's Day, and the adoption of a Christian Amendment to the Constitution of the United States.

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Quarterly Meetings

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.

First Round

December

Dobson, Old Siloam 11-12
Jonesville, Jonesville, night 12-13
Elkin, night 13
Yadkinville, Center 14
Summerfield, Battle Ground 18-19
Stokesdale, Stokesdale, night ...19-20
Ararat, Hatcher's 26-27

January

Pinnacle, Pinnacle 1-2
Pilot Mountain Station, night 2-3
Walnut Cove, Stokesburg 8-9
Madison-Stoneville, Madsion, n't, 9-10
Leaksville, night 10
Spray, night 11
Draper, night 12
Mt. Airy Ct., Beulah 15-16
Rural Hall, Mt. Pleasant 22-23

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

First Round

November

Canton Station 28
Clyde Ct., Clyde 28

December

Bethel, Bethel 4-5
Canton, Harmony 5-6
Haywood, Crabtree 11-12
Fines Creek, Panther's Creek ...12-13
Webster, Cullowhee 18-19
Sylva, Sylva 19-20
Jonathan, Dellwood 25-26
Waynesville Station 26

January

Bryson and Whittier, Whittier 1-2
Robbinsville, Robbinsville 8-9
Judson, Judson 10-11
Andrews Station 15-16
Ranger, Ranger 22
Murphy Station 22-23
Murphy Ct., Ogden 28
Hayesville, Sweetwater 29-30

February

Macon, Union 1
Franklin Station 2-3
Franklin Ct., Iotla 4-5
Highlands, Highlands 7
Glenville, Glenville 8-9

Meeting of district stewards at Dillsboro, December 15th, at 2 p. m.

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GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

First Round

November

Reidsville 28

December

Spring Garden 5
South Main St., High Pont 5-6
Uwharrie, Concord 11-12
Asheboro 12-13
Coleridge, Concord 18-19
Ramseur and Franklinville, Ramseur 19-20
Pleasant Garden, Pleasant Garden..20
Gibsonville 21
Walnut St. and Carraway Mem. 22

January

Ruffin, Ruffin 14-15
Wentworth, Salem 15-16
Greensboro, Holt's Chapel 22-23
Centenary 23-24
West Greensboro, Muir's Chapel..29-30
West Market Street 30-31

February

Randolph, Mt. Gilead 4-5
Randleman 5-6
Deep River, Worthville 5-6
Wesley Memorial 13-14
East End 13-14
Denton, Pleasant Grove 19-20

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

First Round

December

Kernersville, Kernersville 5-6
Davidson, Good Hope 11-12
Southside, night 12
Farmington, Farmington 18-19
Cooleemee, night 19
Burkhead, 11 a. m. 26
Salem, night 26

January

Forsyth, Mineral Spring 1-2
Centenary, night 2
Jackson Hill, New Hope 8-9
Thomasville Ct., Unity 15-16
Thomasville, Main St., night 14-16
Linwood, Cotton Grove 22-23
Lexington, night 21-23
Davie, Oak Grove 29-30
Mocksville, night 28-30

February

Walkertown 5-6
West End, night 6
Lewisville, Brookstown 12-13
Advance, Advance 19-20
North Davie—open

District stewards' meeting and conference of pastors and charge lay leaders in Winston-Salem, December 9th, 11.30 a. m., in Centenary church.

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

First Round

December

Old Fort, Old Fort 11-12
Marion Station 12-13
Morganton Ct., Bethel 18-19
Morganton Station 19-20
Marion Ct., Carson's 25-26

January

Thermal City, Thermal 1-2
Rutherfordton, Rutherfordton 8-9
Green River, Bethlehem 10-11
Broad River, Kistlers 12-13
Henrietta-Caroleen, Henrietta ...15-16
Cliffside, Cliffside 22-23
Forest City, Forest City 23-24
Table Rock, Oak Hill 29-30
Connelly Springs, Rutherford College 30-31

February

Spruce Pine and Bakersville, Spruce Pine 5-6
Bald Creek, Boring's 11
Micaville, Horton's Hill 12-13
Burnsville 19-20

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

First Round

December

Lenoir Ct., Littlejohn's 18-19
Granite Falls and Hudson, Granite Falls, night 19-20
Broad Street, Statesville, 11 a. m. ..26
Cool Springs Ct., Providence ..26-27

January

West Hickory, Bethel 1-2
Troutman Ct., Troutman 8-9
Race St., Statesville, night 9-10
Iredell Ct., Olin 15-16
Statesville Ct., Bethel 16-17
Alexander Ct., Taylorsville 22-23
Stony Point Ct., Stony Pt., night, 23-24
Maiden Ct., Maiden 29-30
Newton, night 30-31

February

Catawba Ct., Catawba 5-6
Mt. Zion, 11 a. m. 12-13
Davidson, night 13-14
Mooresville Ct., Fairview 19-20
Mooresville 20-21

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

January

Walnut, Walnut 8-9
Hot Springs-Marshall, Hot Springs, 9
Sulphur Springs, Pleasant Hill..15-16
West Asheville, night 16
Swannanoa, Wests Chapel 22-23
Flat Rock-Fletcher, Flat Rock 23
Leicester, Leicester 29-30
Bethel, night 30

February

Rosman Ct., Rosman 5-6
Brevard, night 6
Henderson Ct., Moores Grove 12-13
Tryon-Saluda, Tryon 13-14
Mars Hill, Laurel, ...19-20
Mars Hill, night 20
Weaverville Ct., Flint Hill 26-27
Haywood St., night 27

Conference of preachers of the district, traveling and local, at Central church, Asheville, Dec. 13, 7:30 p. m.

District stewards' meeting Central church, Dec. 14, 11 a. m.

Charge leaders' meeting, Central church, Dec. 14, 2 p. m.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby N. C.

January

Crouse, Crouse 8
Stanly, Stanly 9
Lincoln Ct., Asbury 15
Lincolnton, Lincolnton 16
Bessemer, Bessemer 22
Kings Mountain, Kings Mountain ..23
Lowesville, Hills Chapel 29
Mt. Holly, Mt. Holly 30

February

Polkville, Polkville 4
Belwood, Palm Tree 5
Rock Spring, Denver 12
Lowell, Lowell 19
McAdenville, McAdenville 20
Belmont, Belmont 20
Dallas-Ozark, High Shoals 26
Gastonia, Main Street 27
Gastonia, West End 27

March

South Fork, Palm Tree 4
Cherryville, Bethlehem 11



NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

First Round

January

Watauga Ct., Valle Crucis 8-9
Elk Park Ct., Montezuma 15-16
Avery Ct., Fair View 22-23
Boone Ct., Boone 29-30

February

Laurel Springs Ct., Nathan's Creek, 5-6
Wilkesboro Station, night 20-21
North Wilkesboro Ct. 26-27
North Wilkesboro Station, night 27-28

The district stewards, pastors and lay leaders of each charge will please meet at Jefferson Dec. 22-23. This will be a very important meeting and each man is expected to be present.

Wilks Ct., Adley 19-20
Sparta Ct., Shiloh 12-13

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

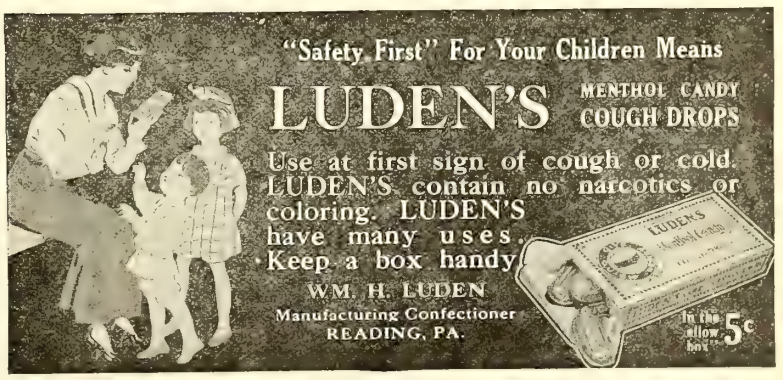
First Round

January

Mt. Pleasant Ct., Mt. Pleasant 8-9
Westford, night 9
Epworth-Center, Epworth 15-16
West Concord, Kerr St., night 16
Albemarle Ct., Stony Hill 22-23
Albemarle, Central 23-24
New London Ct., Palmerville ..29-30
Gold Hill Ct., Gold Hill 30-31

February

Concord Ct., Olivet 5-6
Forest Hill, night 6-7
Bethel-Love's, Bethel 12-13
Concord, Central, night 13-14
Salem Ct., Salem 19-20
Albemarle, First Street, night ..20-21
Kannapolis Ct., Oak Grove 26-27
Kannapolis Station, night 27-28





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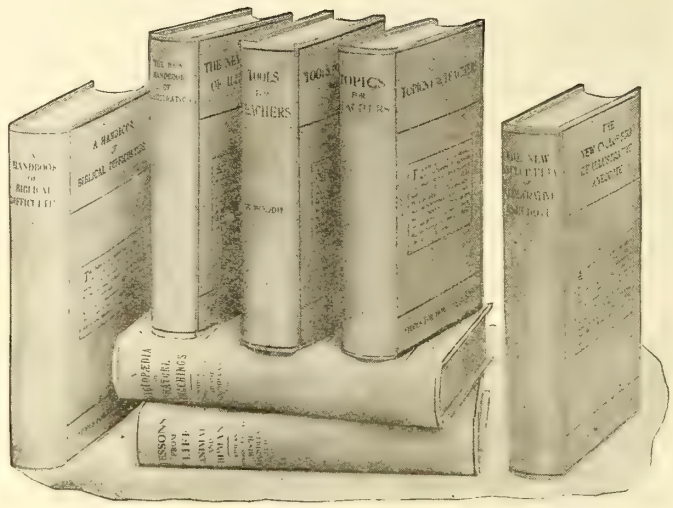
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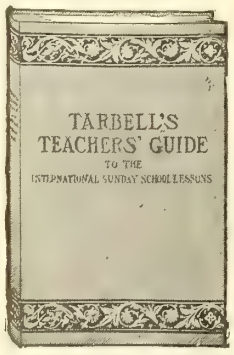
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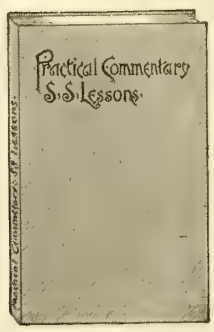


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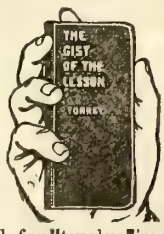
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VOLUME LXI NUMBER 2

North Carolina Christian Advocate

Reading Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JANUARY 13, 1916

The Campaign Warming Up

MANY letters received indicate that our pastors are warming up things in the Every-Member Canvass, and results in many instances have exceeded by far all expectations. In one case a pastor writes that in one of his churches the canvass was made in one day and the result showed an overplus sufficient to cover the deficit on the whole charge last year. Another writes that in his charge, one church proverbial for backwardness, after a few days' work, reported a good increase and voluntarily added a good sum to the pastor's salary.

These and many other like experiences show that the people are responsive and that our frequent efforts at a general simultaneous campaign have not been in vain. With patient, persevering effort we shall soon have all our people lined up for doing their part in financing the kingdom and in pushing the work of evangelization.

The Advocate Campaign beginning Sunday, February 6th and continuing through the week and month following where necessary, is our great opportunity to clinch securely the work of the Every-Member Canvass. Those who have been enlisted in this canvass will want to keep in touch with the work throughout the year, and the Advocate coming every week is their opportunity. Let us not be content this year with a circulation that does not put our Advocate into every nook and corner of our Conference. An Advocate in every home should be our motto and to this end let **Sunday, February 6th**, be kept clear and every congregation be requested then and there to secure at least the minimum allotment of new subscribers.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

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EDITORIAL

"Speak a shade more kindly
Than the year before;
Pray a little oftener;
Love a little more;
Cling a little closer
To the Father's love;
Life below shall liker grow
To the heaven above."

* * * *

Campaign Notes

New lists of subscribers are going out this week to all the pastors. In some instances these lists contain names not belonging to the pastor to whom they are sent. In all such cases the pastor is requested to strike off such names and look only after those on his charge. We send out these lists with the hope that while securing the allotted number of new subscribers the renewals will be carefully looked after also. It is quite as important to look after the renewals as to secure new subscribers.

* * * *

The pastor is the key man in keeping up the circulation of the church paper. For securing the best results, however, there should be organization beforehand, so that, on Advocate day and during the week following, the pastor may have all the help necessary to make a thorough canvass. Those selected to help should be such as are known to have special tact for such work.

* * * *

The Central Christian Advocate, referring to the essential place of the pastor in caring for the circulation of the church paper, says: "There are pastors who push its circulation, who talk it up, who seek subscribers, and whose lists gladden the cockles of the heart. They are a host. Some are not that kind. No strong, urgent appeal sounds from their pulpits for the church paper. And the pews take their cue from the pulpit. The pews take the matter indifferently and allow their subscriptions to lapse and end. One good, strong indorsement; one good, strong appeal, would have saved the day. But—well, it's no use to go on. Writing will not waken some to a sense of their responsibility. They are good men. They are our brothers. We could wish that all were like some. Our circulation then might touch possibly a hundred thousand, and think of what that would mean to the Kingdom of God in this part of the great world! One thing is certain, the circulation of the church paper depends upon the loyalty, the energy, the kind and appreciative pushing by the pastors. It is the pastor—or it is no one."

* * * *

This year we are going to have a great Advocate campaign, and a large increase in our circulation. We are going to remove, once for all, that reproach which has clung to us ever since the two conferences were set up in North Carolina. The North Carolina Conference, with a membership of about 15,000 less than ours, gives the Raleigh Advocate from 1,000 to 1,500 more circulation than we have. Why is this? If each of our charges will take care of the old list and secure the allotment of new subscribers, we will be 1500 ahead of our good neighbor, as we should be. Let us wipe out this reproach.

* * * *

We are endeavoring to get in communication with all the lay leaders. These men are the logical ones to keep up our Advocate circulation. Let every pastor fill out the postal card blanks sent out this week and we shall then be in possession of this important list of names and addresses.

* * * *

We have plenty of Duplex Envelopes for the Every-member Canvass. Let pastors supply the churches with these and push this canvass. If this can not be done, as requested, by January 16th, let no one relax, but push the work till completed. Send $1.25 per thousand with ten cents additional for postage. We have the Duplex Cards for canvassing also, at the same price.

* * * *

We are anxious to see some of our districts get on the Roll of Honor this year. One of our presiding elders, a few days ago, gave us a modest suggestion that he is planning and has a hope of seeing his district on the Roll of Honor this year. He has charge of one of our largest districts and we believe he can do it if he sets about it with good plans and persistence. How many will join in this determination?

COMMON SENSE IN EDUCATION

Not the least of all that we have to rejoice over in the beginning of this new century is the sign of a complete revolution in our educational ideals. Common sense is being enthroned almost everywhere and there are now, happily, only a few who would make our educational institutions the breeders of caste. As the spirit of democracy increases the people have less patience with exclusiveness, and if we read the signs aright those institutions that undertake to keep all the fodder in high racks, will soon be without patronage, and justly so.

It is a matter for congratulation among North Carolina Methodists that their chief institution for the education of women is adjusting itself to the new order, not with the view of cheapening education, but in order to make real education cheaper. As announced in the Advocate last week the new dormitory which it is expected to have in readiness for the opening next fall, will be set apart for the accommodation of that very large and worthy class of young women who must economize. We mean by this that they will have the opportunity of getting the full benefit of the instruction offered by the faculty as well as the cultural influences of the college, at the same time keeping the expense of living down to the figures representing actual cost.

In addition to this, if we have fully understood the plan, by locating the Department of Domestic Science in this building, it will be possible for worthy girls of limited means to render service which will not only aid them in meeting the bill of expense, but afford them much of the very training which all young ladies need to qualify them for useful and happy living.

This movement is going to appeal more effectively to the Methodists of North Carolina than any step yet taken by the college, and we shall be surprised if the Trustees do not find themselves confronted with the need of two such buildings next year instead of one. There are some who tell us that such a policy will have a tendency to drive away from the college the patronage of the wealthier class. This we do not believe will be the case, except in very rare instances, and in all such cases the loss will be insignificant compared to the gain. For, be it understood, there is to be no lowering of standards to accommodate cheap ideas—no failure to maintain that atmosphere of refined cultural influences which are as essential in the training of the plain woman of the humble home as in the training of those who come from among the more pretentious.

The education of the future will deal not only with the fine arts, so-called, but will recognize as among the finest of the fine arts that of making a home. In the recognition of this art of home-making, moreover, the curriculum will be arranged upon the theory that there can not be the highest success in home-making by those who have not both a theoretical and practical knowledge of domestic art.

The editor of the Advocate writes this wholly upon his own responsibility. He may be touching the wrong button. If so, it would not be the first time. He believes, however, that the spirit of real progress is in the air, and that a great multitude will be ready to rejoice and to help make this new movement the beginning of a great era of expansion and enlargement in the education of our women. Greensboro College for Women is, in our opinion, just now starting upon a greater career of useful service to the church and the state, and the problem henceforth will be that of providing room to accommodate all who will be knocking at her doors.

OVERDOING A FAD

Many things were said in the recent Rural Church Conference held at Columbus, Ohio. Some things were wise and some were not wise. One thing we can not quite understand in the utterances of these reformers is, that the very backbone of our present-day city church comes from the country, yet the country church is of no account. It is a remarkable fact that the country church, with facilities even more meagre than is to be seen in the country church of today, has, for a century and more, been the conservator of the best that the gospel has to give to the world, yet this country church must be reconstructed—entirely made over.

The fact is, Mr. Pinchot and others who seem to have suddenly appeared as great religious lights, are about to project for the country church a program of social and civic service which will leave no room for the one great theme for the ambassador of Christ. We do not object to agitation for community betterment—a program for lightening the burdens and brightening the lives of the dwellers in rural places; but we do object to any program which requires that the preacher compromise, in any degree, his ministerial character and mission.

The Religious Telescope, of Dayton, Ohio, has a very sensible editorial on this subject. Quoting from the publicity matter sent out from the Columbus meeting this sentence: "We foresee a profitable exchange of frock coats for overalls," the Telescope says:

"This may fit some churches, but it has little application to United Brethren preachers. Our rural pastors have worn overalls too much. This does not mean or say that our preachers should be above manual labor when such is needful. All labor is honorable, if in a righteous cause, and should be promoted rather than despisesd. But some United Brethren preachers have been better farmers than preachers.

When God calls a man to preach, he calls him to deal primarily with spiritual things. A preacher should be a better preacher than anything else under the sun. Labor is honorable, but it should not be performed at the expense of the sermon, which means at the expense of the hearers.

In some communities, preachers have been respected more if they plowed corn, pitched hay, stacked straw, and hauled oats. They were regarded as "common" people—not "stuck up." Such a preacher is contrasted with the "dude," who has more collars and shirts than December has days, and still more ties. Extremes go in pairs, and neither one is best. This mingling of the preacher with those who toil begets fellowship. And a preacher's ability to build a load of grain in sheaf commands the esteem of others who did not think he could do it. But it does not take long for a preacher to demonstrate his ability or his inability. He would better stay in his study than to call wheat oats, or miss the weight of a cow five hundred pounds. Pretension or affectation will cause only a smile, or quiet ridicule.

The old idea that an able-bodied preacher should perform manual labor is passing away. Let it pass. The twin notion that a strong man in the pulpit is an exhibition of laziness cannot pass too quickly. A minister's first business is to minister to the spiritual needs of his parishioners. If he does this as he should, he will not have time to become an expert in many questions which confront the rural dweller or the urbanite. He can show in numerous ways that he is not "stuck up." One of these may be the occasional use of overalls, but his frock coat should not be given to the rumage

sale committee. If our preachers display an intelligent interest in the things which concern their parishoners, if they show themselves willing to associate with all classes for the good of those classes, if they help a member or friend occasionally in farm work, they will be doing their duty in that field. If they try to be leaders in everything, they will lose out in all things. If the shoemaker should stick to his last, the preacher will do better by sticking to his Bible than clinging to a pitchfork. And these words are written by one who has worn overalls more days than he has a frock coat, and who has too much sympathy for rural church work to advocate spreading a country preacher out so thin that he splits.

The country life conference had a lot of good advice, and the above should not be taken as a representative conclusion—rather as a freak'.'

NOTE AND COMMENT

The Proposed Union of Churches widely different in doctrinal teaching has failed in Canada. Methodists, Presbyterians and Congregationalists are too far apart in creed to unite organically. Let there be union in spirit and co-operation in work on evangelical lines and there will be little need of destroying denominational identity. When Jesus prayed that they should all be one He had nothing in mind but unity of spirit.

* * * *

One of the Great Singers of the past century, and one whose hymns have inspired many hearts, passed up to the heavenly choir a few days ago. William Howard Doane it is said led Ira D. Sankey to Christ, and thus did more to promote gospel singing perhaps than any man of the century. Who among the living can ever cease to hear the resounding notes of "Safe in the Arms of Jesus," "Rescue the Perishing," and "Tell Me the Old, Old Story?" Many a saint, struggling alone in the night of adversity, finds his way out into the open way of joy and victory by singing again these songs. Surely there is a new note in the heavenly choir because William Howard Doane is there. He was 83 years old, and, strange to say, has lived, not by his hymn writing, but by manufacturing wood-working machinery, by which he amassed a fortune.

* * * *

The Situation in Mexico, as well as the causes that have been at work to bring about present chaotic conditions are not generally understood. Just at this time some can not understand why Mr. Wilson's policy in recognizing Carranza is so severely criticised in some quarters. Perhaps the following from one of our religious exchanges will throw some light on the subject:

President Wilson did not recognize Carranza until he gave evidence that he could establish a stable government in Mexico and that he was the only man in the nation that could do it. Every instinct of humanity as well as every interest of this country demanded that we give him recognition. Mexico is the most pitiable country in the world. For some years it has been without a stable government and at the mercy of blood-thirsty factions who were bent on revenge and personal aggrandizement. It would seem that Mr. Wilson could count on the united support of all parties and elements in this country in his efforts to end anarchy in that unhappy country. But he can not. He has aroused the American Catholics to the fighting point. Carranza, it seems, is a believer in religious liberty and opposed to the political dominance of the Catholic hierarchy in Mexico. To recognize such a man is a supreme offense to many of our Catholic fellow citizens and they propose to hold Mr. Wilson to account. The Morning Star says:

"Mr. Wilson stands at the bar of this country, and he must answer for his actions. He has ignored the voice of the greatest religious body in this country, which asked from him nothing more than it had a right to demand under the constitution of our republic."

This is from an official organ of Catholicism and voices the real attitude of Rome on a question of religious equality.

* * * *

The Agriculture Department at Washington has made public a revised record of the crop harvest of the country, and in the matter of both production and value the greatest prosperity is recorded that this country has ever known. Based on prices paid farmers on December 1 the total value of the leading farm products reaches the astounding figure of $5,208,000,000. This exceeds last year's record yield by $415,000,000 and is greater than the average of crops during the five year period, 1909-13, by $615,000,000. With wheat prices soaring as the European war progressed, American farmers began the season by planting vast areas in grain with the result that the first billion bushel wheat crop is recorded and the corn crop is the most valuable in history. New records were made in the production of oats, barley, rye, sweet potatoes, rice, and hay, while tobacco closely approached its production record of 1,103,415,000 pounds made in 1910. Each of these crops, excepting barley and tobacco, established records as being the most valuable ever grown.

* * * *

Peace Talk is in the Air more than at any time since the great European war began. There does not seem, however, to be any prospect of terms being offered by any of the belligerants that would appeal or offer any hope of a settlement. The Ford Peace expidition seems now to offer some hope of forming the nucleus of an organization representing neutral powers which may help to crystalize the peace sentiment of all nations; and who knows but that these men may yet start something that will give the great nations an opportunity to pause long enough to see the folly of continuing a hopeless struggle. All Christians should pray earnestly that the blessing of God may rest upon all who, in any way, endeavor to increase the peace sentiment of the world.

* * * *

There Were Stormy Scenes in the United States Congress for a few days after the reassembling after the holidays. The pent-up forces that had been held in abeyance, burst forth, and the administration's foreign policy was subjected to merciless criticism on the one hand, while, on the other, it was eloquently sustained and defended by the leaders of every political faith. The great calm which seems now to have settled down upon all parties would indicate that Mr. Wilson, as has been the case heretofore, has won the nation's representatives to his policy of patient and watchful waiting. This we believe will ultimately save our nation from any entanglement in the unhappy strife which is daily making Europe one vast scene of desolation and ruin. This is no time for a hot-headed ruler in our white house.

* * * *

Our American War Lords may yet stampede the whole country by holding up before us the bug-a-boo of an invading enemy landing a great army upon our shores. While many people are nerve-racked with the news of slaughter across the seas, it is a good time to project a vast scheme for a continental army of a million men, or perhaps fasten upon the country the system of universal military service. Let us not lose our heads. This country will have ample time to organize all the military force needed to drive off a foreign foe after the first gun is fired. A moderate military force will make our diplomacy worth infinitely more to ourselves and to the world.

NOTES AND PERSONALS

—Mrs. H. C. Sprinkle visited her home people in Mocksville during the holidays, attending the reunion of the Call family.

—Our people at Rhodhiss are preparing to build a new church. Mr. Q. E. Herman, of Hickory, is preparing the plans.

—Rev. T. H. Stimpson, who is supplying the Pinnacle circuit, reports the work as starting off in a very satisfactory manner.

—Rev. J. W. Ingle and family have been generously pounded by the people of Ebenezer church and neighbors in Lexington. Brother Ingle tells the Dispatch that it was the largest yet.

—Rev. Amos Gregson, of Spero, was a pleasant visitor at the Advocate office on Monday of this week. Brother Gregson is a faithful local preacher, and though nearly eighty years old, preaches two or three times a week.

—Dr. John Franklin Crowell, former president of Trinity College, is now the executive officer of the Chamber of Commerce of the State of New York. Dr. Crowell is pleasantly remembered by many readers of the Advocate.

—Methodism in High Point is greatly bereaved in the death of Mrs. E. T. Kearns, which occurred at her home in that place on Monday, January 4th. She was a devoted and faithful member of Wesley Memorial church.

—Rev. J. E. Woosley, of the Greensboro circuit, is making a fine start on his charge. Brother Woosley has served some of these churches before and finds old friendships that are helpful to him in taking up the work among them again.

—Rev. Dr. J. H. Weaver, presiding elder of the Greensboro District, returned last week from Emory, Va., where he spent the holidays very pleasantly with his son, Rev. Dr. Chas. C. Weaver, president of Emory and Henry College. Dr. Weaver is in fine shape physically and enters upon the new year with great hope.

—Rev. Z. E. Barnhardt is making a great impression on the congregation at Spring Garden Street as well as upon the community at large, by his preaching. The indications point to the necessity at an early day of providing more room for the growing Sunday school and congregation.

—Rutherford College has opened its spring term with an enrollment of 156 students. New pupils have registered in all the classes except the fourth year work. Prof. Usry, who succeeds Prof. Kreel, has taken charge of the Latin work. So we learn from a press special dated Jan. 7th.

—Mr. Geo. W. Watts, of Durham, one of the most liberal and benevolent of men, has given the Presbyterian church, of which he is a devout and active member, $68,000 for the benefit of superannuated ministers, on the condition that the church raise twice that amount the coming year.

—Rev. J. W. Wellons, D. D., one of the leaders of the Christian church for more than fifty years, is now living quietly at Elon College. He celebrated his 91st birthday January 1st, attending and leading a watchnight service at midnight, Dec. 31st, and receiving the congratulations of many admiring friends.

—Blessings on our good brother and sister, Maj. and Mrs. W. W. Wood, of this city, who celebrated their Golden Wedding a few days ago. Major and Mrs. Wood are good old-fashioned Methodists and are well and favorably known by many Advocate readers. May they live to celebrate many more anniversaries.

—Centenary church, this city, has been greatly increased in strength and interest every way during the last few years. At a recent meeting of the board of stewards the salary of the pastor was increased to $1800. This congregation is now greatly in need of more room to take care of the Sunday school. Happily they secured some years ago the lot adjoining on Arlington Street and, therefore, have abundant room for enlargement.

—Mr. Jacob Shankle, one of the oldest and most highly respected citizens of Stanly county and a lifelong Methodist, passed away at his home, near Norwood, on Wednesday, December 29th, aged nearly 88 years. "Uncle Jacob," as he was familiarly called, was always a faithful and loyal member of his church. The funeral was conducted by the pastor, Rev. R. M. Taylor, assisted by the presiding elder, Rev. Dr. J. C. Rowe. We hope to publish a full obituary at an early day.

—Mr. D. B. Coltrane made a most interesting talk at Central Methodist church last night on the Federal Council of the Churches of Christ in America. Mr. Coltrane is a member of the Executive Committee of the Council, and attended the great meeting held in Columbus, Ohio, in December. Mr. Coltrane gave a short history of the formation of the Council in 1908 and told of the great scope of its work in bringing about the highest co-operation among the various Protestant denominations in the United States. Thirty-two different denominations have come into the Council.—Concord Times.

CONTRIBUTIONS

SOME CONFERENCES AND ELSE

By Frank Siler

Nashville Meetings

For sake of economy to our Board, I purposed not attending the Annual Meeting of Conference Secretaries at Nashville Dec. 30-31. Dr. Pinson's urgent letter and advice of members of our Executive Committee persuaded me otherwise.

I reached Nashville for two nights and a day of the Annual Meeting of the Methodist Association of Evangelists of the M. E. Church, South, at McKendree church, with our Home Mission Secretary, Dr. Jno. M. Moore, in the chair. I heard Bishop Atkins on "The Outstanding Features of Great Revivals," Dr. Geo. R. Stuart on "The Revival We Need," Dr. H. C. Morrison on "Mobilizing the Whole Church to a Revival." These were great addresses, but to me the outstanding messages of the meeting were two—one by Rev. Glenn Flinn, D. D., of Beaumont, Texas, on "The State-Wide Simultaneous Revival Campaign," on for all of our Conferences in Texas and New Mexico. The other was made by Rev. C. W. Tadlock, D. D., pastor of Centenary church, St. Louis, on "The Vital Points in the One-to-Win-One Campaign." It was brought out that our brethren in Texas are seeking to move the 300,000 Methodists to win as many more to Christ; that the goal set for this year by Missouri Southern Methodists is 20,000 for Christ and the church; 45,000 for the Sunday schools, and a large net increase for the St. Louis Advocate.

I was impressed with the growing place in many Conferences of the Conference Committee on Evangelism, notably in the Memphis, with Dr. Weber as chairman.

I was glad of an opportunity of a first-hand study of our church's evangelists, several of whom I had not before met. They impressed me as wanting to render a real service to the church. It was a stroke of wise statesmanship when our church recognized the work and office of evangelist and sought, through the Home Department of the General Board of Missions its conservation. Dr. Moore is doing a constructive work for the church of supreme value.

The constitution adopted provides for membership in the body, besides evangelists, of all committees on evangelism, with yearly meetings at about the holidays, place and program being left with the Board of Control.

Considerable time was given to discussing the wisdom of a Bureau of Evangelism with a paid secretary. Some favored it. Others, and perhaps the majority, felt the time premature. The matter was left to the Board with power to act.

I observed that some of our best evangelists are being used extensively if not wholly in the North. Perhaps with the greater stress on organized evangelism we shall come to see without a weakening conviction as to the primal place of pastoral and personal evangelism that there is a place for our officially recognized evangelists in helping to save the rapidly increasing populations of the South, and especially our growing towns and cities.

Conference of Missionary Secretaries

The Conference on Evangelism had prepared at least one for a new appreciation of the stupendous load upon the shoulders of the men charged in the economy of the church to represent the General Missionary Board in the several Conferences in seeking to lead the church in the most effective way possible to the accomplishment of its sacred task of saving a world.

The secretary's mission, it was pointed out to us, is to vitalize our Conferences. How is this to be done except with the supreme emphasis on evangelism? How wise then the forming of the Conference Committee on Evangelism out of the Conference Board of Missions and the relation of our whole educational program to the general scheme of evangelism.

It is not possible in the space allotted me to write any adequate account of the discussions and conclusions by the two dozen Conference Secretaries with the General Secretaries present and guiding our counsels. For two days, with night sessions, there was much prayer and thought-provoking study of the work in hand. A condensed report will be forthcoming for the Advocate. It is enough to say that there was spirited attention given the matter of quasi maladministration in the irregularities touching the pro-rating of benevolences—mission money raised in Sunday schools—and all, as evidenced by pastors' reports. All Conferences were urged in resolution to see that all Conference tellers and treasurers are bonded.

The budget, whether single or dual; the every-member canvass; specials; the China Special in the Sunday School; the National Laymen's Conventions; Junaluska, etc., received most earnest attention.

Conference secretaries were instructed to cooperate with local executive secretaries of Laymen's National Conventions in setting up denominational conferences in connection with these conventions.

Methodist Preachers' Meeting in Greensboro

At a meeting of the pastors of our church in Greensboro, held in Dr. Byrd's study Monday morning, Jan. 3, it was agreed to ask the Methodists of Greensboro to furnish free entertainment to as many of the pastors and lay leaders of our Conference as possible, in the hope of inducing many more to come than would otherwise do so. The Presbyterians of the city propose to entertain all the Presbyterian ministers of the State free; the Baptists and other denominations likewise. The laymen's state convention is Feb. 9-11. Our meetings will occupy the two afternoons of Thursday and Friday, Feb. 10-11, and will be held in West Market Street church.

Meeting of Executive Committee at Centenary, Winston, January 4

The meeting did four things:

1. Agreed to invite the entire conference of preachers and lay leaders to meet with the Board of Missions, presiding elders and district lay leaders for Thursday and Friday, Feb. 10-11, in Greensboro. It is understood that reduced rates on the certificate plan on railroads will be granted, and low hotel and boarding house rates for such as are not entertained free.

2. Three committees on attendance and registration were elected—for the Conference, W. H. Willis, E. A. Cole, J. H. Weaver and Frank Siler; for each district, the presiding elder, district lay leader and pastor of the largest charge; for each charge, the pastor and charge leader. Each church of the Conference is asked to elect and send its church leader. All the pastors are urged to come. The registration fee is one dollar. Interdenominational headquarters have been opened with an executive secretary. Southern Methodists who expect to attend should notify Dr. Weaver or myself at once. Free entertainment for preachers and lay leaders will be provided as long as it lasts for those who first send in their names. District and charge committees are requested to take up with pastors and churches the matter of securing a large attendance from our Conference. The North Alabama Conference proposes to have as many Southern Methodists at the Birmingham Convention as all other denominations. Some of our presiding elders and district leaders I happen to know are taking steps to send men who can not pay their way.

3. An invitation was sent the Board of Missions of the North Carolina Conference to hold its mid-year meeting with us and bring the Conference along.

4. A program was arranged for our denominational conference. Thursday afternoon is to be devoted to such discussions as "The Budget," "The Every-Member Canvass," "Specials" and "The China Special in the Sunday School." Friday afternoon Dr. McLarty's committee on evangelism will have the time. Dr. W. W. Pinson is asked to preside at both meetings. The morning and evening hours of the Convention will be interdenominational and inspirational. Women will not likely be admitted.

5. The Missionary Secretary was instructed to send out, Jan. 12, cards for reports on the every-member canvass, and to publish same in the Advocate Jan. 26th.

The canvass closes Jan. 16. Reports to insure getting in the Conference exhibit of Advocate should be mailed to me not later than Jan. 17.

"AUNT MARY"

An Incident in a Presiding Elder's Life

By the Elder

It was Monday morning in the country, nine miles from town, waiting for the hour to preach and to hold the quarterly conference at Providence church that I went with my host to see one of God's dear old saints. The sun was shining bright, the air was cool and crisp. The joys of a blessed, peaceful Christmas were still fresh and sweet in hearts young and old. "Aunt Mary" lives a mile from the church and is in the ninety-second year of her age. She lives with her maiden daughter in a well-built, comfortable log house. We were heartily welcomed at the threshold. A glowing fire cheered us from the spotless white fireplace, and God's fragile child looked into the stranger's face with interest and concern. When told the preacher had come to see her—her presiding elder— her eyes sparkled and her face shone with joy as she said, "I am glad to see you. I've been praying for you ever since I heard you had been sent to us." Then she told us a bit of her Christian experience in answer to the elder's question, "How long have you been a member of the church and a Christian?" She is a kinswoman to Bishop O. P. Fitzgerald, had at least one of his books, and knew well many of the Methodist preachers of two and three generations ago. Her father and mother used to tent at Snow Creek camp meeting. She said, "That was a jubilee. I could hardly wait for the time to come, would often ask my mother, 'How long till the camp meeting?' I had eight aunts and four uncles. All of them tented and all were Methodists. I had a good time with them. I was converted at this camp meeting when I was about ten years old. I went into the altar of my own accord. No one told me to go. I fell down on my knees in the straw. I felt mighty bad, but I prayed and asked God to bless me. After a while I got up and was so happy. And I joined the meeting and have been a member of the Methodist church ever since. But there was a nice woman of the world present who laughed when I joined the church. That made me feel bad. It hurt me when she laughed. I reckon she thought I was too little and young to join the church. She died some years ago but never professed religion nor joined the church. Wasn't that bad?" Eighty-two years a Methodist Christian with a definite, clear-cut experience! "I am not tired of the service."

She then added, "My husband and I used to have lots of pleasure waiting on and a-cooking for the Methodist preachers that came to our house. Lots of them used to come to see us. Won't it be a good time when I get to heaven and see them all? 'Uncle Ivey' was one of the good ones. I often think of the 'many mansions.' Ain't that a beautiful Scripture? I love to think about it, but I can do nothing now but stay here and pray till He takes me home."

"My children and grandchildren in Texas and other places are mighty good to me. They come to see me and send me lots of presents. Don't you think that's a blessing?"

The elder then read from the 14th chapter of St. John, sung "Amazing Grace, How Sweet the Sound," to an old camp meeting tune, got upon his knees and prayed with the dear old saint. She got happy. Tears of joy and gratitude glistened on her radient face, and all our hearts felt the warmth of His love.

My host and I bade her good-bye as she held our hands, saying, "I will pray for you all the time and am so glad you came to see me."

We drove up to the church. A large congregation gathered for Monday in the Christmas times. The elder preached. God was manifestly present. When the question, "Where shall the next quarterly meeting be held?" was asked, four invitations were extended. The harvest is still being gathered of eighty-two years' sowing. God be praised!

THE CORRESPONDENCE SCHOOL—ARE YOU ENROLLED IN IT AS A STUDENT?

By R. H. Bennett

On September 30th, 1914, the Board of Education of our Church moved the Correspondence School from Vanderbilt University, at Nashville, to Emory University, Atlanta. Since that time the instruction has been personally done by the faculty of the Candler School of Theology of Emory University. These men have been selected by the highest authorities of the church as the best men to have charge of the studies of our young preachers. No matter how conscientious and intelligent a Conference committee may be, there is no comparison between the attempt to adequately examine stsudents on five or six books during the bustle and distracting claims of an Annual Conference session and the quiet, steady mastery of the book, from week to week, and the careful writing out of the results of that study and its submission to the criticism of specially elected and trained men.

The Correspondence School not only conducts courses of study for admission on trial and for the four years of the Conference courses, but has graduate courses for the benefit of those who have already entered upon the full work of the ministry. A very large majority of the undergraduate ministers of our church are studying with us. We crave for all of our other young brethren the same advantage. It is a matter of increasing surprise, and we see more and more the great benefits of the correspondence work, that all our preachers who are unable to attend a theological seminary do not pursue their studies by this method. It means so much better preparation for their life work and far greater efficiency in the highest of callings to which they have been summoned.

No better witnesses can be found to the benefits of the correspondence work than the students themselves. If we are to judge by the large number of unsolicited expressions of their pleasure and profit in the work, the present year has been one of highest usefulness for the Correspondence School. We quote a few of these expressions:

"I thank you for your instruction and kindness toward me during the year. I am certain that I have received unmeasured help this year in my line of work and am better prepared for service."

"I am glad that I have submitted to the grind of examination papers, for it has been of great help to me, and I feel better equipped than if I had depended upon the superficial examinations at the Annual Conference."

"I have enjoyed my course more this year than any previous year, and I have gotten more out of it than during any previous year."

"Your instruction hass been highly satisfactory."

"I appreciate the fact that we have such an opportunity in taking our courses in this most helpful way."

"I have enjoyed the studies and feel that your department has been of great help to me."

"I want to thank the school for their kindness to me during the past year and can say that I have been greatly benefitted by having taken the work with you."

"The course in the Correspondence School has been very helpful to me indeed."

"I thank you for thus favoring me and am very much pleased with my work the past year which I have had under you."

"I certainly enjoyed my work this year."

"I shall always thank you and be grateful to God for the benefits to me from the Correspondence School. May you be permitted to give many more brethren these benefits!"

"I wish to thank you and the instructors for kind and patient attention and helpful suggestions. These five years have been filled with ever-increasing wonder and admiration and love for instructions given by the Correspondence School. If I were just beginning instead of finishing, I would pursue the same course. I have obtained more thorough study of the books by your association than I possibly could have done in the old way without your instructions. The purpose of this note is to express my appreciation of the school. Thanks to you and to the various members of the faculty for the proficiency of which the students have been the beneficiaries. To enumerate the benefits the school has been to me would be too long a story. I have always wondered how, with the number of students enrolled, you could give the detailed attention to each one in his work that you do. It seems to me that I have always been in very close touch with the faculty who have given me instruction."

"It is fitting to be said that, while the school was excellent under its management at Vanderbilt, I notice a decided improvement in the work done by the school under its new management. This is worthy of praise, for it was thought by the most of us that the school would be some time in regaining its regular working proficiency when it went out from the old into the new home and management."

Such letters from our students are refreshing to the spirit, showing as they do that the school is fulfilling the purpose of its founders and helping to strengthen and develop for service the ministry of our church.

In most of the Conferences the Board of Education will take care of the fees of students who feel they can not meet them if statement to this effect is made before registering. A large majority of all the undergraduate ministers of our church are already studying with us. We will be glad to hear from any who are not enrolled. The past year has been one of the best in the history of the school, and we trust that the coming year will be even better. Address, Correspondence School, Wesley Memorial Building, Atlanta, Ga.

For the Home Circle

The Place of Peace—a Parable

By Edwin Markham

At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
Is a place of central calm:
So here in the roar of mortal things,
I have a place where my spirit sings,
In this hollow of God's palm.

—From The Shoes of Happiness, and Other Poems.

Tongue Twisters

Tongue twisters are coming back into popularity. Telling tongue twisters is a good way of "killing time." You know what a tongue twister is, of course. Here is one: Should a Hottentot tot be taught to say "ought" and "naught," or what ought to be taught her? Or, if to hoot and to toot a Hottentot tot be taught by a Hottentot tutor, should the tutor get hot if the Hottentot tot hoot and toot at the Hottentot tutor?"

This is one from an old spelling book:

Theophilus Thistle, the successful thistle sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles through the thick of his thumb. Now, if Theophilus Thistle, the successful thistle sifter, in sifting a sieve full of unsifted thistles thrust three thousand thistles through through the thick of his thumb, see that thou in sifting a sieve full of unsifted thistles thrust not three thousand thistles through the thick of thy thumb.

It is hard to even read this:

Bill had a bill board. Bill also had a board bill. The board bill bored Bill, so Bill sold the bill board to pay the board bill, and after Bill had sold the bill board to pay his board bill the board bill no longer bored Bill.—Sel.

Some Bits of Human Nature

By Susan Sunshine

A frail, little, elderly woman who got into a full street car the other day stood uncertainly a moment or two before being offered a seat. Then a middle-aged woman rose graciously and gave hers. It was next to a six or seven-year-old boy whose mother sat on the other side.

"Oh, thank you," said the little lady, "I do not like to take your seat." Then, noticing the child, "I can take this little boy on my knee and there will be room for both of us."

But the little boy did not budge, and his mother stared straight ahead.

Then the little lady tried again. "I can just as well as not take this little boy on my knee; I do not like to see you stand." Mother and child paid no attention.

The little old lady, who was probably a grandmother, had her own fixed notions of a child's dues and duties, and a third attempt brought a retort for her persistence.

"The boy is very well where he is," the mother averred, with white-lipped anger. "I paid his fare."

So the middle-aged lady went on swinging by the strap, but a murmur in sarcastic accents was heard nearby, "What a splendid training for a child!"

To be just, the child had a perfect right to a seat. If the mother had had good breeding or any fine natural instincts, however, she would not have allowed him to keep it while a woman stood. It is strange that a mother can be so blind to her child's welfare as to allow him to grow without good manners and thoughtfulness for older people. Some people are so taken up with getting their rights that they do not take opportunities of being kind. She will probably get a taste of her own bad training when she gets older. She may have embarrassing experiences similar or worse than the following:

A man of thirty, wealthy, of assured though not the highest social position, was busy in his office one morning when his mother came in.

"Hello, old lady," he called out. Then he went on talking with some men, never offering her a chair, and after leaving her standing there for ten or fifteen minutes talked with her a moment or two and let her go out by herself, not troubling even to open the door for her. At least one of those present was so shocked that he never recovered his respect for that man. Without doubt, however, the mother had only herself to blame.

A fine, manly man—that should be every mother's ideal for her boy, and she should so guide his actions, his play, his work, his talk, so influence him in his choice of companions, reading and amusements that he could not very well become any other sort of man.

Quite likely the mother in the street car resented interference. I know another street car incident that illustrates this and that makes me laugh inwardly every time I think of it.

A big, rather stolid man, but with an eye for a humorous situation, was seated in a street car, a parcel of two or three inches width being laid on the seat beside him. An inch or two from the parcel sat a nervous, excitable, conceited-looking little man. Above them a powerful, Newfoundland-dog type of man held on to a strap.

"Why don't you take up that parcel and let him sit down?" said the excitable man to the stolid man.

No answer.

"Take up that parcel, I say, and let that man sit down!" was repeated.

The stolid man did not lift so much as an eyelash.

"Take up that parcel. You have no right to more than one seat."

Possibly the stolid man was measuring in his mind the difference between that four or five inch space and the huge proportions of the man in front; but if he was, he allowed no sign to escape.

Once again Mr. Excitable tried, pushing up against his neighbor on the other side, and then, unable to make any visible impression, he subsided into half-audible grumblings about seat-hogs.

"There!" almost shouted the benevolent little man, "there!" he repeated, pulling the sleeve of the man towering above him, "There's a seat! Now sit down!"

The huge man, who, like the stolid one, had not let on he had heard anything, now came out of his character of "Dignity" (Landseer's Dignity and Impudence") and exploded with a show of teeth,

"Will you mind your own business?"

And he continued to stand, and the stolid one kept his box on the seat, while the sat-on little man kept quiet, speculating on the oddities of mankind. Experience had knocked a new idea into his head.—Christian Guardian.

INTERESTING NEWS FROM THE FIELD

NOTES AND PERSONALS

—Rev. Shuford Peeler, who for more than twelve years has been pastor of the First Reformed church, Greensboro, has taken up work in Charlotte under the direction of the Home Mission Board, and is at present holding services in our Tryon Street church. Brother Peeler has no doubt done the most successful work of any pastor in Greensboro considering the small beginning when he took charge. He leaves a good, strong, self-supporting congregation worshipping in a splendid church, free from debt.

—The first issue of the Guilford County Sunday School News has been received. This is a neat little folio and is devoted to the interests of the Sunday school work in Guilford county. It is published by the Guilford County Sunday School Association, under the auspices of the Board of Religious Education, Miss Martha Dozier, editor. The paper is to be issued quarterly and is devoted largely to teacher-training and religious educational work as carried on in the Sunday schools. It will be a great help to the work.

—The North Carolina Conference for Social Service will meet in the fourth annual session in the city of Charlotte, January 23-26. This, it is said, will be a very interesting convention. Among the subjects to be discussed will be the Church and Social Service; the Teachings of Jesus as They Bear Upon the Solution of Modern Social Problems; Christianity and Social Progress; the School and the Social Welfare, with numerous sub-divisions of this subject; Current Examples of Social Progress in North Carolina, with several such examples to be discussed in detail by different speakers. Besides these, a variety of related topics will be discussed. Many prominent men in North Carolina, including the Governor, will be among the speakers. Mr. A. W. McAlister, president of the Conference, has a very interesting article in another column.

Randolph Circuit.—Our work has started off nicely this year. The stewards have raised the pastor's salary and are putting more system into their work. We may not be able to report the every-member canvass for missions by Jan. 16th, as it will depend on the action of some of the boards. Part of the churches have the budget plan. We expect to raise our quota of subscribers to the Advocate. With such a good and loyal people as are on the Randolph circuit, we look for a good year. For the first time in the history of this charge, so far as I can find out, it paid out last year and over on salary and collections. E. N. Crowder.

From Spray.—The past year at West Asheville was a prosperous one. Ninety-six people, many of them adults and prominent in the business of the town, were added to the church. Eighteen family altars were established; the splendid new parsonage was completed and paid for and a considerable amount was raised on the church debt. Many of the women were especially loyal and helpful. The Ladies' Aid Society, just before he started, to Conference, very graciously presented the pastor with a nice purse of money, suggesting that it be expended in the purchase of an overcoat and hat for Conference. At the depot, when we were leaving for our new field, a committee representing the Woman's Missionary Society and the Ladies' Aid Society, presented Mrs. Armstrong with a beautiful token of their friendship and love. Such little episodes in the life of an itinerant make it possible for him to do his work with all gladness of heart in the face of the most provoking hindrances. May God multiply his blessings in the life of every man, woman and child who has at any time made it a little easier for this "traveller" to do his work.

Arriving at Spray, we found ourselves within a few miles of the Virginia line in a great industrial center of about 8,000 people. There are ten cotton and woolen mills here. The town has a large number of very creditable church buildings, three banks, splendid stores, one of the best Y. M. C. A. buildings in this section of the state, and one of the best graded school buildings in the whole state (so said Superintendent Joyner a few nights ago in the course of an address on the occasion of its formal dedication.) The town is well lighted and only recently several miles of sidewalks have been laid. The capacity of the American Warehouse plant is being nearly doubled. It is persistently rumored that the Southern Power Company is planning to enter the town and in this event it is very probable that an interurban railroad will be built from here to Greensboro. Marshall Field & Company, of New York, control interests here aggregating perhaps $8,000.000. On the day their Thread Mills closed down for the holidays every head of a family or some representative of each family in their employment, was presented with a beautiful copy of an International Teacher's Bible. One thousand of these Bibles were carried into a thousand homes of the town to be a constant reminder of the magnificent concern which these men of vast wealth have for their employees. It may be doubted whether anything just like it has ever occurred in the state, and the impression made upon the whole community was hardly less than profound.

We have entered upon our work with every encouragement and all of us are expecting a year of substantial growth.

Finally, brethren, pray for us.

J. Frank Armstrong.

A Note of Thanks

I wish to send my grateful thanks to Brother J. B. Duke for the much needed Christmas present; also President of Trinity College for the nice, sympathetic letter which came with the gift. I feel as if it is answering Mr. Cooper's prayers that I should have friends and comforts when he was gone.

Mrs. W. H. Cooper.

Notes from Bryson City and Whittier

J. Woodbury Owen, of Shoal Creek church, died December 13, 1915. This good man had a great faith in God and was much in prayer and has gone to his reward.

Elizabeth Gibbs, of Shoal Creek church, died Dec. 31, 1915. Her body was laid to rest in Shoal Creek camp-ground graveyard, to await the resurrection morn. Sister Gibbs was one of our oldest members.

I am here in the midst of a good people, and am already feeling like they are my friends and co-laborers. The first service in the church here we received five into the church on profession of faith. We are praying that the Lord's cause may prosper greatly this year in our hands, and ask that the Advocate join with us in prayer for the conversion of one hundred souls.

A few evenings before Christmas a great crowd of people, old and young, came to the parsonage for the purpose of pounding us, and they did it well, and we will feel the good effects of it for many days and weeks to come.

J. W. Campbell.

To The Brethren of Western North Carolina Conference

Owing to sickness in my family, I have been delayed in moving, but now I am ready to plan my work, and would be glad to hear from the brethren who spoke to me at Conference about helping in meetings, and also from any others that may desire my services. Please let me know what dates will suit you best, as early as possible. I have secured a tent, and will use it where desired. I am also arranging for a singer. My address is Salisbury, N. C., Route 8, Box 85.

Brethren, pray for me that I may be used of God in this work, and be the means of saving many souls.

R. A. Taylor, Conf. Evangelist.

Concord Circuit.—After a very pleasant and profitable term of service at Pleasant Garden, we were pulled up from pleasant surroundings and ordered at our last Annual Conference to move to a new field of labor. It is quite a burden and a considerable sacrifice for one to have to move from a pleasant home and friends he has learned to love to a new place, but such is the case with the Methodist itinerate preacher. So, after a considerable amount of packing and unpacking we find ourselves very comfortably located at Concord. When we arrived at the parsonage there were several persons here who gave us a warm reception and had supper prepared and good things have continued to come in. We find the Concord circuit a very encouraging field. It has the reputation of being one of the very best circuits in the Conference, and so far as we have been able to see it well merits the good name. We have been kindly received, have met with a loyal and considerate board of officials. The people seem to be willing to take good care of their preacher and look after his temporal interest, thus untying his hands and making it possible for him to give them his very best service. Therefore we enter upon the year's work with hope and courage, trusting that we may have a prosperous year in all things that tend to the uplift of mankind and the glory of God. At Mt. Olivet my predecessor, Brother Albright, and the good people of that community, had just completed one of the most commodious and handsome church buildings to be found in any country charge. At Rocky Ridge, where the Jackson Training School is located, they are talking and planning for a new church. We shall be glad to see the building begun this year, and hope the good work may continue until there shall have been completed at that place a splendid church that will be adequate to the demands of that growing community. We are planning for the canvass for the missionary cause, and also for the Advocate, which ought to be in every home.

Fraternally, P. L. Terrell.

Rutherfordton.—At the last session of our Conference, held at Reidsville and presided over by Bishop Lambuth, I was appointed, for the fourth time, to this charge. I have been given a hearty welcome each time and none more hearty than this the last time. The work for the year has started off very well and the prospects are bright for the best year yet. On the first round after Conference the pastor requested the earnest prayers of his people for himself and the work, and a very large number responded, which gave large cheer and comfort to the pastor's heart.

The family at the parsonage has had a most happy Christmas. We think we have had the best Christmas of our lives. Among other things that came to make us happy was the good pounding we received from the church here at Rutherfordton. It was one that we feel for quite a long while. And one of the real nice things about it is that so nearly all of the members responded and did their part well. May God bless them richly in their lives this year and lead them safely to a happy end.

Our Sunday schools at this place and Gilkey had trees and treats. Here the organist, Mrs. C. F. Geer, was specially remembered for a year's faithful service. Also the superintendent and teacher of the Junior Philathea class, Mrs. W. J. Mode, was remembered by her class. At Gilkey the pastor was remembered with a purse and Mrs. Pauline Dixon, who had been serving as substitute organist, was remembered with a nice rug.

Our first quarterly conference will be held here next Sunday and Monday. We are all looking forward with pleasure to the coming of Brother Gay, our excellent presiding elder, who is serving his fourth year with great acceptibility. Albert Sherrill.

Rutherfordton, N. C.

From Lenoir to Mocksville

We left Lenoir Dec. 1st, for Mocksville. With James and Moody we had a fine drive through the country. A pleasant night with Brother Julius Poovey, near Hickory, dinner at Catawba Inn, and a pleasant night with Brother Kirk in Statesville and the drive over the National Highway landed us in Mocksville Friday evening. This trp out of Caldwell, through Catawba, Iredell, and into the heart of Davie, inspires us with gratitude to God and to the good business sense of progressive men for the good roads. It speaks out of better days for the itinerant preacher in his work.

Our family was united around the parsonage fireside on Tuesday, Dec. 7th. The good neighbors brought in a nice dinner of abundant good things for us. Very soon Brothers Brown, Walker and Seaford had supplied us with wood and feed. The expressions of kindness have been many, Liberty church sending us a nice pounding. Just before Christmas Santa Claus himself came with a load that made the pantry look like a small grocery store. A brother who does not let the left hand know what the right doeth sent Santa Claus out in open daylight with about $20.00 worth of good things. The Lord has been so gracious and good to us all during 1915. So many from unexpected sources have made our hearts glad during the year, especially at its close.

I shall not soon forget the help of Brother Birmingham, of Davenport, in presenting our urgent needs. The people of Littlejohn's, Gamewell and Fairview graciously responded to the amount of $63.00. The report of minutes showed $18.00 advanced by report. This gives the Lenoir circuit credit for $45.00 more than reported in the minutes. To this the faculty and students of Davenport added $15.-00 as a purse.

To me the closing days of 1915 have been those of meditation of God's gracious goodness as we count His blessisngs upon us. The year is precious to me in the revivals at Fairview and Pleasant Grove. I want to enter 1916 with a due sense of gratitude to God for all these friends, who have saved me from financial embarrassment, and pray God's mercies and blessings upon them every one. I want it to be the prayer of my life as never before for the baptism of the Holy Ghost in my ministry. Many friends of Caldwell I much regretted to leave. Brethren, of the country charges who have a greater opportunity than we? Let us all pray that 1916 be everywhere remembered as a year of our Lord. Yours truly,

T. S. Coble.

A Good Woman Gone

On yesterday, Jan. 3rd, we committed to the grave the sacred remains of Sister Mary Young Self, whose gentle spirit took its flight about one o'clock on the morning of January 2nd.

Comment upon such a life as that of Sister Self is useless in the community in which she lived and died. For fifty years she has beautifully filled the place of neighbor, wife and mother among them. All know of the words of comfort she has spoken in times of their sorrow, and of the deeds of love she has performed in the hours of their need, of her loyalty to her church and her devotion to her Lord. Like Mary, of Bethlehem, she emptied her precious things into his service.

Her children will never forget her loving solicitude for them in childhood or her counsels of wisdom in youth, while the gray-haired husband will never cease to miss her sweet companionship until he finds it again in the home of the blest. J. H. Robertson.

Trinity Park School Items

School starts its second week since the holidays under very favorable circumstances and with bright prospects. Quite a number of new students have registered—about three times the number of those who failed to return. Examinations begin Monday, the 24th, and good work is being done in anticipation of that time.

Prof. and Mrs. C. B. West spent the Christmas vacation with relatives in Hickory, N. C. Mrs. West has not yet returned to the campus.

His friends are glad to welcome Mr. T. S. Graham back to the Senior class. He was in school last year but found that he was unable to resume his work in the fall.

Mrs. D. C. Lytch and daughter, Miss Mildred, are visiting at the home of Headmaster W. W. Peele.

The Park School Wesley Bible class of Memorial church organized for the year's work last Sunday. Sixty-five members were present, five of these being new members. Just before the holidays this class sent a collection of toys to the Methodist Orphanage at Raleigh, and in all lines it is a live, up-to-date class in which its members take great interest.

Owing to the recent bad weather there has been little outdoor athletics, but regular afternoon classes at the gymnasium occupy the attention of the students.

Prof. F. S. Aldridge spent a few days visiting at his old home in Oriental last week.

Prof. and Mrs. C. L. Hornaday spent the Christmas holidays at Beaufort.

Mr. O. P. Shell was prevented from returning to school just after the holidays. He was able to return the first part of this week.

C. L. Hornaday.

MISSIONARY NOTES FROM FIELD SECRETARY

Salisbury District

Dr. J. C. Rowe, presiding elder; T. F. Hudson, district lay leader, and several of the pastors, met in Salisbury, Jan. 6th, and arranged to hold three County Institutes in March, as follows: For Rowan county, at Spencer, Saturday and Sunday, March 4-5, beginning Saturday at 10 a. m.; for Cabarrus, if agreeable to church, at Central Concord, Wednesday, March 8, beginning at 10:30 a. m.; for Stanley, if agreeable to church, at Central, Albemarle, Friday and Saturday, March 10-11, beginning Friday at 2 p. m. Doubtless Dr. Rowe will have official call in Advocate.

Shelby District

A meeting of the pastors and lay leaders of the Shelby District was held at Mt. Holly, Jan. 7th. The attendance was good. The forenoon was given to evangelism. The presiding elder, Dr. J. R. Scroggs, was in the chair, and led the discussions. Most of the preachers and laymen took part. Dr. Scroggs thrilled the brethren with accounts of glorious meetings in his pastorates in earlier years and brought forth the response that he is still fired for the battle. A resolution of agreement to hold at least one meeting in every charge before Easter preferably by the pastor himself was unanimously adopted. The sentiment for revival work in the winter and spring months rather than in July and August or September, is growing in this district. A district committee on evangelism, composed of Dr. J. R. Scroggs, chairman; J. H. Green, H. H. Jordan, S. J. Durham and W. L. Tucker, was appointed. Its duties are to aid pastors in securing needed help at the opportune time, and encourage simultaneous revival meetings.

In the afternoon the district lay leader, S. J. Durham, took charge. Time was given to the discussion of the Budget, Every-Member Canvass, Specials, the China Special in the Sunday School, the Greensboro and Lake Junaluska Conferences, etc. Resolutions adopting the double rather than the single budget system, the Conference plan for the every-member canvass, the China Special in the Sunday school wherever practicable, were adopted. It was agreed that three requisites in the general plan constitute an every-member canvass. The committee calls for in the Discipline, two budgets, and either the duplex envelope or two envelopes.

Mt. Holly Church

At night I had an interesting meeting with the congregation of our new and promising station at Mt. Holly. Brother Houck held a church conference and elected the committees. The single budget system had been previously adopted and will be worked this year.

I met with the Sunday school officers and teachers who agreed to give favorable consideration to the China Special in the Sunday school next Sunday.

A great trip, that of the Sunday schools of Southern Methodism, through our seven foreign mission fields—a seven years' journey! This year it is with Dr. Pell and Dr. Chappell as conductors. The Primaries and Juniors travel all the year in their program of monthly exercises with the "Little Folks of China," and "The Boys and Girls of China." The Intermediates will have a three months' journey of weekly recitations on "The Heroes of Faith in China," while the Seniors take the same time "A New Light in An Old Land." And how cheap! It costs the Primaries and Juniors 25 cents to make the trip. The shorter journey made by the Intermediates and Seniors costs but 15 cents. The procession started to move Jan. 1st. Everybody hurry to get in—then it won't be so hard to catch up.

* * * *

Forty thousand of our Conference duplex envelopes sold, and 30,000 more ordered. Such was Brother Blair's tale of the demand for stuff several days ago. January 16th is next Sunday. What district and charge, I wonder, will lead? Cards for the reports will be in preachers' hands before the 16th, to be filled out the 17th and mailed. I hope the questions are sufficiently clear and the plan flexible to give every man a fair showing and to insure some sort of a reply from every pastor.

Should a brother decide to ignore the report—a thing not to be imagined—no one will know it, but the charitably disposed will believe the letter containing the card failed to carry—a tragedy not impossible.

* * * *

How is this from the world of Leaguedom?—

Lincolnton, N. C., Jan. 5, 1915.

Dear Mr. Siler:—

Our Epworth League has decided to try to support a missionary—one of the native workers—at a salary of $60.00. As this is our first attempt we thought we wouldn't try more than that to start on, and if we succeeded would try more next year. Will you please let me know where the one is that you select for us?

Sincerely, Mabel Robinson.

Cherryville Circuit.—We arrived at our new home in Cherryville Nov. 30, and found everything in inviting condition. A number of ladies were there and had the house in readiness. That first night in the parsonage was very pleasant but every day and night increases our pleasure in being here. I have never seen a more neighborly and brotherly spirit exhibited in any community. To add to the many tokens of appreciation and welcome there came, night before Christmas, a delegation to pound us. They brought practically everything we needed. Words failed to express the appreciation of my heart. All I could say was, "Thank you, come back again." We appreciate the kindness more for the spirit which prompted it than for the real intrinsic value of the donation.

We are much encouraged by the prospects for this year and feel sure that this will be a good year for us. Yours in the work,

O. C. Fortenberry.

Iredell Circuit.—I have made one round on the circuit and I feel glad I have such a people to serve, and I hope the people are pleased with their preacher. On Monday evening, Dec. 27, the people of Olin church came to the parsonage and gave the preacher and family a genercus pounding, for which we feel grateful to them. May the Lord richly reward them by the gospel preached to them by their pastor.

J. C. Mock.

To The Preachers of the Western North Carolina Conference

During my pastorate here of three years I have visited about 165 sick Methodists, in the hospital here. I have missed quite a good many who came, because I did not know they were here. I will be very much pleased if the pastors will learn if any of their people are coming to the hospital here and notify me, and I will take great pains to visit them while here. My Philathea class will also minister to them in any way they can. Albert Sherrill.

Rutherfordton, N. C.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

BE STRONG; BE BRAVE

"Guard me for yet another day,
For life is new with morning's ray;
And foes are strange, untrod the way;
Guard me through this, an unknown day.

Guide me for yet another day;
Guarded and girded, yet I stray,
Find paths for me and I obey;
Guard, gird and guide me one more day.

Guard, gird and guide me every day,
So when all things of time decay,
In morn of heaven by grace I may
Enter thy perfectness of day.

Be strong! Be brave! the call today
To youth wherever found:
This age for deeds makes its demands
Life must with deeds abound.

Be strong! Be brave! though life itself
In offering be required;
Each duty done brings rich reward
As others are inspired.

R. H. Washburne, LL. D.

NEW ORGANIZATION

We are glad to report the organization of a Young People's Society at Haywood Street church, Asheville. Miss Rena Murphy, deaconess and first vice-president of the adult auxiliary of this church, will have the supervision of these young people and we feel sure that under her management and with the corps of efficient officers which they have chosen, we will hear great things from them in the future. The following are the officers. President, Miss Margaret Tomlin; first vice-president, Miss Elizabeth Cordell; second vice-president, Miss Evelyn Burton; corresponding secretary, Miss Mary Payne; recording secretary, Miss Lottie Miller; treasurer, Miss Mary Poindexter; superintendent of mission study and publicity, Miss Mabel Morris; superintendent of social service, Miss Rosella Foster; superintendent of supplies, Miss Mildred Tomlin.

ANNUAL MEETING

We hope very soon to be able to give in full the report that has been arranged by the program committee for our annual meeting at Greensboro January 27-31. Because of the fact that the committee has been unable to hear from some of those persons who have been invited to take part, it is not in shape as yet for publication, but it promises to be an unusually attractive and interesting program. Only two weeks until we are again in annual session. Those of us who have attended these meetings so regularly for the past years, look forward with a peculiar pleasure always to being present again—there to get an uplift for the beginning of another year. So much of the missionary spirit and so great an enthusiasm prevails that we are compelled to absorb a large quantity of it. Let us all be present at the roll-call and respond to our names and stay through the entire meeting so that nothing may escape us during these four days of retrospection and of planning for the advancement of Christ's kingdom. Greensboro is easy of access from all parts of the Conference and we are expecting and hoping for a larger attendance than ever before.

The following article was taken from the Woman's Page of the Midland Methodist of December 22, 1915, and we feel sure that our readers in whose minds these queries have arisen will read gladly and with interest the splendid explanations as to why and where our moneys go?

SOME QUESTIONS AND ANSWERS

Sometime ago the editor of this department received a communication from Chattanooga containing the following questions concerning expenditures by the Woman's Missionary Council. Our readers will find following these questions some replies that may help to answer the inquiries.

There are many women interested in missions who would give the cause more cordial support if the following questions could be answered satisfactorily.

Why is the large amount of twenty-five hundred dollars set aside for the entertainment of the Council when it is needed, as they profess, on the field?

Why are such large salaries paid officers?

In the last statement one-sixth of the amount collected was deducted for expense of administrating. To whom does this go?

Women's societies of other churches are administering much larger sums with far less expense. Why cannot this organization do likewise?

A reply to these questions is earnestly solicited on the woman's page of the Midland.

It is of vital interest to the church to know that the funds collected for missionary work and administered by the Woman's Missionary Council reach the objects for which monies are given, and are not squandered in extravagance. Those who do not understand the details of work, and the necessary expenditures, are apt to interpret some appropriations as extravagant; whereas, if the details were known, satisfaction would be felt at the wise expenditures.

In 1914 the Home Department raised and expended $267,523.22; the Foreign Department, $283,807.52; total, $551,330.74. The total cost for administering on these funds was 6 9-20 per cent—that is, one-sixteenth of all monies, and not one-sixth, as some have interpreted. In other words, 93 11-20 cents of every dollar goes directly to the work and workers on the field. Under the head of administration, for which the 6 9-20 cents is used, is included the cost of printing annual reports, leaflets for the instruction and conduct of the work, necessary expressage of the same, postage, and clerical work which must be done accurately and expeditiously; travel in the interest of the work, and salaries of five officers.

Few, if any, business corporations administer so large an amount on so small a percentage. Fifteen to twenty per cent. is given as a good economic basis for administration of the average business enterprise.

It has been said that the woman's societies of other churches are administering larger sums with far less expense. Such woman's societies do not exist as independent organizations, but are auxiliaries to their general boards. They do not administer upon their own funds, but turn them over to their general boards, whose rates of administration are higher than that of any woman's boards. In other words, the women of such boards are collectors of funds, not administratorss.

The annual session of the Woman's Missionary Council is the great missionary meeting of the church. Missionaries from foreign fields, deaconesses, and home missionaries from various sections of the country, and officers and members gather for the purpose of bringing together all facts, incidents, and histories, which create interest in the great missionary work. The cost of travel for those who bring these living messages must be met. In addition to this, because of its size, the Council is a self-entertaining body. The community where the Council meets and all the Conference societies receive inspiration, which creates larger interest in the work, and great educational influence is thus brought to bear upon the church at large. The individual gifts from those who are inspired by information given at these Councils has in many instances more than equaled the cost of the meeting. When it is remembered that fourteen of the nineteen women of the executive committee give, without remuneration, a great part of their time in this service, and that they themselves are large contributors to the cause, it is easily understood that the expenses incidental to this Council work must be borne by the society demanding the work of them.

Why are such large salaries paid to officers? The answer to this question is relative. When it is remembered that the secretaries and treasurer of the Woman's Missionary Council render the type of service for which men receive salaries twice or triple the size paid these women, the question is inverted: Why are the salaries not larger? The difference in the salaries of men and women doing a like work is one of the economic problems that society is facing today. These salaried officers have come at the call of the Council from other lines of work. Some have renounced larger salaries to serve this woman's work. The Word of God says, "The workman is worthy of his hire;" and when it is remembered that the secretaries and treasurer of the Council work continuously on an average from nine to fifteen hours a day, that they tarry not because of physical fatigue, but by diligence have helped to make the work, the question as to why they are paid such large salaries is beggared. They have families or other obligations, and these divinely given obligations cannot be met without salary. Any organization must pay for efficient service.

This great missionary work demands co-operation and not criticism. Those who know it best and who give most generously recognize that the women of the Methodist Episcopal Church, South, in the missionary societies have wrought well and deserve indorsement and support.

Any work need not hope to escape criticism. Friendly criticism is helpful, but the spirit that would obstruct is neither friendly nor constructive. There is a story of one who resented that ointment was poured upon the Master's head. This woman's work for the outcast, the foreigner, the heathen, the sufferer has called for the heroic. They have braved the seas, they have dared public opposition, they have dared to believe that the cross of Christ could lift all men, where a critical spirit or a less consecrated zeal would stand off and ask: "Why this expenditure? Why this waste of life?"

HAYWOOD ST., ASHEVILLE

The Haywood Street auxiliary of Asheville feels doubly thankful in the beginning of the year 1916, because of the prosperous year and because of the fact that the president, Mrs. H. A. Dunham, has been restored to the work, seemingly none the worse because of having "passed through the shadows" of a very serious illness.

Perhaps we have not accomplished as much in financial things as we should have done, but we have reasons for encouragement as to our spiritual growth and also our numerical growth.

Our mission study class, under the leadership of our efficient superintendent, Mrs. R. W. Betts, has grown both intellectually and spiritually beyond our fondest hopes. To those auxiliaries that are hesitating about organizing a mission study class, we would say that there is no surer way of increasing membership than by doing a work of this kind.

We have on roll about fifty active members and we are working in all departments. We belong to the City Mission Board and last year paid $120.00 toward this. We raised in all about $395.00 which includes $50.00 to the Brevard School and $60.00 going toward the support of a Bible Woman in China. Our hopes are strong that we may be able soon to support a Bible Woman in another needed field. Our pledge was paid in full.

During 1916 we are going to emphasize especially the social service work, and study some of its problems. We have a very efficient committee of ten and are going to work in conjunction with the social service committee of the church. We owe a great deal to the district meeting which was held in our church in May of last year. The enthusiasm of that meeting still lives and we are looking forward to the meeting this year in Weaverville.

We are turning our faces bravely and hopefully to the new year. This article would be remiss did we not speak a word of appreciation of our pastor, Rev. L. T. Cordell, who has so quickly found a place in our hearts. With such a force as he behind us we feel that success in our work is assured. His sermon on the opening Sunday of the New Year on "A Consecrated Life," was an inspiring and fitting theme for the first Sunday of a new year. He has indeed inspired us with new courage and we enter into our work for this year with greater determination than ever before to succeed in the things of the kingdom, by the Father's help. A Member.

NOT THIS WAY

A city lassie, who was expressing open-eyed admiration for the profusion of wild flowers in her path, said to the woman by her side: "When we come back I shall gather all I can carry." "Better take them now if you want them," the woman said; "it isn't likely we will come back this way." 'Twas a pretty bit of philosophy for all sorts of folk. Most of us easily fall in love with the flowers of goodness. Caught by the spell of some special bloom of a good life, we promise ourselves that we shall gather it when we come this way again. Just now we are busy or tired or petulant. Tomorrow when we see a helpless hand outstretched, we shall minister to it. Next time God speaks we shall obey. We believe in the fruits of the Spirit; we shall cultivate them at another time. Better do the gracious thing now; we may not pass through the same path again.—George Clark Peck.

THE HABIT OF BEING HAPPY

Keeping one's self reasonably happy is a duty that ought not to be shirked. Science is telling us these days that to get out of the habit of enjoyment is to get depressed in vitality and vigor, to weaken in efficiency, and to grow old before one's time. There is nothing like laughter—not empty-headed laughter, but the intelligent, wholesome, kindly-hearted kind—to keep people young and fresh and fit for business and the obligations of living. Of course, this is a prescription not easy to live up to always, but there is no reasonable excuse for not trying to do it. Sometimes it is just about as easy to be happy as to be miserable if one makes up his mind to do it and there is no doubt at all as to which pays the best.—Onward.

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JOIN THE NORTH CAROLINA CHRISTIAN ADVOCATE PIANO CLUB See Announcement on Page 16

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

NOTES

Plans are being made for the organization of an Epworth League at Old Fort.

* * * *

We have another interesting contribution from Mrs. Browning, our Conference Secretary, to which we call the special attention of our Leaguers. If all our officers were as faithful in the discharge of their duty in regard to our League columns as is Mrs. Browning, our page would be much more like it ought to be.

* * * *

The time is ripe for our district secretaries to get busy. We are optimistic enough to believe that the League is entering upon a year of great prosperity, and unless the reports at our Conference at Greensboro next fall show a marked increase in members and chapters it will be attributable to no other cause than that our officers and district secretaries were recreant to their duty. Let every district secretary and loyal Leaguer search out the churches in their community where a League is needed and see to it that a thorough organization is effected—then write us about it.

ACTIVITY—RECIPROCITY

The article appearing upon this page from our editor, in last issue of the Advocate, should arouse the torpid energy of, and stir to greater activity, every Epworth Leaguer who reads those lines, and I trust every individual Leaguer did read them. The statement referred to, reads: "Sixty-four Epworth Leagues with a total membership of 2,273 were reported at the recent Annual Conference at Reidsville. A year ago sixty-two were reported with approximately the same membership." Two organizations added, yet no increase in membership worthy of mention. Leaguers! Do you know what that means? Why, it means a falling off somewhere. Is it your League? Is it mine? Oh! my friends, it behooves us, every one, to be on the alert, on the watch, to be up and doing; and never again forced to read such words from the pen of our editor. Such a report as that should be an incentive to spur us on as never before and incite us to a greater work and a deeper responsibility.

Let us commune quietly with ourselves; ask ourselves some personal, pointed questions. Did you ever read this homely little verse?

What kind of a League
Would my League be,
If every member of it
Were just like me?

Am I doing my duty? Do I attend my League regularly? Do I study its interest? Do I help plan for its success? Does it mean the advancement of my spiritual life? Have I ever invited a friend to go to a service with me? Have I ever endeavored to secure a member? Do I feel my responsibility as an individual member? Let us ask ourselves these heart-searching questions; probe the inner recesses of our mind and thought; then with redoubled energies, taking up our work again, press ever onward and upward, never halting until we reach the goal. You ask, "What is the goal?" I answer: "Perfection in our Standard of Efficiency;" and what is the Standard of Efficiency? Read the Epworth League Hand Book. I do wonder how many of our members read this book, so full of valuable information; and without which no League could exist, for we would have no laws and constitutions. Indeed, the ignorance among some of our Leaguers is to be deplored; for I have found many who cannot name the several departments and their specific work. Oh! my friends, read, study, get information, acquire knowledge, then impart that knowledge to others; and it will result in such interest and enthusiasm in your work, that it will be like sliding down hill on a slippery surface; there'll be no stopping; and then, too, the spirit of your enthusiasm will become infectious and others will come "sliding" after you. Thy it once, friends, and if it doesn't meet with success, I'll acknowledge my defeat; but shall expect you to tell me then, of some other plan.

Our editor also in another paragraph, has made a strong plea for contributions to the Epworth League page of the Advocate. I am sure he does not intend to confine these writings to district secretaries and presidents or secretaries of chapters, but would be glad of anything from anybody for an article bearing upon League work. I, myself, have watched this page with interest, hoping to see much more than has appeared, for our retiring editor, Miss Stanley Hall, also made an earnest appeal in this direction; yet, we have had very little response. I trust, as Secretary of the Conference, I have not been derelict in this duty. This is my third contribution in less than three months, and, being a stranger in your midst, though a Leaguer of many years' standing, hesitate to monopolize the page devoted to this work.

Don't be selfish with your ideas and thoughts; if they are good pass them on to somebody else. Sometime there may be a program rendered in your chapter that, were it told of, might be a new impetus to one which had never tried it. May I be pardoned the apparent egotism of saying, "I think we, at West Market Street, Greensboro, have a most excellent method of conducting our weekly service." Our Epworth League is run on a somewhat different basis as set down in the laws and constitutions of our Hand Book. We hold our meetings on Monday evenings at 8 o'clock, and alternate each week with the various departments, thus bringing every department into prominence and keeping before the members the specific work done in each, thereby causing no one to be ignorant of the name of each department, as I have been forced to believe that this deplorable ignorance exists among some of our Leaguers.

Following this statement, several questions would naturally arise. You ask, "When do you hold your business meetings?" And my answer will doubtless cause you to say, we again violate the laws of our Hand Book; and which makes my former statement regarding the study of this Hand Book rather incongruous, for we hold our business meetings but once in three months, using the fifth Monday (unless matters of importance arise in the meantime which would demand immediate attention), for in this way matters accumulate and our business meetings are always teeming with interest and enthusiasm. Then, again, you ask, "Do you receive members but once in three months?" And I answer, "We are ready at any time for reception of members, regardless of the nature of the program for the evening. An outline of these statements, in my report at our League Conference, held at Spencer last September, caused quite a discussion, and enthusiasm ran high, for, of course, there were dissenting voices; however, one speaker said: "In his judgment this diversity of subjects solved a perplexing question, for it would serve to remove the somewhat monotonous rut into which the League seems to have fallen, and had he the authority and power he would have the entire rules of the order of service changed and adopt the plans used by the West Market Street League.

Those who read this may be inclined to think we are rather presumptuous in this overriding such leaders as Drs. H. M. Dubose, F. S. Parker, J. M. Culbreth and E. H. Rawlings. That is not our intention; we bow to them intellectual superiority; but to my mind the successful way is the best way, and we have found this to meet with success. I admit, when allying my forces with the League of West Market St., a little over a year ago, I was somewhat surprised and averse to this plan of conducting services; but I must say since having become accustomed to this arrangement, I rather prefer it and would endorse and recommend it to others, for it certainly keeps before the members the name of, and specific work done in, each department.

I wish that I might hear some opinion upon this subject. Read it carefully, friends, and tell us what you think about it. I will gladly accept any criticism, whether commendatory or condemnatory; so do not hesitate to speak freely; though if you think you have anything better to offer, don't forget to send it along with the criticism. If meeting with our approval will give it a fair trial, and if successful will let you know; if not, will also let you know. This interchange of thoughts and ideas will bring us into a great reciprocal relation. There will be a unity of thought and purpose, developing us into one grand body of workers, all for one aim, one purpose, one end—"All for Christ."

Katharine B. Browning,
Sec. Western N. C. Epworth League Conference.

ASHEVILLE DISTRICT NOTES

The Asheville District Union will be held Friday night, Jan. 14th, at Haywood Street church. From reports already coming in a large representation will be present. Letters have been written to the pastors who have no Leagues, urging them to send some one interested in the young people, who will get an inspiration from this meeting and return home and organize a local chapter.

A League has been started at Bethel church. The writer has attended these three services andl assisted in the planning for the organization. The nomination committee will report Sunday night and the organization completed. The young people at this church are showing much interest in the League work and just needed a little pushing. The pastor, Rev. J. C. Harmon, is very much interested and is urging the young people to join.

A new League was recently organized by the writer at the Methodist Episcopal church in Asheville. This is the only Northern church here. They have joined our union and are doing a great work. The officers are splendid young people and plan and carry out some very instructive services. The pastor, Rev. F. W. Stanton, is from Ohio, and was a great Epworth League worker there.

Friday night at Chestnut Street Church, Asheville, the Epworth League there had charge of the services assisting the pastor in his week of prayer. The following program was carried out:

The Epworth League—Miss Ida Wilson.

The Junior Epworth League—Mrs. J. F. Bates.

Work in the City—Miss Ida Wilson.

The Sunday School Field—Mrs. Guy Weaver.

The League at Chestnut is one of the young Leagues but is alive to its responsibility and obligation to the young life of the church. It is one of the most spiritual Leagues I have ever attended. When a testimony service is held there are so many willing to testify that it is hard to close the service. The pastor, Rev. D. Atkins, is loved by all the young people and his congregation. He believes in the young men and women of the church and is giving them a chance.

W. W. Edwards,
District Secretary.

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m. and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham to New York and Washington and observation sleeping car Atlanta to Richmond. Tourist car Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York and Washington to Birmingham and observation sleeping car Richmond to Atlanta. Tourist car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room sleeping cars New York to Augusta and Asheville and Washington to Charlotte and Asheville. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points South. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and New York to Macon. Club car Washington to Montgomery. Dining car service. No coaches.

7:30 a. m.—No. 108, daily. Local for Raleigh.

7:30 a. m.—No. 154, daily except Sunday for Ramseur.

8:10 a. m.—No. 44, daily. For Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair Charlotte to Raleigh.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Connects at Asheville with Carolina Special. Chair car Goldsboro to Asheville.

12:45 p. m.—No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. Local for Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem, connecting daily except Sunday for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday for Madison.

3:30 p. m.—No. 230, daily except Sunday for Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:35 p. m.—No. 235, daily. For Winston-Salem.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham, Pullman sleeping cars New York to New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. Local for Danville.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. Pullman drawing room sleeping cars Augusta and Asheville to New York and Charlotte and Asheville to Washington. Dining car service. Day coaches.

10:35 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Pullman drawing room and observation sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS, Division Passenger Agent, Charlotte, N. C.

C. G. PICKARD, Passenger and Ticket Agent, Greensboro, N. C.

THE SOUTHERN SERVES THE SOUTH

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Children's Home

Amounts Received on Ten Per Cent. Assessment, and General and Special Support

Rev. E. J. Poe, New London Ch., $3.14; Rev. T. B. Johnson, Summerfield Ch., $9.00; Rev. J. O. Ervin, Dilworth Ch., Charlotte, $4.00; Rev. B. F. Hargett, Pineville Ch., $4.00; Rev. J. H. Barnhardt, Central Ch., Asheville, $62.36; Rev. M. T. Smathers, Burnsville Ch., $5.00; L. M. Johnson, Treas., West Market St. Ch., Greensboro, $122.09; a friend, Thomasville, $1.00; Mrs. Etta Parlier, Winston-Salem, $10.00; V. A. J. Idol, Baraca class, Wesley Memorial S. S., High Point, $30.93; A. H. Eller, Trust Officer Wachoiva Bank & Trust Co., Winston-Salem, $50.00; Miss Georgia Keiger, for "The Priscillas," of Trinity S. S., Charlotte, $6.25. Total, $307.77.

Building Fund

Mrs. Mary C. Weatherly, Franklinville, $1.00; W. A. Rudasill, for Hickory S. S., $80.00. Total, $81.00.

Donations in Kind

The following friends have our thanks for the useful and appreciated gifts here named: The Junior Philathea class, Rutherfordton, a box of clothing and some canned fruit; class No. 14, Central church, Monroe, a box of miscellaneous articles of wearing apparel; Mr. Nat. M. Pickett, Madison, a barrel of Rolled Oats; the W. E. Methodist church, Gastonia, a bundle of bed clothing and wearing apparel; the Senior Philathea class and Ladies Aid Society, Unity church, Thomasville, three boxes canned fruit.

COMMUNITY SERVICE AND THE WELFARE OF THE CHILD LEADING SUBJECTS AT THE FOURTH ANNUAL CONVENTION OF THE NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE, CHARLOTTE, N. C., JAN. 23-26, 1916

The North Carolina Conference for Social Service is just what the name signifies. It is an association of men and women, including educators, business men and women and earnest, thoughtful men and women of various professions and occupations who assemble once a year for the purpose of a conference, an exchange of ideas, a reporting of progress on all those matters of community interests upon which the public welfare and the happiness and the prosperity of the people of the state so largely depend. It is the policy of the Conference to allow no special interest of any description to be represented or promoted by the Conference. Its objects are altogether altruistic, unselfish and patriotic. Its aim is not merely reform, but constructive study and thinking and direction along community service lines. The enlightenment and the progress of any municipality, county or state may be accurately measured by the interest they manifest in progressive community measures and by the effort which they expend in their right solution. It is unquestionably true that the best places to live in North Carolina today are those towns, cities and counties where community welfare is prominent in the thinking and activities of the people who dwell there.

The North Carolina Conference for Social Service is dedicated to the awakening and the deepening of this community spirit among our people throughout the length and breadth of North Carolina and the indications are that there will be gathered at Charlotte in the approaching convention a larger number of men and women than have ever assembled before in this state for the purpose of studying and advancing the public welfare. The people of Charlotte have effected a magnificent local organization for the purpose of contributing to the success of this convention and are omitting no detail of preparation which can contribute to making it the great occasion that it ought to be.

Charlotte Day

The first day of the convention will be Sunday, Jan. 23rd, 1916. This will be Charlotte Day. Sermons will be preached from the various pulpits on Sunday morning on "The Church and Social Service." That night there will be three union mass meetings in which the churches of Charlotte will unite, one great central meeting at the Auditorium, another in Belmont and another in Dilworth. The meeting at the Auditorium will be presided over by Dr. W. M. Vines, of the First Baptist church of Charlotte. At this meeting there will be an address by Dr. Walter L. Lingle, of Richmond, Va., upon "The Teachings of Jesus as they Bear upon the Solution of Modern Social Problems," and an address by Dr. William Louis Poteat, President of Wake Forest College, on "Christianity and Social Progress." Without minimizing the value and importance of individual religion, which is recognized as the first essential, the purpose of this Sunday program will be to emphasize service to mankind and the world as one of its essential expressions.

The School and the Social Welfare

Each session of the convention on the days following will feature exhaustively some special subject of the social welfare. On Monday afternoon will be held a conference on "The School and the Social Welfare," presided over by Dr. J. Y. Joyner, Superintendent of Public Instruction. At this conference will be discussed such subjects as "The Moonlight School," "The Permanent Night School as an Outgrowth of the Moonlight School," "The School as a Social Center," "Rural Schools for Adults in Denmark," "The Community Service Committee and Community Organization," "Vocational and Industrial Training," "A Part Time School." These subjects will be discussed by Dr. J. Y. Joyner, Dr. Clarence Poe, Mr. H. W. Foght, of the United States Bureau of Education, of Washington, D. C., and other specialists in their several lines.

On Monday evening there will be the President's address and one of the principal addresses of the convention by Bishop Thomas C. Darst, on the subject, "The Setting Up of the Kingdom of God in this World."

Current Examples of Social Progress in North Carolina

On Tuesday morning there will be a conference on "Current Examples of Social Progress in North Carolina," with Dr. E. K. Graham, President of the University of North Carolina, presiding. At this conference will be discussed such subjects as "Welfare Work and the Tenant Child," "Social Work of the Sand Hill Board of Trade of Aberdeen," "Guilford County and her Public Morals Law, Anti-Tuberculosis Law and Probation Law," "Rowan County Community Building," "Orange County Social Progress," "Travelers' Aid and its Extension," "Greensboro's Public Welfare Work and Plan of Organization," "Salemburg, Sampson County, as a Social Center," and other examples of social progress. These subjects will be discussed by Hon. A. M. Scales, Mr. John R. McQueen, of Pinehurst; Prof. E. C. Branson, of the University of North Carolina; Dr. Melton Clark, of Greensboro; Mrs. W. J. Jones, of Salemburg, and others.

The Governor's Conference

On Tuesday afternoon Governor Locke Craig will preside at a conference on "The State, County and Municipality and the Social Welfare." At this conference the speakers will be, Gov. Craig, W. T. Bost, of Raleigh; Hiden Ramsey, of Asheville; A. W. McAlister, of Greensboro, and others. The subjects of this conference will be, "The State and the Social Welfare," "The County and the Social Welfare," "The Municipality and the Social Welfare," "Preventative and Constructive Police Administration and the Enlargement of Police Duties to Include Health and Sanitation and Welfare Work," "A State Board of Public Welfare."

The Child and What the State and Society Owe Him

On Tuesday evening there will be a conference on "The Organization of Society and State for the Welfare of the Child," Mr. W. H. Swift, of Greensboro, presiding. The principal address of this conference will be by Miss Julia Lathrop, Director of the Children's Bureau of the Department of Labor of the United States, Washington, D. C., on the subject, "What does the State Owe Its Children?" Another subject for extended discussion at this conference will be, "What Can the Church, the Sunday School, the Woman's Club, Chambers of Commerce, Fraternal Orders, Young People's Societies, Y. M. C. A. and Y. W. C. A. Contribute towards Organizing Society and State for the Welfare of the Child?" The conference will be addressed on this subject by Dr. Howard Rontholler, of Winston-Salem; J. Walter Long, of Greensboro; Rev. William H. Adams, of Charlotte; Mr. Morgan B. Spear, of Charlotte, and others.

The Women Take Charge on Wednesday Morning

The conference on Wednesday morning will be devoted to the subject, "Organized Womanhood and the Social Welfare," with Mrs. Thomas W. Lingle, President of the North Carolina Federation of Woman's Clubs, presiding. At this conference will be discussed such subjects as "The Woman's Club and Community Problems," "The Regulation of Moving Picture Shows," "The Employment of a District Nurse," "A Library in Every Town," "The Need of a State-wide Survey of the Social and Economic Conditions of Women and Girls," "The Forward Movement of the North Carolina Federation of Woman's Clubs," "Civic League Possibilities." These and other subjects will be discussed by Mrs. Cotten, Mrs. Hollowell, Mrs. C. C. Hook, Miss Sallie Kirby, Mrs. J. H. Pratt, Mrs. A. H. Powell, Mrs. E. K. Graham and others.

Needed Reforms and Miscellaneous Subjects of the Social Welfare

The concluding session of the convention will be on Wednesday afternoon, a conference on "Needed Reforms and Miscellaneous Subjects of the Social Welfare," presided over by Dr. W. S. Rankin, Secretary of the State Board of Health. At this conference will be discussed such subjects as "The Problem of Wife Desertion, Non-support and Abandonment," "Home for the Wayward Girl, or Reformatory for the Fallen Woman, which First," "Constructive Direction of Public Amusement," "Improvement of Country Life," "Public Health in Retrospect and Prospect," "Poverty and Constructive Charity," "Results of the Latest Temperance Legislation and What Next," "Industrial Conditions in Child Labor," Narcotics and Preventive Measures," "The Public Health and the Child." These subjects will be discussed by Mr. V. S. Woodward, Secretary of Associated Charities, Charlotte; Dr. J. I. Foust, President of the State Normal and Industrial College, Greensboro; Dr. A. A. McGreachy, Charlotte; Mr. W. C. Crosby, Director of the Bureau of Community Service, Raleigh; Mr. W. H. Swift, of Greensboro; Mr. Warren H. Booker, of Raleigh; Dr. Charles W. Byrd, of Greensboro; Mr. Heriot Clarkson, of Charlotte; Dr. L. B. McBrayer, Superintendent of the State Sanitorium; Miss Ella P. Crandall, Executive Secretary of the National Organization of Public Health Nursing, New York, and others.

Everybody Invited

This program has been planned with great care so as to give exhaustive treatment to every subject considered and so that those who attend the convention will go away with a thorough knowledge of these subjects and with definite conviction as to their solution. There are other subjects related to the public welfare of great importance which cannot be touched upon at this convention for lack of time. It was deemed wiser to take a few subjects and study them thoroughly. It is believed that this convention will be a liberal education in social service to those who attend an all who are interested in the progress and betterment of their several communities and in the social welfare of our state, are invited and urged to attend this convention and to lend their influence in this way to the attainment of those things for which the Conference stands.

A. W. McAlister,
Pres. N. C. Conf. for Social Service.

SIGN YOUR NAME HERE

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See Announcement on Page 16

IMPROVING CANCER STATISTICS IN THE UNITED STATES

Special Report to be Made by U. S. Census Bureau—Detailed and Accurate Figures Being Gathered

At the suggestion of a number of the foremost American students of the cancer problem, the United States Bureau of the Census has instituted radical improvements in the collection and publication of the statistics of this disease. A special report on deaths from cancer in the United States during the year 1914 is in preparation and will be issued shortly after the first of the year. Inquiries recently received by the Director of the Census having indicated that some misapprehension has arisen in regard to the purpose and scope of this study, the American Society for the Control of Cancer has issued a statement explaining the significance and essential features of this project of the Census Bureau which is thought not only to promise important additions to our knowledge of cancer but to constitute a noteworthy advance in the registration of American vital statistics.

It should first be made clear that the Census Bureau has not undertaken special research work that will in any way duplicate the studies of existing institutions and laboratories which are investigating the cause of cancer. On the other hand, there should result a marked improvement of our national mortality statistics of this disease in the direction of greater accuracy and more detail. The experience of foreign countries has shown the value of perfecting and carefully analyzing the annual statistics of deaths in order to throw new light upon the cancer problem, which still remains the chief outstanding question in the realm of medical science.

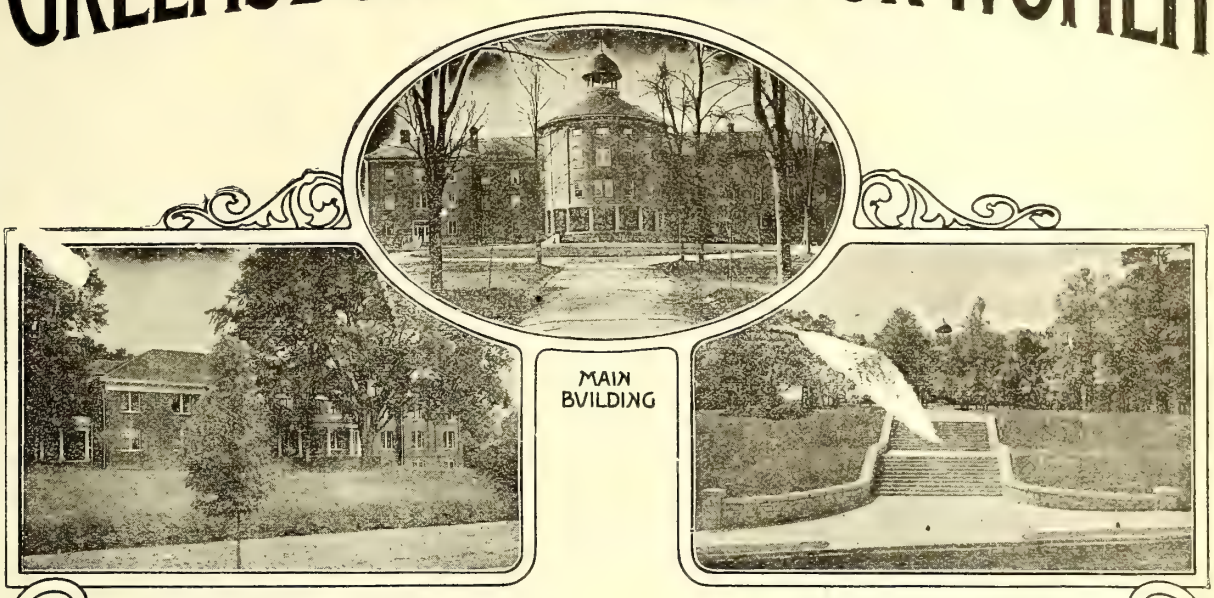
In February, 1914, the American Society for the Control of Cancer suggested to the Federal authorities that the figures of deaths from cancer in the United States Registration Area be published in greater detail, and that instead of being reported under only seven headings, as had been the custom hitherto, they be listed under many more titles according to the part of the body first affected, thus affording opportunity for more exact comparative study. The suggestion received favorable consideration by the Bureau of the Census, and a special report for 1914 was ordered begun by the former director, Hon. William J. Harris, and is now nearing completion under his successor, Hon. Sam. L. Rogers. This special monograph on cancer will consist of tables showing the deaths from cancer, according to the site of the disease, age, sex, color, nativity and martial condition, for the registration area, the several registration states and the usual subdivisions. Figures for white and colored will be shown separately for such counties and towns as have a colored population of 10,000, or at least 10 per cent. of the total. The new plan subdivides the seven titles for cancer in the International List of the Causes of Death into twenty-nine headings referring to the exact site of the disease. For instance, all deaths from "cancer and other malignant tumors of the buccal cavity" will now be reported under the separate subdivisions for cancer of the lip, tongue, mouth and jaw, and similarly with the other groups.

Upon the further suggestion of a prominent surgeon the Census Bureau also planned to increase the accuracy of the statistics by tabulating separately the returns in which the diagnosis was "reasonably certain" and those in which it was "uncertain." In arriving at this distinction a report is classed as "certain" if the diagnosis was confirmed by microscopical examination of tissues, or by surgical operation, or by autopsy. All cases of internal cancer in which the diagnosis was based on clinical observations alone are classified as "uncertain" regardless of any strength of assertion by the physician that the diagnosis was correct. At the request of the Census Bureau and advisory conference, including representatives of the Harvard Cancer Commission, the George Crocker Special Research Fund of Columbia University, the Barnard Free Skin and Cancer Hospital of St. Louis, the New York State Institute for the Study of Malignant Disease, the Prudential and Metropolitan Life Insurance Companies, the American Association for Cancer Research and the American Study for the Control of Cancer, considered the details of the plan and assisted in the formulation of instructions for editing certificates of deaths from cancer in preparation for the special report. To gather the necessary detailed information the Director of the Census has sent over 35,000 letters of inquiry to physicians who certified deaths from cancer during 1914.

Although a large amount of additional labor has been thrown upon the Division of Vital Statistics of the Census Office by the preparaion of this report, it is believed that the trouble and expense will be more than repaid by the result. The improvement of cancer statistics has practical bearings of greater consequence than may at first appear. Indeed, the importance of statistical investigation in arriving at the solution of the cancer problem is likely to be overlooked. Much of the valuable knowledge of the disease which we possess today has resulted from the collection and comparison of statistical data, and this method must be relied upon, side by side with experimental research and clinical observation, to elucidate the baffling problem of the nature and cause of this disease. The publication of this report by the Census Bureau should bring out new and useful information as to the prevalence of the disease in the United States and thereby contribute to the better understanding of its controllable features. Such a study as the Census Bureau is making, if continued, should also throw clearer light on the question of whether or not cancer is really increasing. The foremost authorities have repeatedly urged that this question can be scientifically answered only by studying separately the facts in regard to each of the many forms and sites of malignant disease. The Imperial Cancer Research Fund has co-operated with the Registrar-General of England and Wales in a thorough analysis of the detailed figures for cancer of the stomach, cancer of the tongue, cancer of the breast, etc., for successive years. By the progressive action of the Director of the Census similar data as to parts of the body affected on which such studies can be made will now become available for the first time in the official statistics of the United States.

The new plan will not only produce data for the year 1914, but every future year a vast amount of information will be recorded and stored away, and can be compiled and published when the demand warrants. Efforts are also being made further to co-ordinate the work of the State and Federal statistical offices for the better registration of deaths from cancer and other diseases as well. By the operation of this plan and the mutually supplementary efforts of the national and state registration officials, it will be possible permanently to record and study the extensive American data on cancer mortality, with all the details required by the most exacting statistical methods.

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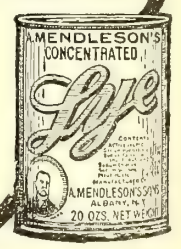
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The Sunday School Lesson

FIRST QUARTER—LESSON III—JANUARY 16, 1916

PETER'S SERMON AT PENTECOST
Acts 2:14-47

Golden Text—Whosoever shall call on the name of the Lord shall be saved. Acts 2:21.

Summary of the Lesson

Two Americans were sitting on the top of a London 'bus as it threaded its way in a great throng of people. "Doesn't a crowd like this fascinate you?" asked the younger of the two. "Yes," replied his companion. "A crowd always makes wonderful music upon some inner ear of mine. I can hear it and thrill to its meaning, but I've never been able to describe it so that anyone else would understand."

Our study today has to do with the psychology of a crowd. The wonders of Pentecost have drawn together a multitude of people, curious, eager and chattering, wondering what it is all about. At last Peter quells and masters them by his impetuous eloquence, all shot through by the glory of his new experience. He brings the people into the very presence of the Galilean Prophet, now the risen, mighty Lord, and so potent is his appeal that three thousand people that day are ready to add themselves to the company of disciples.

The Challenge of the Crowd

"What can you do with that?" an irate mill-owner asked scornfully as he pointed through the window to the mob of shouting, shrieking, wildly gesticulating strikers on the outside. The rather slight, tense figure beside him seemed to straighten. "Will you let me try andl see?" said the man. Taking the silence for permission, he quickly opened a door and walked forth upon a little balcony outside. The mob seethed and swayed and shouted just beyond him. He lifted his hand and stood quietly waiting. He was perfectly composed. He seemed quite sure of himself and he seemed quite sure of the people before him. There was something almost electric in the command of his silence, so it came about gradually that the noises subsided. The people stood in a curious quiet. Then the man spoke.

As Peter looked out over the multitude of faces raised toward his on that day of Pentecost he felt the challenge of the crowd. It was a vast gathering, bodies pressed close together, eyes—such myriads of eyes—flashing out toward him, a palpitating human interest seeming to rise from them all and to move invisibly toward him. They were from all sorts of places. They had led all sorts of lives. Now they paused for a moment, ready to listen to him. Destiny had come to brood over that multitude of people. They were to face the meaning of great events. They must be brought into the presence of one unique Personality. A spiritual fact must be made luminous and vital and commanding. So Peter stood facing the crowd. Its summons thrilled him. Its possisbilities allured him. His soul sang with the joy of what that hour might mean. His figure became commanding. His eye shot forth those flashes of power which master men, and so it was that he began to speak.

Once Peter wouldl have fled from the crowd in tortured fear, but Pentecost had made him a man with a message and a man with a voice.

The Danger of the Crowd

"The crowd is a beast. It will devour you unless you are a tamer of wild beasts. Then you may be able to walk forth safely and quiet its terrible roar." So spoke a man who feared the people, but did not believe in them. His words described only one mood of the crowd, and there is no denying that the crowd has its cruel mood, but it also has its gentle mood. It has its gay and hearty and comradely mood, and it has its mood of high enthusiasm. The real trouble with the crowd is not in its cruelty. It is not in any one quality. It is in its instability . It passes from mood to mood. It is like the ocean, vast and awe-inspiring, sometimes lying gentle and serene under a bright and shining sun, and sometimes driven into wild gray fury by the winds that blow. Many of the men before Peter had doubtless belonged to a crowd of shouting people who had strewed palms in the way of Jesus on the day of the triumphal entry. Many of them had belonged to the crowd of anger-filled, remorseless men who on that terrible Friday had called "Away with Him! Crucify Him!" Now they stood gazing into the face of Peter. What sudden and violent impulses would sweep over them now? Would they be caught in some gust of passion and swept along at its hot behest? Or would it be possible to bring them into the presence of those simple, solemn truths upon which the real meaning of life is based? Would it be possible to bring them into the presence of these great and transforming facts and experiences which had already made a new world for the disciples of Jesus? Would the crowd be like a fickle wind? Or would Peter call to some deep reality, which would transform this crowd into a company of serious people, ready to hear the truth honestly and to accept it and to obey it? This was the test of the hour to Peter and to his hearers.

The Mastery of the Crowd

When Civil War feeling was hot and there was much British antagonism to the Union cause Henry Ward Beecher one day faced a great audience in London. It was not a friendly audience. Indeed there were evident marks of hostility. Such a situation was a challenge to Beecher. It set all his blood tingling. It put the fire of victory in his eyes. That day he made port triumphantly in spite of unfriendly winds. Time after time he was scornfully interrupted. Each interruption was an opportunity for a brilliant epigram, flung back hot from the tip of his tongue. Once he had made some reference to the religious aspects of the war. "Religion and war!" shouted a voice fairly breaking with sarcasm. "Do you think they go together?" Beecher paused hardly an instant. "At any rate an Englishman should think so," he flung back. "Your national emblem is a cross on a field of blood." So it went on until the vast throng, mastered by the brilliancy, captured by the logic and thrilled by the powerful appeal of the great orator, forgot its hostility and opened its mind and heart to his words.

No speaker has ever faced a more difficult task than that which confronted Peter on the day of Pentecost. A little doubt, a little hesitation and he would have been lost completely. The first thing which impressed his hearers was his own buoyant, triumphant confidence. He was steady, unwavering certainty made into a man. He was ablaze with the thing he had to tell. His words poured forth like hot lava. He declared the resurrection of Jesus. He asserted that the man who had hung helpless upon the cross was the world's Messiah. He declared the unbelievable with a simple confidence which quite swept away opposition. The life in the man dominated the crowd. The new vitality which possessed his own soul made his words electric. He fearlessly condemned the murder of Jesus. He looked unhesitatingly into the eyes of men who had had a share in bringing about that murder, and he placed the living Christ in the supreme place of power. The victim had become the Judge. In His name Peter offered the mighty gift of the Holy Spirit. The crowd was quelled. The crowd was mastered. The far-flung voice of Peter lifted with increasing power. His words cut like sharp swords. He was irresistible.

The Response of the Crowd

"God reigns and the government at Washington still lives!" shouted Garfield and calmed the crowd, excited by the news of Lincoln's assassination. The greatest thing about a vast concourse of men is their capacity to respond to a high summons.

Large numbers of the men who listened to Peter made the great response. They were conscience-stricken, but they were in earnest. They wanted help. "What shall we do?" they cried, the agony of their desire breaking hotly from their lips.

The response of Peter was ready. It was instant. It was decisive. Let them repent. Let them be baptized in the name of Jesus. Then would come the great gift of forgiveness. Then would come the powerful and energizing presence of the Spirit of God.

A multitude had heard the sermon of Peter. A great mingling of voices had arisen in the cry for help, and now a vast number was ready to follow the directions of Peter. That night it was estimated that about three thousand had been added to the company of those who believed in Jesus. What might have been a howling mob of persecutors had been changed into a company of humble and devout disciples of the One who had been crucified.

The history of the early church is a history of life triumphant. The coming of the Holy Spirit is a baptism in vitality. Peter's sermon is a wonderful example of the power of words when words are alive. Pentecost had gotten into the tongue of Peter. The conversion of the three thousand is the first harvest of a living religion. Men can resist argument. They bend willingly before the power of life. The new life had the secret of a transformed world at its heart.—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

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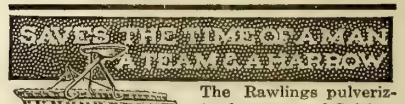
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Our Little Folks' Department

THE LITTLE LAMPLIGHTER

Joe is a boy about ten years old who lives in an old-fiashioned town near Boston where they still use on the streets gas lamps that have to be lighted every evening. Joe's brother Charles has the contract to do this; but as there are nearly a hundred lamps, he employs Joe as his assistant. Charles takes the ones on the outskirts of the town, driving from one to the other in a cart. Joe uses his father's saddle horse, a kind, gentle creature and wiser than most horses. He and Joe are about the same age and have always been very good friends. When Joe puts the saddle on him every evening just before dark, the horse knows just what is going to be done. He looks at the boy with big bright eyes as much as to say: "We have our evening work to do, haven't we, Joe?"

Joe mounts the animal, and they go straight to the nearest lamp-post. Here the horse stops close by the post and stands still and steady, for he knows that Joe must stand up on his back in order to reach the lamp. Joe takes a match from his pocket, lights the lamp, drops quickly into his seat again, takes up the bridle, gives the word to the horse, and on they go to the next lamp-post. So they go until all the lamps allotted to Joe are lighted. Then they trot home merrily for their supper; but Joe does not go in to his supper until the good horse has been well fed and watered and put up for the night. This is the way the young lamp-lighter rewards the kind animal for helping him.—Mrs. W. T. Morris.

THE LOVELY LADY

Perhaps if Polly had lived today she would have asked the name of the pretty young lady she saw Sundays in church. But Polly lived long ago, when children were not made as much of as they are now, and, because Polly did not know her name and admired her very much, to herself she always called her the Lovely Lady.

But Polly was not thinking of the Lovely Lady that day as she walked down the street. She was going to spend the whole afternoon with her dearest friend, Janie Carr, and in honer of the occasion her curls were brushed their smoothest; she wore her white chip bonnet with its wreath of roses, her best blue-sprigged lawn, with her black silk apron, and carried the doll's dress she was making in her new work-bag on her wrist. She was just thinking what a good time she would have when old Mrs. Green opened her door and, calling to Polly, asked her to take a note to Mrs. Dale up on the hill.

"It's very important it should go to her today," she said, "and I've been watching for some one who would take it for me."

Polly wished she had found somebody else. The long walk would take so much time from her visit; and though she didn't know Mrs. Dale, she knew the place, and there was a big black dog there which she was so afraid of that she never passed the house if she could help it. But Polly never thought of refusing, though as she climbed the long hill she did grumble to herself: "It's always the way. I never plan to have a good time but somebody wants me to do something and spoils it."

When Polly came to the house, there was the big dog right on the steps. Could she go in? Yes, she must. Mrs. Green had said it was important. Slowly she went up the walk; then the dog began to growl, and Polly stopped, her heart beating fast. What should she do?

But quickly the door opened; and, looking up at the young lady standing there, in her surprise Polly exclaimed: "Why, Lovely Lady, I didn't know that you lived here!"

"Is that what you call me?" she asked, smiling.

Polly blushed with confusion. "I—I didn't know your name," she stammered. Then hastily she explained her errand.

"My name is Agnes Dean," the lady said, "and you must come in and rest, for you have had a long walk." And taking Polly's hand, she led her inside.

And Polly forgot entirely that her visit with Janie was spoiled. The Lovely Lady was even lovelier to talk with than she was to look at. The house was full of beautiful things to see, and even Nero, the big dog, came and made friends with her. And when she left the Lovely Lady put in her hand a big, rosy apple, which she said matched the color in Polly's cheeks, and, what made Polly happiest of all, she called her her little friend and said she must come to see her soon again.—Adele E. Thompson.

THE JOY OF GIVING

"O, mother, mother, just look! My chrysanthemums are blooming!" called Florry all in a flutter of excitement, throwing her schoolbooks aside and running to the sitting room window in order better to examine her pot of blooms. "Are they not beautiful, mother, dear?"

"Wondrously so," replied her mother, smiling at her little girl's enthusiasm.

"And best of all," quickly responded Florry, "I raised them myself."

"You certainly deserve all the credit, my child, for the care and attention you gave them; and see how beautifully they have rewarded you."

Presently Florry gave all her thought to her lessons and for the time being forgot all about her pot of chrysanthemums. Deeply engaged in study, she scarcely was aware that her mother had a visitor in the next room until she heard the sound of conversation. What attracted her attention most was the cry of pleasure from the visitor, whom she now recognized by the sound of her voice to be her Sunday school teacher, as she exclaimed: "What a magnificent pot of blooms, Mrs. White! Did you raise them from slips?"

"No," she heard her mother reply. "Florry raised them, and she is almost beside herself with joy at the result of her care."

"And well she may be, for they are certainly the finest I have ever seen."

Florry did not leave her studies, but her face glowed with pleasure. Soon she heard the door-bell tinkle and the maid announce another visitor to her mother. This last comer was also well known to her, being none other than the matron of the Emergency Hospital, the big brick building on the hill, which she passed on her way to school every morning, and where she sometimes stopped to leave various dainties that her mother had sent, often staying to talk to the white-faced invalids who were able to take the air and sunshine.

As Florry had finished with her studies, she entered the room and greeted the matron, who always had a kindly word for her. "How is the little crippled boy?" she ventured to ask, glancing shyly at Mrs. Bell, the matron.

"Doing very nicely indeed, my dear," was the smiling answer. "And, O, so pleased and happy with the pretty picture books and cut-outs you sent; and as for the flowers, she won't let them be taken out of his sight. It is really wonderful to see the care she bestows upon them. Every morning she asks for fresh water and a pinch of salt 'to keep them alive,' he says, and then he clips the ends of the stems with the little scissors you sent him. But I fear I shall have to throw them away soon, as they are withering."

"Florry will gather another bouquet from the garden, and you can take them with you to my little protege," announced mother.

But her little girl had been thinking rapidly of the poor little cripple who had been shut in for weeks and his pitiful attempt at keeping the wilted flowers alive, while she could run and romp all over the garden and gather the fragrant blossoms at will and enjoy their ever-changing beauty. She would present Mrs. Bell with her pot of chrysanthemums to give to the little invalid so heart hungry for fresh flowers, that he might enjoy them day by day. Her heart swelled with pleasure at the thought; and when Mrs. Bell, pleased but unwilling to deprive Florry of her flowers, commended her, telling of the delight and joy they would bring into one darkened little life, Florry's face shone and a queer little lump rose in her throat. And when mother kissed her little girl and she nestled safe within the shelter of those dear encircling ars, she felt amply rewarded with the pleasure a kind deed brings.—Ray Trum Nathan.

THE SWEETENED BREAD

"I want some cake for my supper," demanded Fred for the third time as he followed his mother around the dining room while she was preparing the meal.

"But, son, you have been sick, and the cake will not be good for you," replied Mrs. Brown patiently, although it was the third time that she had made the same remark. "Mother will give you some rich milk and all the fresh bread you want. Here's a kiss for my little man."

Fred pulled away from her and refused the kiss. The bright smile passed from Mrs. Brown's face, but she continued to slice bread and then poured out a glass of milk.

"I won't eat that bread and drink that old milk," snapped Fred. "I just won't eat any supper at all if I can't have cake."

The supper bell rang, and all the Brown family gathered around the table but little Fred, who sat huddled up on the dark stairway, hungry, but determined not to eat unless he could have his own way. The thoughts in his busy brain were not happy ones; for he was trying to believe that mother had done him a wrong, and he knew, deep down in his heart, that she had not. Supper was not a pleasant meal that night, for Fred's chair was empty.

"Where is our little boy?" asked Mr. Brown as he took his place at the head of the table. "Sister, run and call your little brother. He must not have heard the bell."

"No, don't disturb Fred," said Mrs. Brown. "He doesn't want any supper tonight."

"Mother, it seems that you don't want any supper tonight, either," remarked Mary a few moments later, for Mrs. Brown had not eaten a mouthful.

"I can't enjoy my supper when I know that Fred is hungry," said his mother. "It grieves me to know that my little son can't trust his mother, but wants his own way. He doesn't seem to understand that it is because I love him so well that I try to keep harmful things out of his way."

Just then the door to the dining room was pushed open, and Fred came in with very red cheeks, but with a determined air. He walked over and kissed his mother, then took his seat without a word. It was hard for him to eat the bread, for it choked him, but he bravely washed it down with milk.

"You see, mother," he whispered when the meal was over and they were clearing off the table together, "I heard what you said about love, and then I thought that your love would make dry bread taste even sweeter than cake; and it really did!"—Selected.

NOTES FROM TRINITY COLLEGE

College exercises were resumed Wednesday, January 5, after a Christmas recess of two weeks. Nearly all the students, except those from distant states, spent the vacation at their homes, and many members of the faculty were away from Durham during the holidays.

Mid-year examinations begin Tuesday, January 18, continuing until February 1, when the new term opens.

With the January issue, the South Atlantic Quarterly enters upon its fifteenth volume. The number opens with a continuation of Major Rowland's interesting series of "Letters of a Virginia Cadet at West Point." One of the noteworthy features of this installment of letters is the description of the training and troubles of "plebes," or new students, at West Point fifty years ago. These letters have met with an unusually cordial welcome from many quarters.

The second article by Dr. J. F. Rogers, of New Haven, Conn., is entitled "The Physical Franklin." It is a popular discussion from the standpoint of a physician of the extraordinary physical endowment which enables Franklin to accomplish so much during his long and arduous career.

Doctor Edgar W. Knight, of the Department of Education of Trinity College, contributes the first installment of a careful study of "Reconstruction and Education in Virginia." Doctor Knight's article is the result of research in the records of the Convention which framed the reconstruction constitution of Virginia. It shows the important effect that reconstruction had on the development of an educational system in the state.

Mr. Robert C. Whitford, of the Department of English of the University of Illinois, contributes a paper on an interesting period in the life of that remarkable Frenchwoman, Madame de Stael. His essay deals with her literary successes achieved in England and with the acquaintance she made there. The title is "An Essay in Friendship, Madame De Steele's English Triumph."

Doctor William K. Boyd, of the Department of History of Trinity College, writes for this number an article on "The North Carolina Fund for Internal Improvements." This is an important contribution to the economic and financial history of the state and supplements Doctor Boyd's previous investigation along similar lines, some of which have been published in the South Atlantic Quarterly.

Professor Benjamin Brawley, formerly of the Graduate Schools of the University of Chicago and of Harvard, contributes a well-written literary essay on "Pre-Raphaelitism and its Literary Relations." This is an interesting study of a group of English writers and artists whose work is shown to have had considerable importance in the history of English Literaure.

The Department of Book Reviews is unusually well filled. Signed reviews are contributed by members of the faculty of Trinity College and of other institutions.

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Our Dead

SELF—Mrs. Mary Young Self was born August 28th, 1844, departed this life January 2nd, 1916, at the age of 71 years, 4 months and 4 days. She was joined in holy wedlock with Isac R. Self on the 9th day of November, 1865, and together they have trod life's pathway in sweet companionship for half a century. Their union was blessed with eleven children—nine of whom are living. Her remains were laid to rest beside her first and last born, Allie Saunders, who died at the age of 11 months, and Caleb Hugh, who died at the age of 22 months. She is survived by her husband and the following children: H. Augustus Self, J. Avery Self, Mrs. Etta Hovis, Mrs. Ila Holcomb, Mrs. Lula Houser, Dr. L. Lester Self, Rev. Marvin T. Self, Dr. Gaac Ruffin Self, and Mrs. Alda Hoyle. All were present on this sad occasion to pay the last tribute of respect and devotion to wife and mother, except Mrs. Holcombe, who resides in San Francisco, California. The deceased is also survived by 26 grandchildren and four great-grandchildren.

Mrs. Self was the only child of Solomon Young and Susan Hoyle Young. She was born in Cleveland county but came to the home in which her long life was spent when an infant of four years. She was of Methodist parentage, and united with this church in the year 1866, at a meeting conducted by Dr. John W. North, presiding elder of this district, and has since lived a faithful member in its loyal and loving fellowship and service. She was a devoted wife and fond mother. "Her children rise up and call her blessed; her husband also and he praiseth her."

The bereaved family extend thanks to their neighbors and friends for their sympathy, kindness and attention in this their time of sorrow.

GRAY—Savannah Gray was born Jan. 29th, 1845, and died Dec. 11th, being 70 years, 11 months and 10 days old. She was converted and joined the church at Mt. Vernon when young. She lived a consistant Christian life and was ready when the Master called for her. She was a patient sufferer and said she was ready and willing to go. E. N. Crowder.

KEARNS—Florence Josephine Kearns, daughter of Jesse H. and Mary Welborn, was born on August 4, 1876, near Hopewell church in Randolph county. On the 22nd of August, 1900, she was married to Ed. T. Kearns, and from that time made her home in High Point. On Jan. 3, 1916, after great and long-continued suffering, she was translated to the home above. Three bright, beautiful children were born into this home, all of whom are living. They, together with the husband, mother, the two sisters and one brother, have the deep sympathy of a host of friends.

Mrs. Kearns joined the Methodist church in girlhood and was always an earnest Christian and a faithful member. At home she was a true helpmeet and loving mother; in the community she was ready for every good word and work; in the church she was abundant in labors, loyal and active as long as she lived.

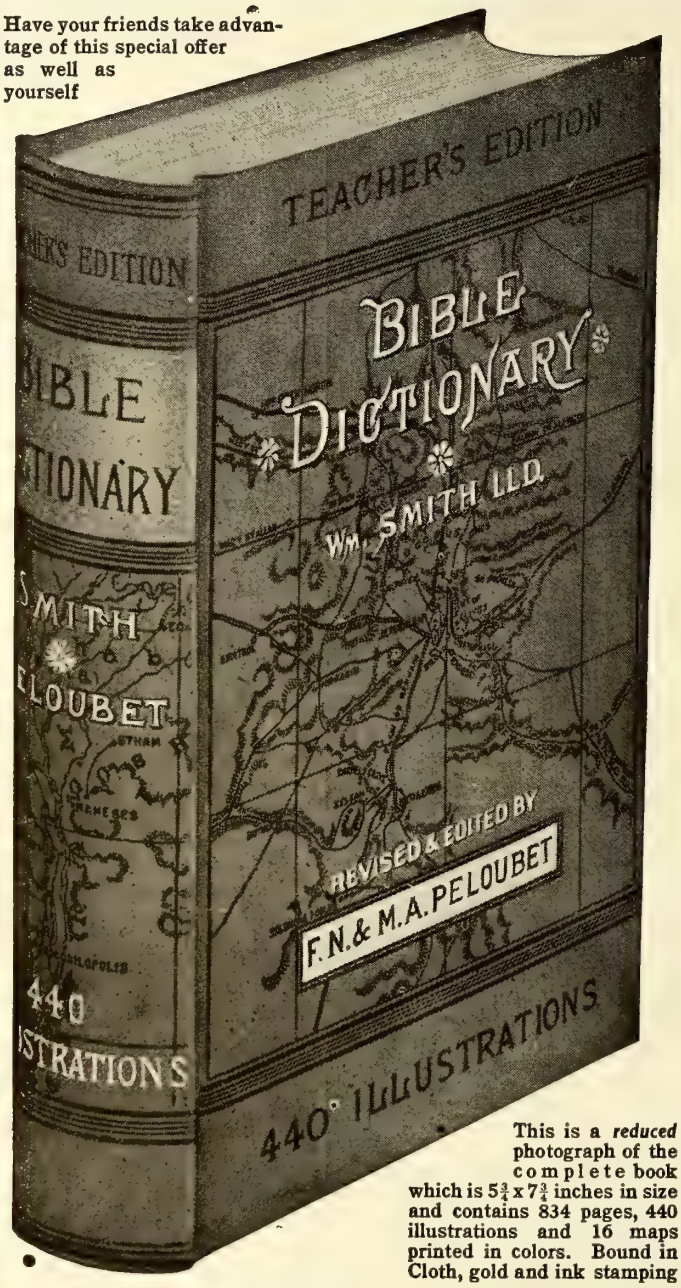
Always humble, gentle and genial, it was during the last few months of her life that she, like our Saviour, learned the full meaning of obedience through suffering. She declared, a short time before her death, that the last few months had meant more to her than all the former years of her life. As the thick cloud gathered she heard distinctly the voice of God saying. "I will be with thee; oh, be not dismayed." She has finished her course with joy. G. T. Rowe.

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BRILES—Sallie A. Briles, wife of M. F. Briles, was born April 21, 1848, and died Dec. 19, 1915., aged 67 years, 7 months and 28 days. She was converted and joined the church when quite young. She was loyal to the cause of Christ and a faithful worker in the Pleasant Hill church till failing health prevented her from her loved employ. Though she was confined to her room, yet her faith was strong in the Lord. She told the writer a short time before she died that she was ready and wanted to go home. She was a loving wife, a tender mother and a true friend. She is gone from us but not forgotten. E. N. Crowder.

CHURCH NEWS NOTES

Rev. J. D. Hart, pastor of the First Baptist church at Hickory for the past several years, has been given a unanimous and urgent call to the First Baptist church of Lexington.

Now some one suggests the name of Henry Ford for President. Having rendered such pre-eminent service in crossing the Atlantic going and coming on a peace mission he is, of course, entitled to consideration. This is the limit.

A press dispatch brings news of the destruction by fire on December 30 of the buildings of Sullins College, Bristol, Va.-Tenn. The loss is estimated at about $150,000. Sullins College is the property of the Holston Conference and is one of the leading institutions for women of our church. Dr. John C. Orr is president.

Rev. J. D. Hammond, D. D., former Secretary of Education, and well known to many of our readers, is now pastor of our church in Dalton, Ga.

The North Carolina Conference is stressing its Sunday school interests under the energetic leadership of Rev. Mr. Brabham, their Sunday School Field Secretary. A sort of whirl-wind campaign is now in progress which will culminate in the wesley Bible Class Federation Convention at Fayetteville, January 19th.

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Quarterly Meetings

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.
First Round

January
Mt. Airy Ct., Beulah 15-16
Rural Hall, Mt. Pleasant 22-23

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
First Round

January
Andrews Station 15-16
Ranger, Ranger 22
Murphy Station 22-23
Murphy Ct., Ogden 28
Hayesville, Sweetwater 29-30
February
Macon, Union 1
Franklin Station 2-3
Franklin Ct., Iotla 4-5
Highlands, Highlands 7
Glenville, Glenville 8-9
Meeting of district stewards at Dillsboro, December 15th, at 2 p. m.

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
First Round

January
Unionville, Unionville, 11 a. m. ..15-16
N. Monroe, N. Monroe, night 16-17
Ansonville, Ansonville, 11 a. m. ..22-23
Wadesboro, night 23-24
Spencer Mem.-Derita, 11 a. m., 29-30
Seversville, Trinity, 3 p. m. 30-31
Thrift, Thrift, night 30-31
February
Chadwick, 11 a. m. 5-6
Hawthorne Lane, night 6-7
Dilworth, 11 a. m. 12-13
Tryon Street, night 13-14
Polkton, Fountain Hill, 11 a. m...19-20
Marshville, Wingate, night 20-21
Lilesville, Olivet, 11 a. m. 26-27
Matthews, Indian Trail, night 27-28
March
Morven, Sandy Plain, 11 a. m. 4-5

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
First Round

January
Ruffin, Ruffin 14-15
Wentworth, Salem 15-16
Greensboro, Holt's Chapel 22-23
Centenary 23-24
West Greensboro, Muir's Chapel..29-30
West Market Street 30-31
February
Randolph, Mt. Gilead 4-5
Randleman 5-6
Deep River, Worthville 5-6
Wesley Memorial 13-14
East End 13-14
Denton, Pleasant Grove 19-20

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
First Round

January
Thomasville Ct., Unity 15-16
Thomasville, Main St., night 14-16
Linwood, Cotton Grove 22-23
Lexington, night 21-23
Davie, Oak Grove 29-30
Mocksville, night 28-30
February
Walkertown 5-6
West End, night 6
Lewisville, Brookstown 12-13
Advance, Advance 19-20
North Davie—open

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
First Round

January
Henrietta-Caroleen, Henrietta ...15-16
Cliffside, Cliffside 22-23
Forest City, Forest City 23-24
Table Rock, Oak Hill 29-30
Connelly Springs, Rutherford College 30-31
February
Spruce Pine and Bakersville, Spruce Pine 5-6
Bald Creek, Boring's 11
Micaville, Horton's Hill 12-13
Burnsville 19-20

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.
First Round

January
Iredell Ct., Olin 15-16
Statesville Ct., Bethel 16-17
Alexander Ct., Taylorsville 22-23
Stony Point Ct., Stony Pt., night, 23-24
Maiden Ct., Maiden 29-30
Newton, night 30-31
February
Catawba Ct., Catawba 5-6
Mt. Zion, 11 a. m. 12-13
Davidson, night 13-14
Mooresville Ct., Fairview 19-20
Mooresville 20-21

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

January
Sulphur Springs, Pleasant Hill..15-16
West Asheville, night 16
Swannanoa, Wests Chapel 22-23
Flat Rock-Fletcher, Flat Rock 23
Leicester, Leicester 29-30
Bethel, night 30
February
Rosman Ct., Rosman 5-6
Brevard, night 6
Henderson Ct., Moores Grove 12-13
Tryon-Saluda, Tryon 13-14
Mars Hill, Laurel, ...19-20
Mars Hill, night 20
Weaverville Ct., Flint Hill 26-27
Haywood St., night 27

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby N. C.

January
Lincoln Ct., Asbury 15
Lincolnton, Lincolnton 16
Bessemer, Bessemer 22
Kings Mountain, Kings Mountain ..23
Lowesville, Hills Chapel 29
Mt. Holly, Mt. Holly 30
February
Polkville, Polkville 4
Belwood, Palm Tree 5
Rock Spring, Denver 12
Lowell, Lowell 19
McAdenville, McAdenville 20
Belmont, Belmont 20
Dallas-Ozark, High Shoals 26
Gastonia, Main Street 27
Gastonia, West End 27
March
South Fork, Palm Tree 4
Cherryville, Bethlehem 11

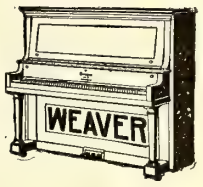
NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.
First Round

January
Watauga Ct., Valle Crucis 8-9
Elk Park Ct., Montezuma 15-16
Avery Ct., Fair View 22-23
Boone Ct., Boone 29-30
February
Laurel Springs Ct., Nathan's Creek, 5-6
Wilkesboro Station, night 20-21
North Wilkesboro Ct. 26-27
North Wilkesboro Station, night 27-28
The district stewards, pastors and lay leaders of each charge will please meet at Jefferson Dec. 22-23. This will be a very important meeting and each man is expected to be present.
Wilks Ct., Adley 19-20
Sparta Ct., Shiloh 12-13

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
First Round

January
Epworth-Center, Epworth 15-16
West Concord, Kerr St., night 16
Albemarle Ct., Stony Hill 22-23
Albemarle, Central 23-24
New London Ct., Palmerville ..29-30
Gold Hill Ct., Gold Hill 30-31
February
Concord Ct., Olivet 5-6
Forest Hill, night 6-7
Bethel-Love's, Bethel 12-13
Concord, Central, night 13-14
Salem Ct., Salem 19-20
Albemarle, First Street, night ..20-21
Kannapolis Ct., Oak Grove 26-27
Kannapolis Station, night 27-28

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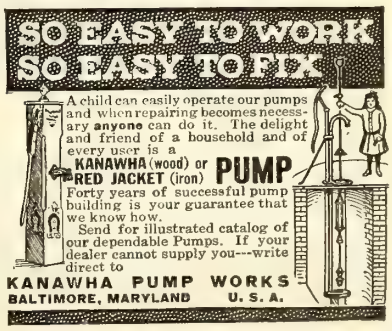
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N. C. Christian Advocate

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North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

Wesleyan Room Trinity College

GREENSBORO, N. C., THURSDAY, JANUARY 20, 1916

The Land Beyond

ROBERT J. BURDETTE

I watch the sunset as I look out over the rim of the lue Pacific, and there is no mystery beyond the horizon line, because I know what is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lies the Philippines. I know all that. Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen any one who has been there, but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused, but the other world—that I know. And as the afternoon sun sinks lower, faith shines more clearly, and hope, lifting her voice in a higher key, sings the song of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better, but I have done it. And in a fairer land, with finer material and a better working light, I will do better work.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

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EDITORIAL

"Take God at His word." These words come back to us across the years which separate us from that golden scene in boyhood, when, as a penitent, we bowed at the altar. They were spoken by an unpretentious old man into the ear of a barefoot boy as he knelt along with other boys and girls of the neighborhood. He was a good man. We all had confidence in him. We believed he had religion, though he said little about his religious experience. At first we could not understand what he meant, but he kept on saying, "Trust Him; take God at His word. God says, 'if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'" After awhile it dawned on us that this was God speaking to us, and we took Him at His word, and there was immediately a great calm. This old man had sense enough not to say too much to a broken heart, nor did he attempt to interpret what the soul must interpret for itself. He did not tell us we already had the blessing. He left all that to be settled in our own hearts.

* * * *

What an unspeakable blessing such an experience as that to a person all through life! Almost every day, in the commonplace experiences of life, we find ourselves where there is nothing we can do but trust God—take God at His word. Thus it is that we have almost ceaseless opportunity to prove God, and test the genuineness of our faith. When, in the midst of perplexity and at the point of despair, we "take God at His word" and trust Him for the fulfillment of his promises, there comes to us that calmness of soul—that serenity of spirit which we know is not of this world. These are the experiences which enable one to know what Jesus meant when he said, "My peace I give unto you * * * not as the world giveth give I unto you."

* * * *

We need nothing so much as to learn how to "take God at His word." How to live the simple life in our religious experience, taking, day by day, the daily bread of an experience which trusts God in everything. Too many people are walking by sight and boasting that they look ahead and provide for the emergency. Blessed is the man who can meet an emergency for which no provision has been made! It is all well enough to be provident, but he who undertakes to live ahead in his religious experience must soon find himself with stale manna on his hands. It is wisely provided that we shall have daily strength for daily needs. We can always "take God at his word." He hath said, "I will never leave thee nor forsake thee."

THE PASTOR AND THE COLLECTIONS

In all the agitation of the every-member canvass and the inauguration of committee work, etc., some pastors are in danger of being put to sleep with the result that, waking up just before the next Annual Conference, they will find themselves in hot water. While the organized forces of the church should relieve the pastor by taking the work of soliciting and collecting money off his shoulders, he should keep his eye on the work and never allow it to lull until assured that every interest is provided for. This is so for the reason that our Book of Discipline lays the responsibility for these, and rightly so, upon the pastor.

A discussion by Bishop McCoy of the minister's duty to "save himself for the higher and weightier work of his ministry," declaring that "preachers who cease to be prophets and become business managers, are bleached and empty when they come before the people," moves the editor of the Midland Methodist to say:

"While our youngest bishop, of whom we are all justly proud, speaks words of wisdom, yet it must be acknowledged that he advises somewhat against the tenor of our Discipline. In the matter of preachers' salaries we are all exactly agreed. The preacher has no business looking after his own income. Some have made ship-wreck of their administrations by public and private financial exhortations to the people. It is a shame that any self-respecting board of stewards would be so lax in their stewardship as to make this a possibility, much less a necessisty. That the preacher may not be driven to the humiliation of collecting some of his own salary, let our Methodist stewards organize their work and stay by it to success. The preacher has a right to demand this of his stewards, and should exercise this right.

But when we come to the benevolent collections, the Discipline puts the responsibility on the preacher in charge. Whether this be the better way is neither here nor there. It is the way marked out by duly constituted powers, and can not be disregarded until a General Conference shall have made the necessary change. The ideal is a preacher given over wholly to the spiritual care of his people; but the ideal is yet far away, and cannot be attained in a bound Moreover, our people cannot be developed in spiritual things while they neglect their elementary obligations.

The help of stewards, missionary committees, Epworth Leagues, Sunday schools, and the rest is all right; but the preacher who delegates the whole responsibility to them is more than likely to come up short at the Annual Conference. It is a frequently demonstrated fact that boards, committtees, etc., will put the preference on local wants, and permit the "alien" demands to go by default. The preacher in charge must step in to protect the wornout preachers, the home missionaries, the missionaries in far-away fields, and the other benevolent and connectional interests.

The policy advocated by Bishop McCoy is good in principle, and is a goal to be finally attained, but we are not ready for it yet. The beginning of the training is all right, but a pastoral withdrawal from all concern with collections will swamp the collections in most places. We have seen it tried again and again. Hard as is the necessity of ministerial management of some secular matters, we see no escape for it just now. The liberation will be a good, glad day, but it is not just around the corner.

Our preachers should harness the laymen in any and every way possible. They should utilize all of the forces in their fields. They will find help in the new machinery provided by our church authorities; but they must stay behind it all, and see that the work is done. The church has given them this task."

NOTE AND COMMENT

There is a Great Reform Needed in the home life of nearly every family on the farm. It has scarcely dawned upon the average man in the country that his wife and daughters are enslaved by a life of needless drudgery. With the opportunity now open to the average farmer to equip his home with water, lights, sewer and other sanitary and labor-saving appliances, it is time that some effective crusade against the needless drudgery of women as well as uncomfortable and unsanitary conditions in the country home should be inaugurated. Referring to this Mr. J. Z. Green has the following wise words in a recent issue of the Progressive Farmer:

"Hundreds of farmers own automobiles and their homes are not provided with water, lights, fireless cooker, kitchen cabinet, etc., all of which may be purchased for much less than the purchase price of an automobile. A trip is taken only occasionally in the automobile, while the wife must spend nearly all the time in the home and in the kitchen laboratory. We have only one life to live, and most of that life is spent in the home. Isn't it worth while, then, to take advantage of modern inventive genius and make the home attractive and convenient?"

* * * *

A Fine Tribute to Methodists was unintentionally paid recently by a liquor journal. Irritated by the encroachments being made upon their business by the practical enforcement of prohibition by the transportation and industrial corporations, this mouthpeace of the liquor interests is quoted as saying:

"The professional prohibition organization is backed mainly by the Methodist Church, and that Church is opposed to allowing men any of the joys of living and any of the luxuries that go to make life worth while. If that Church had its way, all that would be left to the workmen would be to labor hard six days in the week, go to prayer-meeting on Wednesday night, and suffer the ordeal of hearing dry Methodist sermons two or three times on Sunday. This Church is striving to reach this goal through the prohibition propaganda, and greedy employers, willing to drive their employees to the utmost and give them the least in return for it, have seen how the prohibition propaganda will serve their purpose. And that is why we hear of industry opposing the use of liquor by employees. And that is why the coffers of the professional prohibition organization are never empty, for if these greedy employers can save on their employees' wages and make the employees satisfied with less, then their contributions will pay dividends, even though they afford rich graft for the professional prohibition grafters."

* * * *

Commenting on the Foregoing, the editor of the Pittsburgh Christian Advocate says: "If the editor of the liquor paper who perpetrated this joke had any sense of humor it might well occur to him as a strange thing that a church like the Methodist, which has so little to offer men, should be so formidable a foe to the beneficent trade which offers so much to them for so little! Strange, is it not, that those 'dry' Methodist sermons should prove such a menace to the traffic, and such a worry to its promoters who do not even hear them!

Perhaps our liquor editor has never read what the historian of the English People said about the effect of the Methodist movement in the eighteenth century: 'A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education.' Doubtless he has never heard that Alexander Knox, the sanest of Wesley's contemporary critics, declared that the secret of Wesley's success was his appeal to the love of happiness.

The Methodist Church does not oppose the liquor traffic because it ameliorates the hard lot of men and contributes to the joy of living. It is because the business enslaves men, robs their homes of joy and makes it impossible for them to find real happiness."

* * * *

We Could Enjoy All this Talk about the revival of business and the great margin of the world's wealth suddenly heaped up to the credit of this country, if it were not for the thought, heartsickening and disquieting, that it comes as the result of our activity in manufacturing arms and amunition for the nations that are killing one another by the million and destroying more than half the wealth and civilization of the world. Can such prosperity be lasting? Will not the curse of God somehow be visited upon us for thus aiding and abetting this terrible war? Somehow we can not enter heartily into the joy of those who prosper because of the calamities and misfortunes of others. The very things that we are manufacturing here and that make it possible for the balance of trade to be turned in our favor, are the things that are destroying life and economic values on the other side of the sea. As sure as we live we are chasing a rainbow, and when this is all over we shall find that the bag of gold is not here.

Commenting on this prosperity the Religious Telescope says: "No one can foretell what will happen when the war is over, and legitimate trade is deprived of the artificial stimulus of the making of munition products. * * * Those who think the best times are at hand should not forget that present trade has an artificial stimulus."

ADVOCATE CAMPAIGN, FEBRUARY 6-13

A BUGLE CALL TO ACTION

WHAT PRESIDING ELDERS SAY

Surely We Can

I AM glad to sign my name in approval of our proposed Advocate campaign. I shall be glad to say a word, and more, when I can, to urge our pastors and lay leaders to push the campaign on to success. Surely the Waynesville District can add 275 names, our apportionment, to our present Advocate roll.

J. P. Rodgers.

The Advocate Campaign

The week beginning February 6th has been set apart as Advocate week. The editor has apportioned the number of new subscribers to be secured, to the different charges. The number apportioned to the charges in the Greensboro District is not too large in any case, and in most of them it is far below the number that ought to be secured. We ought, and must now address ourselves promptly and earnestly to this most important task, and not stop until the entire number has been secured. Let each pastor feel that this work is worthy of his best efforts. He cannot do anything that will be a better investment of his energies and time for the general upbuilding of his people than to put the Advocate in their homes. When all our people take and read our Advocate we have gone a long way towards securing their intelligent and hearty interest and co-operation in all the enterprises and work of our church. Our people will not be interested in the work we are trying to do unless they know what that work is. We can best give them this information through the church paper. Let our lay leaders find in the circulation of the Advocate a field of great usefulness for their activities, and co-operate with their pastors in this good work.

And I now urge all our pastors in the Greensboro District to at once organize their forces for an earnest and thorough canvass of the entire membership for new subscribers to our Advocate, and not give up until the work is done. When the pastor can put the Advocate in a home he has there a strong assistant making weekly visits to that home and preparing the way for him to successfully prosecute all the work committed to him in developing all the interests of his charge. J. H. Weaver.

To the Preachers and Lay Leaders of the Morganton District

Dear Brethren:—Let me call your attention to the date fixed for Advocate Week and urge you to make preparation for a thorough canvass, the week following the first Sunday in February. The larger circulation of the Conference organ will stimulate interest in every department of our church work. The farming methods in many communities are being revolutionized, and largely by the introduction of the farm papers. We can better our way of doing church work if we can get our people to read our church literature. Put the Advocate in every home possible. Yours,

J. E. Gay.

Let's Make it Count

Brethren of the Mount Airy District, let's make it count. We did not take a more important step at our last Annual Conference than the one in which we voted to set apart the first Sunday in February and the week following as Advocate Sunday and Week, with the understanding that the church lay leader in each congregation co-operate with his pastor in a thorough canvass for new subscribers and renewals to the Advocate.

Our apportionment of the 3,500 new subscribers to be gotten is 231, and the minimum allotment for each pastoral charge has been sent out by the secretary of the district stewards' meeting, along with the Conference assessments, also by the editor. We can secure this number in our district, and I believe we will.

Let the pastors on stations, with their lay leaders, do this work to the finish, on the first Sunday in February and the week following, and let those on circuits begin on this date and finish in as short a time as possible.

H. C. Sprinkle.

Make Advocate Week Count for Something

To be intelligent and well informed makes duty and obligation pleasant and enjoyable rather than irksome and burdensome. This is true in religious as well as secular matters. Loss, if not destruction, comes to the church as truly as it comes to business when those who stand for its maintenance and progress are not intelligently informed as to its needs and accomplishments. The religious press was established to disseminate religious knowledge. Where the people take and read this literature they know what is going on in God's earthly kingdom and are more ready and more willing to respond to the needs and demands of their Lord and King than where they are uninformed as to the situation and conditions. The North Carolina Christian Advocate is the one paper above all others to inform our own people as to the needs and accomplishments of our church in the Western North Carolina Conference. I am in hearty sympathy with the plan for a much larger circulation of our Advocate. I wish it could be in every home and read by all our people. I hope the pastors and lay leaders of the Statesville District will do their best to secure at least the number of new subscribers that may be assigned to their respective pastoral charges, and to send to the editor as many renewals as possible also. It will give me pleasure to co-operate with my brethren in this very important work.

Let us every one do our best to make Advocate Week count for something worth while in every charge on the district. He who succeeds in this may well expect to succeed in other good works during the year and go to Conference next fall with a fine report on everything. Sincerely and faithfully yours,

W. R. Ware.

The Advocate Indispensible

The North Carolina Christian Advocate was born in 1855, in a great age, among great men and in the midst of stirring movements. As a factor in the movements of Methodism, from that day to this, it has been a great force; it is an efficient force today, but we must strive to make it a greater force.

Why was it born? Why does it still live? What is its mission? What are its aims?

The very necessities of the age demanded it then; the necessity for its existence is greater today; it still lives that it may be an efficient factor in the problems of the present.

The Advocate has a great mission; that mission is to do good to the largest number possible; to distribute church and Conference news; to thrill the Methodist citizenship with reports of revivals, the building of new church houses; of Sunday schools; of Epworth Leagues; the Children's Home; of forward movements in church life and service, and to inspire our people to a greater love and loyalty.

The Advocate seeks to create a deep Christian sentiment, and to enlighten Methodist masses on all questions of doctrine and polity and to stand in the integrity of our Methodism; to aid in the creation of a more intelligent and efficient Methodist constituency, by helping that constituency grow in righteousness, liberality and service.

But to do these things the Advocate must go into the homes of our people and be read by them. The people need the weekly visits of the Advocate more than ever before.

And now, as we stand at the threshold of another great Conference year, let us appeal to our people to open the doors and take the paper into their homes; let our church organ go into more homes.

The Advocate needs you, but you need the Advocate. Let us push the campaign.

Very truly, J. R. Scroggs.

Let Us Secure Our Quota

With more than 106,000 members in the Western North Carolina Conference there ought to be no difficulty in holding the subscription list of the North Carolina Christian Advocate above 11,000. The Advocate campaigns which are undertaken each year should long ago have secured many more subscribers than that.

Some people say, "I tried the Advocate once but I did not enjoy reading it." Brother, perhaps the reason why you did not enjoy the Advocate is your own lack of taste, or spiritual preparation. Some people do not enjoy reading the Bible. Shall they quit reading it on that account? Some do not enjoy public worship or private prayer. Shall they give up to be heathen on that account? And some do not enjoy paying the preacher. The pity of it. We must do what ought to be done whether we like it or not. The man who confesses that he has no pleasure in doing his duty needs to learn that his trouble is a lack of sufficient religion.

I trust that the preachers and other leaders of the church in the Asheville District will urge their people to supply themselves and their children with our church literature—especially the Advocate. Let us secure our quota this year. C. A. Wood.

WHAT ONE LAY LEADER SAYS
An Open Letter

To the church and charge leaders and laymen of the Mt. Airy District:—

Dear Brethren:—Surely there isn't a church or charge leader who doesn't appreciate the value and importance of having the church paper in every home. The knowledge of what others are doing is one of the very best incentives and encouragements for us to attempt greater things for the Kingdom. The Advocate is filled from week to week with just such inspiring suggestions and information regarding the progress of the church at home and abroad. The heart throb of the men on the firing line encourages those of us not permitted to be at the front at least to help others to carry on the battle against sin.

The real task confronting the laymen as leaders is to get the paper and the information it contains into every Methodist home in the Conference.

As the district lay leader, it occurs to me to suggest in connection with Advocate Day, which as you know is Sunday, February 6th, that the laymen unite with the ministers in setting in motion a great campaign for subscribers which shall run through the week with the objective, "The placing of the Advocate in every Methodist home." Let us organize our forces, join hands with the pastor, and push the campaign to a splendid successful conclusion. We **can do** it. It only remains for us to say WE WILL.

Definite plans must be worked out in each charge and the teams arranged beforehand in order to begin work on Feb. 6. After Conference with a number of our laymen and ministers it has been decided to send out a challenge to the other ten districts in the Conference to a contest to last one week for subscribers to the Advocate.

Last year only one district was ahead of the Mt. Airy District. This year we must lead. Let every minister and layman throw himself into the contest and we will come out victorious. As district lay leader I desire to offer, as an encouragement and stimulus for the contest, a large International Standard Self-pronouncing Teacher's Bible to the individual who secures the largest number of subscribers to the Advocate from the Mt. Airy District during the Advocate Week. The only condition of the award is that cash must accompany the subscription or be sent in within thirty days.

Let every man, woman and child enter the contest, every one pulling together for a great success. Fraternally yours,

W. R. Lynch, Lay Leader.

(For challenge, see page 7)

CONTRIBUTIONS

FROM OLD VIRGINIA

By J. M. Rowland

The one-hundred and thirty-third session of the Virginia Conference met in Norfolk the same time the Western North Carolina Conference met in Reidsville. It was one of the most harmonious and satisfactory sessions we have ever had. All matters that have caused division and debate were settled and talk was scarcer than it has been for a long time. To some at least this lack of lip service was refreshing. With the high cost of everything these days it is doubtful if some Annual Conference speeches are worth what they cost. It costs us about one hundred and fifty dollars an hour to hold Conference, and I have heard some speeches that wouldn't bring that much on the market. In this day of climbing prices and commercial spirit the tendency is to put a price on talk as well as on other things. So talk at Conference and other places is being crowded out because it does not bring the price. If a man's talk will not bring the market price he need not be surprised that there is no demand for it. The world may not always be right in the price tags it puts on talk, but it is doing it. We may think some talk worth more than the price man puts on it and some less. We have heard sermons that had the $2500.00 per year stamp on them and some with the $500.00 stamp, and to save our lives we could but feel the price maker got his tags mixed when he marked them up. Any way, we have come to think that when an Annual Conference sits down in the midst of high prices in a modern city to do business at a cost of $150.00 per hour it is hardly worth the cost for a bishop to call for 300 men to get up and say, "We've had a good year, bishop, a little in advance of last year. We have a peculiar situation (no preacher ever explained his failure to do better that he didn't blame it to a peculiar situation). We have been pounded (no doubt he had pounded the folks, too). We are ending our second year (the minutes show that and the people knew it). It would take the three hundred men, giving each one three minutes, fifteen hours to say this, which would cost twenty-two hundred and fifty dollars.

This matter of high prices and Annual Conference entertainment is becoming more and more a serious matter. The larger cities are feeling it perhaps more than the smaller ones. The high prices and scarcity of help is driving thousands of people from their homes to appartment houses, where at less price, they can get better homes, in better communities. There they will have janitor service, heat, light, etc., furnished. These changes, of course, cause families to economise in room, and in many cases they have no room for company.

And then, in some quarters, there is a tendency to not want preachers in homes any more. This generally is in the homes that are better prepared to entertain them. The right sort of a preacher spending a week in some of our modern homes might interfere with the program of that home for that week in such a way as to cause embarrassment to host and guest. It is not always convenient to have a preacher around looking like he wants to have family prayers, when the young folks are already late for the dance and the theater, and the old folks have staged a Eucre Poker party in the drawing room. It is not pleasant to any lady to hurry supper to get two preachers off to Conference to hear Bishop Lambuth speak on the Apostolic Days of Africa, and look after these other important meetings at home the same night. The preachers might not say anything but they might think it and look it. Anyway, preachers —some preachers—are mighty embarrassing animals to have in a family a whole week these days. It is not so bad for a few minutes in the afternoon. You can keep him in the parlor with the heat turned off and he won't stay long. But to have him about the house a whole week. Oh pshaw!

And then there is a tendency, for a great many laymen and preachers, to want to keep out of the homes of the people, and as far as possible, stop at hotels. We have had more trouble in this respect than we have with a lack of homes. The number of laymen in our Annual Conference is now very large. Many of them demand hotel accommodations and expect the Conference to pay for it. This adds to the burden of Conference entertainment.

Three times in the last few years I have served on the entertainment committee of our Conference and it has become a matter of grave concern to me. It seems that in a few years there is a strong probability of a radical change in our plan. Perhaps every man will be thrown on his own resources and go to a hotel if he has no friend in town who will volunteer to entertain him. This sounds simple and easy, especially when you suggest a collection in each charge to entertain the pastor. But let us think a moment what this means. In a few years a Methodist Conference will meet in a city and be housed in the big hotels down town. The bishop and his council will have their room for meeting. The lobby will be full of delegations from all the high steeple churches. It will assume the appearance of a political convention. The preachers will be out of the homes of the people, where their influence with old and young could come to unmeasured good. The things that will grow out of these changes will bode much evil for the spirit of Methodism.

This year we had a proposition to home the bishop and elders at a hotel, but we refused to do it. We put all of them in the homes of the people and scattered them over town. In the spirit and appearance of our Methodism the more we have of religion and the less we have of politics the btter for us. May we never see a bishop's council meeting in a hotel to assign men to our churches, and may we never see our Conferences stopping there because they are shut out of the homes of our people! Plants will grow in the tobacco smoke of a hotel at Conference times that would not grow in the parlors of a Christian home. The Conference needs the homes of the people, and the homes need the Conference.

As secretary of the entertainment committee this year, I had upon the book five hundred and forty-seven folks to provide for. Three hundred and twenty-eight of these were regular members of the Conference, fifty-five were wives and the remaining one-hundred and sixty-four were laymen, visitors, applicants, etc. Of this number we had almost every man who could and would go to a private home so placed. And yet our Conference entertainment amounted to $1500.00. A large amount of this, however, went for dinners. It has been the custom of this Conference for several years to have an assessment which provides for dinners, thus saving the housekeepers the extra trouble of a midday meal.

It might be well for each Annual Conference to have a permanent committee of strong men, who know the Conference, to take the matter of Conference entertainment under its care, with authority and power from the Conference. If necessary, let this committee employ a suitable person (and pay him) to organize thoroughly in the city where Conference meets. Let all homes possible be secured by canvass, and also those who can be induced to do so contribute to the expense for dinner. All who desire to send guests to hotels can do so, but let the air be to have no one at a hotel at Conference expense. Provide a home for all, and those who go to hotels let them pay their own way.

The reports this year were encouraging. The Conference again leads the entire church in its contribution to missions, the total amount being $135,319.53, an increase of nearly five thousand. We reported a net gain of 3,896, which brings our membership up to over 125,000. There was an increase of nearly eight thousand Sunday school scholars. Ten young men were received on trial and four transferred to us. Four died, and one transferred from us. We have twenty-five charges served by supplies.

The appointments gave more than usual satisfaction. The usual dark rumors of many and alarming changes that come from the prophetettes and soothsayers who tried to "rock the boat" with their forecasts did not materialize. There has been no post-Conference change, and not even a hint of one. But this is usually the case in this Conference. The machinery is in motion for another and better year and all the wheels are turning.

This letter has turned far afield from what was in mind in its starting, but I will send it along anyway. If some folks will read some things in it it may do them some good.

THE STEWARD

By Chas. H. Ireland

In Methodist parlance, we hear frequently of the "Key Man," and there has been considerable discussion as to who and what he is. Now, I seek no controversy, but do not hesitate to affirm that the pastor comes near being, or should be, that man, if he rightly appreciates his opportunity. But in my line of business, there are several kinds of keys. Some fit any old door with a poor lock, some a single door that others won't work. Others fit a number of locks constructed on the same plan, and there is another key, known as the Master Key, which fits no individual lock exclusively, but which allows for the private individual lock for each occupant, so far as other keys are concerned, but readily unlocks all when applied to the mechanism.

In the same manner, the pastor is, or should be, the key man—not the individual key man but the master key man. He should allow for the private use of each individual lock in the building, but he should have the power, and if necessary use it, to unlock any door that bars progress in the affairs of the church committed to his care. But there is of necessity another key. Else the master key would be useless. That key is the steward. The success or failure of any pastor is determined by his board of stewards, and I fear, in many cases, this key has been allowed to rust in the lock. I am glad there has come an awakening on this subject in our church.

Our sister denominations have made greater use of the corresponding man in those communions, and I am glad to stress the importance of this man and his office, as it relates to our church. I am fully aware of the disciplinary requirements as to what should constitute a steward, and if the disciplinary requirements had been lived up to, we would have been better off long since. Understand I bring no charge against that great body of God's faithful, devoted men, who have always served the Methodist church so faithfully in the past. What I do insist upon, however, is that the office of the steward should be stressed more, the dignity of his position emphasized more, the duties which he is expected to perform looked into more frequently and regularly, and when this is done, results must follow.

Does the pastor have regular monthly meetings of his board? If not, why not? Is the place of meeting in a religious atmosphere? No man can hold a successful stewards' meeting in a common gathering place. Does the character of the meeting, when held, have the tendency to uplift spiritually or depress? Is it the idea that money gathering is the only function of a steward? Tax gathering has been an unpopular business ever since Matthew's day. Does the pastor pray for and with his Board, letting them exercise their gifts, or does he claim a monopoly of this means of grace? Are our boards elected secretly, without the knowledge of the membership, and is any report rendered of the meeting in which this event took place? Are men coached and prepared for entering upon this high office, and made to realize that they are assuming a sacred duty and privilege, or is he left to find out as best he may his duty, and allowed to think that he is conferring a favor on the church to serve it? Is he instructed in the manner and made to see the duty of visiting and counselling with and praying for a certain number of members committed especially to his care? Is the interval between the first and last meeting of the board one month, three months, or nine months? On the answer to this hinges success or failure.

Hence, the key man to turn the bolt of progress is the steward, but the master key man is the pastor. The duties of these are non-conflicting—the result of co-operation, the opening up of enlarged opportunities of usefulness in the service of our Lord.

PREPAREDNESS

By O. P. Ader, B. D.

Be not deceived; God is not mocked. Preparedness means militarism; militarism means war; war means hell. Three steps to hell; does this country want to take them? No! Let the answer roll through the land louder than the cannon's roar—no!

"But," says a sweet, brave brother, "don't you believe in "preparedness?" Yes, and no. I believe in preparedness to meet God, in preparedness for one's life work, preparedness for heaven; but I do not believe in preparedness for hell (war). Those who are prepared for heaven, get there; those who are prepared for hell, get there. Germany on the witness stand.

Militarism is not confined to any land. There is a military party in this country, seeking with siren voices to lure us on to war and woe!

Fifteen years ago the Ram's Horn had a cartoon showing a citizen bowed down with a soldier on his back. Below was the statement that the burden of war in this country was one dollar for every man, woman and child in the land. Today it is just three times that amount. Our war budget for 1913 was $300,000,000—in time of peace—more than militaristic Germany itself. Add to this our pension pay roll, $175,000,000, and our war debt interest, $23,000,000, and we have a grand total of $500,000,000 spent annually by our country for war past or prospective. And now, while we are spending 70 per cent. of the revenues of our country for wars, the militaristic party rises up once more and meekly asks us to spend about $200,000,000 more a year for war. There is no end to the godless greed of the war party. And they want to lead us right where they have led Germany, to the place where we will have to throw everything we have down the throats of the dogs of war—our fortunes and our lives, "into the jaws of death, into the mouth of hell."

The war party grows fat on war. They believe in "fatness," but they wrap the flag of our country around it and spell it "preparedness" and pronounce it "patriotism." "Who follows in their train?"

Militarism in this country is divided into three parts. First, there is the Navy Leagues and the lords of war who want to boost their business, naturally, that they may get millions more of gold and of glory than they now get. Second, there are those who make war materials, who sold in one month, November, 1915, $18,000,000 worth of their products to Europe, and who are now very desirous, in a patriotic way, to build up a strong, long, steady home market for their goods. Third, there are certain shrewd politicians, once in power, now out of power, who want to stampede the country into a war scare, drive the present party in power into a reckless war program, wreck the ship, and seize the spoils. One of their leaders told me so some days ago.

Having made millions out of the war in Europe, this military party is mighty anxious to "keep it up." "Yankee Doodle, Keep it Up!" This is their patriotic song all the day long, and thousands of thoughtless men and hysterical women follow in their train.

But there are thoughtful men and women who believe that we must, as a matter of expediency, be prepared for war, stupid and savage as it is. Speaking soberly to this company, and as one of them, I would say, our country stands upon this platform and for all necessary defensive purposes our country is well prepared. Look at our liabilities and assets.

I. Our Liabilities

Small indeed is the liability that we shall be attacked by any nation of earth. After 123 years of national history we have never been attacked by a foreign nation. If while we were small no nation has started a war against us, what is the reason for fearing that some nation will attack us since we have grown great? The militarism of the great nations of earth is dying upon the field of battle; and if the nations themselves survive, they will have no strength and no spirit for another war for a hundred years to come. "But Japan is our peril," says one. Well, our navy now is "more than twice as strong as that of Japan," and from her direction there is no danger.

II. Our Assets

These are of two kinds: First, visible; second, invisible.

1. Our visible assets are: (1) our army and navy, upon which we now spend $300,000,000 annually. Our navy, second only to that of Great Britain, is over twice as strong as that of Japan. (2) Our big country, in which we could live and prosper, if all the world were shut off from us by war. We are independent, if need be. (3) Our natural, providential protection. Lying in the arms of two oceans, we are protected as if lying in the warm arms of God. The seas protect us.

2. Our invisible assets are greater still, and we should look to these more than to our visible assets. Among these invisible assets I would mention education, morality, health, patriotism, righteousness, in rulers and people, the feeling of fraternity and good will among our citizens, contentment and all the invisible virtues and values our people possess.

Here I would plead for preparedness. If we want to get ready to defend ourselves even in war, if it has to be, this is the way to prepare. One Edison is worth ten battleships. Let us build up big men intellectually, and let battleships wait awhile. A writer in Collier's in November said, "The secret of Germany's success, according to the thoughtless is in her preparedness (material), just as if the power of preparation were not also a mental and moral quality."

"Germany is invincible because she, with the exception of France, is the healthiest nation in the world." Here is wisdom. We need to turn our minds and our millions to fighting an invisible enemy—disease—among our people. Again, Germany "has practically done away with undeserved or preventable poverty." The country takes care of its people, and the people in turn love their country. Here is patriotism. Some would build up our patriotism by flying the flag from all school houses and public buildings and singing songs and speaking eloquently about our great country; but one bad president, one false senator or congressman, one ungodly governor, one unjust judge can destroy in a day more patriotism than all the above mentioned things can create in a decade. Let us have righteous rulers, just laws, and wise economy in our finances, and patriotism will spring up in the hearts of our people like violets in early spring.

"We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." So God would have us look. For "God hath chosen the foolish things of the world to confound the things which are mighty." (I Cor. 1:27.)

Let us build up our country by internal improvements and let us build up the inner man of our people till every man becomes a superman, and we need fear no foes. While Israel did so, she conquered; but when Israel gave attention to kings and external equipment and alliance, she fell. So also with Germany. So also with us will it be.

We can conquer our foes more economically with the gospel than we can with all our guns. It is missions, or war; which do you favor? If we'd pay a tithe for the gospel, we'd not have to pay seven-tenths of the income of our country for war. The Spirit of the Master must get a better grip on the heart and mind of America or the spirit of Mars will lead us on to war with all its horrors.

Having admitted for a moment that we may be such savages and so far short of true Christian civilization that war may still be a necessary evil, I now wish to say that I do believe that the time has come for the Christian church to rise up and banish war from the world. One way to do this is to face the fact that war is evil and only evil continually. But, says one, isn't it right to defend the right even by war? My answer is, there is a better way to defend the right always than by killing people. God never said, "Thou shalt not kill, except when you go to defend the right." God never asked men to defend the right my murder. God has a better way. Jesus defended the right by dying for it; He refused to defend the right by killing men in its defense. Peter suggested that way, but Jesus said, "Put up thy sword: they that take up the sword shall perish by the sword." It takes a better, braver man to die for the right, as Jesus died, than it does to kill somebody for the right. The Christian who argues in favor of war does not know the mind of Jesus.

THE PASTORLESS PASTOR

By C. A. S. Dwight, Ph. D.

Where shall the pastor find a pastor? Who will shepherd the shepherd? Some may deny that this question presents a real dilemma. It may be argued that, on the principle, "Physician, heal thyself," the pastor can provide for his own spiritual needs. But it is at the best only partly true that the doctor can doctor himself, for though his library were stocked with hundreds of medical works, or he owned several apothecary shops, the question of diagnosis would remain, and the theoretically skillful physician might not be able practically to determine just what ailed him. For both doctor and preacher there remains, threfore, the need for some help that is objective and exterior to themselves—an aid brought from without. Accordingly, one doctor doctors another—but who pastors the pastor?

"No Man Cares for My Soul"

Many a minister has felt, in a strange, half-conscious way, that no man cared for his soul, and when busily engaged daily with a hundred parish duties, he has caught himself wondering whether he cared for it himself. The remark of Wilberforce, "I have no time to think about my soul," is often quoted, and often misconstrued and misapplied. It is dangerous for any man, even a minister, to neglect soul-culture. But how is it? When Sunday comes the preacher, though he stands in the pulpit, does not go to church; on prayer meeting night he is absent while present. This is not to say that the leader of the meeting allows his thoughts to go wool-gathering, or is insincere in his ministrations. We mean the very reverse of this—that the preacher, absorbed in his message, naturally forgets himself, and fails to obtain his own portion. For the time being he is so busy feeding his people that he has no time himself to eat—and there is no second table for the self-forgetful waiter. No doubt there is an inspirational uplift in preaching obtainable by the speaker himself, but it may not be precisely the help that his own burdened or perplexed spirit needs. So, as he visits around in his parish, the mnister often feels himself lonely amid a multitude. He is a detached man. His life is largely insular, if not alien from his people. The very jokes and cuts in the magazines represent the preacher as a peculiarly unique figure in the community, the innuendo being that he is a fifth-wheel to the social coach, or at best a sort of caddy for society. And when the minister, revolting against this social judgment, tries to be "hail fellow well met" with all men, his own spiritual life seems to shrivel up—he is then no longer detached from the world, but submerged in it.

Substitutes for Pastoring

Are there now any ways in which, by giving due thought to his condition and to the supply of his own spiritual needs, the pastor may find, so to speak, substitutes for pastoring? There is first of all the use of that remarkable book called "the Bible," the pages of which contain not only abstract statements and generalizations, but also many concrete instances of divine ministering to specific human needs. If a minister reading the Bible will pursue the "case method," he will find numerous teachings, counsels and consolations that will fit his own peculiar condition. The Bible regarded as a vital book is one's best pastor. It is possible also to find much pabulum for the soul in the reading of choice literature, which is in large measure the reflex and record of the agonizing or the triumphant experiences of good and great men in the past. Through books we commune with the men who made the books possible—and books not only of a specifically devotional character, but also treatises which in a by and large way portray the works of God for the sake of man.

In contact day by day with the saintly souls

(Continued on page 15)

INTERESTING NEWS FROM THE FIELD

NOTES AND PERSONALS

—For Missionary Notes from Field Secretary, see page 10.

—Rev. Tom P. Jimison is now in revival services at Gate City, Va. Services began last Sunday.

—The annual revival services at Trinity College will be held this year beginning February 20th, and Dr. Franklin N. Parker will be the preacher.

—The Alleghany Star says that Rev. W. C. Bowden was on a visit to Sparta last week and that he expressed himself as delighted with his work on Laurel Spring circuit.

—Rev. A. J. Burrus, pastor of the Shelby circuit, delivered a lecture at the Methodist Protestant church in Shelby last Sunday night on "The Translation of the English Bible."

—Rev. V. Y. Boozer, who has been serving as pastor of the Lutheran church in Lexington, has been extended a unanimous call to become the pastor of the First Lutheran church in this city.

—Rev. H. C. Byrum, pastor at Ramseur and Franklinville, was in Greensboro Saturday afternoon and made the Advocate office a pleasant call. He reports the work as starting off very pleasantly and with good promise in his charge.

—The Lenoir Topic reports a number of new students entered at Davenport College for the Spring term. All the rooms in the dormitories have been taken and the work of the spring term is starting off well.

—We are delighted to hear of the fine opening for the Spring term at Rutherford College. All the old students are back and quite a number of new ones according to correspondence in the Morganton News-Herald.

—A Henrietta correspondent writes that plans are being discussed for the enlarging of the Methodist church, the work to begin in the spring, in which the auditorium will be remodeled and some badly needed Sunday school rooms built.

—The Southern Christian Advocate reports the celebration of the eighty-seventh birthday of Maj. Kirby, of Spartanburg, father of Rev. Geo. F. Kirby, formerly a member of our Conference. The Advocate says Maj. Kirby is hale and hearty.

—There is a movement on foot to establish a training school for Sunday school teachers in Salisbury. This is an inter-denominational movement similar to what Greensboro has. The experiment in Greensboro has so far been quite successful.

—Rev. Jim Green is conducting a meeting at Marvin M. E. church. Two services daily, at 10 a. m. and 3:30 p. m. Good crowds are in attendance. Rev. Mr. Green is also conducting a series of prayer meetings at the various homes in that section.—Lincoln County News.

—A large circle of friends will be glad to learn that Mr. O. Max Gardner, of Shelby, who was so seriously injured in the wreck at Salisbury on the evening before Thanksgiving, is gradually recovering. He is still in the sanatorium at Salisbury.

—Rev. W. I. Hughes, Bethel and Love's Chapel, was gladdened on a recent Saturday evening by a pounding. Taken by surprise he says this is not the first time these people have done so. Things are brightening up and moving on that charge now.

—Rev. T. H. Stimpson, pastor of the Pinnacle circuit, was in the city on Thursday of last week and made the Advocate office a pleasant visit. He is living at Pinnacle and begins the year on his charge with a very hopeful outlook.

—Shelby now has taken its place among North Carolina cities, the Post Office Department having allowed the service of city mail carriers. Shelby is one of the most attractive little cities in North Carolina and we rejoice to note her prosperity.

—It is gratifying to learn that Rev. L. T. Mann is making a fine beginning on the Charlotte District. This is, in reality, one of the greatest districts in Southern Methodism, and we are especially gratified to learn that the key note in their District Institute was evangelism, and that the goal is fixed at 5,000 conversions.

—The four-year old child of Rev. and Mrs. E. B. Troy, of Quaker Meadows, was seriously burned Tuesday of last week. The little one was playing in a room alone, the mother being occupied in the kitchen. Although the child suffered great pain, it is now thought the little one will recover.—Morganton News-Herald.

—Dr. S. R. Belk, of Atlanta, made a splendid address in Central Methodist church last night. He was on his way home after spending a day or two with his sister, Mrs. W. R. McNeely, in Jackson township, and he dropped into the prayer meeting at Central church before anyone knew he was in town.—Monroe Enquirer.

—The meeting at Lewisville closed Wednesday evening, Jan. 12th. Brothers Dawson and Newsom, with the pastor, Brother McSwain, began a series of services at Brookstown Thursday evening, Jan. 13. The meeting is progressing nicely, notwithstanding Brother McSwain has been at home confined to his bed with a severe attack of lagrippe since Saturday.

—Clarence W. Reid, second son of the late Dr. C. F. Reid, was killed recently by an electric train running into his automobile in Oakland, Cal. His wife and a friend were with him, but neither of them was seriously hurt. Brother Reid was a local preacher and a surveyor, and lived near Oakland, Cal. He was born in China while his father was a missionary in that field.

—The North Carolina Conference for Social Service, which is to convene in Charlotte, Jan. 23-26, is expected to be a great occasion. Since our last issue the name of Hon. Clinton Rogers Woodruff, of Philadelphia, Secretary of the National Municipal League, has been added to the list of speakers. Mr. Woodruff will speak on Tuesday afternoon, on "The State, the County and the Municipality and the Social Welfare."

—Dr. Clayborn Gray, a prominent citizen of Pleasant Garden, died at his home at that place on last Friday morning, in his 86th year. For about forty years he was a practicing physician and was widely known and greatly respected. The funeral services were conducted at the Methodist church at Pleasant Garden on Saturday afternoon by Rev. C. F. Sherrill, assisted by Rev. T. B. Johnson, a former pastor.

—Mrs. C. M. Pepper, widow of the late Rev. C. M. Pepper, who was, for many years, a prominent member of the old North Carolina Conference, passed to her reward at her home at Trinity, on Tuesday morning, January 11th. She has lived quietly at home at Trinity ever since the death of her husband. She is survived by three sons, J. C. Pepper, Trinity; Edgar Pepper, Thomasville, and Claude Pepper, Hamlet. We trust the Advocate will be furnished a suitable memoir at an early day.

—The many friends of Rev. W. F. Elliott, of the Derita charge, will regret to learn that he has been having rather serious trouble with his eyes. A note just received from Mrs. Elliott says that he submitted to an operation for cataract on his right eye at the Charlotte Sanatorium last week, and that the physician in charge says the operation was successful and thinks he will be restored in a few days. This is good news and we sincerely trust that he may soon be entirely relieved.

—Mrs. Adeline Hoover, widow of the late Thomas S. Hoover, of Caldwell county, passed to her reward on high at the old family home, near Lenoir, on Thursday morning, January 6th. Deceased was a devoted member of Mt. Zion church on the Lenoir circuit, where her husband was a faithful steward until his death some fourteen years ago. Mrs. Hoover was a daughter of the late John Sides, of Burke county, and was about 82 years old. She is survived by six children, two sons and four daughters.

—A press special from Bristol, Tenn., dated Jan. 15th, announces the death of Mr. William A. Sparger, which occurred at his home in that place on Saturday. Mr. Sparger was a brother of Mr. J. H. Sparger, of this city, and was born and reared near Mt. Airy. He went to Bristol in 1874, where he became prominent as a manufacturer. True to the traditions of his family he was a devoted Christian and member of the Methodist church. He is survived by his wife, who was Miss Mary Fulton, of Mount Airy, also a large family of children.

—The Durham press correspondent, writing under date of January 11th, says: It is quite a noteworthy fact and one of very much interest to Trinity students to know that Dr. W. H. Glasson, head of the department of economics at Trinity, has a distinction which only two other men in the United States can boast of, that is, of being a collaborator of the department of history and economics of the Carnegie Peace endowment. This society gets up different topics in history and economics and assigns them for research to various economists and historians both in the United States and in Europe.

—Many Advocate readers will be grieved to learn that Dr. W. G. Bradshaw, a prominent citizen and Post Master at High Point, passed away at his home in that place early last Saturday evening. Dr. Bradshaw had been in declining health for several years, but was able to look after business till the day before his death he suffered a stroke of paralysis from which he did not rally. Dr. Bradshaw was a prominent member of Wesley Memorial church and was often a delegate to the District and Annual Conferences, and had also been a lay delegate to the General Conference. He was also, for a number of years, a member of the Board of Publication of the Western North Carolina Conference, and had, for a long time, been a member of the Board of Trustees of Trinity College. He is survived by a wife and two daughters. A man of warm and genial spirit, he will be greatly missed. May the comfort of divine grace be given to the bereaved ones.

WOMAN'S MISSIONARY SOCIETY

The Methodist ladies of Greensboro are very busy perfecting their plans for the annual meeting of the W. N. C. Conference Missionary Society, which assembles in West Market Street M. E. Church, South, Thursday, Jan. 27th.

Among the prominent visitors who will be present are, Mrs. Hume Steele, of Nashville, Tenn., Educational Secretary of the Council; Miss Estelle Haskins, formerly connected with the Methodist Training School of Nashville, Tenn., and Miss Wagner, a returned missionary from Korea. Bishop Collins Denny, of Richmond, Va., will preach the annual sermon.

On Sunday afternoon a special program prepared by the young people will be a feature of the occasion.

Comfortable homes will be provided for the delegates, and a special committee will serve lunches at the church each day, in order that the committees may lose no time from their work.

Our own workers are ready to give the best that they have to the Conference, and with the help of the visitors, who are coming to assist in every way possible, we feel sure that the meeting will greatly benefit all who attend.

America has its thoughts turned towards missions as is indicated by the numerous laymen's missionary meetings being held all over the country.

It is hoped that the public will attend these meetings and get information and inspiration for the work in which we should be deeply interested.

Ready for the Program

My appointment as one of the evangelists of the N. C. Conference allows me to do outside work. Therefore, if any brother feels led of the Holy Spirit to use me in meetings this year let him write to me at 846 W. Market St., Greensboro, N. C. Would like to get my slate for the year in shape soon as possible.

Yours very truly,

Edw. C. Glenn.

ADVOCATE DAY, FEB. 6

THIS IS THE WAY IT IS DONE

Zion's Herald takes much comfort, as it should, in the fact that one of the pastors of that paper's territory has sent in forty-six new subscribers, besides renewals, making seventy-six papers now going into that charge, every official member of the church being on the Herald's mailing list. This work was done by a fellow laborer and the pastor in two days and a half. It is worth a week's work if it had taken that long to do it.—Wesleyan Advocate.

A CALL AND A CHALLENGE

That there is interest in the Advocate campaign is indicated elsewhere in the call of presiding elders and the challenge of the lay leader of the Mount Airy District for a canvass with a purpose. Brother Lynch makes this challenge of his own accord, and we trust that the lay leader of each of the other districts will respond at once with an acceptance.

In order to stimulate this contest the editor of the Advocate proposes to give to the presiding elder whose district raises the highest per cent. of the allotment, a set of Stoddard's Lectures in 14 volumes, gilt Morocco, valued at $40. This set has never been used and is not even shelf worn. This will be given to the presiding elder or any one whom the presiding elder may designate.

In addition to this a good friend of the cause offers a splendid $5.00 Bible to the preacher in each of the other districts whose charge shall furnish the largest number of new subscribers. The contest to close, and all the money to be paid over to the Advocate office by March 1st. No subscription to be taken for less than six months and none to be counted except taken at the regular rate of $1.50 per year. Two six-month subscriptions to be counted as one year.

Now here is a chance in each district and a fine opportunity for team work for a cause worthy of our best efforts. Will not presiding elders, district lay leaders and pastors and charge and church leaders co-operate to make this the most successful campaign in our history? We thank Brother Lynch for this challenge and trust he may be abundantly rewarded.

A CHALLENGE

To the Other Ten Districts of the W. N. C. Conference

The ministers and laymen of the Mt. Airy District herewith extend the following challenge to the other districts of the Conference:

We challenge any district to meet us in a week's contest for Advocate subscribers, beginning Sunday, Feb. 6th, 1916, and continuing through Advocate Week.

The only conditions we make are that your acceptance shall be noted in the Advocate prior to the opening of the contest and the following rules shall be observed:

Rules of Contest

(1) Only those subscriptions shall be counted where money accompanies them or is forwarded within thirty days thereafter.

(2) Preachers in charge of circuits shall be allowed till March 1st to make final report.

W. R. Lynch,
Lay Leader Mt. Airy District.

Spray, N. C.

Special Notice, Laymen's Convention

At a meeting of the Methodist preachers of Greensboro held Monday, the following action with reference to entertainment at the Laymen's Convention to be held here in February was taken and I was instructed to communicate it to the Conference through the Advocate:

We are anxious that as many as possible of the preachers and lay leaders of the Conference should attend the approaching Laymen's Convention to be held in West Market St. church, Feb. 9-13.

Owing to the fact that two conferences have just been held in our city, it is not easy to secure free entertainment for all who ought to attend this convention as we desire. It is our purpose to canvass the city for entertainment and to secure free entertainment for as many

ADVOCATE WEEK, FEB. 6-13

as possible and, where this is inconvenient, to secure lodging and breakfast. One of our churches of the city has arranged to furnish dinner and supper at the lowest figures possible in the basement of West Market Street church, where the convention is to be held. This will make it very convenient for all delegates as it will afford them the opportunity to get their meals without going out of the church should the weather be inclement. We announce this method of entertainment because of our anxiety to meet the needs of as many preachers and laymen of our Conference as possible, and we should be glad to note the presence of every preacher and lay leader of the Conference.

We respectfully request that any who may desire entertainment would notify Rev. Frank Siler by February 1st.

The Executive Committee in charge of the convention has secured the best rates possible at hotels, boarding houses and private homes for those who wish to come and pay their own way. This committee requests that those who desire such entertainment would send as early as possible their names with registration fee of one dollar to Rev. A. C. Bridgman, care Y. M. C. A., Greensboro, N. C.

Frank Siler,
Conf. Missionary Sec.

LAYMEN'S MISSIONARY CONVENTION FEBRUARY 9-13

The North Carolina Convention of the National Campaign of the Laymen's Missionary Movement is to be held in Greensboro next month, the 9th, 10th, 11th and 13th. It is the desire of the Convention Committee, of which Mr. A. M. Scales is chairman, to make this convention one of the biggest and best of the seventy-five or more to be held in principal cities throughout the nation. The committee is working for a registered attendance of 1,000 men from Greensboro and Guilford county, and of 1,500 men from the state outside, and there is every reason why this many men should be present. God is calling upon the manhood of America to stand for Him throughout the world. The Old North State is rich in her Christian manhood. The Lord is pouring great blessings upon these and entrusting them with large riches. It is right and fitting that these men should come together to consider their King's business. Men who are leaders of the missionary activities of the co-operating churches will be present as speakers, thus insuring a strong and inspiring program. Every church should be represented at this convention by its pastor, one or more wide-awake laymen and also a good man, or so, not yet specially interested in missions. If this is done it is impossible to estimate the beauty and power of new life resulting. God's cause in this commonwealth will be enlarged and intensified, and the light of our churches will shine with increasing brightness and steadiness even to the uttermost parts of the earth.

Men of our churches, become active in the interest of this convention at once. Plan to send your pastor, paying his railroad fare and hotel bill, plan to attend yourself.

Send your registration fee of $1.00 to A. C. Bridgman, Y. M. C. A. Building, Greensboro, N. C., and he will enroll you as a delegate and mail you your credential.

Charlotte District Missionary Institute

At the call of the presiding elder, Rev. L. T. Mann, an evangelistic and missionary institute for the Charlotte district was held at Tryon Street church Jan. 11th. Twenty-three of the twenty-seven charges of the district were represented by the pastors, and many of the charges by the lay leaders.

Brother Mann has some well defined plans for the formation of every interest of the church in the district, and while he is not radical or revolutionary in his ideas, his four very successful years on the Statesville District appeals to us as a safe leader to follow. He has made a fine impression to begin with, and we feel sure the work projected by the institute will show a very decided forward movement this year. Evangelism and missions were the subjects considered by the members of the institute. The

ADVOCATE MONTH, FEBRUARY

most important things discussed and favored by every one present was a revival in every charge and that we work and pray for a great spiritual uplift among our people, making our goal not less than five thousand converts and one thousand additions to the church this year. Every pastor was exhorted to, as far as possible, hold his own meetings, and to hold at least one before Easter.

The financial plans were discussed by Bros. Siler, Cole and other leading laymen, urging the every-member canvass, and the goal to be salaries in full, and the Conference collections as a whole in full, without discriminating against any one cause.

The following resolution was passed: That it is the sense of this institute that the Charlotte District can, ought and will pay all the assessments of the district in full this year.

It was agreed that we pay the assessment for the Children's Home by the first of May.

The Sunday school was emphasized as an important field to cultivate missionary interest and that the Sunday schools of the district ought to undertake the support of a missionary.

Bishop Kilgo delivered the closing address on Tuesday night, his subject being "A Revival of Religion." B. F. Hargett, Sec.

A Correction in Minutes

The number of members received by profession of faith into Wesley Memorial church, High Point, is given in the minutes as 19. The figures as given in my report were 89 and not 19. The minutes therefore report 70 less than the number actually received by profession of faith.

The total number received by profession of faith in the Greensboro District is given as 660. This total was arrived at upon the supposition that the number received into Wesley Memorial was 19. Put 89 in place of 19 and you will find that the total received in the Greensboro District was 730 instead of 660.

In making this correction I am not disposed to blame the statistical secretaries, whose unselfish labors merit the gratitude of the entire Conference; nor do I blame the efficient editor or the Advocate Printing Company. Some errors will creep in in spite of the best of care. But I think one of such magnitude should be corrected. G. T. Rowe.

A Notice for The Statesville District

The Laymen's State Convention will meet in Greensboro, Feb. 9-11. This will be a great meeting. Every pastor and lay leader should attend it. This would mean much for the district and for every charge in the district. It would mean more if every church leader and Sunday school superintendent would attend this meeting, take notes, tell your church and Sunday school on your return what you learned from the meeting. Let the pastors and lay leaders take action at once to see that your charge is well represented.

Look up the Advocate for Jan. 12th, and read again the second column on page four.

W. R. Ware, P. E.

From Conference Evangelist

We have just been in a good meeting with Brother McSwain at Lewisville, resulting in about seventy-eight professions, nineteen accessions and much good to the community. The most of the professions were made by church members. Brother Newsome, our singer, did some good gospel singing, which had its effect upon the people. Brother McSwain is loved by his people. Our home was in the parsonage, where we were royally entertained. We are now in a meeting at Brookstown.

W. L. Dawson.

The Resignation of Dr. D. H. Hill, president of the North Carolina College of Agriculture and Mechanic Arts, has been announced, to take effect at the close of the present scholastic year. In connection with this announcement it is stated that the State Historical Commission has closed a contract with Dr. Hill to write a history of North Carolina's part in the Civil War. It is not yet known who will succeed him as president of the college.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

THE MASTER'S TOUCH

In the still air, the music lies unheard;
In the rough marble, beauty hides unseen;
To wake, the music and the beauty, needs
The Master's touch, the Sculptor's chisel keen.
Great Master, touch us with Thy skilful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us, nor let
Hidden and lost thy form within us lie.
Spare not the stroke, do with us as Thou wilt;
Let there be naught unfinished, broken, marred;
Complete Thy purpose that we may become
Thy perfect image, O, our God and Lord. —Bonar.

PRAYER FOR THE NEW YEAR

Ever-living God, by whose mercy we have come to the gateway of another year, grant that we may enter it with humble and grateful hearts; and confirm our resolution, we beseech Thee, to walk more closely in Thy way, and labor more faithfully in Thy service, according to the teaching ad example of Thy Son our Lord. Open our eyes to the wondrous changes wrought by the gospel. Quicken our missionary zeal, that we may more adequately support thy servants who labor for us in our own borders and in distant lands. Let this year be one of great extension of Thy kingdom among men, and of spiritual power in Thy church. Bring to all people, O God, peace and knowledge of the truth and progress in righteousness, to the glory of Thy great and holy name. Amen.—"Missions."

It is with sincere regret that we have heard of the serious illness of our friend and co-laborer, Mrs. A. E. Fordham, District Secretary of the Greensboro District. We earnestly trust and pray that this good woman may soon be restored to health and to the work which she loves so dearly and in which she has had such wonderful success.

AGAIN, THAT ANNUAL MEETING

One week from today the missionary workers of the Western North Carolina Conference will assemble in West Market Street church, Greensboro, for another annual meeting. We predict that this is going to be a great meeting for we know that for many weeks it has been the subject of prayer of our missionary workers and we earnestly believe that God has heard those prayers and will be with us to direct us in our work for the advancement of His cause.

My dear sisters of the auxiliaries, have you sent in the name of the representative of your society to Mrs. J. Ed. Albright, 314 Wainman Street, Greensboro, N. C., so that entertainment may be provided? The Entertainment Committee has a most trying duty to perform—that of placing all the delegates pleasantly and with satisfaction to each one, and we can greatly assist them in this duty by sending in the names early so that it can all be arranged befor the opening day of the meeting. In behalf of this committee let us urge that you attend to this matter AT ONCE. It is due our committee that we do that much for them.

We are glad to announce the fact that Mrs. Hume R. Steele, Council Superintendent of Mission Study and Publicity, and Miss Ella Sue Wagner, missionary from Songdo, Korea, will be with us in Greensboro. We look forward with peculiar pleasure to the coming of these splendid and efficient workers and feel sure that their coming is going to mean much for the meeting. Besides, we will have with us on that occasion the two deaconesses of our Conference, Miss Rena Murphy, of Asheville, and Miss Frank Miller, of Winston-Salem. Let the slogan of our missionary women be, "On to Greensboro," and let us all work together for the success of this meeting.

NEW ORGANIZATIONS

We are glad to have from Miss Daisy Cuthbertson, District Secretary of the Charlotte District, the announcement of the organizaion of an Adult, Young People's and Junior Society at Hawthorne Lane church, Charlotte. This is the new church in course of erection and it is most gratifying that these societies have already been organized. In the names of the officers of these several auxiliaries we find many who are very familiar to us, having been associated with the other missionary societies of the other churches in Charlotte, and we are not surprised to hear that these workers are not satisfied to be without a missionary society in their church, even though it is not yet completed. We feel that we will hear great things from these three societies during 1916.

Woman's Missionary Society, Hawthorne Lane, Charlotte:—President, Mrs. W. L. Nicholson; first vice-president, Mrs. O. O. Atto; second vice-president, Mrs. W. C. Kirby; superintendent mission study and publicity, Mrs. E. A. Cole; superintendent social service, Mrs. J. C. Kilgo; superintendent local work, Mrs. B. D. Heath; superintendent of supplies, Mrs. S. J. Asbury; treasurer, Mrs. A. J. Hagood; assistant treasurer, Mrs. C. O. Brown; recording secretary, Mrs. C. A. Mees; corresponding secretary, Mrs. J. Paul Jones; agent for Voice, Mrs. E. F. Dardine.

Young People's Society, Hawthorne Lane:—President, Miss Martha Doar; first vice-president, Miss Ella Ivey; third vice-president, Miss Myrtle Abernethy; corresponding secretary, Miss Lula Fay Clegg; recording secretary Miss Julia Hagood; treasurer, Miss Dorothy Wilkinson; superintendent of mission study and publicity, C. E. Thomas; superintendent of social service and local work, Miss Margaret Jarrell.

Junior Society, Hawthorne Lane.—President, Rebecca Snyder; first vice-president, Marie Hagood; second vice-president, Luzon Wiley; corresponding secretary, Ruth Anthony; recording secretary, Robert Sherrill; treasurer, Taylor Lucas; superintendent of Mission study and publicity, Julius Doar; superintendent social service and local work, Katherine Clegg.

NOTICE TO AUXILIARY PRESIDENTS

It is the duty of each auxiliary to send the list of the officers of its society to Mrs. H. A. Dunham, 224 Patton Avenue, Asheville, N. C., Conference Corresponding Secretary, so that she may make lists for the various Conference officers and in that way each officer will become familiar with the names of her local society officers and know to whom to send blanks and literature. If there is any society that has not already sent the names to Mrs. Dunham, will you not attend to it at once? The editor of this column has received a number of lists, all of which have been turned over to Mrs. Dunham.

Let the presidents of the auxiliaries attend to this at once, please. The new officers have been chosen and it is so necessary that the Conference officers have the names as early as possible. A plea was made by Mrs. Dunham several weeks ago through this paper and many responded, but there is still a large number from whom she has not heard, but from whom she is hoping to hear very soon.

MISSIONARY EDUCATION—HOW?

J. I. Armstrong, in Missionary Survey

Missionary education is that study of facts and principles of missions resulting in an adequate knowledge of the whole missionary enterprise, an adequate love for the work, and an adequate consecration of life and means to its support. Thus any means that are to be employed in missionary education must take account of the fact that the whole person must be reached by these means in his knowing and in his feeling and in his desires and also in his will, but knowledge comes first. We are essentially intelligent beings, and any appeal to our feelings or to our will must first be addressed to our minds.

The Study Class

The mission study class is not a lecture nor a program meeting but a class in which all are expected to take part freely. It does not interfere with any other agency It rather helps to make other forms of missionary efforts more effective. Nothing else will so prepare people to take a really uplifting part in missionary meetings. Nothing else will make them so willing to serve on missionary committees, or undertake other kinds of work for the cause. It takes time, it is true, but the time could not be better spent. The text-books are so well prepared and there are such good reference books and helps for leaders that no group of people need hesitate about forming a mission study class because they have not had direct experience in the work.

The Reading of Books

It is hard to value the great power of books and especially of missionary books of biography. It takes only one interested person and one book to start a library. One missionary in Japan determined to be a missionary at eight years of age after reading a biography of a missionary who went to Africa and laid down his life there after a few years' service; another traces his decision to be a missionary to the reading of books in his Sunday school library; another to the reading the education of the rest of the people was given him by his father on his twelfth birthday. The whole matter of circulating books, either by loan or gift, or through some library, has limited opportunities. What is true of the making of missionaries as indicated in the experiences mentioned above is true also of the making of the missionary pastors, elders, deacons, stewards, Sunday school teachers, fathers and mothers, that are to be in the future.

Various Public Meetings

The missionary sermon delivered by a pastor on whose heart the burden of missions rests and in whose affection the missionary enterprise is warmly regarded, is a tremendous power in missionary education. More and more missionary education is being conducted through the means of illustrated lectures, either by the use of slides in a stereoptican or by the use of moving picture machines. We now have such lectures on Japan, Korea, Brazil and the Congo and are planning for lectures also on China, Cuba and Mexico. These lectures will be sent out to any one who wants them, free of charge, save the express both ways.

Then there are public debates on missions. Questions may be selected with due caution so that these debates will be illuminating in a very high degree in educating the debaters and their hearers on the subject of missions. There are missionary programs for use in the Sunday schools which have very great educational value, especially when those who give them are willing to put their own brains to work in the use of the programs.

There is a form of public missionary education called the Missionary Entertainment, more or less dramatic in form. This method interests the young people and gives them something to do and at the same time uses them for theeducation of the rest of the people of the church.

The Atmosphere

Some of the things that enter into the making of a missionary atmosphere are worth mentioning with emphasis, and first we ought to name maps, a map of the world, and a map showing clearly where our own mission work is being done. There are various forms of charts, posters, mottoes and pictures.

The praying of missionary prayers and the singing of missionary hymns both help to create a missionary atmosphere. Another way to create a missionary atmosphere is have every possible living missionary appear before the people. Some missionaries are not public speakers, some have not a personal magnetism, but it is safe to say that there is not a single person who has for several years been at work upon a mission field whose presence in any home, society, Sunday school or church, would not be a blessing to that home, society, Sunday school or church.

Representation at Conferences

Many churches and societies date the new missionary life which has come to them from the going of some delegate to a missionary institute or conference, convention or summer school, where this delegate got a vision of missions which did not fade away and passed that vision to others. It would be a fine ideal to have your society represented at every possible missionary conference. Let those who question the wisdom of this plan try it.

The many friends of Mrs. A. E. Fordham will learn with deep regret of her protracted illness, and of the impossibility of her resuming for some time her beloved work as District Secretary of the Greensboro District. The sympathy of her co-workers of the W. M. S. goes out to her in this time of affliction, with earnest prayer for her early restoration to health.

Attention is called to the fact that Mrs. J. H. White, of Greensboro, has kindly consulted to perform the duties of District Secreary of Greensboro District to fill out the unexpired term of Mrs. A. E. Fordham, whose illness has necessitated this temporary appointment. The auxiliaries on the district are urged to send promptly their reports to Mrs. White, as it is important that all reports should be in hand at once in order to complete the annual report for 1915.

Aunt.—"Harry, do you love your baby brother?"

Harry:—"What's the use? He wouldn't know it if I did."—Selected.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco nabit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.



Standard
Memorial Windows
Made in High Point

Beautiful in design—strong in construction. Largest and oldest glass plant in the South. Capacity for any and all orders and prompt delivery. Satisfaction guaranteed. References—any of our old customers or any bank or banker in High Point. Write for catalog.

Standard Mirror Co.
High Point, N. C.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

NOTES

Did you send in your Chapter Membership Fee last year? If you didn't, send $5.00 now for 1915 and 1916. Take advantage of this opportunity to make atonement for last year's negligence.

* * * *

It was reported in another column of this paper last week that our League at Lincolnton has decided to undertake the support of a native worker in the foreign field at a salary of $60.00 a year. That's fine news from a chapter from which we seldom hear. But "actions speak louder than words"—you know.

* * * *

Those who are intending to organize Leagues should write to Dr. F. S. Parker, 810 Broadway, Nashville, Tenn., for helps. He will gladly send complete information free of charge.

* * * *

We give below some extracts from a valuable little leaflet that we received recently from our Central Office. These extracts should prove especially valuable in a Conference where so many District Conferences need to be organized.

* * * *

On Sunday evening, January 2nr, Mr. Norman A. Baldwin gave an illustrated lecture at the West Market Street M. E. church, under the auspices of the Epworth League, on "Life Among the Natives of the Holy Land." Most of the pictures shown are taken by his brother, and as Mr. Baldwin has spent over twenty years in Palestine, he was able to give a great deal of accurate and interesting information about the customs and habits of the different classes of people who inhabit the land where Christ lived and taught. From the pictures one was able to gain a vivid impression of the beauty as well as the strangeness of the country, and also how little everything has changed since the time of Christ.

SUGGESTIONS FOR STATE, ANNUAL AND DISTRICT CONFERENCE PRESIDENTS

I.

Learn everything you can about the Epworth League and about your duties in particular. Read the Handbook, "The Efficient Epworthian," by Dan B. Brummitt, and "The Parliamentarian," by Neeley.

II. Win the Pastors

1. By arranging for adequate representation of the Epworth League before the Annual Conference.

2. By making a direct appeal to the presiding elders themselves, collectively and individually.

III. Promote Chapter Efficiency

1. By circulating the Standard of Efficiency furnished by the Central Office. A supply of these will be mailed on application.

2. By requiring every chapter under your presidency to hold a monthly Council meeting.

3. By instructing and co-operating with your Conference Epworth League officiary in their efforts to stimulate the officers of the local chapters.

4. By arranging for as many institutes as it may be possible to hold in your territory. Localize and intensify the institutes as far as possible.

IV. Conduct a Vigorous Organizing Campaign

1. By the "one-by-one" plan, which provides a way for each established chapter to organize a new chapter.

2. By organizing around every district secretary, if possible, a district team composed of three or five members, to be available for service wherever an opportunity may be found.

3. By appointing and sustaining in the field a state organizer.

Observe that these different ways may be worked simultaneously, or the one best suited to your needs may be selected.

V. Begin Early to Prepare for the Annual Epworth League Conference

1. By constructing a program that will meet the needs of the young people in some direction not already pursued in former Conferences. (A suggested program will be prepared in the Central Office. Full explanations accompany the program.)

2. By beginning at once to secure speakers for your program, to insure the strongest personnel possible. As far as possible your speakers should be given entertainment in places convenient to the church and under such conditions as to insure proper rest and opportunity for such specific preparation as the program may make necessary.

3. By devising and carrying out a liberal, specific advertising scheme.

4. By starting at once a systematic and intelligent agitation for delegates to the next Annual Conference. It should be suggested that the delegates chosen should, for the most part, be young people who have not had the advantage of an Annual Conference experience; provided, of course, that their capacity for profiting by the Conference be taken into consideraion

5. By planning to make a careful registration of all delegates to the Conference according to the plan prepared in the Central Office and submitted alike to all Epworth League Conferences.

6. In regard to presiding over the Conference: The president of the Conference is like a performer on a musical instrument. He is responsible for producing the right tones and bringing out the harmony of the piece. He should, therefore, study carefully every situation as it arises and be able to make all things fitting and impressive. He should especially be careful with reference to preserving the effect of the platform addresses. To this end all announcements and other detail business should be disposed of as early in the hour of the address as possible. Nothing should be allowed to come in at the close to distract attention from the theme or that would cause any kind of confusion.

The president should introduce all the speakers, briefly, suggestively, and cordially.

The president should make prayer a determining element in his Conference. By meeting with the Cabinet daily for special intercession, by calling frequently for prayer during the sessions of the Conference, by speaking often of the importance of prayer on the part of the delegates, he can bring about a spirit of reverence and expectancy that will lead to deep consecration.

For the Conference Vice-President

1. It is vitally important for the vice-president to understand the duties and to know the plans of the president. Because, if the president is unable to act, the vice-president takes his place.

For the Conference First Department Superintendent

1. Learn the purpose and the scope of the First Department. Consult the chart of the work of the department Become familiar with what the Manual says concerning the department. Read Randall's "The Devotional Meeting," Well's "Prayer Meeting Plans," and relative literature.

2. Communicate the knowledge and enthusiasm thus gained: (1) By contributing frequently to the League page in your church paper. (2) By writing regularly to the First Department superintendents of your Conference. (Their names and addresses will be furnished on application to the Central Office.) (3) By visiting as many chapters as possible.

3. Keep in correspondence with the Central Office. Let the secretaries help you to solve special problems and meet trying emergencies. Write them short accounts of your plans and your successes.

4. Visit as many District Conferences and Institutes as possible.

5. Make a careful report to the Conference President for record by the Annual Conference.

6. Be prepared to take part in the program of the Annual Epworth League Conference. Have something to propose. Have a plan worked out by which it can be done.

For the Conference Second Department Superintendent

1. Learn what social service is and what the Second Department stands for. Read "Social Service," a collection of papers by several authors; "The Good Neighbor," by Richmond; "The Practice of Charity," by Devine; the Manual; and leaflets from the Department of Home Missions. "The South Mobilizing for Social Service" is the title of a volume containing the addresses made and the papers read at the Sociological Congress in Atlanta in 1913. It is a good reference book.

2. Ask the Conference Cabinet to decide upon a definite policy for the entire Conference. The policy may be outlined by a committee and submitted to the Cabinet. After approval by the Cabinet, the same committee, or another if preferred, may work out the details of the plan. For example: Propose a definite policy in regard to child labor, housing conditions, playgrounds, sanitation, or the liquor evil.

3. Widely publish the plan and explain the policy (1) in the church papers; (2) by correspondence with the Second Department Superintendents of the Conference (their names will be furnished on application to the Central Office); (3) by traveling through the Conference, stirring the chapters by personal appeal, and by addressing delegates to District Conferences and Institutes.

4. Keep up with the plans of the Good Citizenship Movement and advertise them to your constituency.

5. Conduct a "Good Turn" paragraph in your Conference organ, reporting the helpful things the chapters are doing in the way of social service. Clippings from papers will help.

6. Collect photographs showing conditions before and after methods of social service were introduced. Prepare an exhibit to be shown at the Epworth League Annual Conference.

Suggestions for Conference Third Department Superintendents

1. The name of the Third Department has been changed from "Social and Literary" to "Recreation and Culture." The significance of the new name is important and should be thoroughly understood. The aim and the program of the department ought to be thoroughly investigated. Read the Manual, Mrs. Watkin's "The Third Department," Mrs. Little's "Literary Leaves," "The Social Committee at Work," and "The Literary Committee at Work."

2. The Conference Third Department Superintendent especially should do a great deal toward making the League page in the Conference paper worth while. A careful investigation of the means of literary culture will yield many suggestions which ought to be passed on through the columns of the Advocate. The same channel may also be employed to give hints of seasonable and profitable recreation.

3. With the co-operation of the Cabinet the Third Department Superintendent should plan a uniform program of study, either in local church history, current literaure or church hymns, and urge the use of the plan in all the chapters. The chapters may be reached through the Conference organ, through the Era, by correspondence with the Third Department Superintendents (whose names and addresses will be furnished on application to the Central Office), and by announcements and explanations at the Annual Epworth League Conference. This department especially lends itself to wide and useful advertising at the Summer Conference.

4. The Third Department Superintendent should be prepared to help plan and carry out a scheme of wholesome recreation during the session of the Annual League Conference. Correspondence and co-operation with a local cmmittee at the place where the Conference is to be held will be necessary. It may devolve upon the Third Department Superintendent to suggest this committee and take the initiative in the matter.

5. The circulation of the Epworth Era is one of the primary concerns of this Superintendent. To stimulate Epworth Era agents and give them counsel and direction is part of the program of the Third Department. The club plan of circulating the magazine should be thoroughly understood by the Superintendent and every means employed to make it popular and effective.

6. Along with the rest of the Conference officiary, the Third Department Superintendent is expected to be available for a certain amount of field work. Chapter visitations, participation in district and sectional institutes, and faithful attendance upon all the sessions of the Annual Epworth League Conference will be required of every person holding this important office.

For the Conference Fourth Department Superintendents

1. Learn what is included in the work of the Fourth Department—what fields, what agencies, wha financial plan, what resources. Read the Manual and "Effective Missionary Methods."

2. Learn about the scope, status, and program of our church in respect to the missionary enterprise. Study the latest reports of the Board of Missions, of the Woman's Missionary Council, and of the Board of Church Extension.

3. Convey your information to others. Use the League page in the Advocate. Write to the Fourth Department Superintendents of all the Chapters. (Their names and addresses will be furnished on application to the Central Office). Talk missions before local chapters, at special missionary rallies, at District Conferences, at the annual meeting.

4. Try to establish in every chapter the practice of (1) mission study circles; (2) the monthly missionary meeting; (3) special rally days and exhibits; (4) liberal support of the Africa Special, and (5) the observance of a prayer circle.

5. Plan some special feature for the Summer Conference, such, for example, as an exhibit of a novel missionary program or an appeal for some interest dear to the whole Conference.

6. Keep in touch with the Central Office. Write occasionally to the General Secretary. Send notes for the Era. Use its columns for more widely advertising your program.

Duties of a Secretary

1. To keep an accurate roll of the chapters that are members of the Conference.

2. To keep a correct account of the representation from each chapter at the annual meetings. In order to do this it will be necessary to keep informed as to the number of members in each chapter.

3. To send notices of the annual meetings to all the chapters in the Conference by post card or short typewritten note.

4. To communicate with the chapters on all the business which is important to the Conference.

To serve the president of the Conference in your capacity of secretary in every way possible.

6. To keep on hand a supply of Ep-

worth League literature and supplies, such as "Essentials for Officers," advertised in the "Guide," and distribute these on call to the Leagues in the Conference.

7. To instruct the secretaries of the local chapters in their duties and help them to keep up with the best things in Epworth League literature.

Duties of a Treasurer

1. To receive and hold on safe deposit all funds raised by the Conference or committed in any way to the Conference to be expended.

2. To pay all accounts against the Conference on an order properly signed by the president.

3. To prepare a budget of expenses and suggest means of raising the budget.

4. To help the treasurer of each local Epworth League to prepare a budget and inaugurate a practical plan for raising the necessary money.

5. To instruct the treasurers of the chapters in the Conference in regard to their duties, the methods of performing their work, and the helps available for them in the Central Office.

Equipment for your task may be had of the Assistant Secretary, 810 Broadway, Nashville, Tenn.

MISSIONARY NOTES FROM FIELD SECRETARY

Mt. Zion

It is not too late to hear the following cheering note from Mt. Zion, which came some time ago in response to call for the every-member canvass:

Dear Brother Siler:—We took a white offering today as a Christmas present to the Master. No credit for the individual. 339 people contributed, and the amount was $148.40. I am sending the treasurer a check for $145.-00. This was a real victory.

Sincerely yours, E. M. Hoyle.
Cornelius, N. C.

Report on Every-Member Canvass

Cards have been sent each pastor for report on every-member canvass. Should any Brother have failed to receive one will he please send on postal card his report? We want to give every charge in the Conference full credit next week in Advocate upon an every-member canvass.

And now, brethren, the canvass is doubtless just begun. Will not every preacher and lay leader where it has not been made take hold in earnest and make it right away and report results in Advocate?

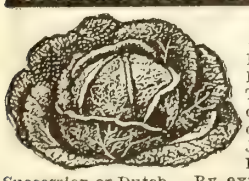
The Advocate publishing company has still a sufficient supply on hand of the Duplex cards and envelopes. Order them and let us make the canvass indeed Conference-wide.

We will see in next week's issue how much yet remains to be done.

Advocate Day

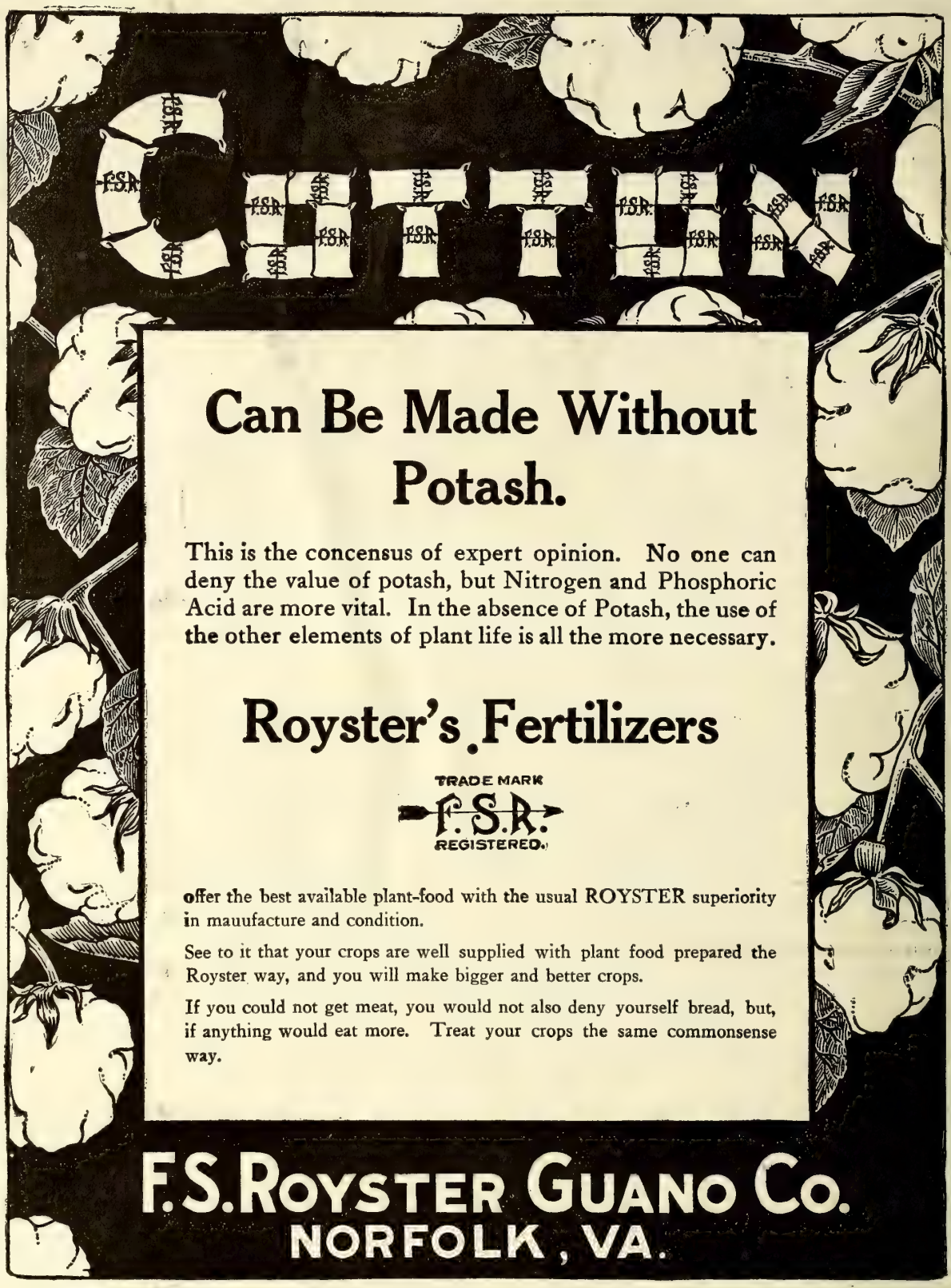
And I beg that we remember and observe Advocate Day, Feb. 6th. I have been impressed since my work has been with a Conference-wide interest how indispensible is our Conference organ. And few know or appreciate the enormous work of Brother Blair. I doubt if in the entire church there can be found a record of such unfailing devotion and persistent, efficient handling of this particular interest as is witnessed in the editorial and business management of the North Carolina Christian Advocate since his connec-

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tion with it. Compare his paper with others, especially its physical make-up—the type, the quality of paper—how that it is now housed and domiciled with presses that bring it and the Conference a reasonable dividend—these speak for themselves. And, if the squibs which this writer has felt called upon to put in from time to time be omitted, the matter of the paper makes good reading.

Let us, Sunday, Feb. 6th, and during that month thoroughly care for the Advocate. Another year, I verily believe, we shall do this in our every-member canvass.

Bessemer City

W. B. Shinn, P. C. The two churches, Bessemer City and Concord, are making the canvass. Bessemer has the single budget plan. Concord adopted the duplex envelope and will seek to use it. This church is contemplating a new building on the main thoroughfare.

"China in the Sunday school" is having right of way in these churches. "Heroes of Faith in China" went into thirty-five hands on a recent Sunday at Bessemer, and fourteen at Concord. In the intermediate classes the course will be studied by nearly all and recited with uniform Bible lesson in regular class recitation. In two other classes—more advanced—pupils will take it turn about preparing lesson, and, in a five minute review, give to rest of the class what he has learned from Sunday to Sunday during the three months' course.

This missionary course is exactly adapted to the present uniform lessons. Prof. Pell has carefully related them so that the biographical and other studies on China might illustrate the Acts of the Apostles continued.

What one book did for David Livingstone in Scotland when a boy, "Heroes of Faith in China" may do for thousands of boys in our Conference if put into their hands.

China in the Sunday Schools

And here today comes this card from Dr. Rawlings:

For Pastors—Do you know the best missionary book of the year for Methodists? It is a set of two books on China, written by Dr. Edward L. Pell, of Richmond, Va.—written for Sunday school classes, but containing a fund of fresh facts about China, boiled down, that Methodist preachers ought to know and could get in a week's general study. The books are: "Heroes of Faith in China" and "A New Light in an Old Land."

The regular price of the two is 30 cents; but so anxious are we to have the pastors advise the use of these books in their Sunday schools, as jointly recommended by the Sunday School Board and the Board of Missions, that we are offering them both to preachers at cost—20 cents for the two.

Order from Department of Sunday School Supplies, Smith & Lamar, Agts., 808 Broadway, Nashville, Tenn.; Dallas, Tex.; Richmond, Va.

Yours for China,
E. H. Rawlings,

Educational Secretary, Board of Missions, M. E. Church, South, Nashville, Tenn.

Tryon Street, Charlotte, was the place; Jan. 11-12 the time. Nearly all the pastors and many of the charge leaders were present, which means a good sized body. Dr. Mann guided all the proceedings. One forenoon given to evangelism brought forth much discussion as to whether it were well to fix a minimum goal; also if it is advisable to hold meetings other than in the summer months.

The conference strongly endorsed the affirmative of both propositions, setting as its goal five thousand conversions and asking every pastor to hold at least one meeting as soon as possible.

An afternoon was given to the financial policy which was fixed as follows: First, salaries in full; second, Conference assessments in full; third, the every-member canvass according to the Discipline, which is the dual method—two budgets, two committees, two envelopes, either duplex or separate—in every church where not already made, at once; fourth, "China in the Sunday schools."

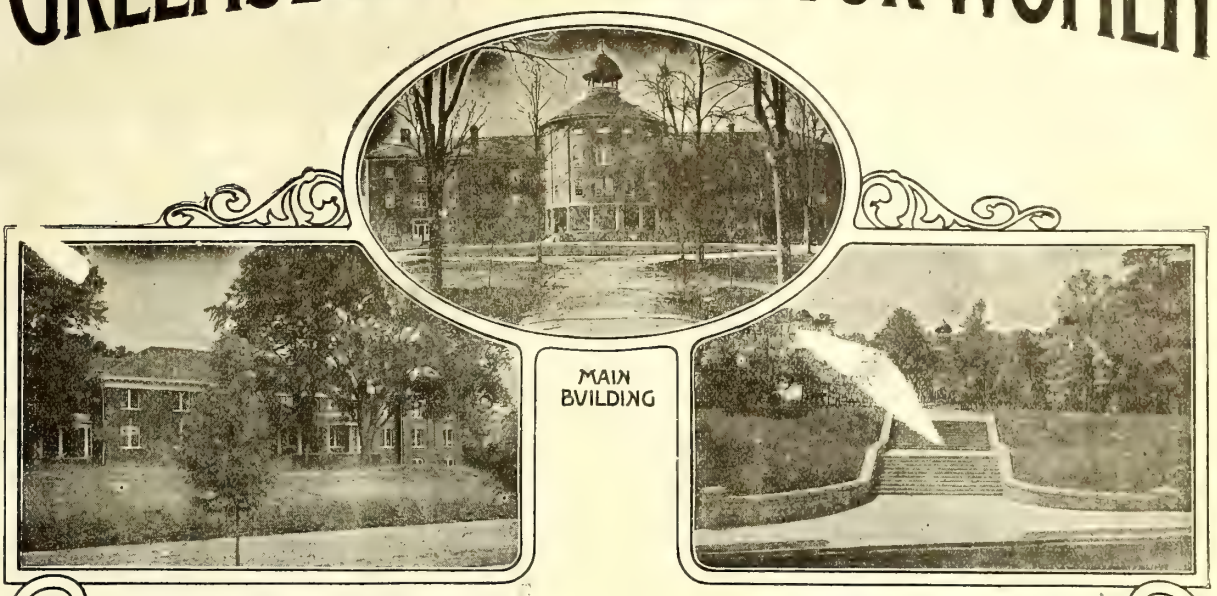
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Some Have Come--A Few Vacancies Left

There are still a few vacancies in the dormitory for Blackstone College for Girls, Blackstone, Va. Some new students have already entered, and some have engaged places to enter February first. Do not let your daughter lose all the rest of the year. But now that you have sold your crop and have the money, let her get some profit from it. For over twenty years the Blackstone school has been giving thorough instruction under positiue Christian influences at the lowest possible cost. You can send your daughter to Blackstone College at the rate of $4.44 per week, without music in the Academic Department and $5.55 with music in the College Department. Send for catalogue.

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The Sunday School Lesson

FIRST QUARTER—LESSON IV—JANUARY 23, 1916

THE SPIRIT OF LIFE. Rom. 8:12-30

Golden Text—As many as are led by the Spirit of God, these are the sons of God. Rom. 8:14.

Summary of the Lesson

Robert Browning's "Paracelus" is the story of the battle of a soul. The strange ways of struggle, the sudden flashes of celestial light, the dark and terrible and deep abysses, all belong to the strange and wonderful story of the soul's strife, and struggle, and victory.

Our study today has to do with words of Paul, in which that great Christian leader discusses the vicissitudes and the resources of struggling souls. There is a sudden terrible suggestion of the type of life which leads to the soul's undoing. There is a bright picture of that victorious life which comes after the slaying of evil on the human battlefield. Then there opens vista after vista of the indwelling presence of God, of all the great Spirit's working for us and of that divine purpose and providence in which the children of God may securely rest.

The Life Which Leads to Death

Probably May Sinclair has never done anything quite so remarkable as The Divine Fire. It tells the story of a real poet in a wonderfully understanding fashion. It paints the portrait of a splendidly noble woman, in a simple, effective way which quite captures the reader, but one other thing it does with relentless power. It tells the story of the death of a soul. Horace Jewdivine has brilliancy and temperament and all sorts of personal powers, but he slays his soul. All the while he seems to be living a vivid, and powerful and successful life, but there is disintegration and death within.

Paul is very eager to impress upon his readers the fact that there is a way of life whose consummation is death. A man may make his whole experience of life a gradual process of decay. The very sensations which he regards as the expression of hot and intense and enjoyable life may be the stages of that decay whose end is death. What a man thinks is a triumphant shout may turn out to be a death rattle.

This process of decay and death may come about in a variety of ways. Paul uses one to typify them all. "If ye live after the flesh," he says "ye must die." The defining matter in fleshliness is that it puts gratification before goodness, it puts sensation before strength of character, it puts riotous enjoyment before righteousness. Now whenever a man puts desire above duty, whenever a man puts selfishness above the good of others, whenever a man puts his own will against the higher will he sets in motion the processes of moral and spiritual decay. Not only the voice of the body, but every mutinous voice which would call us away from allegiance to goodness and to God has the secret of destruction in its summons. When a man follows these voices a terrible thing will happen. Just when he thinks he is most alive he will be really dead.

The Death Which Leads to Life

In that extraordinary volume the Spoon River Anthology Edgar Lee Masters puts into the mouth of Emily Sparks these words.

"My boy, wherever you are,
Work for your soul's sake,
That all the clay of you, all the dross of you,
May yield to the fire of you,
Till the fire is nothing but light! * *
Nothing but light!"

The words suggest the idea of salvation through conflagration. The dross is to be burned up. The clay is to be destroyed. The evil is to be slain. Paul puts a similar idea in these words: "If by the Spirit ye put to death the deeds of the body, ye shall live."

If it is true that there is a kind of life which leads to death it is also true that there is a kind of life which leads to death it is also true that there is a kind of death which leads to life. Some things must die in us before we can have a life which is worthy of the name.

Perhaps the noblest story which has been produced thus far with the present European war as a background is Mary Raymond Shipman Andrews's "The Three Things." The young hero has the making of a man in him, but the disintegrating poison of race prejudice, and class prejudice, and a certain hard and material skepticism is working through his blood. He goes to the war, and there he meets supreme and transforming experiences. His class prejudice is slain. His race prejudice is slain, and his skepticism goes down before the realities of life as he meets them at first hand. He comes home at last a new man because some things have been slain in his soul.

Some serpent makes its coiling way within every man's heart. He must slay that serpent if he would save his own life. There are two possible men in every boy, and one of the two must die in order that the other may live. There is no escaping the hour of death. It is simply a matter of choice as to which self is to die. The best self may be slain. The worst self may be slain. The man stands at the place of destiny. He must choose.

Our Great Ally

The various gnostic systems which sprang up in the second century were unlike enough, but they had this in common. They put a group of intermediaries between God and man. They pushed God in one direction. They pushed man in another. They resolutely kept Deity and humanity apart. They put God out of man's reach.

Now all this is quite contrary to the spirit of New Testament religion. Paul, indeed, makes God not the infinitely far, but the definitely near. He tells of a God who is working in us. He tells of a God who is working for us.

The doctrine of a witnessing God—a God who speaks peace and comfort and assurance in our souls—is characteristic of Paul. "The Spirit himself beareth witness with our spirit, that we are children of God." We do not have to go on a quest to find God. He comes into our own souls to find us, and He speaks in a voice which we cannot mistake, the assurance for which our hearts are longing.

Then Paul's thought takes lofty wing and he fairly dazzles our eyes as he flashes forth the conception of a burden-bearing God. We catch a quick vision of our own incapacity for prayer, of the smallness of our vision, of the narrow range of our understanding. Then over against this we see the perpetual intercession of the Divine Spirit, infinitely understanding, infinitely knowing, infinitely adequate, forever lifting the need of humanity in an expression of divine passion and divine power. The resources of the Almighty are brought to the adequate setting forth of the needs of men.

Through all this we come to have a new consciousness of the passionate friendliness of God, forever working in us and for us to open new doors of life.

Our Triumphant Hope

When Robert Morrison was sailing for China a sneering ship owner addressed to him this sarcastic question: "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire?" The reply was quick and brief and sufficient. "No, sir. I expect God will." The basis of our confidence is always in what God will do. Our prospects are always "as bright as the promises of God." Or to put it even more fundamentally: our prospects are as bright as the character of God. Paul flings forth a series of great ideas about our basis of confidence in God. In the first place there is the working of divine providence. "To them that love God all things work together for good," Paul declares. The very method of the universe is on the side of God's children. The cosmic wheels carry them to a noble destiny. Then there is the purpose of God. The Christlikeness of Christians is the divine plan. The resources of God are brought to bear on this consummation. When a man seeks to be like Christ he is seeking more than the gratification of a human wish. He is entering into the very purpose of God. These are the decrees of the Almighty. The great plan of God is more than a matter of divine wish and divine method. It is a matter of divine decree. The very immutability of God is pledged to its achievement. So when a man seeks for godliness the mightiest forces of the universe are at his service. His hope is built into the very solidity of the character of God. He has become one with that triumphant movement whose success is decreed by the Almighty. Christian optimism is not based on wavering human purposes, but the immutability of God.—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

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Our Little Folks' Department

RAY'S BEDFELLOW

Ray was spending the week-end at grandfather's on the farm twenty-eight miles from home, and it was the first time he had ever traveled on the cars alone or stayed over night without his mother. But he was getting big and brave, and he could travel alone—for he was nine years old in September.

Father gave him the money so he could buy his own ticket, and went with him to the station to see him aboard the train safely. When the train came all father did was to help him up on the steps, and to say real loud to the conductor—

"This young gentleman is going all the way to Schwenksville."

Ray thought that was very nice of his father, for every one in the car looked and smiled at him, and the conductor looked pleased and said—

"Why, of course, why should he not, he is such a big fellow."

The ride was very short that morning, and it hardly seemed possible that the journey was complete when Ray heard the brakeman call into the car:

"Schwenksville! All out for Schwenksville!"

Ray jumped up quickly and hastened to the door with his own new little suit-case in hand, and jumped from the car without aid from any one.

Grandfather was there to meet him, and Ray drove Napoleon all the way to the farm.

It was in late October, and the leaves were falling and the nuts dropping from the trees, so Ray had a fine time gathering chestnuts, and he had a full peck to take home with him.

Jasper, the hired man, was Ray's special favorite and chosen companion all that day, for he told him many wonderful things as the boy followed him about as he did his work out in the barn and about the farm. Jasper showed him that the cows had no teeth in their front upper jaws; he climbed up in the old buttonball-tree and got him an abandoned oriole's nest; he found three cocoons on the currant-bushes, and told Ray what was inside and what would come out in the spring; he gave him a beautiful red ear of corn, and three peacock feathers, two bantam eggs, and a duck egg. And besides all this he showed him the squirrels carrying nuts into a knot-hole above the kitchen room.

When night came Ray was tired, and had treasures sufficient to fill his suit-case, and the overflow grandmother packed in a little basket.

"May I sleep in the garret, grandmother?" Ray asked when it was time for him to retire.

"In the garret!" exclaimed grandmother. "Why do you want to sleep there?"

"Father told me he used to sleep there when he was a boy," said Ray.

"Of course he did," spoke up grandfather, "and so did I."

"And may I sleep in the funny little tum—tumble-bed, too?" he asked eagerly.

"Oh, you mean the trundle-bed?"

"Yes, that's what father called it. May I, grandmother?"

"Certainly you may, and Jasper will be at the other end of the garret for company."

Grandmother fixed up the little trundle-bed, and Ray, with a candle, went to bed just as father used to do. He was a little timid, but he was brave, and he had his pajamas' pocket full of nuts, not to eat, but for company.

It was a little lonesome and awfully dark up there after the candle was put out, but Ray soon fell asleep, and he slept until—

"Grandmother! Oh, grandmother!" came a startled voice from the garret some time toward morning. Grandfather, grandmother, and Jasper were all awakened and quickly at the side of the trundle-bed.

"Oh, grandmother, something is after me," cried Ray in frightened tones, "it's here," and he held the covers tightly in his clenched hands.

Grandmother hastily pulled down the covers, and as Ray let go his hold—out scampered a frightened little gray squirrel, and whisked away up among the rafters and disappeared.

How Jasper laughed!

"That little scamp!" he said. "That's Frisky, and he has frightened me, too, and more than once, by coming into my bed, or by running across my face. I've petted him, and as It's cold tonight he was hunting a warm place, and—maybe these nuts in your pocket were tempting."

"Oh, but it felt funny when something furry and tickling brushed my face and then wiggled down by my side," said Ray.

'Hadn't you better go down with me and grandfather, and sleep in the spare-room bed for the rest of the night?" asked grandmother.

"No, I'll stay in the trumble-bed till morning. I'm not going to be afraid—not of a little squirrel, anyhow," declared Ray, bravely.

Ray could hardly wait until Monday came, so he could return home and tell father about his adventure.—Frank E. Graeff, in Sunday School Times.

ALL ON ACCOUNT OF THE FOG

The boarders were nearly all gone home from the big hotel on the cliff, but Bobbie and Fred did not care one mite.

"Old Capt. Dobbs is left an' the beach an' the clams," they said; and surely they were right.

ed, and it was a very sad happening ined, and it wa sha very sad happen indeed. Old Capt. Dobbs got a crick in his back; and, when Bobbie and Fred came to see him, he sat all bent over in his wooden chair beside the vine-covered porch.

"An' aren't you able to dig clams?" exclaimed Fred, in dismay.

Old Capt. Dobbs shook his head.

"No," he said sadly, "I can't dig a clam today, nor tomorrow either, I reckon. I've got it bad this time. The fog gave it to me. I couldn't dig any more'n your baby sister; and there's that bucket a-waiting for Mrs. Pool's clams, and she to have company to dinner, and me promising 'em to her, and then not keeping my promise!" The old captain sighed a loud, long sigh.

"And it's all on account of that fog," he declared.

Bobbie and Fred sighed, too.

"It's such a lovely clam-dig day!" they said.

"And we're disappointed," added Bobbie, very low; "but we're sorry 'cause the fog hurt you, Capt. Dobbs, and—and we'll come and see you tomorrow," he continued brightly, "and maybe you'll be better."

Then the two little boys walked slowly down the narrow shell-bordered walk and out on the sandy beach.

"There's heaps of 'em this morning," declared Fred, sorrowfully. "There's little holes for 'em to breathe out of everywhere in the sand."

"Then let's you and me dig 'em," exclaimed Bobbie. "Let's you and me dig a whole pailful for Mrs. Pool! Let's surprise Old Capt. Dobbs 'most out of his wits; and let's get the money and put it in his letter-box, and write, 'It's for Mrs. Poole's clams, an' she's entirely welcome.'"

Bobbie jumped up and down in his excitement, and his face was red, and his blue eyes bright; but Fred looked thoughtful.

"We'd have a backache and blisters, and be tired as anything," he said slowly.

Bobbie shrugged his shoulders.

"Who cares for blisters?" he said quickly; "and I'm bigger than you think. I dug 'most a whole pailful of clams my own self on last Saturday morning when you had gone to ride. I'm going to do it, and I'm going to do it right now!"

Bobbie put down his large wooden pail and commenced to turn up the moist sand with his funny clam-rake. And Fred—well, he did the same thing, too.

And I'm sure that the clams were giving a morning party, for they were thick as berries in a wood, and the boys had their pail filled in a trice and then up to Mrs. Pool's they trudged.

"And you filled this great pail all yourselves?" said Mrs. Pool, with a smile. "Well, well! I never did!"

Bobbie beamed.

"Yes," said he proudly, "we did; and we filled it full away up to the top, and we're only tired a tiny speck, and we didn't get so very many blisters!"

Fred looked at his hands ruefully.

"I've got big ones," he said with a sigh; "but then," he added quickly, "I don't mind, 'cause, you see, we did it to s'prise dear old Capt. Dobbs."

Mrs. Pool opened her pocket-book.

"I guess I'll have a surprise, too," she said. She took out a stiff green dollar-bill. "You give that to Capt Dobbs, my dears."

"O-oh!" gasped Bobbie, breathlessly. "A bucket full of clams only costs"—

"Never you mind, Bobbie," interrupted Mrs. Pool. "This dollar is my surprise, you know."

And this is not the whole of the story. Bobbie and Fred had a big surprise, too. And what do you guess that it was? Boats! And they found them on the steps of the broad piazza the very next afternoon.

"For Fred and Bobbie, from a friend that's thankful," the paper read.

"And it's Capt. Dobbs made 'em for us!" said Bobbie.—F. Margaret Bremmer, in Sunday School Times.

"NELLY, SHAKE HANDS!"

One day my brother was out driving in the country, when a stranger stopped him by exclaiming, "Hello! that used to be my horse."

"Guess not," replied my brother. "I bought her at a livery stable, and they told me she came from Boston."

"H'm!" said the man. "What do you call her?"

My brother answered that the horse was sold to him under the name of "Pink."

"Ho!" said the man, "that isn't her name."

Suddenly he cried out sharply, "Nelly!"

Quick as a flash the horse pricked up her ears and looked around.

"Nelly," said the man, stepping in front of her, "shake hands!"

Up came the horse's right hoof for the man to take.

"Now give us the other hand, Nelly." And she raised her left forefoot.

"There!" said the smiling man; "d'ye suppose that wasn't my horse?"—Our Dumb Animals.

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PREMIER CARRIER OF THE SOUTH

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m. and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham to New York and Washington and observation sleeping car Atlanta to Richmond. Tourist car Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York and Washington to Birmingham and observation sleeping car Richmond to Atlanta. Tourist car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room sleeping cars New York to Augusta and Asheville and Washington to Charlotte and Asheville. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points South. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and New York to Macon. Club car Washington to Montgomery. Dining car service. No coaches.

7:30 a. m.—No. 108, daily. Local for Raleigh.

7:30 a. m.—No. 154, daily except Sunday for Ramseur.

8:10 a. m.—No. 44, daily. For Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair Charlotte to Raleigh.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Connects at Asheville with Carolina Special. Chair car Goldsboro to Asheville.

12:45 p. m.—No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. Local for Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem, connecting daily except Sunday for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday for Madison.

3:30 p. m.—No. 230, daily except Sunday for Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:35 p. m.—No. 235, daily. For Winston-Salem.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham, Pullman sleeping cars New York to New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. Local for Danville.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. Pullman drawing room sleeping cars Augusta and Asheville to New York and Charlotte and Asheville to Washington. Dining car service. Day coaches.

10:35 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Pullman drawing room and observation sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS, Division Passenger Agent, Charlotte, N. C.

C. G. PICKARD, Passenger and Ticket Agent, Greensboro, N. C.

THE SOUTHERN SERVES THE SOUTH

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Children's Home

AMOUNTS RECEIVED ON TEN PER CENT. AND GENERAL AND SPECIAL SUPPORT

Rev. J. H. Green, Denver, Rock Springs charge, $8.00; Rev. R. K. Brady, Concord, West Concord charge, $5.50.

CHRISTMAS OFFERINGS

Mrs. A. M. Hefner, Maiden, 30c; V. A. J. Idol, High Point, balance of the offering of Wesley Memorial S. S., $9.58.

BUILDING FUND

V. C. Marley, Ramseur, $5.00; K. J. A. Ljung, Greensboro, $3.00.

DONATIONS IN KIND

We acknowledge with thanks the following gifts: From the Ladies' Missionary Society, Granite Falls, two quilts; from Mrs. F. A. Linney, for the Missionary Society of the M. E. church, Boone, a barrel of clothing and miscellaneous articles.

TO SUNDAY SCHOOL SUPERINTENDENTS

Dear Brother:

This month contains the first fifth Sunday for the Conference year. It is my pleasure to call the matter to your attention, and to ask that you give your Sunday school the privilege of contributing to the support of these orphans dependent upon the Children's Home.

The churches and the Sunday schools, together with the products we have been able to secure from our farm, have thus far provided everything needful for the proper care of these children committed to the keeping of our church's home for her dependent orphan children. The loyal and cheerful support given the Home thus far leaves no room to doubt that the same churches and Sunday schools that have made the Home what it is will always be able and willing to maintain it at its present size.

The question of the continued support of the Home, as it now is, gives no great concern. It is the necessity for enlargement of the Home to meet the immediate and pressing needs of the conditions in our territory that concern me, and well it may, for there are thousands of orphan children in the state, and hundreds of orphan children who look to the Methodist church for relief, growing up under conditions of shame and degradation almost unbelievable. These conditions would not be suffered to exist an hour if the Christian men and women of North Carolina could be made to believe. There is not a superintendent of an orphanage in the state who does not know and proclaim the facts, but the very shamefulness of the facts prevents their belief.

There are enough children going to the bad in North Carolina, for the lack of room in the orphanages, to give the state, in the next generation, a criminal population that will cost ten times as much to imprison, or kill, as it would have cost to train them for useful citizenship. This is putting the proposition on the lowest possible plane. It looks bad enough from the standpoint of money; what must it look like from the standpoint of heaven?—or hell?

A few years ago a husband, in one of the churches in our Conference, died in good standing, leaving two little girls to the care of a mother who soon gave up the struggle for an honest living, and followed the ways of "Women whose footsteps take hold on hell." That woman's appeal to us for the admission of her children to the Home, where the little innocents would be kept from contact with vice, andl spared the sight of their mother's degradation, is in our hands, but, with the institution full to the limit of its capacity, and with many applications having older claims than hers, what can we do?

In one of our cities, well blessed with schools and churches, there is a little girl, hardly more than a baby yet, living with her mother in a house of shame. The mother knows what this means for the future of her child, and wants it saved from a shipwreck like her own, but is powerless to do anything for it herself. Is there no eye to pity, and no arm to save? or must children such as these and hundreds of others whose condition is almost as wretched, be allowed to perish because no man cares for their soul?

Dear brother, do you care enough for the unfortunate children on their road to ruin, here in our own vineyard where the Lord has made us keepers, to take their case before your Sunday school, and do what you, and you only, can do for them? While these letters are addressed to me, the appeal is to you.

Little more than one-fourth of our Sunday schools hear and respond to these calls, though they are sent out to all the superintendents. I am powerless to help except as you place the means of help in my hands.

The blighted, ruined, and wasted, lives of children will not rise up in judgment against me, nor will they be visited upon my head. I have once more laid this matter before you, and I have thus delivered my soul.

Now, Brother Superintendent, will you not start the new year, in the language of the old song, "By treating your neighbor right?"

Sincerely yours,
Walter Thompson, Supt.

GREAT REVIVAL AT LEWISVILLE

We are having a gracious revival at Lewisville church. The meeting began on the first Sunday in this month and up to this time, Jan. 11, there have been something over 40 professions and reclamations, 12 have given their names for membership in our church and two have given names to join other churches. Rev. W. L. Dawson, our Conference Evangelist, is with us, doing some of as great preaching as has been heard in this section for many years. His sermons are accompanied by the power of the Holy Ghost. He is showing us some of the great and deep things of God.

Brother Rudd Newsom, of Guilford College, is conducting the singing and his singing adds much to the services.

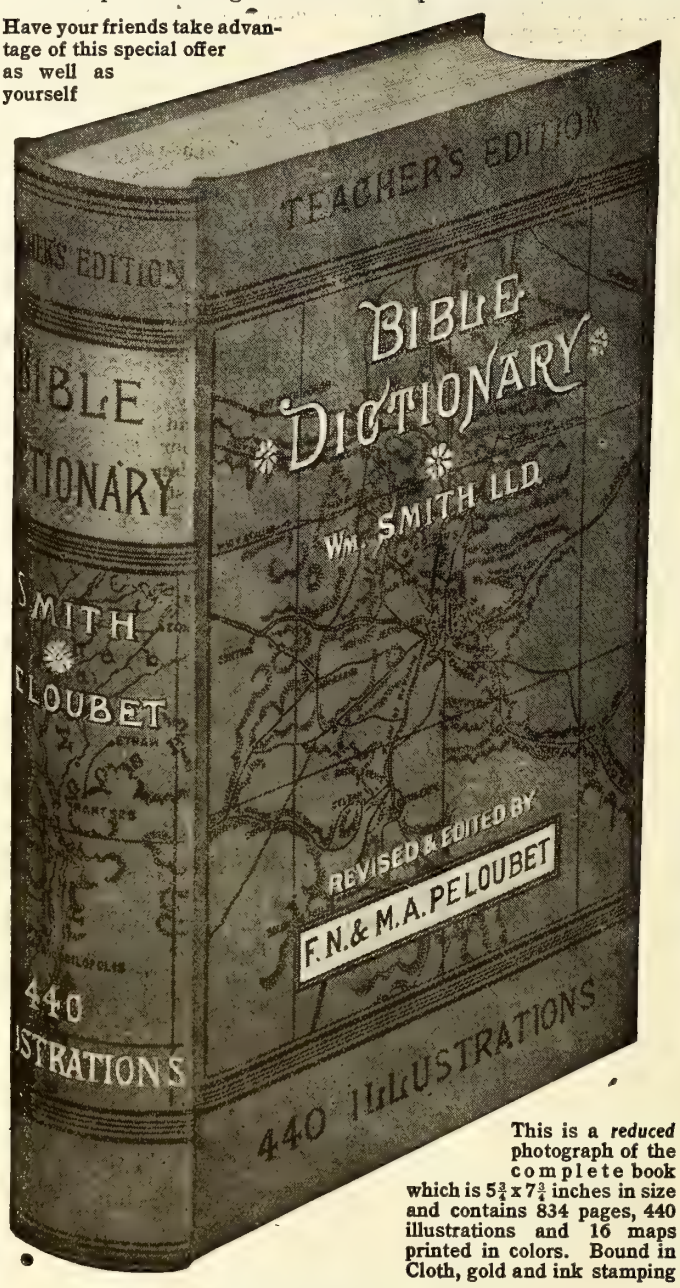
May God bless these great men.
J. E. McSwain, P. C.

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SEE SPECIAL OFFER BELOW

Realizing the wide demand that exists among our constituents for this Bible Dictionary, we have made a special arrangement with the publishers of the work by which they agreed to supply it to us on exceptional terms, provided we would widely advertise it, and this enables us to offer this **well-known Bible Dictionary in its original form** and with all its important features, including over 400 illustrations and maps in colors, at **less than half the regular price.**

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Quarterly Meetings

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.
First Round

	January
Rural Hall, Mt. Pleasant	22-23

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
First Round

	January
Ranger, Ranger	22
Murphy Station	22-23
Murphy Ct., Ogden	28
Hayesville, Sweetwater	29-30
	February
Macon, Union	1
Franklin Station	2-3
Franklin Ct., Iotla	4-5
Highlands, Highlands	7
Glenville, Glenville	8-9

Meeting of district stewards at Dillsboro, December 15th, at 2 p. m.

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
First Round

	January
Ansonville, Ansonville, 11 a. m.	22-23
Wadesboro, night	23-24
Spencer Mem.-Derita, 11 a. m.,	29-30
Seversville, Trinity, 3 p. m.	30-31
Thrift, Thrift, night	30-31
	February
Chadwick, 11 a. m.	5-6
Hawthorne Lane, night	6-7
Dilworth, 11 a. m.	12-13
Tryon Street, night	13-14
Polkton, Fountain Hill, 11 a. m.	19-20
Marshville, Wingate, night	20-21
Lilesville, Olivet, 11 a. m.	26-27
Matthews, Indian Trail, night	27-28
	March
Morven, Sandy Plain, 11 a. m.	4-5

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
First Round

	January
Greensboro, Holt's Chapel	22-23
Centenary	23-24
West Greensboro, Muir's Chapel	29-30
West Market Street	30-31
	February
Randolph, Mt. Gilead	4-5
Randleman	5-6
Deep River, Worthville	5-6
Wesley Memorial	13-14
East End	13-14
Denton, Pleasant Grove	19-20

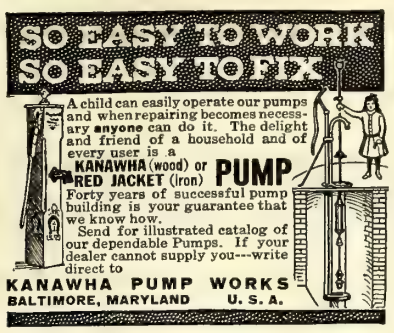
WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
First Round

	January
Linwood, Cotton Grove	22-23
Lexington, night	21-23
Davie, Oak Grove	29-30
Mocksville, night	28-30
	February
Walkertown	5-6
West End, night	6
Lewisville, Brookstown	12-13
Advance, Advance	19-20
North Davie—open	

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
First Round

	January
Cliffside, Cliffside	22-23
Forest City, Forest City	23-24
Table Rock, Oak Hill	29-30
Connelly Springs, Rutherford College	30-31
	February
Spruce Pine and Bakersville, Spruce Pine	5-6
Bald Creek, Boring's	11
Micaville, Horton's Hill	12-13
Burnsville	19-20

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STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville.

	January
Alexander Ct., Taylorsville	22-23
Stony Point Ct., Stony Pt., night,	23-24
Maiden Ct., Maiden	29-30
Newton, night	30-31
	February
Catawba Ct., Catawba	5-6
Mt. Zion, 11 a. m.	12-13
Davidson, night	13-14
Mooresville Ct., Fairview	19-20
Mooresville	20-21

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

	January
Swannanoa, Wests Chapel	22-23
Flat Rock-Fletcher, Flat Rock	23
Leicester, Leicester	29-30
Bethel, night	30
	February
Rosman Ct., Rosman	5-6
Brevard, night	6
Henderson Ct., Moores Grove	12-13
Tryon-Saluda, Tryon	13-14
Mars Hill, Laurel,	19-20
Mars Hill, night	20
Weaverville Ct., Flint Hill	26-27
Haywood St., night	27

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby N. C.

	January
Lincoln Ct., Asbury	15
Lincolnton, Lincolnton	16
Bessemer, Bessemer	22
Kings Mountain, Kings Mountain	23
Lowesville, Hills Chapel	29
Mt. Holly, Mt. Holly	30
	February
Polkville, Polkville	4
Belwood, Palm Tree	5
Rock Spring, Denver	12
Lowell, Lowell	19
McAdenville, McAdenville	20
Belmont, Belmont	20
Dallas-Ozark, High Shoals	26
Gastonia, Main Street	27
Gastonia, West End	27
	March
South Fork, Palm Tree	4
Cherryville, Bethlehem	11

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

	January
Avery Ct., Fair View	22-23
Boone Ct., Boone	29-30
	February
Laurel Springs Ct., Nathan's Creek,	5-6
Wilkesboro Station, night	20-21
North Wilkesboro Ct.	26-27
North Wilkesboro Station, night	27-28
Wilks Ct., Adley	19-20
Sparta Ct., Shiloh	12-13

The district stewards, pastors and lay leaders of each charge will please meet at Jefferson Dec. 22-23. This will be a very important meeting and each man is expected to be present.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

	January
Albemarle Ct., Stony Hill	22-23
Albemarle, Central	23-24
New London Ct., Palmerville	29-30
Gold Hill Ct., Gold Hill	30-31
	February
Concord Ct., Olivet	5-6
Forest Hill, night	6-7
Bethel-Love's, Bethel	12-13
Concord, Central, night	13-14
Salem Ct., Salem	19-20
Albemarle, First Street, night	20-21
Kannapolis Ct., Oak Grove	26-27
Kannapolis Station, night	27-28

THE PASTORLESS PASTOR

(Continued from page 5)

of his own parish the minister may obtain not a little counsel and comfort for his inner life. Going in and out among his people, he may find pasture. If in his study he has been sitting at the feet of Gamaliel, Calvin or Wesley, why not go out and in the hay-field or by the road-side sit at the feet of perky and pious Uncle Hezekiah? Why not commune awhile with Brother Smith, why not led dear old Mother Hope Hapsley smile sainthood into his heart? "True and tried" saints are some of the Lord's best pastors and evangelists, for they have weathered so much, weighed so many interests in the balances, hoped and believed so much, that to a young minister their examples and matured witness are worth as much as are a hundred "units" in a seminary curriculum. Then, at the other extreme of life, drop into school now and then and see and hear the children, walk with them along country roads, enter into their plans, comfort them when they are weary and teary, and you will find, O pastor! meat and drink for your soul. In certain of your moods the simplicity and unquestioning faith of a little child will be just what you need as a mental or a moral tonic.

By contact with other ministers also the pastor may find his pastorless condition somewhat alleviated. By such contact is not meant a casual "Hullo, Brown!" "So long, Jones!" as two ministers pass one another on the street on Monday, nor just exchanging shots at ministers' meetings, but such a tarrying in one another's company, thoughtfully, prayerfully, cheerfully or tearfully, as amounts to a fellowship—yea, a communion one with another, and all with the Master. A ministerial retreat may well be worth while once a year, at least as subserving this purpose of spiritual fellowship. Ministers should compare not only notes but also hearts, ought more often to exchange calls, as also letters, and in season of deeper need, may serve one another in the intimate delicacies of a subtle sympathy, much as one physician heals the hurt or stills the fever of his brother doctor.

When all has been said, the (not wholly or unavoidably) pastorless pastor will be thrown back upon his God for solace and encouragement. The minister is not alone among men in leading a solitary life. One by one we enter this world, and one by one we must endure it now we are here—in hope of a better. If we may say it reverently, we are to live according to the one-by-one method, for if severally considered we are but ciphers, there is the great Integer which will lend us all value. Jehovah is the world's supreme Pastor—the Guide of all guides, the Confessor of all congregations. With a new breadth and depth of meaning we ought as ministers to say, "The Lord is our Shepherd—we shall not want."—N. Y. Christian Advocate.

GLENVILLE CIRCUIT

We reached our work at Glenville Dec. 11th. We found a good fire in the parsonage. This was very much needed because we had driven ten miles through the snow across Cullowhee mountain.

We have found a good people here to serve. We have been kindly received by the people throughout the charge. We have made one round on our work and met with splendid congregations at each service. We were delightfully surprised by a nice pounding by both Baptists and Methodists. We have a good Baptist people here. Brother W. H. Nicholson, pastor of the Baptist church, is of the highest type of Christianity. We also have some good people here among the Wesleyan Methodists. Respectfully,

T. L. Noble, P. C.

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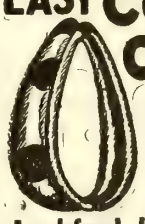




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Publisher's Announcement

Advocate Day, Feb. 6
and the Week Following

HOW TO MAKE A GREAT CAMPAIGN

1. Let all old subscribers get ready to make

Feb. 6-13 Pay Up Week

2. Let every old subscriber make an effort to secure one new subscriber. You know some one, it may be a near neighbor, who ought to take the Advocate. Begin now to get him ready to begin taking the paper and send his money along with your renewal. Think of how much good you can do by thus placing the paper in another home. Think also how much it would increase our circulation if each old subscriber will secure one more.

2. Let Sunday, February 6, be observed in all the churches as Advocate Day. Let the pastors and lay leaders be ready with working committees who will secure in the congregation every subscriber possible, and follow up during the week with a thorough canvass, including every home represented in the congregation. In circuits let this be done at all the churches at the February appointment.

4. Let the subscribers who have not the cash at hand be allowed thirty days time. Let those in charge of the campaign look after collections, and notify the publishers at the end of thirty days of any who have failed to pay so their names may be stricken off our lists.

We want this campaign to run our circulation up to at least 10,000. Many of our stewards and lay leaders are without the paper. In many cases our Sunday school superintendents are not taking it. If we expect these men to render intelligent service we must induce them to take the church paper and read it.

The Board of Publication asks that all our good and loyal people pray for an awakening on this subject, so that we may be able to make our Advocate the blessing that it ought to be in all our homes, and make it an efficient helper in all departments of our work. The only way we can make our Advocate a blessing is to give it circulation.

Praying that the blessing of God may rest upon our

Advocate Day and Week, February 6-13

we are your servants.

Board of Publication

VOLUME LXI NUMBER 4

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JANUARY 27, 1916

Reading Room Trinity College



WEST MARKET STREET CHURCH, GREENSBORO

Where the Woman's Missionary Society of the Western North Carolina Conference is in session this week and where the Laymen's Missionary Convention will meet Feb. 8-13

Report of the Every-Member Canvass By Districts

PASTOR'S REPORTING CANVASS COMPLETE

ASHEVILLE DISTRICT

C. A. Wood, Presiding Elder; L. B. Rogers, District Lay Leader

Swannanoa Charge—J. F. Starnes, P. C.; D. S. Roberts, Charge Leader. Churches making canvass: Swannanoa, W. J. Parker, Church Leader; West Chapel, R. J. Roberts, Church Leader. By committee, one budget, one envelope.

Hot Springs-Marshall Charge—W. L. Rexford, P. C.; D. H. Whitener, Charge Leader. Churches making canvass: Marshall, D. H. Whitener, Church Leader; Hot Springs,——— By stewards and pastor, jointly, two budgets, one envelope.

Brevard Station—W. Edgar Poovey, P. C.; Eugene Allison, Charge Leader. By stewards, one budget, duplex envelopes.

Hendersonville Station—W. F. Womble, P. C.; F. E. Durfee, Charge Leader. Jointly, two budgets, two envelopes.

West Asheville—S. T. Barber, P. C.; R. B. Edwards, Charge Leader. By stewards and committee—jointly, one budget, one envelope. —Total, 5.

CHARLOTTE DISTRICT

L. T. Mann, Presiding Elder; C. W. Ramsey, District Lay Leader

Tryon Street—E. L. Bain, P. C.; W. D. Wilkinson, Charge Lay Leader. By stewards, two budgets, duplex envelopes.

Dilworth—J. O. Ervin, P. C.;R. E. Jennings, Charge Leader. By stewards and pastor, separately—two budgets, two envelopes.

Belmont Park—J. H. Bradley, P. C.; J. H. Deal, Charge Leader. By stewards, one budget, one envelope.

Matthews Charge—M. H. Vestal, P. C.; J. A. Stevens, Charge Leader. Church making canvass: Matthews, J. A. Stevens, Church Leader. By stewards, pastor and committee—jointly—two budgets, one envelope.

Unionville Circuit—Jno. T. Stover, P. C.; L. S. Griffin, Charge Leader. Churches making canvass: Grace, J. D. A. Secrest, Church Leader; Mill Grove, G. W. Kiser, Church Leader; Oak Grove, F. D. Presley, Church Leader; Unionville, L. S. Griffin, Church Leader; Zion, J. E. Freeman, Church Leader. By stewards and committee—jointly—duplex envelopes in part.

Central, Monroe—J. E. Abernethy, P. C.; W. H. Phifer, Charge Leader: "Our stewards make the canvass. They see most of the people personally and they write to those who can not be conveniently seen."—Total, 6.

GREENSBORO DISTRICT

J. H. Weaver, Presiding Elder; R. B. Chance, District Lay Leader

Reidsville Station—W. A. Lambeth, P. C.; R. B. Chance, Charge Leader. By stewards, two budgets, duplex envelopes.

West Market St.—C. W. Byrd, P. C.; Thos. C. Hoyle, Charge Leader. By stewards and committee—separately—two budgets, duplex envelopes.

Spring Garden St.—Z. E. Barnhardt, P. C.; M. Lee Ralls, Charge Leader. By stewards, one budget, one envelope.

South Main, High Point—H. H. Robbins, P. C.; Charles Osborn, Charge Leader. By stewards and committee—jointly—one budget, one envelope.

East End, High Point—W. A. Barber, P. C.; H. L. Lewis, Charge Leader. By stewards and pastor—jointly—two budgets, two envelopes.

Gibsonville Charge—A. C. Gibbs, P. C.; L. T. Barber, Charge Leader. Churches making canvass: Gibsonville, L. T. Barber, Church Leader; Whitsett, A. Philippi, Church Leader. Made by stewards and committees—jointly—two budgets. Duplex envelope.

Randleman Charge—A. R. Bell, P. C.; Dr. W. I. Sumner, Charge Lay Leader. Churches making canvass: St. Paul, W. I. Sumner, Church Leader; Naomi, A. B. Beasley, Church Leader. By stewards and committee—jointly—two budgets, one envelope. Duplex envelope.

Centenary—J. H. Bennett, P. C. "Our men completed the every member canvass with fine success. It will never be difficult to put it on at Centenary hereafter. The money pledged was considerably beyond the usual assessment." —Total, 8.

MORGANTON DISTRICT

J. E. Gay, Presiding Elder; F. J. Chapman, District Lay Leader

Marion Station—L. D. Thompson, P. C.; J. R. Davis, Charge Leader. By stewards and committee, one budget, one envelope.

Morganton Station—E. E. Williamson, P. C.; J. A. Lyman, Charge Leader. By stewards and committee—jointly—two budgets. Duplex envelope. "Canvass has been made and is working satisfactorily."

Thermal City Ct.—M. W. Heckard, P. C.; G. W. Bates, Charge Leader. Churches making canvass: Thermal; Trinity, G. W. Bates, Church Leader; Pisgah, Bryson West, Church Leader; Centennial; Pleasant Grove; Concord. By stewards, one budget, two budgets, one envelope. Duplex envelope.—Total, 3.

MT. AIRY DISTRICT

H. C. Sprinkle, P. E.; W. R. Lynch, District Lay Leader

Leaksville Station—A. L. Aycock, P. C.; A. D. Ivie, Charge Leader. By stewards and pastor—Jointly—one budget, one envelope.

Stokesdale Ct.—R. L. Doggett, P. C.; Dr. V. E. Edwards, Charge Leader. Churches making canvass: Goshen, J. M. McMichael, Church Leader; Mt. Carmel, W. A. Branson, Church Leader; Mt. Zion, W. R. Gentry, Church Leader; Glenco, T. G. Williams, Church Leader; Glen, Arthur McGee, Church Leader; Mt. Tabor, O. E. Payne, Church Leader. By stewards and committee—jointly—two budgets. Duplex envelopes.

Elkin Station—J. P. Hipps, P. C.; Dr. E. G. Click, Charge Leader. By stewards and committee—jointly—two budgets, one envelope. Duplex envelope.

Summerfield Charge—Thos. B. Johnson, P. C.; J. S. Dixon, Charge Leader. Churches making canvass: Summerfield, R. O. Gamble, Church Leader. By stewards and committee—jointly—two budgets. Duplex envelope.

Mt. Airy Ct.—J. W. Bennett, P. C.; J. M. Parker, Charge Leader. Churches making canvass: Salem, Ernest Brown, Church Leader; Oak Grove, I. L.Armfield, Church Leader; Zion, Jas. Miller, Church Leader; Beulah, Jesse Richards, Church Leader; New Hebron, J. W. Parker, Church Leader; Epworth, Matt Hines, Church Leader. By stewards, for salary only, one envelope.

Mt. Airy Station—Geo. D. Herman, P. C. By stewards, one budget.

Walnut Cove Ct.—G. W. Williams, P. C.; J. B. Green, Charge Leader. Churches making canvass: Bethlehem, J. W. Joyner, Church Leader; Stokesburg, J. W. Lasley, Church Leader; Pisgah, E. A. Rothrock, Church Leader; Palmyra, J. B. Green, Church Leader; Forest Chapel, J. M. Brown, Church Leader; Pine Hall, J. C. Flynn, Church Leader; Bethesda, W. A. Ward, Church Leader. By stewards and committee—jointly—two budgets, one envelope and duplex envelopes.

Spray—J. Frank Armstrong, P. C.; O. H. Hodges, Charge Leader. By stewards and committee, one budget, one enevlope.—Total, 8.

NORTH WILKESBORO DISTRICT

T. E. Wagg, Presiding Elder; W. W. Stedman, District Lay Leader

Jefferson Ct.—E. P. Stabler, P. C.; Prof. W. L. Scott, Charge Leader. Churches making canvass; Jefferson, W. E. Johnson, Church Leader; Bethany, Emory Edwards, Church Leader; Zion, Calvin Houck, Church Leader. By stewards and committee—jointly—two budgets, duplex envelopes.—Total, 1.

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder; T. F. Hudson, District Lay Leader

Kannapolis Station—P. W. Tucker, P. C.; C. H. Ferguson, Charge Leader. By stewards, one budget, one envelope.

Central, Albemarle—R. G. Tuttle, P. C.; E. C. Kirk, Charge Leader. By stewards, one budget, one envelope.

Gold Hill Ct.—J. W. Strider, P. C.; P. T. Goodman, Charge Leader. Churches making canvass: Gold Hill, P. T. Goodman, Church Leader; Wesley Chapel, P. H. Wagoner, Church Leader; Zion, W. A. Kirk, Church Leader; Liberty, C. G. Frick, Church Leader. By stewards, two budgets, one envelope. Some places they went two and two; other places, one alone, to make the canvass."

First St., Albemarle—W. S. Hales, P. C.; J. B. Griffin, Charge Lay Leader. By stewards, separately, for pastor's salary, only. Other later.

West Concord—R. K. Brady, P. C.; T. R. Brinkley, Charge Leader. By stewards, one budget, one envelope.—Total, 5.

SHELBY DISTRICT

J. R. Scroggs, Presiding Elder; S. J. Durham, District Lay Leader

Central, Shelby—W. E. Abernethy, P. C.; R. B. Miller, Charge Leader. By stewards, one budget, one envelope.

Belmont Station—A. P. Ratledge, P. C. By stewards, one budget, one envelope.

Mt. Holly Station—T. J. Houck, P. C.; G. B. Howard, Charge Leader. By stewards, one budget, one envelope.

Shelby Ct.—A. J. Burrus, P. C.; J. M. Roberts, Charge Leader. Churches making canvass: Sharon, Hudson Blanton, Church Leader; S. Shelby, W. H. Ledbetter, Church Leader; Sulphur Springs, J. M. Roberts, Church Leader. Duplex method at Sharon and Sulphur Springs by stewards and committees. South Shelby, by stewards and committee. Separately, two envelopes.

Bessemer City Charge—W. B. Shinn, P. C.; T. R. Simpson, Charge Lay Leader; Bessemer City, A. A. Ramsey, Church Leader. By stewards, one budget, one envelope. Concord, A. B. Hovis, Church Leader. By stewards, and committee—jointly—two budgets, duplex envelope.

West End-Franklin Ave.—H. M. Wellman, P. C.; E. N. Vickers, Charge Leader. Made at West End, E. N. Vickers, Church Leader. By stewards, one budget, one envelope.

Lowesville Ct.—J. A. Sharp, P. C.; Theodore Hager, Charge Leader. Churches making canvass: Salem; Hills Chapel, Carl McIntosh, Church Leader; New Hope; Snow Hill; Mt. Gilead, A. B. Coble, Church Leader; River Bend, Jas. Stilwell, Church Leader. By stewarts—stewards and committee—separately—two budgets, duplex envelope.

Lincolnton Station—Z. Paris, P. C.; W. M. Sherrill, Charge Leader. By stewards and pastor, one budget, one envelope.

Lincoln Ct.—N. M. Modlin, P. C.; G. B. Goodson, Charge Leader. Asbury church, Chas. Shrum, Church Leader, made canvass by stewards, one budget, one envelope. "Others will have to be worked the old way."—Total, 9.

STATESVILLE DISTRICT

W. R. Ware, Presiding Elder; R. L. Snow, District Lay Leader

Broad St., Statesville—Jno. F. Kirk, P. C.; J. L. Sloan, Charge Leader. By stewards and committee of sixteen, Dorman Thompson, chairman, separately, for Conference Collections only. Two envelopes. "The committee hopes that the time is now at hand when Broad St. congregation and Sunday school may take and support its own missionary.—Broad St. Bulletin.

Davidson Station—Ira Erwin, P. C.; M. H. Goodrum, Charge Lay Leader. By stewards and committee—separately—two budgets, two envelopes.

Lenoir Station—D. M. Litaker, P. C.; J. L. Nelson, Charge Leader. By stewards, one budget, one envelope.

Newton Station—Parker Holmes, P. C.; W. T. Hoyle, Charge Leader. By stewards, one budget, one envelope.

Rhodhiss Station—G. W. Fink, P. C.; A. E. Ritch, Charge Leader. By stewards and pastor—separately—two budgets, two envelopes. Collections in full with a small margin.—Total, 5.

WAYNESVILLE DISTRICT

J. P. Rogers, Presiding Elder; A. C. Reynolds, District Lay Leader

Franklin Station—R. H. Daugherty, P. C.; J. A. Porter, Charge Leader. By stewards, one budget, one envelope.

Waynesville Station—O. P. Ader, P. C.; Dr. C. H. McDowell, Charge Leader. By pastor and committee, two budgets, two envelopes, duplex envelopes, 10 cartons.—Total, 2.

WINSTON DISTRICT

H. K. Boyer, Presiding Elder; R. B. Crawford, District Leader

Lexington Station—W. H. Willis, P. C.; O. V. Woosley, Charge Leader. By stewards, one budget, one envelope.

Mocksville Station—R. M. Hoyle, P. C.; T. A. Stone, Charge Leeader. By stewards, one budget, one envelope.

West End—R. M. Courtney, P. C.; R. B. Crawford, Charge Leader. By stewards and committee—separately—two budgets, duplex envelopes.

Southside—C. C. Williams, P. C.; J. W. Sysinger, Charge Leader. By stewards and committee—jointly—two budgets, duplex envelope.

Salem—W. M. Smith, P. C.—H. I. Jones, Charge Leader. By stewards, two budgets, duplex envelopes.

Burkhead—G. C. Brinkman, P. C.; Chas. W. Snyder, Charge Leader. By stewards, one budget, one envelope.

Advance Charge—E. Myers, P. C.; C. G. Bailey, Charge Lay Leader. Churches making canvass: Advance, Prof. J. W. Carr, Church Leader; Mocks, Wm. Phelps, Church Leader; on in Fulton, C. L. Smith, Church Leader; on in Cornatser, Houston Fry, Church Leader. By stewards and committee at Advance and Mock's—jointly—with duplex envelopes, two budgets. By stewards at others.

Jackson Hill Ct.—J. G. W. Holloway, P. C. Churrhes making canvass: Lanes Chapel, D. H. Reeves, Church Leader; Poplar Springs, J. G. Sills, Church Leader; Jackson Hill, C. L. Badgett, Church Leader. By committee, one budget, one envelope.

Linwood Ct.—J. W. Ingle, P. C.; D. H. Wilson, Charge Leader. Churches making canvass: Macedonia, Curtis Hedrick, Church Leader; Linwood, G. F. Fitzgerald, Church Leader; Cotton Grove, C. A. Trotham, Church Leader; Wesley Chapel, Wm. Meachem, Church Leader; Bethel, H. L. Walser, Church Leader; Mt. Tabor, E. L. Green, Church Leader; Center, C. A. Koontz, Church Leader; Ebenezer, J. E. Evarhart, Church Leader. By stewards, stewards and committee—separately.

Centenary—E. K. McLarty, P. C.. By stewards, two budgets, duplex envelopes.—Total 10.

Walkertown—Robt. E. Hunt, P. C.; A. M. Mecum, Charge Leader. By stewards, one budget, one envelope.—Total, 11.

Total charges making complete canvass, 63.

District Leading, Winston—11.

Next, Shelby—9.

Next, Greensboro and Mt. Airy, 8 each.

PASTORS REPORTING CANVASS IN PROGRESS

ASHEVILLE DISTRICT

Sulphur Springs Ct.—T. A. Groce, P. C.; J. C. Curtis, Charge Leader. "We are at work but could not do the work to date on account of bad weather and sickness over the field. I am with you and we are undertaking great things."—Total, 1.

CHARLOTTE DISTRICT

Seversville—W. F. Elliott, P. C.; L. J. Stillwell, Charge Lay Leader. "Canvass partly made and will be finished when we get able." Brother Elliott is sick.—Total, 1.

GREENSBORO DISTRICT

West Market St.—C. W. Byrd, P. C.; Thos. C. Hoyle, Charge Leader. Canvass for specials to be made after Laymen's Convention.

Walnut St. and Carraway Memorial—F. L. Townsend, P. C.; J. F. Scarlock, Charge Leader. "Canvass is being made."

Randolph Ct.—E. N. Crowder, P. C.; Prof. D. C. Johnson, Charge Lay Leader. At Pleasant Hill, Gurley Hoover, Church Leader, and at Mt. Vernon, G. L. Robbins, Church Leader, the canvass is being made. Stewards have charge, with single budget system at Trinity, Hopewell, Gilead, Fairview and Ebenezer.

Uwharrie Ct.—C. E. Stedman, P. C.; Marvin Kearns, Charge Leader. "Am working at it now."—Total, 4.

MORGANTON DISTRICT

Bald Creek Ct.—Joseph Fry, P. C.; A. F. Hensley, Charge Leader. "Being made." By pastor and committees, one budget, one envelope.

Old Fort Ct.—R. F. Mock, P. C.; A. O. Sawyer, Charge Lay Leader. "I am working the collections best I can. We have not made the every member canvass in full. We will make it before the year is gone."

Table Rock Ct.—E. B. Troy, P. C.; R. A. Winters, Charge Leader. "Started. By pastor and committee. We will have the canvass finished by Jan. 30. Are canvassing for Conference collections only."

Morganton Ct.—A. C. Swafford, P. C.; S. M. Asbury, Charge Leader. "Have not completed canvass at any churches yet but will soon be through."—Total, 4.

MT. AIRY DISTRICT

Dobson Ct.—T. V. Crouse, P. C. "I have been trying to get along with the every member canvass as best I can, but cannot get the co-operation of stewards and lay leaders much yet."

Danbury Ct.—O. P. Routh, P. C.; C. A. Wall, Charge Leader. "Canvass made in part by pastor for Conference claims. Have $125.00 pledged. I shall continue to the finish. We will come out at Conference with Conference claims in full." Churches in canvass: Danbury, E. P. Pepper, Church Leader; Davis Chapel, Henry Adkins, Church Leader; Delta, Russel Ward, Church Leader; Snow Hill, Frank Lawson, Church Leader; Smith's Chapel, Jas. Grogan, Church Leader. Danbury circuit paid out on everything last year.—Total, 2.

NORTH WILKESBORO DISTRICT

Wilkes Ct.—W. S. Cherry, P. C. "I have canvassed one church personally and will canvass others if I can not get the stewards and lay leaders to do it. The members here at Moravian Falls are working and I think will get through with the canvass this week."—Total, 1.

SALISBURY DISTRICT

Bethel and Love's Chapel—W. I. Hughes, P. C.; J. K. Eaves, Charge Leader. Canvass being made at Bethel, W. B. Black, Church Leader; Love's Chapel, C. W. Meisenheimer, Church Leader. By pastor and stewards. "Results have been great considering past records. Am taking subscriptions for benevolences, Advocate, stewards' books, Disciplines. Observed Week of Prayer in both churches. Took collections for Foreign Emergency Fund. Our people have caught the idea of paying out as never before. In hand more money than we erpected. Fifteen stewards, all on circuit, are ordering a Discipline. Love's Chapel praying for revival. Bethel aroused to build a new church. Pastor's salary increased. Committees all organized. Air is full of the spirit of something definite. We have made a strong effort, and while we cannot harvest results as soon as others, we want to go to record as being in the fight, and are marching on hopefully. Rain, sleet, long distance in mud, have crippled our finish until I do not know how to report. I believe now that Conference will show Bethel and Love's Chapel out."

Woodleaf Ct.—Jos. W. Kennedy, P. C.; J. Frank Thompson, Charge Leader. By stewards. "Not yet complete at any of the churches. We can get it done only as we go and do it at each church."

Epworth and Center—A. S. Raper, P. C.; C. H. Barrier, Charge Leader. In part by stewards. Two budgets, separately, one envelope. "Canvass will be continued through the year."—Total, 3.

SHELBY DISTRICT

Stanley-Iron Station—N. C. Williams, P. C.; J. W. Dellinger, Charge Leader. "Making with stewards and committee—jointly—two budgets Stanley, L. C. Clemmer, Church Leader; Iron Station, Jno. Link, Church Leader; Trinity, O. P. Rudisill, Church Leader.

Belwood Ct.—J. F. Moser, P. C. "We have put on the every-member canvass for the Belwood charge, and are meeting with very gratifying results. It is the solution of the financial problems of the church. We held church conferences, appointed missionary committees to co-operate with stewards. They have gone out in pairs. Each pair made up of one steward and one member of the committee. It has done the canvasser good and the people are pleased with the plan so far as we have gone. We put all claims in budget and make one canvass cover all. Have not completed the canvass at all the churches."—Total, 2.

STATESVILLE DISTRICT

Mt. Zion Station—E. M. Hoyle, P. C.; J. A. Sherrill, Charge Leader. "The canvass is being made."

Granite Falls-Hudson—W. V. Honeycutt, P. C.; C. R. Payne, Charge Leader. Canvass of both churches not completed.

Race Street—J. W. Williams, P. C.; M. L. Moose, Charge Leader. In part. Setwards and committee—jointly—two budgets, two envelopes.

Cool Springs Ct.—Chas. P. Goode, P. C.; J. B. Parks, Charge Leader. Churches making canvass: Cool Springs, J. Moore, Church Leader; New Salem, Earl Mayes, Church Leader; Rose's Chapel, L. L. Sherrill, Church Leader; Providence, Carl Holland, Church Leader; Clarksbury, J. B. Parks, Church Leader. One budget, one envelope. Two churches O. K. Working the others. "I am aiding committees at each church. Will write you later."—Total, 4.

WAYNESVILLE DISTRICT

Fines Creek Ct.—E. M. Avett, P. C.; T. L. McElrath, Charge Leader. "Some of our churches are making an assessment; others are canvassing the members. This is being done by stewards. Some have one budget; others, two."

Murphy Station—T. J. Ogburn, P. C.; Dr. H. N. Wells, Charge Leader. "I am beginning a canvass for the interests through and with a regular committee. The stewards are canvassing for salaries. I have not induced the church to use envelopes yet."

Canton Station—W. M. Biles, P. C. "Not complete."

Macon Ct.—D. S. Richardson, P. C. "The canvass is being made. One church has received one-fourth more than was paid last year, and they made the canvass in one day. I will report later."—Total, 3.

WINSTON DISTRICT

Forsyth Ct.—J. W. Vestal, P. C.; W. R. Kinett, Charge Leader. Begun in: Mt. Tabor, R. T. Boose, Church Leader; Pine Grove, Lee Griffith, Church Leader; Bethel, S. A. Burke, Church Leader; Mineral Springs, J. H. Grubbs, Church Leader.

Cooleemee Station—C. L. McCain, P. C.; H. C. Walker, Charge Leader. "Not complete."—Total, 2.

Total charges reporting progress but not complete, 27.

Greensboro, Morganton and Statesville Districts leading, with 4 each.

Salisbury and Waynesville, 3 each.

Total number of charges completing and now making canvass, 90.

PASTORS REPORTING CANVASS LATER

CHARLOTTE DISTRICT

Hickory Grove—M. T. Steele, P. C.; J. D. Pence, Charge Leader. "Intend doing so."

Ansonville Ct.—L. L. Smith, P. C.; W. S. Clark, Charge Leader. "Soon as possible."

Spencer Memorial-Derita—W. B. West, P. C.; C. W. Hooper, Charge Leader. "Expect to take it later."

Wadesboro Station—A. W. Plyler, P. C.; Geo. K. Craig, Charge Leader. "We may make an every-member canvass for the budget."

GREENSBORO DISTRICT

Asheboro Station—J. E. Thompson, P. C.; W. A. Coffin, Charge Leader. "We have taken the every-member canvass for three years and will do so again this year."

Coleridge Ct.—R. L. Melton, P. C.; Dr. R. L. Caveness, Charge Leader. "We will not get our every-member canvass made before spring. We have it in mind and hope to secure a subscription from every member."—Total, 2.

NORTH WILKESBORO DISTRICT

Creston Ct.—J. I. Hickman, P. C. After referring to efforts in church conferences to launch the canvass, the rough winter, etc., Bro. Hickman, says, "I am determined to push ahead all I can."

Sparta Ct.—A. S. Abernethy, P. C. "We want to get around some time this year. I am praying that this may be a great year over here, but it is rather hard to get men to work."—Total, 2.

SALISBURY DISTRICT

Albemarle Ct.—H. F. Starnes, P. C.; T. A. Davis, Charge Leader. "We are planning to make the every-member canvass as soon as we can get our people organized. Hope to have all at work by February 1st."

Salisbury Ct.—R. C. Kirk, P. C.; J. B. Cornelius, Charge Leader. "We are working toward that end. Will not undertake it before March."

Concord Ct.—P. L. Terrell, P. C.; J. A. Scott, Charge Lay Leader. "Expect to make the canvass soon."—Total, 3.

SHELBY DISTRICT

South Fork—J. H. Robertson, P. C.; W. C. Johnson, Charge Leader. "I am devoting a great deal of thought to this end and drilling my lay leader for a hard pull this year for a successful campaign of work."

Cherryville Ct.—O. C. Fortenberry, P. C.; S. C. Hendricks, Charge Leader. "Will be made when convenient, by P. C. and committees."

McAdenville—G. A. B. Holderby, P. C.; R. L. Hughes, Charge Leader. "We hope to get something from each member this year and to pay out in full."—Total, 3.

STATESVILLE DISTRICT

Iredell Ct.—J. C. Mock, P. C.; W. W. Holland, Charge Leader. "The canvasss will be made in all my churches just as soon as possible. I hope the report will be in your hands by the 9th of February."

Alexander Ct.—J. J. Edwards, P. C.; R. L. Snow, Charge Leader. "We are getting ready to begin it in a few days. The pastor will have to make it in two churches, which will take several days."

Lenoir St.—J. C. Postelle, P. C. "Will canvass the whole circuit as soon as it is possible."—Total, 3.

WAYNESVILLE DISTRICT

Clyde Ct.—P. H. Brittain, P. C. "We are distributing literature and organizing for the every-member canvass and hope to complete the work soon."

Highlands Ct.—Ernest B. Bell, P. C.; W. S. Davis, Charge Leader. "I am trying to get the canvass made at all my churches, but so far without success. I have all the committees but can't get them to work yet. I have not given up yet and hope to get it done yet."

Hayesville Ct.—C. M. Carpenter, P. C.; Henderson Hagler, Charge Leader. "I am here and doing all I can. I think that I am among a good people and by and by I hope to get them stirred up. This is a large work—radius of ten miles. I preach twice each Sunday and two Sundays ride ten to twelve miles. I have six hundred members living in a radius of fifteen miles or more. I intend to see every member as I can."—Total, 3.

Total charges promising to make canvass later, 22.

Charlotte District leads with 6. Salisbury, Shelby, Statesville and Waynesville, 3 each. Greensboro and North Wilkesboro, 2 each.

Number of charges making or will make canvass, 112.

Total charges in Conference, 242.

Number of charges with no canvass made or in prospect, 130.

PASTORS REPORTING OTHER METHODS

CHARLOTTE DISTRICT

Morven Ct.—J. H. West, P. C.; J. L. Little, Charge Leader. "At a meeting of about 20 of my stewards last Wednesday it was decided not to make the every-member canvass. We have the budget plan and the every-member assessment plan, which will bring everything up in full. Our budget stands at $2015.85, and unless some calamity befalls us every cent of it will be paid. There was some fear that the every-member canvass, the chief object of which is to secure all collections in full, might confuse matters just a little bit, as our present plan does that very thing."—Total, 1.

SALISBURY DISTRICT

Spencer—C. M. Pickens, P. C.; G. S. Lane, Charge Leader. "Our stewards assessed every member and mailed out the assessment in a letter. I think the canvass is better though I have never seen it tried out."

Central Concord—M. F. Moores, P. C.; A. L. Hartsell, Charge Leader. Have the budget plan. Every member is assessed. Weekly payments, one envelope.—Total, 2.

WAYNESVILLE DISTRICT

Jonathan Ct.—L. H. Griffith, P. C. "The every-member assessment plan with double entry system. My board of stewards will meet Jan. 17th and do this. I mean by double entry that we have two columns, so much assessed for P. C. in one column and so much for benevolences in the other.—Total, 1. Grand total, 5.

PASTORS RETURNING CARDS AND REPORTING NO CANVASS MADE

ASHEVILLE DISTRICT

Walnut Ct.—J. O. Banks, P. C.; R. V. Ramsey, Charge Leader.—Total, 1.

MORGANTON DISTRICT

Spruce Pine and Bakersville Ct.—Jas. P. Morris, P. C.; D. M. Stallings, Charge Leader. Sickness on charge makes canvass impossible before spring, if then.—Total, 1.

NORTH WILKESBORO DISTRICT

Laurel Springs Ct.—W. C. Bowden, P. C. "Very little canvassing done for missions, but I hear from a number and they say they will pay home missions."—Total, 1.

SALISBURY DISTRICT

New London Ct.—E. J. Poe, P. C.; R. A. Honeycutt, Charge Leader.

Salem—A. L. Coburn, P. C. "I do wish it was so I could. The plan I think is a good one."—Total, 2.

STATESVILLE DISTRICT

Catawba Ct.—A. G. Loftin, P. C.; O. D. Murry, Charge Leader.—Total, 1.

WAYNESVILLE DISTRICT

Robbinsville Ct.—J. J. Eads, P. C. "It is simply impracticable to work this every-member canvass here, at least at the present." Trying to locate church register. "It is very difficult to get some data that is necessary; but in process of time I will work it out. I am well received and happy in my work. I mean to accomplish much. My frail wife has been in bed most of the time since we came. On Monday morning I walked nine miles over half-frozen ground, ice and snow—with a falling snow part of the time and part of the time facing a piercing wind, to my home. I am still in the ring. Only a few Sundays ago I rode eight miles over a gap, over a river and over creeks and through a steady downpour of rain—all the while as cheerful as a bird."

Andrews Station—W. L. Hutchins, P. C.; C. F. Woodward, Charge Leader. "You will have to give us a little time over here to renew our strength before we can mount up on eagle wings."—Total, 2.

WINSTON DISTRICT

Kernersville Ct.—Jno. M. Price, P. C.; Odell Beard, Charge Leader.—Total, 1. Grand total, 8.

Total reporting, 125.

Number not reporting, 117.

Districts leading in use of duplex envelope are, Winston, 5; Greensboro and Mt. Airy, 4 each; Shelby, 3.

Charges using duplex envelope are, Brevard Station, Unionville Circuit; Tryon Street; Gibsonville, Whitsett; West Market Street, Reidsville, Randleman-Naomi, Morganton Station, Thermal City, Summerfield Circuit, Elkin, Stokesdale Circuit, Walnut Cove Circuit, Jefferson Circuit, Woodleaf Circuit, Bethel and Loves Chapel, Lowesville Circuit, Bessemer City, Shelby Circuit, Canton Station, Waynesville Station, Salem, Southside, West End, Centenary, Winston, and Advance Circuit.

Charges containing largest number of churches that completed canvass in each church within time allotted: Linwood Circuit, 8 churches; Walnut Cove Circuit, 7 churches; Stokesdale Circuit, 6 churches; Lowesville Circuit, 6 churches.

NOTES AND PERSONALS

—A correspondent of the Morganton News-Herald expresses the hope that the commencement exercises of Rutherford College may be held in the new building.

—Rev. T. E. Wagg, presiding elder of the North Wilkesboro District, has a ringing note in this issue. In a private note he says: "I have been away from home for nearly four weeks, and where my mail could not be forwarded, and hence could not respond promptly to your request. I am writing private letters to all the preachers, urging them to take up the work. I do sincerely hope it will work, and that we will be able to get our full allotment."

—Mr. Frank S. English, a member of Central church, Monroe, passed away at his home in Monroe, on Wednesday night of last week, after an extended illness. The family has thus been twice bereaved quite recently, the father, Mr. John R. English, having passed away only a few months ago. Surviving are four sisters and five brothers, Mrs. Joe Heath, Mrs. Estelle Stewart, Misses Mary, Elinor, Messrs. Nereus, Everett, Dewey, John and Allen, all of whom live in Monroe.

—A Wesley Bible Class Federation was formed for the North Carolina Conference at Fayetteville last week. This is the fourth organization in the Southern Methodist Church, and the probability is that many others will follow. The meeting in Fayetteville seems to have been quite a success, and the success of it is due mainly to the untiring work of their Field Secretary, Mr. M. W. Brabham. Mr. W. H. Newell, a prominent railroad man, of Rocky Mount, was elected permanent president, and J. B. Atwater, of Chatham, and Joseph G. Brown, of Raleigh, vice-president.

—A press special from Spencer, dated Jan. 21st, says: The home of Mr. and Mrs. W. D. Young, in Spencer, was the scene Thursday night of a beautiful marriage, when their daughter, Miss Ida Mae Young, became the bride of M. L. Early, the ceremony being performed by Rev. C. M. Pickens, of the Spencer Methodist church. Nearly 100 intimate friends and relatives of the families had gathered to witness the marriage and the home had been beautifully decorated in pink and white carnations and roses presenting a scene of beauty.

—Rev. W. A. Jenkins, who came to us from the Congregational Church, and was appointed to the Dallas-Ozark-High Shoals charge, is taking hold with zeal. He and Mrs. Jenkins are highly pleased with their new field. They are both natives of North Carolina, their connection with the Congregational Church having been incidental to Brother Jenkins' school work at Yale. The three churches have given the pastor and wife a cordial reception, with a generous pounding, etc., for which they are profoundly grateful.

You Promised to Fast

When any one joins the M. E. Church, South, they promise to fast and pray on Friday before each quarterly confrence. Let presiding elders remind pastors, let pastors and members keep their vows. **A. D. Betts.**

Church Extension Notice

At the meeting of the Conference Board of Church Extension, the Executive Committee was authorized to call the spring meeting of the committee at Greensboro during the big missionary meeting, if Dr. McMurry should be in attendance at the meeting.

I have not learned whether or not Dr. McMurry will be there. All interested are advised that next week's Advocate will contain the call for the meeting, and you will please look out for the notice.

All blanks needed can be obtained from Rev. A. W. Plyler, Wadesboro, or Leon Cash, Winston-Salem.

Walter Thompson,
Pres. of Board.

The Junaluska Conference

At the last session of our Conference the work of erecting a Conference home at Lake Junaluska was placed in the hands of those who have subscribed for stock in the enterprise. As Rev. L. T. Cordell was the chairman of the Conference Committee that had had this work in hand, at his suggestion, I hereby call a meeting of the Junaluska Home stockholders, to be held in the committe room of the North Carolina Christian Advcate building on Feb. 9th, 1916 at 2:30 o'clock, for the purpose of organizing, and transacting such other business as may come before them. All persons who are not stockholders, but are interested in any way in the erection of this home, are invited to meet with the stockholders. The stockholders will be glad to see a large number of preachers and laymen at this meeting. Come and hear the plans discussed and see what you think of the institution.

C. M. Pickens.

Dr. William Gaston Bradshaw

Rev. F. L. Townsend

News of the unexpected affliction and of the death of Dr. Bradshaw gave me a distinct shock. I met him first at "Old Trinity" in 1876. He was a Senior and I a Freshman. By his hearty, whole-souled manner, he won me to him with an attachment that has stood the test of years. I remember distinctly when he professed religion. It was during a revival in the old college chapel. It was conducted by Dr. B. Craven, then president of Trinity College and pastor of the church at Trinity, assisted by Allen Jay, a Quaker evangelist. That was a great meeting, much like old camp meeting times. Allen Jay did the preaching. His style was gentle, pleasant, persuasive. Dr. Craven led the boys often in singing, "'Tis the Old Ship of Zion, Halleluiah!" And such singing as the boys did! They fairly made the welkin ring. Scores and scores of the boys came to the "mourners' bench," cried over their sins, prayed to the God of their fathers and mothers, professed religion and shouted praises to Jesus their King. Many of them dropped upon their knees just anywhere in the chapel and prayed until they got the blessing. It was at a bench about the middle of the chapel my dear friend "Bill" Bradshaw fell upon his knees and groaned with penitence till God graciously comforted his soul.

He was a Methodist to the very core of his being and in his mature manhood days often represented his church in her councils at Annual Conference. He believed in the Kingdom of Jesus Christ and gave of his time, intellect, heart and substance to the building up of His Kingdom.

My first charge aftering entering the ministry was Morganton circuit. There I found him practicing medicine in upper Montgomery and lower Randolph counties. His fine spirit of good humor made him a favorite with everybody. He lived on the opposite side of Uwharrie river from my work. One Sunday he came over to our services at Eleazar church. Meeting me he took me by the hand and said, "Frank, I have brought over a lot of my best people to hear you today. I want you to do your best. I replied, "Bill, I'll give them the best I've got in the shop." He met me at other places, and was my same good, true friend everywhere. He was always to me "Bill" Bradshaw, and I don't know that I ever heard him call me anything, even of late years, but "Frank."

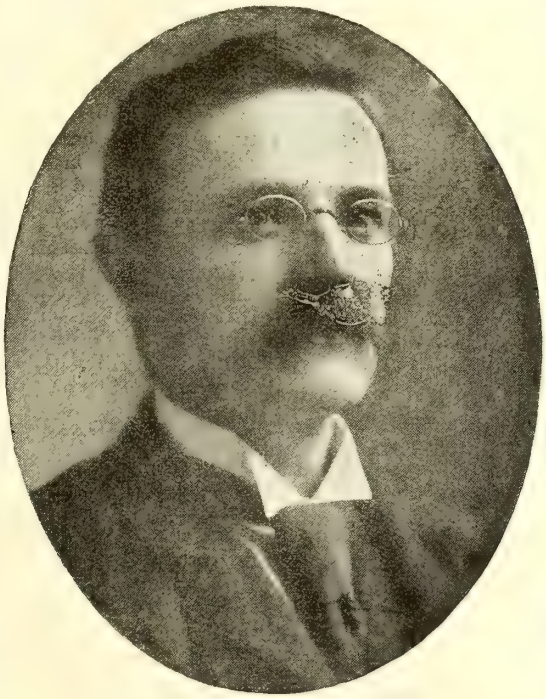
A few years ago, while he was a member of the Board of County Commissioners, I applied to the Board in behalf of a certain matter. After I had presented my matter, the Doctor spoke up at once, saying, "I move we give him what he asks. I know Frank Townsend, and if he says it is just, it is just."

But he, like many others who were my best friends of my young manhood days, is gone to that far away land, where I hope to meet him and them "in the sweet by and by."

"Heimgang." So the German people
Whisper when they hear the bell
Tolling from some gray old steeple,
Death's familiar tale to tell.
When they hear the organ dirges
Swelling out from chapel dome,
And the singers' chanting surges,
"Heimgang." He is going home.

"Heimgang." Quaint and tender saying,
In the grand old German tongue,
That hath shaped Melancthan's praying,
And the hymns that Luther sung,
Blessed is our loving Maker,
That where'er our feet shall roam,
Still we journey towards God's acre—
"Heimgang." Always going home.

"Heimgang." We are all so weary,
And the willows as they wave,
Softly sighing, sweetly dreary,
Woo us to the tranquine grave.
When the golden picture's broken
With its dregs and with its foam,
And the tender words are spoken,
"Heimgong." We are going home.



BISHOP COLLINS DENNY

Who Will Preach the Annual Sermon Before the Woman's Missionary Society, in West Market Street Church, Sunday, January 30th, 1916.

Conference Brotherhood

It is a great pleasure for me to report to the members of the Brotherhood that assessment No. 14, which is the last one called for, has brought into the hands of your Secretary and Treasurer more than five hundred dollars. We have been working for some years with the hope of reaching this point. Now that we are there, we should rejoice over our achievement. This success has been made possible by the devotion of a large number of preachers to the institution, and also the faithfulness of about fifty good men and women, who are non-beneficiary members, but who believe this to be a splendid method to give expression to a kindly feeling. The next thing in order is to bring the benefit up to six hundred dollars. This can be easily done by the preachers who are eligible to membership. When they have joined it will not likely be a hard task to find enough men and women in our Conference who will become honorary members, to bring our benefit to seven hundred dollars, or even more than that amount. But if we do not get beyond where we are now the Brotherhood is greatly worth while.

C. M. Pickens,
Spencer, N. C. Sec. and Treas.

Davenport College

Rev. C. M. Campbell spent a part of last week in Charlotte on business, returning to the college on Friday.

Rev. D. H. Coman was a pleasant visitor at the college last week, and on Wednesday evening made a splendid address before the student body and faculty. Mr. Coman is always warmly greeted at Davenport because of the excellent talks he makes, and for the gracious manner in which he always responds on such occasions.

Splendid work is being done in all departments of the Sunday school, and the following committees have been appointed for the last session: Program committee, Miss Margaret Smith and Miss Eva Palmer; choir director, Miss Ruth Scarborough, decoration, Miss Annie Lee Craft and Miss Blanche Hull.

Rev. D. M. Litaker conducted services for the Y. W. C. A. last Sunday afternoon, and Rev. J. B. Craven spoke before the Association in the evening.—Lenoir Topic.

Summerfield Charge

We want to thank our friends from Morehead's Chapel and Hopewell for a nice pounding on Christmas Eve. Brothers Alfred Long and Walter Jessup came in an automobile and brought the packages sent by digerent families from these two churches. There were all kinds of nice things to eat, also nice Christmas gifts for all of us. We most thankfully received these tokens of appreciation.

With best wishes for the Advocate,
Your brother in Christ,
T. B. Johnson.

Cooleemee

On the night of January 20th, the 46th birthday of the writer, while we were entertaining some of the children who had called, we were taken by surprise when a great company of our friends and neighbors stormed the parsonage without ceremony and left us loaded with gifts. So today, while it is gloomy without, it is pleasant within, as the pastor and his wife have much goods laid up in store.

This is not all, for, from the day of our arrival there has come to the parsonage some token of kindness. A few days before Christmas a brother brought to the parsonage a sixteen-pound turkey. The reader will not be surprised that this pastor is gaining in weight.

We have here a pleasant charge, with a fine board of stewards and many spiritual people. Our congregations are good and growing. We have organized a Junior church with fifty-five members. We are hoping to have three times this number soon. We are encouraged with the hope of the best year of all.

C. L. McCain

Weaver College Notes

The new term begins with a twenty per cent. increase in attendance.

The college has never had such good average material in all the classes. There is an earnestness that is exceedingly gratifying.

The new vice-president, Rev. J. R. Walker, is just the right man for the work. He grows on the student body and people of the college community every day.

Weaver College is destined to accomplish great things in the development of all this fine mountain country and of the state.

Let the Children Have It

When you send your children away to school, you should send them your church paper every week. God wants our children to know what his people are doing.

A. D. Betts.

"Let us serve God in the sunshine while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. The darkness is sure to come."

—The date of Convention as printed on our first page is a typographical error. It should be 9-13.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

ANOTHER YEAR

God keep you through another year
With light dispelling doubt or fear:
The times which are as yet unknown,
Your Father calls them each His own.

God give you strength throughout the days
To read securely devious ways;
Strength which some fainter soul will see,
By its reflex uplifted be.

Give through it all unfaltering trust
In power divine, both true and just;
That ordered steps may form a whole
Clean pathway to the heavenly goal.

May you have love—the greater gain—
Light strength and trust walk in its train,
To silver shadows drear,
God give you love another year.
—Selected.

FOURTH ANNUAL MEETING

The Fourth annual meeting of the Woman's Missionary Society of the Western North Carolina Conference convenes today in West Market Street Church, Greensboro, N. C. The good people of this hospitable city have thrown open their doors to this company of missionary workers who will be their guests for several days. Nothing has been left undone by the Entertainment Committee for the pleasure and comfort of their guests. The meeting will be presided over by the president, Mrs. Lucy H. Robertson, who, for a quarter of a century has been at the helm to guide and direct in missionary affairs, the workers in our Conference. In 1890 she was chosen as President of the Foreign Missionary Society at its organization in Salisbury, and in 1912, when the Home and Foreign Societies united she was again the choice for leader. Her faithfulness and efficiency as an officer has been proven by the long term of service given to her.

The first service will be held this evening, when the devotional service will be conducted by Dr. C. W. Byrd, pastor of the church, and will be followed by the annual message of the president, after which a social hour will be enjoyed by the members of the Conference—a time when new friendships will be formed and old acquaintances will be renewed.

Prominent visitors in attendance upon this Conference are Bishop Collins Denny, of Richmond, Va., who will preach the annual sermon on Sunday; Mrs. Hume R. Steele, Educational Secretary of our Woman's Missionary Council; Miss Estelle Haskins, Editor of the Young Christian Worker; Miss Ella Sue Wagner, missionary to Korea; Misses Rena Murphy and Frank Miller, Deaconesses respectively at Asheville and Winston-Salem.

A large number of delegates are in attendance and the meeting will open most auspiciously. A meeting of Conference Officers and District Secretaries will be held this afternoon at four o'clock.

A marriage of much interest to friends in North and South Carolina was solemnized at the First Presbyterian Church in Asheville, N. C., on Wednesday, January 19th, at noon, when Miss Julia Smith, daughter of Rev. and Mrs. R. P. Smith, was united in marriage to Rev. Robert Dabney Bedinger, a missionary of the Presbyterian Church to Africa. Following a visit to relatives in Virginia and Kentucky, Rev. and Mrs. Bedinger will leave for Africa. It will be of interest to many of our readers to know that Rev. Mr. Bedinger assisted in establishing the first Methodist mission in Africa and was interpreter for Bishop Lambuth when he was there. Many good wishes will accompany Mr. and Mrs. Bedinger as they sail for their new field of labor.

MILLS RIVER AUXILIARY

Mrs. S. E. Greenwood, Superintendent of Mission Study and Publicity of the Mills River auxiliary of the Asheville District, sends us cheering news from her society.

Though a very young society, they have increased in membership and are looking forward to a successful work in this new year. They have a full corps of interested officers and we feel sure that their hopes for better things will be fully realized.

THE WOMAN'S MISSIONARY COUNCIL

The sixth annual meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, will be held at First Church, Atlanta, Ga., April 12-20, 1916.

Mrs. Charles J. Haden, wife of the Georgia Chamber of Commerce, has been chosen General Chairman of the Committee on Arrangements. Mrs. Alonzo Richardson, of College Park, Ga., a suburb of Atlanta, is Chairman of the Committee on Hotels. All communication concerning hotel reservation for delegates and visitors should be addressed to Mrs. Richardson.

The Council Daily

The Council Daily will be edited this year by the editors of our papers, the Missionary Voice and the Young Christian Worker. Price 25 cents. Send all orders for this paper to Mr. John Hancock, care Foote and Davies, Atlanta, Ga. Mr. Hancock is prepared to give prompt attention to all orders and the paper will go out in due form this year. No orders will be received after April 12th.

We quote the following items of interest from the Missionary Bulletin for February, and would ask their careful reading:

The New Officers

With the February meeting the affairs of the auxiliary pass into the hands of the newly elected and installed officers. God grant that each may receive her part of the work as a blessed privilege of service given by God himself. Each one of these new officers will by this time have had opportunity to study the duties of her office as set forth in the by-laws for auxiliaries and suggestions for officers contained in the "Helps for Missionary Societies." It would be an admirable plan if the retiring and new officers would hold a meeting for prayer and Conference preceding the February meeting. The effect would be a thorough understanding of the work and a co-operation in spirit and method that would be felt in the auxiliary throughout the year.

The Retiring Officers

If you are one of the retiring officers you will not let your interest in the work in any wise decrease as you lay down the responsibility of leadership. You have the opportunity of rendering most sympathetic and intelligent assistance to those who are assuming these duties. Do not fail them in any particular. Put your experience and knowledge at their disposal in a spirit of loving co-operation. So you will have the joy of giving them the help you so sorely felt the need of during your term of service. In this way only can you hope to make permanent the results of your own efforts of last year.

Your Conference Officers

Each newly elected auxiliary officer has back of her a Conference officer who has a heart full of loving interest in her work, a brain full of helpful plans and suggestions, and two hands full of literature and all necessary material for directing the work. To this Conference officer she may confidently look for guidance and encouragement and to this officer she must send at the end of each quarter a full report of her work.

The first move toward a successful year's work on the part of each auxiliary officer is to find out the name and address of her co-ordinated Conference officer and establish the most intimate relations with her at once. Do not wait for her to write to you. You are many; she is one and can be easily addressed. She will be overjoyed to hear from you and to get in touch through you with the work of her department in your auxiliary. If you thus fail to give her the proper onnection with the work, she must fail in just that far of Making the Conference work complete. Write to her at once. That this advice may be followed out perfectly let there be a drill on the Conference officers, conducted at the February meeting; better still, in the executive meeting preceding, which is suggested.

THE PLEDGE CARDS AGAIN

While the January meeting was primarily the pledge meeting, we must by no means allow the subject to be closed with that meeting. Some members present in January, were not ready to pledge at that time, but may be now and some members that were not present at that meeting will be glad of the opportunity now to make their pledge. It would be helpful if the officers would keep a supply of these cards on hand and give an opportunity for pledges at every meeting until the entire membership has made a pledge. Do not forget the member who does not come. Take her a card. And there are some women in your church who have not consented to join the society who will be willing to help. Let's fail in no effort in behalf of our pledge.

WHY DO I BELIEVE IN FOREIGN MISSIONS?

1. Because being a child of God, his plan is mine, and his plan is for the whole wide world.
2. Because, as a Christian, I am following the commands of Christ and He bids me disciple all nations.
3. Because the conditions that exist in heathen lands can be changed only by the dynamic power of the gospel of Christ.
4. Because the results already realized from missionary effort give abundant proof of the adequacy of the gospel.
5. Because the organized work of our mission boards affords me the only opportunity to have my part in saving the world.

A question often asked by an auxiliary officer is, "Where do I get my Record Book?" and for the enlightenment of those who have raised this query we quote again from the Bulletin:

RECORD AND REPORT BOOKS

There are record and report books for the corresponding secretary and treasurer of the Adult society. The price is twenty-five cents. These will last the average sized auxiliary three years, and are the only means by which the blanks can be obtained for making the report to the District Secretary and the Conference Treasurer. Let each corresponding secretary and treasurer take a penny collection in the society or call on the auxiliary contingent funds for the necessary amount and secure these books from the Home Base Secretary.

There are no record books for other officers of the Adult auxiliary nor for the Young People's and Junior societies. Blanks for these to use in reporting will be furnished each quarter by the Conference officer. Please do not write for record books for Young People's and Junior societies.

THE "PREPAREDNESS" THAT WE NEED

There is a far greater and more practical question than the question of "national defense," which will be the paramount political question to come before the approaching session of Congress. The danger of war is not even a probability. It cannot be more than a remote possibility. Indeed, there is an element of cruelty in the discussion of preparation for war between this country and nations now bleeding and prostrate. It is as if a strong man, a bystander, were standing over one who had been fatally wounded in a fight with another and, with drawn weapon, were waiting to strike him instead of being ready to wash his wounds and help him to calm his excited spirit.

No, there is nothing noble or Christian in our talk of national defense at this time; but there is the spirit of philanthropy, of humanity, of Christianity in a prayerful and intelligent preparation to minister to the temporal and spiritual needs of people who will soon be calling loudly from the depths of dire distress for some hand to help them and some voice to comfort their broken hearts.

Every missionary society of every church in our land should be a veritable beehive of activity now, awakening the people to the unusual opportunity for service which is surely approaching and making preparation to meet the need. The crying, suffering, bleeding, dying millions of half of the inhabited earth have opened up a missionary opportunity such as the Church of Jesus Christ never saw before in all her history.

A war with armed men is not probable—no, nor hardly possible now—but a fight with poverty and want and human wretchedness that has been brought on as a consequence of this cruel clash of arms is imminent; and it calls not for volunteers for army and navy service, but for true soldiers of Jesus Christ for Christian service.

. . . . . .

Every preacher should, it seems to us, be preaching now on "preparedness." Every Sunday school teacher and lay worker of every kind should be talking about it. Not "preparedness" in the sense of war appropriations and preparations, but the far more necessary preparedness for Christian service to the needy millions of God's poor suffering children.—Central Methodist.

TRADE MARK
Ta-Bed

A Real Bed perfectly concealed in a Library Table



Made in Mission Colonial and Jacobean Styles, in all finishes.

As a Table

A substantial and artistic Table that forms a harmonious part of any room. Ideal for your sun parlor or sleeping porch.

A Table that perfectly conceals a Bed; made up with all bedding necessary for the coldest weather, and when opened does not require remaking.

A Table that can be converted into a Bed in seven seconds by a child.



Made in single, three-quarter and double widths. Same length and height from the floor as a brass bed.

As a Bed

A Bed as comfortable as any you ever slept on.

A Bed that is absolutely sanitary, thoroughly ventilated and free from dust, always 21 inches from the floor.

In short we have; Two household necessities in one, in use day and night.

Each *Ta-Bed* is fitted with a sanitary white cottonfelt mattress and a good spring.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

LOYALTY TO OUR WORK

The appearance of our Epworth League page for the past two weeks has caused me to experience a thrill of delight. Can anybody tell why? Because contributed articles have crowded out advertisements. Heretofore, there have always been two columns of these advertisements; two weeks ago 'twas reduced to one; and last week there were none. I must confess they did not add to the beauty of the page, but rather detracted from it. We, as loyal Leaguers, and a support to our Conference paper, should want to see this page so filled with interesting articles as to cause Dr. Blair, our editor, to consign such articles as advertisements to another page; or, if necessary, on account of the growth of this especial page, increase the size of the paper. I have always entertained a keen sense of pride in any work in which I have been engaged; and just at present there is nothing that so interests me and appeals to my pride as the growth and progress of the Epworth League in the Western North Carolina Conference and the outcome of this progress through the page of the Advocate. Our pride alone for this page should be an incentive to us to rally to the many appeals that have been made in this direction, if not our love for it, which should naturally dominate us. The earliest recollections of my childhood are connected with a church paper, then of the Baltimore Conference, and well do I remember how eagerly I would always turn to the children's page and read those stories then so fascinating to my childish heart, and it must be confessed I have not altogether recovered from my childhood fancies. Later on I became very much interested in "Field News"; a desire to know what other churches were doing; as the years advanced, "Editorials and Contributions" were the chief attractions to me; but now, while all else is read, the center of my interest is the Epworth League page; and the first page to which I turn upon receiving the paper, and why? Because I love the Epworth League. Yes! that is the secret, friends; whatever you love will be the center of your thought and interest, and I would that I could say something that would awaken the loving interest of these 2,273 Epworth Leagues to such a degree as to have our editor's desk so mounted with items of League work that it would necessitate him inserting a notice equivalent to the following: "Articles upon Epworth League work are being contributed so rapidly that we are compelled to publish them in the order in which they come; so do not become impatient waiting your turn." A notice of that character would fire me with such inspiration and enthusiasm that I expect I would fill the page the next week.

Do you know what always goes hand in hand with love? Enthusiasm. If you love a work you will be enthused with it; you will think of it, talk of it, plan for it, even dream of it. In an address at the Training School of Greensboro, a few weeks ago, the speaker was enumerating the different organizations that naturally correlated with the spiritual welfare of a community, naming the Young Men's Christian Association, the Young Women's Christian Association, the Woman's Christian Temperance Union, the Baptist Young People's Union, the Christian Endeavor, and finally said the Epworth League. I was patiently, anxiously, waiting for it and turning to my pastor who was sitting beside me, I said, "If he had not named the Epworth League, I would have called it out, certain. He smiled at my enthusiasm. I do not always like to use personal illustrations, but that just seemed to fit; so pardon the apparent egotism.

A little article came to my notice a few days ago, but I cannot find the author of it, so will quote it as anonymous: "You will fall in love many times while you are growing up and growing into the state of real affection. But the true love of your life, the unchanging one, is love of your work. No one ever succeeded who did his work in a spirit of drudgery. Crave it as you crave food; long for it as you long for sleep after a sleepless night. Cleave to it as you cleave to life. Love it without stint. Remain in love with it and it will reward you as love rewards you, with a surpassing sweetness.

Katharine B. Browning,
Secretary W. N. C. Epworth League Conference.

TO THE PREACHERS AND LEAGUE WORKERS OF STATESVILLE DISTRICT

Dear Fellow-workers:

The new year has started out so bright and the prospects for all kinds of work seem so bright, I wonder what we are going to do about our League work. Are we going to be at the foot of the ladder this year? I know that we have just as good League material in the Statesville district as there is in any district in the Conference. Let's get to work and leave Charlotte district behind, even if they do have Mr. Bain in their midst. Can't we do more this year than we have ever done before? I know we can if every pastor will realize the advantages of the League, and will give it just a little encouragement. We cannot expect the young people to work unless the pastor and the official members give them something to do. I know that there is work in your church that should be done by the young people, and which can be done only by them, but they do not know what it is unless you pastors and lay leaders will point it out to them and make them realize that you are depending on them to do it, and I will assure you that they will not "fall down" on the job if they are given a little advice from time to time and a little encouragement.

Young people have a certain amount of energy that has to be worked off, and we all know that if it is not put to work in the right way, it will find its own way, which is not always for the good of the young people or of the church. If your young people do not seem interested in church work it is your fault; you have not brought it to them in an attractive manner. Don't get it into your head that the young people are all worldly minded, for they are not; but unless they have some encouragement, outside of the Sunday school and church services, they will lose their desire for spiritual things. Older people are often prone to think that the young people will get along all right and when the time comes they will take an interest in the affairs of the church. This is a mistaken idea. The little child is usually interested in the Sunday school and the children's societies, but when they get older they want something more definite to do, something that will absorb some of their energy and something that will train them to be Christian men and women, for all children want to be Christians some day, but if they are given no opportunity to develop their spiritual life through active work, they will gradually lose their desire to be Christians. Why not put our children to work for the church and keep them busy until they are men and women? Would this not be better than getting them started and then turning them loose to fight for themselves? How can we expect them to love the church and to feel that they are a part of the church when they have no part in its work? We all know that we are interested in things for which we work.

The General Conference realized the need of keeping our children and young people at work, and organized the Epworth League. Do you, pastors and laymen, have a right to say that the League is not needed, or that it does no good? Has any pastor in the Statesville district ever had a live League that did not help him in his work much more than he helped it? Does he regret a single hour's work that he ever put into the League? If you did not get anything out of your League, you certainly did not put anything into it.

Many of our pastors say it takes too much work to keep a League running. Does it take any more than it does to keep a real live prayer meeting going? I don't mean a prayer meeting where a small handful of people attend, but one where a large number attend, and where the spirit of God is ever present. I will say no; for I do not believe it does. Of course, it takes a different kind of work, for in the League you are working with young people who have to be kept busy to be kept interested. What is the church of tomorrow going to do unless the church of today trains up its young people to take up the work of the church? Today is an age of trained workers, and we cannot expect our church to do efficient work unless they have trained workers, and where are they going to get the training? The Epworth League is the training school of the church. Are you going to neglect this important branch of the work?

I want to make a personal appeal to every pastor in the Statesville district to think about this matter and to study it from every side. If you have a League in your church please write me what you are doing and how many members you have and give the names of your officers. If you do not have a League, please write me and let me know why not, and if there are any prospects for a League. I want to hear from every pastor in the Statesville district on this subject, for it is one of vital importance to you, to me, and to the church.

Let's all join forces for a record-breaking year in all lines of church work in the Statesville district during 1916.

Yours "All for Christ,"
Stanly Hall,
League Secretary of Statesville Dist.

A PLEA FOR THE CO-OPERATIVE PASTOR

From time to time interesting articles appear upon this page telling of the progress of Epworth League work on the Asheville district, of their general enthusiasm in the supporting of missions, organizing new Leagues, both Junior and Senior, a district institute, and several weeks ago announced a district union; that last named actually made me homesick, for I have attended so many delightful sessions of that character in my former home in the Baltimore Conference; and, really, friends, these items have created within me a feeling of rivalry. I feel like entering upon a contest of friendly rivalry with the Asheville district and endeavoring to outnumber them in organizing new Leagues; but what can a timid, helpless woman do, when one pastor tells her that he is doing satisfactory League work through the organized Sunday school class.

May I ask several questions in order to obtain enlightenment upon some matters? I know I should be in possession of such information, but am forced to say I have not learned your districts as I should. Why has the Asheville district fourteen Leagues, and the Greensboro but three? Is that district so much larger as to justify them in so outnumbering all the others? Or further, have our pastors been derelict in their duty? Is it a lack of interest on the part of the young people? If so, may they receive such an awakening of mind and conscience as to cause them to realize their needs and responsibilities and without further delay rise to the situation.

Had I a pastor who was not in sympathy with the League I would talk nothing else to him but this grand organization, until finally, through a desire for rest and peace from one continuous subject, and probably to get rid of me too, he would permit me to have my way.

Pastors, is that a daring, bold statement? Do I hear tones of resentment? Do I see an ominous shake of the head? Are you congratulating yourself upon the fact that you are not my pastor? Let me go still further and become even more bold. Had I a pastor who opposed me in the organization of an Epworth League, I think I would take the initiative, gather my young people together, organize them and do the best we could under existing conditions, with the hope of ultimately gaining his interest and co-operation. This presumption on my part may be considered an effrontery and produce a spirit of retaliation, warming matters up for a while, and causing an interchange of thought.

I wish that I might be able to arouse somebody to say something. I was somewhat disappointed in not receiving a response to my outline of our League work at West Market Street church, given upon this page two weeks ago, as to whether you considered our plan good or bad; and really, friends, I would prefer a scathing criticism rather than this silence, this totally indifferent manner, so come on! Say something! Let us have an interchange of thought; and who knows but what the spark of enthusiasm, being fired, and the current turned on, will infuse such ardor and zeal as will burn with a brighter and fuller glow, resulting in a grander, nobler work throughout our beloved League.

Katharine B. Browning,
Secretary W. N. C. Epworth League Conference.



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Some Testimonials

Rev. L. T. Williams, Pastor First Methodist Church, Charlottesville, Va.: "I predict for it a wide circulation. I shall keep it as one of my best books."

Rev. T. McN. Simpson, P. E. Richmond District, Virginia Conference: "Your Pilgrimage to Palestine has been followed with interest and pleasure. It 'jolted' me at times and tempted me to say, 'Watch out,' but it did more than excite my attention—it refreshed my memory and stirred my spirit. I enjoyed it. It gave renewed reality to the scenes and events of years long ago, and of the land we all hold sacred. I commend it to all who care for those years and that land."

Rev. J. B. Winn, D. D., Green Memorial Methodist Church, Roanoke, Va., Baltimore Conference: "I have read it with pleasure. The style is easy and the descriptions graphic. You have made an old and much used subject very interesting indeed."

Rev. W. H. Atwell, Colonial Avenue Church, Norfolk, Va.. "The style is unique, contents captivating, spirit elevating and impression delightful. It holds the reader from first to last sentence and leaves him hungry for more."

Rev. R. T. Waterfield, P. E. Charlottesville District, Virginia Conference: "Enjoyed every word of it. It is full of information about the places visited and they are described with a wit and a charm that holds you to the end. I felt when I finished it that I had had a trip to Palistine. If you want to visit the Land of Our Savior from afar and enjoy every step of the way buy this book and read it."

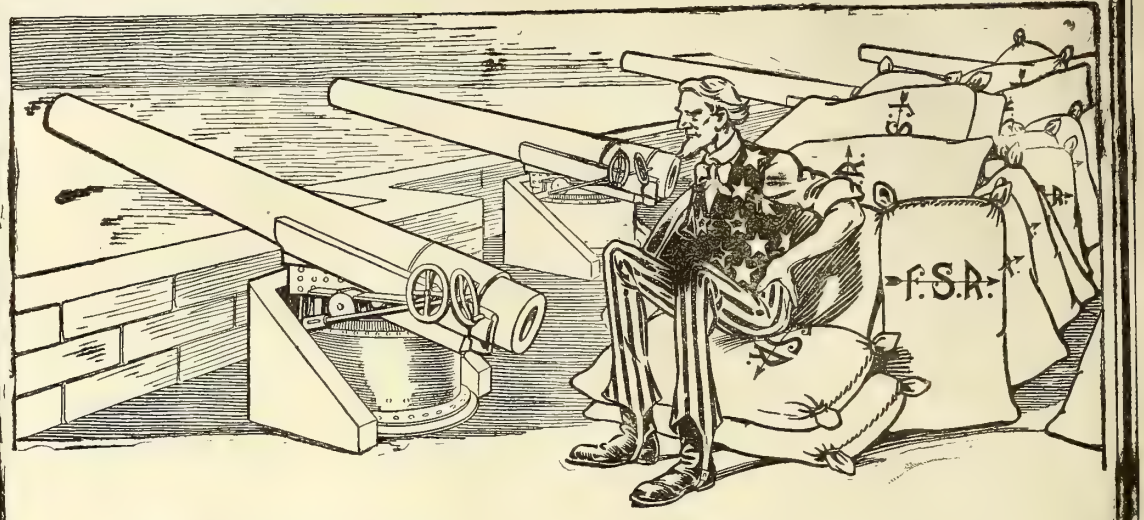
Rev. S. T. Senter, D. D., Pastor Epworth Church, Norfolk, Va: "One of the pleasures of the recent holiday season was the privilege of taking a journey with you to some of the lands beyond the sea in your book 'A Pilgrim to Palestine'. Your well written and instructive book unusually readable because of it's spice of humor is worth while to any one who has a desire to know more of these lands."

Rev. J. P. Rogers, P. E., Waynesville District: "In the pages of his well illustrated book how he does make those historic and Bible Lands appear anew before our vision! Next to taking this the greatest of earth's journeys is the privilege of reading such a book as this. No matter how many books of the kind you have read it will pay you to buy and read this one. Not a dull page in it."

Rev. J. A. Winn, Boston Heights Church, Richmond, Va.: "A glance at the table of contents will arouse the thirsts of all lovers of travel. To get first hand material for the book the Austria-Hungary, the Balkin States, author travelled through Germany, Turkey, Greece, Egypt, Italy and Palistine. The wonder of the reader is aroused to find that one man knows so much about so many people. He shows marked knowledge both of the ancient and modern history of the people, and also of their habits, customs and religion. The style is most original. The book is rich in human description and information. It gives me great pleasure to commend it to all who desire to know more of these lands and these people."

Nashville Christian Advocate: "A most readable book. It is filled with very interesting descriptions of the countries visited and is pervaded with a senseof humor that keeps the interest keen and expectant. The illustrations are well chosen and there are just enough of them."

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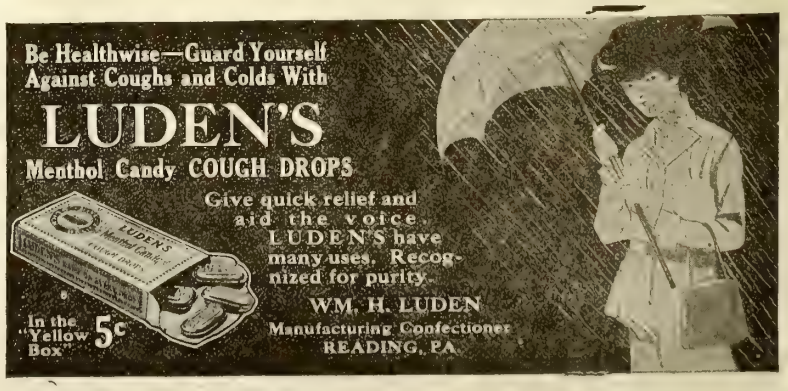
FRED B. FISHER BECOMES ASSOCIATE GENERAL SECRETARY OF THE INTERNATIONAL LAYMEN'S MISSIONARY MOVEMENT

Fred B. Fisher, who accepted the call to become Associate General Secretary of the Interdenominational Laymen's Missionary Movement, assumed his duties on January 1st. For the past three years Mr. Fisher has been the General Secretary of the Methodist Laymen's Missionary Movement, and it was his enthusiastic leadership which brought to pass the national conventions of Methodist men in Indianapolis, Boston and Columbus. A large number of smaller conventions and institutes have been organized and conducted by him.

In his new field Mr. Fisher will give special attention to the conference and convention phase of the work. Mr. Fisher has a strong, virile personality, with a burning missionary passion and his messages appeal to the big, earnest type of laymen.

He is exceptionally well equipped for the new work which he has entered. A native of India, he was educated at Asbury College and Boston University with graduate work at Harvard. After graduation he had several years of practical experience in city work in





Boston in connection with one of the strong downtown churches, where he organized a group of students in survey work, and had the direction of a constructive program of effort among a mixed population of Greek, Italian and English-speaking people. Later he became a missionary in India and traveled widely in other mission lands as well as in Europe, so he speaks with the authority of axtual experience.

The New York Christian Advocate, speaking editorially of the work of the Methodist Laymen's Movement under the authority of actual experience.

"Methodists regret to part with a leader of such brilliant initiative and strong administrative talent, will be tempered by a certain pride that our denomination can make this rich contribution to the good of all the churches. The movement could not have found a man better qualified for the heavy responsibility of bringing the men of the churches face to face with the missionary duty of the hour."

THE SOUTH LEADS THE NATION

Has it ever occurred to you in how many different fields of human activity the Souta has led the nation and the world? A Southern physician discovered Anæsthesia and gave the world painless surgery. A Southern surgeon revolutionized surgical procedure and won for himself the name of "The Father of Gynecology." A Southern man invented the harvesting machine. A Southern gentleman and statesman was "The Father of his Country," and still another the "Father of Democracy." Southern theologians, orators, jurists, statesmen, generals, scientists, authors, artists and inventors have time and again led the world to greater achievements in their respective fields.

And in the field of instrumental music it is a Southern Piano House that is responsible for the perfecting of the peerless Ludden & Bates Piano, said to possess the sweetest and purest musical tone of any instrument ever built. It is this superb piano that we have secured for members of the North Carolina Christian Advocate Piano Club. Five beautiful styles including the Baby Grand, three Cabinet Grand Uprights and a Self-Player Piano are offered in the Club's catalogue, a copy of which will be sent free upon request to any reader. Address Ludden & Bates, North aCrolina Christian Advocate Piano Club Dept., Atlanta, Ga.

WEST HICKORY

A little late, but accept and give space in the Christian Advocate for report of a most cordial reception of our pastor at Bethel and West Hickory. We punished him and the good wife with one of the largest and unique gatherings of that nature, one in which there was well represented Baptists, Lutherans, Reformed, etc. Of course the majority were Methodists, and wagons and teams, all armed with some form of weapon, too tedious to mention, except extremes, ranging from a bag of flour, large pumpkins, etc., on down to pint cans of jelly, sugar, butter, etc., the warriors numbering over half a hundred, with weapons too numerous to attempt a count. The social feature of this gathering was fine. Brother Carver receiving and entertaining with his usual pleasant smile, and Mrs. Carver (like other women) talking to all at one time.

Brother Carver is making a good start on the work at both West Hickory and Bethel, and every indication is good for a successful year's work. Sunday schools at both churches are large and gave good treats at Christmas, etc. Respectfully,

A Steward.

WILKES CHARGE

I was returned this year to the Wilkes charge and have been kindly received at all the churches on the work. On the night of Dec. 27th the people of Moravian Falls, irrespective of denomination, turned out and gave the preacher and his family a good pounding, for which they have the hearty thanks of myself and family.

I am trying to push the every-member canvass on my work, and hope to get through with it by our first quarterly conference.

Wishing the Advocate and the editor a successful year, I am,

Yours fraternally, W. S. Cherry.

Moravian Falls, N. C.

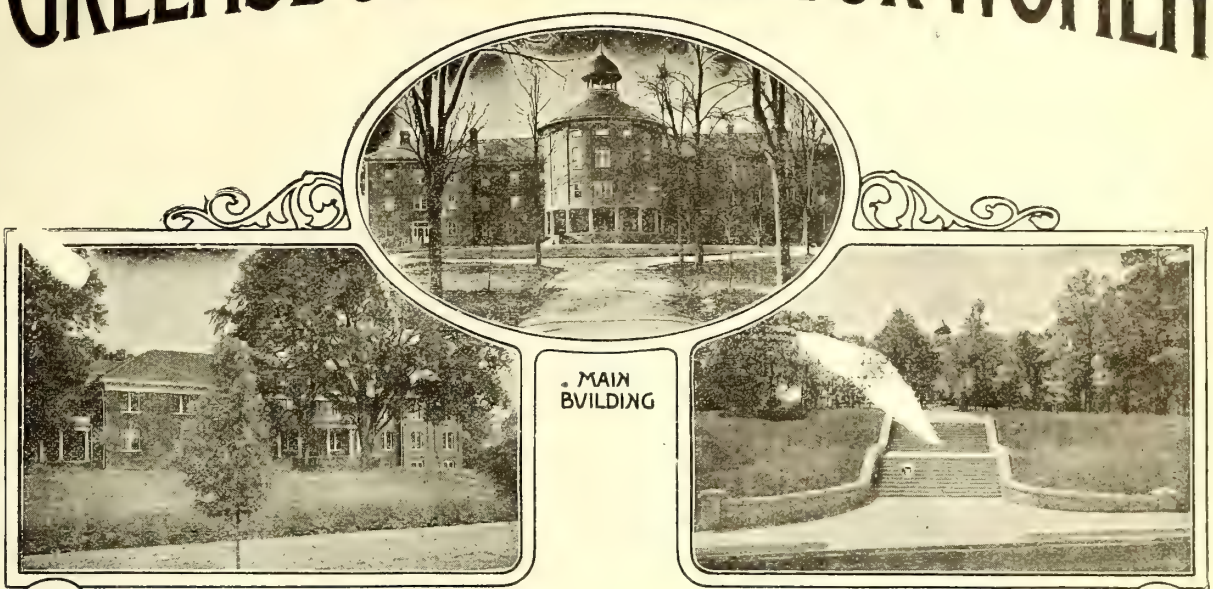
CHURCH NEWS ITEMS

Bishop W. R. Lambuth is one of the speakers in the Laymen's Missionary Movement campaign, and during the past few weeks has attended several of the conventions in Southern cities. He expects to sail from New Orleans for Panama, January 29, to attend the Pan-American Conference on Missions, February 10-20.

Our Barnes Hospital, St. Louis, has endowment assets to the amount of $901,824.89; and the hospital grounds, buildings, and equipment represent an expenditure of $1,194,608. For the year ending December 31 the expense of operating the hospital was $108,356.05; and receipts from patients treated were $64,939, the deficit being taken care of from endowment income. During the year one thousand nine hundred and eighty patients were treated, and the aggregate number of days of free service rendered charity patients was ten thousand two hundred and fifty.

Bishop R. G. Waterhouse has arranged to change his residence from Los Angeles to Emory, Va., at an early day. Our readers will be glad to know that his health has improved, though he is not yet able for service.

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W. E. WEBB, Secretary Statesville, N. C.

Summary

DISTRICTS	Completed	Progress	Later	Other Methods	Reporting no Canvass	No Reprt
Asheville	5	1			1	18
Charlotte	6	1	6	1		13
Greensboro	8	4	2			8
Morganton	3	4		1	1	11
Mt. Airy	8	2				8
North Wilkesboro	1	1	2		1	8
Salisbury	5	3	3	2	2	13
Shelby	9	2	3			7
Statesville	5	4	3		1	10
Waynesville	2	3	3	1	2	12
Winston	11	2			1	9
Total	63	27	22	5	9	117

DISTRICTS	Stewards	Stewards & P. C	Committee	Stewards & Com.	P. C.	P. C. & Com.	Jointly	Separately	One Budget	Two Budgets	One Envelope	Two Envelopes	Duplex
Asheville	1	1	1	1			3		3	2	3	1	1
Charlotte	4	2		2			2	2	3	3	3	1	2
Greensboro	4	1	1	3			4	2	3	5	4	2	4
Morganton	2			1		2	1	2	3	2	4		2
Mt. Airy	5			5	1		5	2	5	4	5		4
N. Wilkesboro				1			1			1			1
Salisbury	7	1					1	4	5	3	7	1	2
Shelby	8	1		4			3	2	9	3	6		3
Statesville	4	2		2		1	1	3	3	4	3	1	
Waynesville	6		2			1			3	3	1	2	2
Winston	7		1	4			2	4	6	4	6	1	5
Totals	48	8	5	23	1	4	23	21	42	34	42	12	27

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The Sunday School Lesson

FIRST QUARTER—LESSON V—JANUARY 30, 1916

THE LAME MAN LEAPING—Acts 3

Golden Text—Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. Acts 3:6.

Summary of the Lesson

In that restful and revealing and quietly stimulating volume Adventures in Contentment, by David Grayson, there is a chapter entitled "The Tramp." It is the story of a particular experience with a vagrant and it contains some striking observations: "He had thought so much and acted so little that he traveled in a veritable bog of indecision." Then these words are put into the mouth of the wanderer himself: "If I am a tramp at all, I am a mental tramp. I have an unanchored mind." The real tragedy of vagrancy lies in the fact that it eats away the capacity for decision and steady application. It is a process of disintegration of the vital forces of the personal life. The man at the beautiful gate of the temple could not walk, but worse than that he could not will. Begging year after year he had come to have a vagrant mind. After Peter found him he was healed of his lameness. He was also healed of his personal incapacity. A vagrant had been made into a man.

The Beggar at the Temple Gate

A hobo was once talking to a friend who was interested in his rehabilitation. The encouraging and hopeful words of the friend did not seem to make much of an impression. At last the hobo burst out: "It's no use. It can't be done. The trouble with me is that I have lost the power to stick at anything."

For many a year the cripple had begged at the temple gate. He had come to have the mind of a beggar. He had no sturdy power of personal decision and vigorous action of the will. His vague and weary eyes followed passersby with the helpless, eager gaze of a man who only knows how to beg. His physical weakness had entered into his soul. He was a cripple in a more terrible sense than he knew.

This was the man who called out to Peter and John as they entered the beautiful gate of the temple. They were full of the rapture of Pentecost. All the world seemed in bloom. All the world seemed singing. The glorious experience which had come to them had transfigured everything about them, and now they were suddenly confronted by this furtive-eyed vagrant. His physical state was pitiable, but there was something more pitiable than that. He looked as if he had not made a good sound decision in a dozen years. He was a poor, incapable weakling. There were no muscles in his soul.

A singularly difficult challenge this man unconsciously brought to the representatives of the new life just becoming conscious of its own extraordinary powers. Could this weakling be made into a man? Could those vague and lifeless eyes be filled with purpose and power? Could that man of personal incapacity be made into a man of personal vigor and strength? If Christianity was to become a world-wide religion it must be able to cure men of inner vagrancy, to take creatures of weak and flabby inner fiber and transform them into men of steady and resolute decision. Could it meet the test?

The physical condition of the beggar was a challenge, too. But there is more than one kind of walking and it was not the feet and ankle bones of this vagrant which constituted the most difficult problem.

The Man Who Had No Money

Arnold Bennett's racy little book The Human Machine, which contains so much that is wonderfully shrewd and wise, and a little that is shrewd without being wise, makes some observation about money. He begins by declaring that money is not the principal factor in happiness, that it does not bring happiness. "Much ingenuity with a little money," he says, "is vastly more profitable and amusing than much money without ingenuity." Well worth remembering are his words: "Nothing that really helps toward perfection costs more than is within the means of every person who reads these pages. The expenses connected with daily meditation, with the building up of mental habits, with the practice of self-control and of cheerfulness, with the enthronement of reason over the rabble of primeval instincts—these expenses are really, you know, trifling."

Peter and John stood at the beginning of a world-shaking movement. It had vast resources of vital power, but it did not have vast resources in money. Indeed, on this particular day when the beggar cried out for alms Peter did not have any money about his person. Would it have made a difference if Peter had been able to toss a coin to the beggar? Would he have been content to give that gift and to leave the vagrant going on with his old life at the temple gate? The trouble with men who can give money is that so often they fail to make the greater gifts. They fall into the way of thinking that coins can take the place of consecration. They come to believe that silver is a substitute for service.

Now the gift of money is an extremely important and useful gift. It is practically of the most real significance in the advancement of the kingdom of God, but material gifts can never take the place of the giving of personality. The great things are accomplished only by the men who give themselves. "We want not yours, but you," is the inarticulate cry of a lonely, waiting world.

What Happened to the Vagrant

"The successor of Saint Peter cannot say, 'Silver and gold have I none,'" a certain Pope is said to have exclaimed proudly as he stood among the treasures of the Vatican. The reply was disconcerting in its blunt frankness. "No, nor can he say to the lame man, 'Arise and walk.'" Peter did not have at his disposal vast material treasures. He did have within reach the very power of God.

The pitiable weakness of the beggar was evident at a glance. Could he be roused from the lethargy of years? Could he be stimulated to an act of faith? Peter determined to try. He fastened his eyes on the vagrant. Those eyes seemed fairly burning with personal energy and some strange compelling power. "Look on us," cried Peter, his voice thrilling with a passion and potency which had a curious rousing effect upon the cripple. Then, his voice gaining in compulsion, Peter said, "Silver and gold have I none, but what I have, that give I thee." He seized the hand of the vagrant, he gazed a fairly exhaustless energy of faith into his eyes and cried. "In the name of Jesus Christ of Nazareth, walk!"

The deep things in a man's life can happen quickly. A sudden vision of divine power, a sudden vision of human response flashed into the beggar's mind. A long lost consciousness of capacity to will instantly came back to him, and in one supreme moment, helped by the grace divine, helped by human encouragement, he flung himself out in one great act of faith, in one great deed of will to venture upon the power of God, and in that moment the miracle was wrought.

Soon the beggar was leaping about the temple in an ecstacy of joy. His feet and ankle bones had been healed. He was a new man physically. His very body thrilled with gladness.

But a deeper thing had happened. He was no longer of an unanchored mind. He was no longer a man of personal incapacity. He was a man who could forge purpose into steel-like strength. The inner weakness was gone. A vagrant had been made into a man.

A New Force in the World

Harold Begbie's Twice Born Men is full of narratives of cases where personal weakness and incapacity were transformed into personal strength and victory through the power of Christ. Philip I. Roberts's book The Dry Dock of a Thousand Wrecks tells the same story. So in modern London and in New York the miracle of the making of vagrants into men goes on.

Any man who would understand Christianity must look into the meaning of this extraordinary power of personal transformation which is one of its most characteristic features. From the time of the beggar at the temple gate until now Christianity has been making weaklings into men.

An acute observer like Peter Clark Macfarland looks into the Pacific Garden Mission in Chicago and comes to realize that the great transformation is being wrought there. He says of the outstanding man of the mission: "The hero of this story used to make money—counterfeit money. Now he makes men, real men, out of counterfeits, frayed, poorly engraved human counterfeits—men that once were something and now are nothing but derelicts." To make a derelict into a sea-worthy vessel is a superhuman task. It is just the kind of task for Christianity.

This was the kind of force which moved out upon the world from Pentecost. It brought tremendous facts to the attention of men. It brought mighty ideas to challenge the thought of the world, but with them and at the center of them it brought a new power, a life-transforming energy. It captured the citadel of the soul and lifted a new flag there. To use a more adequate figure—it poured vital power into the souls of men, and so energized them that they went forth with the secret of victory into a hostile world. It so put potency into a man's will that he could conquer his most dangerous foes—the foes which lifted their heads in his own soul. So, mastering foes without and foes within, a new man went forth to make a new world.—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

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Our Little Folks' Department

A SUNDAY SCHOOL BOY

I'm wrapped up comfy, warm and
snug;
I've had my mamma's kiss and hug;
I shall not mind if winds blow cool;
I'm ready now for Sunday-school.
—Mattie Lee Hausgen.

BILLY'S QUEER PLAYMATE

Billy liked to stand by the dresser in his mamma's room and look at the deer on the back of her hairbrush and hand mirror. It was only make-believe deer, carved on the silver backs of the brush and mirror; but to Billy each was wonderful, with its long, graceful legs and tossed-up head.

One day Billy's mamma had been telling him about sure-enough deer and how they had been killed by hunters until they were getting very scarce, and that some laws had now been made to protect them. She told Billy how the poor deer had been hunted from place to place, and how the forests had been cut down until there were no good hiding places for them, and they went about in little frightened droves.

After a while Billy's mamma left the room, and Billy lay on the rug before the fire, thinking of what he had been told. He yawned sleepily, closing his eyes, and then the next thing he knew he was standing by the dresser again, looking at the deer on the hairbrush.

"Did you ever have to run away from bad men with guns?" asked Billy.

"I certainly did," answered a small voice.

And Billy dropped the brush on the floor with a cry of astonishment, for the deer had spoken; and when he looked again it had left the back of the hairbrush and was standing looking pleadingly up into Billy's face.

"If all the little boys were kind like you," said the deer, "there would never grow up any bad men to hunt us down with guns. Would you like to know how I came to be on your mamma's hairbrush?" continued the deer.

"Indeed I should," returned Billy tremblingly, for he was very much frightened.

"A young man came into the woods one day without a gun," said the deer. "I wasn't frightened at him, so I stood very still and looked at him, and he looked at me. He sat on a log and made marks on something that he held in his hand, and then he went away and said he was taking me with him."

"O, he made your picture!" laughed Billy.

"Do you know who he was?" asked the deer.

"No," answered Billy, "but I guess he loved animals and birds; maybe he helped to make the law that mamma told about that would keep the men from hunting you with guns."

"O, is there a law like that?" asked the deer. "How glad I am for those that are left in the big, cool woods!"

"So am I," said Billy, smiling.

The deer came closer, and before Billy could move it had put out a pink tongue and affectionately licked the little hollow in Billy's neck which mamma always called his kissing spot. Billy gave a little cry; and then his eyes flew open, and he saw his mamma standing by him, tickling his neck.

"O, where is the deer, mamma?"

"What deer, my dear boy?" asked Billy's mamma.

"O, no!" said Billy. And then he rubbed his sleepy eyes. "The deer that was on your hairbrush, mamma. He jumped off and played with me, but"—

"It was just a dream," finished mamma, smiling.—Beth S. Whitson.

MAIDIE AND THE SHELL

Aunt Evelyn put back Maidie's curls and, taking one of the shells from the basket on her lap, held it against the little girl's ear. Maidie's big brown eyes grew round with wonder.

"I hear a roaring inside!" she exclaimed.

"Do you?" smiled Aunt Evelyn.

She took away the pointed brown shell and put in its place a flat white one. The white one was much prettier, and inside its colors shone like the pink of the sky at sunset. But when Maidie held it against her ear it made never a sound.

"I like the roaring one best," said she. "What does it say?"

Instead of answering Maidie's question, Aunt Evelyn took the brown shell in her hand and gazed at it thoughtfully.

"Something lived in every one of these shells once," said little Maidie wisely. "I know, because my papa told me so. Only now the little sea creatures who used to live in them are dead, and the shells are empty inside."

"They have been empty a long time," said Aunt Evelyn, "like lonely little houses with no one to live in them. The sea washed them up on the shore, and the sun dried them and bleached the white one very white and the brown one this pale creamy color."

"It's a funny shape," said the little girl. "The stripes on the brown one go round and round until they stop in a queer sharp point."

"Turn it over," said Aunt Evelyn, "and see where the shell opens and the little sea creature had his door to go in and out. Do you know what that opening is shaped like?"

Maidie shook her head.

"Like your own pink ear," said Aunt Evelyn.

"Can it listen and hear things?" cried the child.

"Maybe," said Aunt Evelyn. "It has listened so long to the sound of the waves that it is hearing them always, and when you put it to your ear you can hear them too. Shut your eyes and put the brown shell over your ear and tell me what the roaring sound you hear makes you think about."

"About the green waves," said Maidie. "When I listen I seem to hear them shivering and running into the land and breaking in foam like a lot of white soapsuds on the beach."

"Is that all you see?" asked Aunt Evelyn.

"No," replied Maidie. "I see a picture. I see the beach with some shells on it, and the sand where I built castles, and the sails of ships far off on the water. And, O, I see the sunlight on the waves! When the waves shake, it glistens like wee little stars."

"Think of it!" cried Aunt Evelyn. "Out of one single brown shell all the ocean comes pouring, with its sound and its color and its light, for you to see."

"The little shell must have listened a long time to make people hear the sound of the sea," said Maidie. She put the brown shell very carefully back into the basket. "It's my favorite of all," she added, "for it makes me see and hear such wonderful things."

"If a little brown shall can do so much with its one ear," said Aunt Evelyn, "what can a little live girl do with two?"

"What?" breathed the child. "Tell me, auntie."

"The shell is so very small," said Aunt Evelyn, "and yet it can listen to something as great and wonderful as the sea, and repeat to you its message; and you are so small, yet you can listen to all the beautiful voices and sounds that you hear each day and see if they have a message like the sea's message to the shell."

"The birds have a message," said Maidie. "They never quarrel, and when they sing their message is 'Love, love, love!'"

"The wind has a message, and the stars and the leaves and the flowers," smiled Aunt Evelyn. Every one of them is about something true and beautiful, just like the message you heard from the birds. You can listen like the brown shell and whisper it into the ears of other people."

"Yes," said Maidie softly, and she gave the brown shell a love pat with her two sunburned hands.—Garnet Noel Wiley.

A DOG WHO PLAYS WITH DOLLS

An English paper tells of a dog in Birmingham that is devoted to dolls. The owner of the dog had a little daughter who taught the dog to carry her doll. The dog became so fond of the doll that he would snatch it and carry it to his kennel and lie down beside it.

The children of the neighborhood thought this was fun, and would ask the dog's owner, "Please, may your dog come and take my doll for a walk?" Alas! Now the dog snatches dolls from the little owners, and runs off to his kennel, He never harms them, carrying them by their clothes.

One day he brought four dolls home. He is no longer a favorite. His reputation as a friend of the children is gone. He does not wait to be asked to take the dolls for a walk. He runs off with them without the owner's consent.—Exchange.

WHERE THE COUNTRY HOME IS WEAK IN DEFENSE.

"The great need of the South today is the improvement of the rural home," says Dr. A. W. Freeman, of Washington, D. C. Dr. Freeman, speaking especially from a health viewpoint, says further that the fundamental needs of the smll town and the rural home are those of a safe water supply and a safe sewage disposal. He says that the shallow well, the open closet are where the rural home is weakest in its defenses and where health suffers most. "They should be condemned, and in their places constructed a means of furnishing the small family safe water to drink and use and a safe or sanitary type of closet."

The first essential in securing a pure water supply is to have the top well covered, preferably with a cement top and provided with a pump. Dirt, filth and drainage get back into the open top well that could not occur in the case of a cement top. Next be sure no source of pollution, such as privies, stables, etc., is located on nearby ground higher than the well. Last of all, be sure that surface drainage from a well is away from the top in all directions and that waste water from the pump is carried away in troughs, tile or otherwise, and not allowed to stand in puddles or soak back into the well.

Safe sewage disposal consists of keeping the sewage away from flies and animals and so it cannot reach the well supply. Usually a tight fly-proof privy placed close down over a shallow pit or hole in the ground, at least 300 feet from the well and on lower ground, will meet all requirements.

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SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m. and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham to New York and Washington and observation sleeping car Atlanta to Richmond. Tourist car Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York and Washington to Birmingham and observation sleeping car Richmond to Atlanta. Tourist car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room sleeping cars New York to Augusta and Asheville and Washington to Charlotte and Asheville. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points South. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and New York to Macon. Club car Washington to Montgomery. Dining car service. No coaches.

7:30 a. m.—No. 108, daily. Local for Raleigh.

7:30 a. m.—No. 154, daily except Sunday for Ramseur.

8:10 a. m.—No. 44, daily. For Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair Charlotte to Raleigh.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Connects at Asheville with Carolina Special. Chair car Goldsboro to Asheville.

12:45 p. m.—No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. Local for Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York.
Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem, connecting daily except Sunday for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday for Madison.

3:30 p. m.—No. 230, daily except Sunday for Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:35 p. m.—No. 235, daily. For Winston-Salem.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham, Pullman sleeping cars New York to New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. Local for Danville.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. Pullman drawing room sleeping cars Augusta and Asheville to New York and Charlotte and Asheville to Washington. Dining car service. Day coaches.

10:35 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Pullman drawing room and observation sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS, Division Passenger Agent, Charlotte, N. C.

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THE SOUTHERN SERVES THE SOUTH

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Children's Home

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W. M. Sherrill, treas., Lincolnton ch., $31.96; Mrs. J. N. Jarrett, treas., Delta Alpha class, Centenary S. S., Winston-Salem, $25.00; Rev. J. W. Combs, Brim, Ararat Ct., $2.00; Mrs. J. N. Dayvault, China Grove, Philathea class, $3.00; Miss Rebekah Cathey, sec., "The Pilgrims," Sylva, $10.00; B. S. Womble, West End S. S., Winston-Salem, $14.60, balance Christmas offering; Z. T. Bynum, treas., Centenary ch., Winston-Salem, $7.30, balance Christmas offering; Capt. W. T. Rowland, Taylorsville, $20.50; Rev. T. A. Groce, Candler, Acton ch., $5.65; Gastonia Ins. & Realty Co., per E. B. Brittain, $150.00; a friend, $5.00; total, $275.01.

FIFTH SUNDAY COLLECTIONS

A. B. C. DePriest, Lattimore, Polkville ch., $3.40; W. E. Kesley, Huntersville, Union S. S., $2.00; total, $5.40.

BUILDING FUND

F. C. Boyles, treas., West Market St. S. S., Greensboro, $4.66.

DONATIONS IN KIND

Grateful acknowledgement is made of the following articles: from the Wesley Memorial S. S., High Point, a crate of tables, additional to their gifts of bookcase and chairs at Christmas; from "The Home Circle," Morganton, through Mrs. T. G. Cobb, a bundle of clothing and a comfort. The same ladies also sent us a quilt at Christmas which was not acknowledged owing to inability to identify, and is here acknowledged with thanks.

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J. F. HARRELSON, Cherryville, N. C.

FIRST STREET, ALBEMARLE

It was with sincere regret that we bade farewell to the good people of Gibsonville, with whom we labored very pleasantly for three years. I have never served a people I did not love, and they were all good to us. I have never served any whom I loved more than I did the people of the Gibsonville charge. They are loyal, true and kind.

We have been most kindly received at First Street church. Everything they can do to make the preacher and his family comfortable and feel at home is being done. We are expecting not only a pleasant but a profitable year for 1916 With a loyal band of Methodists who love the institutions of the church, why not?

This church was organized in 1900 by Rev. N. R. Richardson, then pastor of Central church, Albemarle. A good frame building housed the congregation until 1913 when it became advisable to erect a new building to accommodate the growing needs of the church. Accordingly a committee was appointed to confer with the mill company for the purpose of obtaining a more eligible site. The present excellent site on First Street and $2000 were given by the Wiscassett Company in exchange for the old church and lot. A building commitee was appointed at the fourth quarterly conference of 1913 and a subscription was raised aggregating near $2,500, giving approximately $4500 as a nucleus.

At the conference of 1913 Brother R. A. Taylor was appointed to the charge and, with his customary energy, entered into the plans and spirit of the brethren resulting in a few months in an excellent brick church of modern type with a splendid auditorium and seven class rooms, costing just around $10,000, and would have cost much more but for the kindness of the Wicassett Company and the wise management of the building committee. It is a gem and is well worth $15,000.

To Rev. P. W. Tucker, the former pastor under whose pastorate the enterprise was begun, Rev. R. A. Taylor, through whose energy the work was pushed to completion, the wise management of the building committee and the self-sacrificing liberality of the officers and membership of the church is due the credit for this beautiful church with but a small debt of $1250. Both Brother Tucker and Brother Taylor did excellent work on this charge. In addition to the new church during the last two years under Brother Taylor's administration a net gain of 107.

Nor were the good women by any means idle. In their Ladies' Aid Society they raised and applied $218 during the two years just gone.

This charge has a fine prospect for a great future. The possibilities for growth are indeed good. We are hoping to retire the indebtedness on the church this year and in the near future build a good home for the preacher.

W. S. Hales.

STATESVILLE DISTRICT STEWARDS

Among other things considered at the recent well attended, harmonious meeting of the Statesville district stewards, the following was recommended by the presiding elder:

Shall we not today enter into covenant with God an with one another to work and pray for (1) a genuine revival in all our churches; (2) an all-the-year Sunday school in every church; (3) an active, pervasive and efficient missionary spirit in all our preachers and people; (4) fully paid collections and salaries on every pastoral charge; (5) material improvements in churches and parsonages, and the building of new churches wherever needed.

Our God will lead. It is for us to follow.

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Special rates on large quantities.

The Advocate Press, Greensboro, N. C.

Carolina & Northwestern Rwy. Co.

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Chester Lv.	7 43 a m	12 05 p m				
Yorkville "	8 29	2 20				
Gastonia "	9 24!	5 40 p m				
Gastonia "						
Lincolnton "	10 20	6 31				
Newton "	10 55	5 02				
Hickory "	11 40	7 08				6 00 am
Lenoir "	12 45 p m	7 40				7 55
Lenoir "		8 05				
Mortimer "	3 28					
Edgemont Ar.	3 40					
Southbound	**NO. 9 Passenger Daily**	**NO. 7 Passenger Ex. Sun.**	**NO. 5 Passenger Sun. Only**	**No. 3 Passenger Sun. Only**	**NO. 53 Mixed Ex. Sun.**	**NO. 51 Mixed Ex. Sun.**
Edgemont Lv.	11 05	6 45 a m				
Mortimer "	11 13	6 53				
Lenoir "	1 40 pm	8 02				
Lenoir "						
Hickory "	2 35	9 05				
Newton "	3 08	9 30				
Lincolnton "	3 43	10 05				
Gastonia "		10 55				
Gastonia "	5 00					
Yorkville "	5 46					
Chester Ar.	6 35					

x Leave ! Arrive

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Quarterly Meetings

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
First Round

January
Hayesville, Sweetwater 29-30

February
Macon, Union 1
Franklin Station 2-3
Franklin Ct., Iotla 4-5
Highlands, Highlands 7
Glenville, Glenville 8-9

Meeting of district stewards at Dillsboro, December 15th, at 2 p. m.

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
First Round

January
Spencer Mem.-Derita, 11 a. m., 29-30
Seversville, Trinity, 3 p. m. 30-31
Thrift, Thrift, night 30-31

February
Chadwick, 11 a. m. 5-6
Hawthorne Lane, night 6-7
Dilworth, 11 a. m. 12-13
Tryon Street, night 13-14
Polkton, Fountain Hill, 11 a. m...19-20
Marshville, Wingate, night 20-21
Lilesville, Olivet, 11 a. m. 26-27
Matthews, Indian Trail, night 27-28

March
Morven, Sandy Plain, 11 a. m. 4-5

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
First Round

January
West Greensboro, Muir's Chapel..29-30
West Market Street 30-31

February
Randolph, Mt. Gillead 4-5
Randleman 5-6
Deep River, Worthville 5-6
Wesley Memorial 13-14
East End 13-14
Denton, Pleasant Grove 19-20

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
First Round

January
Davie, Oak Grove 29-30
Mocksville, night 28-30

February
Walkertown 5-6
West End, night 6
Lewisville, Brookstown 12-13
Advance, Advance 19-20
North Davie—open

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
First Round

January
Table Rock. Oak Hill 29-30
Connelly Springs, Rutherford College 30-31

February
Spruce Pine and Bakersville, Spruce Pine 5-6
Bald Creek, Boring's 11
Micaville, Horton's Hill 12-13
Burnsville 19-20

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville.

January
Maiden Ct., Maiden 29-30
Newton, night 30-31

February
Catawba Ct., Catawba 5-6
Mt. Zion, 11 a. m. 12-13
Davidson, night 13-14
Mooresville Ct., Fairview 19-20
Mooresville 20-21

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

January
Leicester, Leicester 29-30
Bethel, night 30

February
Rosman Ct., Rosman 5-6
Brevard, night 6
Henderson Ct., Moores Grove 12-13
Tryon-Saluda, Tryon 13-14
Mars Hill, Laurel, ...19-20
Mars Hill, night 20
Weaverville Ct., Flint Hill 26-27
Haywood St., night 27

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby N. C.

January
Lowesville, Hills Chapel 29
Mt. Holly, Mt. Holly 30

February
Polkville, Polkville 4
Belwood, Palm Tree 5
Rock Spring, Denver 12
Lowell, Lowell 19
McAdenville, McAdenville 20
Belmont, Belmont 20
Dallas-Ozark, High Shoals 26
Gastonia, Main Street 27
Gastonia, West End 27

March
South Fork, Palm Tree 4
Cherryville, Bethlehem 11

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

January
Boone Ct., Boone 29-30

February
Laurel Springs Ct., Nathan's Creek, 5-6
Wilkesboro Station, night 20-21
North Wilkesboro Ct. 26-27
North Wilkesboro Station, night 27-28
Wilks Ct., Adley 19-20
Sparta Ct., Shiloh 12-13

The district stewards, pastors and lay leaders of each charge will please meet at Jefferson Dec. 22-23. This will be a very important meeting and each man is expected to be present.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

January
New London Ct., Palmerville ..29-30
Gold Hill Ct., Gold Hill 30-31

February
Concord Ct., Olivet 5-6
Forest Hill, night 6-7
Bethel-Love's, Bethel 12-13
Concord, Central, night 13-14
Salem Ct., Salem 19-20
Albemarle, First Street, night ..20-21
Kannapolis Ct., Oak Grove 26-27
Kannapolis Station, night 27-28

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.
Second Round

January
Mount Airy, Central 30

February
Danbury, Danbury 6-7
Summerfield, Center 12-13
Dobson, Rockford 19-20
Jonesville, Maple Springs 26-27
Elkin, night 27-28

March
Yadkinville, Center 4-5
Pinnacle, Whitaker 11-12
Pilot Mountain, night 12-13
Stokesdale, Mt. Carmel 18-19
Mt. Airy Ct., New Hebron 25-26

April
Madison-Stoneville, Stoneville 1-2
Ararat, Chestnut Grove 8-9
Leaksville, 11 a. m. 16-17
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30

May
Rural Hall 6-7

GOLD HILL CHARGE

We are making the every-member canvass. Brother Paul T. Goodman, our faithful, earnest, wide-awake lay leader met with stewards at the parsonage on December 29th and planned for the every-member canvass and made up the order for cards and envelopes, for monthly contributions for salaries and the benevolences ordered and apportioned to this charge. A majority of our people are delighted with the plan of our church and with the energetic efforts of our official board in this charge to carry out the every-member canvass on the monthly basis. Our canvass at Gold Hill church was very encouraging. I have not learned the final results at the other churches.

I am glad to make this report, and to say that the outlook si encouraging for a good year. With a faithful board of official members and a loyal membership at our four well located churches, led by our charge lay leader, we are expecting to make good reports.

We entered upon our work at Gold Hill church by holding a union service November 25 at 7:30 P. M. We moved into the parsonage at Gold Hill December 5. We were met at the station by Brothers Sides and Montgomery and Dr. Lentz. We were immediately conveyed to the parsonage where we found a number of ladies waiting to welcome us into our new home and to convey us to the dining room where we found a well loaded table sufficient for several days, and later, led by Brother Montgomery, we received a generous pounding.

We have an excellent midweek prayer meeting at Gold Hill church. Our Week of Prayer was observed at this place and at Liberty with very good interest.

J. W. Strider.

NOTES FROM EMORY AND HENRY COLLEGE

Dr. J. H. Weaver, presiding elder of the Greensboro district, spent the Christmas holidays at Emory visiting his son, Dr. C. C. Weaver, President of Emory and Henry. On aJnuary 2 Dr. Weaver preached for us a New Year's sermon—one of his characteristic sermons, in its simplicity profound. "Lo I am with you alway, even unto the end of the world" was his text—just as appropriate as his application thereof was practical and helpful. Dr. Weaver also conducted the opening chapel exercises on Wednesday, January 5. His message on that occasion was timely, sound and wholesome, doubly emphasized by the sincerity and earnestness with which it was delivered. It is a distinguished pleasure always to have Dr. Weaver with us. His benign influence lingers.

The college has reopened under auspices most favorable. One hundred and seventy-two students in the college, 66 in the fitting school is the record reached last fall. The great majority of this total number were in their places on the opening day. Fourteen of these students come from North Carolina. Reverend J. E. Womack entered immediately after the close of the Western North Carolina Conference. He is doing excellent work and hopes to receive his A. B. degree in two years.

On Saturday, January 8, Mrs. Marthat Harmon Henry, mother of Professor Henry, of the Department of History, died in her 86th year. The funeral services were conducted on Sunday by Reverend Tyler Frazier, assisted by Rev. T. R. Handy and Dr. Weaver, after which the body was laid to rest in the Holston Cemetery here at Emory.

Reverend J. A. G. Shipley, who for the past seventeen years has been doing evangelistic work in China, spent Saturday and Sunday, January 8 and 9, at Emory. On Saturday he made a stirring chapel address and on Sunday delivered an inspiring message at the eleven o'clock hour. It was a pleasure to have Brother Shipley with us and his presence and conferences with the students together with his public addresses aroused much enthusiasm for the cause of Missions. Emory and Henry has a Student Volunteer Band which is a neucleus for the missionary life and spirit of the college.

The academic record made during the last month at mory and Henry College is briefly summarized as follows: Out of a total of 811 records made by 172 students, 763 of these records were 75 or above, with only 48 below 75. Forty students made averages ranging from 90 to 96 on all studies. This we consider a fair index to the academic work done by our students.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:
Shivar Spring,

Box 5B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

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Hardy, open air grown from standard seed. 500 post paid, $1.00. By express, F.O.B. Yonges Island, S. C., 1000, $1.00; 3000, 90c per M; 5000, 80c per M; over 5000 75c per M.

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John A. Young & Sons
Greensboro, N. C.

Publisher's Announcement

Advocate Day, Feb. 6
and the Week Following

HOW TO MAKE A GREAT CAMPAIGN

1. Let all old subscribers get ready to make

Feb. 6-13 Pay Up Week

2. Let every old subscriber make an effort to secure one new subscriber. You know some one, it may be a near neighbor, who ought to take the Advocate. Begin now to get him ready to begin taking the paper and send his money along with your renewal. Think of how much good you can do by thus placing the paper in another home. Think also how much it would increase our circulation if each old subscriber will secure one more.

2. Let Sunday, February 6, be observed in all the churches as Advocate Day. Let the pastors and lay leaders be ready with working committees who will secure in the congregation every subscriber possible, and follow up during the week with a thorough canvass, including every home represented in the congregation. In circuits let this be done at all the churches at the February appointment.

4. Let the subscribers who have not the cash at hand be allowed thirty days time. Let those in charge of the campaign look after collections, and notify the publishers at the end of thirty days of any who have failed to pay so their names may be stricken off our lists.

We want this campaign to run our circulation up to at least 10,000. Many of our stewards and lay leaders are without the paper. In many cases our Sunday school superintendents are not taking it. If we expect these men to render intelligent service we must induce them to take the church paper and read it.

The Board of Publication asks that all our good and loyal people pray for an awakening on this subject, so that we may be able to make our Advocate the blessing that it ought to be in all our homes, and make it an efficient helper in all departments of our work. The only way we can make our Advocate a blessing is to give it circulation.

Praying that the blessing of God may rest upon our

Advocate Day and Week, February 6-13

we are your servants.

Board of Publication

VOLUME LXI NUMBER 5

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, FEBRUARY 3, 1916

reading Room
Library, College

North Carolina Convention

Greensboro, Feb. 9-11, 13



2500 Registered Delegates Wanted

Every church should plan to be represented by its pastor and several of its strongest men. Send registration fee of $1.00 to A. C. Bridgman, Executive Secretary, Greensboro.

Strong list of speakers, insuring a fine program

One of the chief features of the program is the provision made for denominational conferences on the afternoon of Thursday and Friday. These are in charge of the various denominations.

Saturday is rest day for the speakers, so there is no program on this day.

W. N. C. Conference Mid-year Meeting, Thursday and Friday afternoons

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

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Six Months ..... .75
To all preachers of the Gospel, per year 1.00

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EDITORIAL

THE ADVOCATE CAMPAIGN

For a month we have kept the subject before our presiding elders, pastors and lay leaders. There is nothing more that we can do but pray that the Great Head of the Church may put it into the heart of every one to do his best to make the campaign a great success and blessing to our Conference.

Many of our pastors have already begun; others have written saying that they expect this year to have a "real Advocate Sunday." Quite a number of lay leaders have written expressing interest and informing us that they are organizing for the work. Altogether, the signs are very encouraging, and we shall be much disappointed if the results this year are not fully up to what, by our Conference resolution, we have undertaken. We ought to quit "saying and doing not," and we think there is pretty general agreement upon this.

The editor and the Board of Publication have worked honestly and faithfully and are now trusting the Conference at large to co-operate with them in giving our Advocate the widest possible opportunity for doing good.

Let everybody be ready next Sunday to begin the work with the determination that the number allotted the charge shall be the minimum, and that the work must not stop till this number or more is secured.

AN ENTERPRISING BOARD

For some years our Conference Board of Church Extension has been issuing in pamphlet form the report of the proceedings of their annual meeting. This has been deemed advisable in order that our people may become familiar with the methods by which our Church Extension funds are disbursed, and how vital this work is in promoting the extension of our work.

This year this report is of especial interest owing to the fact that a full account is given of the Duke Fund and the manner of its distribution. This fund, together with a generous donation annually to our Home Mission fund, both specially directed toward strengthening the work of our country churches, is going to mean much to our rural work especially in the near future.

The pamphlet this year consists of thirty odd pages, neatly printed and carrying half-tone cuts of Mr. J. B. Duke, the benefactor; Bishop Kilgo, through whom the benefaction was transmitted, and Rev. Dr. W. F. McMurry, Corresponding Secretary of our Board of Church Extension. The pamphlet was printed in the Advocate shop and is a fine specimen of the printer's art. We hope this pamphlet will not go to the waste-basket but that it will be widely read.

WOMAN'S MISSIONARY CONFERENCE

The people of Greensboro have enjoyed to the fullest extent the annual meeting of the Woman's Missionary Society of the Western North Carolina Conference, which closed its work on Monday evening with a consecration service.

The full account of this meeting appears in the Woman's Department on page eight, which is always so ably conducted by Mrs. W. R. Harris, of Asheville. The reader is referred to this for full details of the proceedings of the Conference.

The meetings were presided over by Mrs. Lucy H. Robertson, who has held the office of president from the beginning of this Conference organization, dating back some twenty-six years. Mrs. Robertson ranks among the most efficient presiding officrs in the whole church and is not likely to be released from the duty as long as she is able to work.

One of the interesting features brought out clearly in these meetings is the large number of efficient workers that have been developed in the history of the society, most of these having come up from the rank and file. It is safe to say that among these women are now to be found some of the strongest and most capable leaders in the Southern Methodist Church, and that the majority of them would hardly have been known but for the opportunity for service opened up by this organization. To mention names among the women of our Western North Carolina Society would seem invidious, and so we forbear; but we must say that a number of them would fill with conspicuous ability the very highest office in the gift of the church. It is a matter for profound thanksgiving that the Lord is raising up a host of capable workers out of obscure places through our woman's organization. Through the educational work of our woman's organizations in all the churches and of the Laymen's Missionary Movement, the time is not far distant when a great army of efficient workers will be ready to invade the whole earth, whose mission will be to preach and to heal all nations.

The visit of Mrs. Hume Steele, Educational Secretary, was greatly enjoyed as was also that of Miss Wagner from Korea.

The Conference was particularly happy in the selection of the preacher this year. The sermon of Bishop Denny on Sunday morning was one of unusual force and power, and exceedingly appropriate for the occasion. His text was taken from Gal. 6:10, and he developed in the most striking and original manner the thought that one's chief mission in life is to be found in sacrifice and service to others—to those who have gone before—to the living, and to those yet unborn. The great congregation which filled the auditorium and all space in the annex and galleries, was swayed by the pathos and overwhelming appeals of the preacher. We have no doubt that many a heart in the great congregation saw life for the first time in its true perspective, and resolved, henceforth, to be adjusted to its demands. The sermon was well calculated to sustain in our present College of Bishops the traditional reputation for great preaching.

The people of West Market Street and Greensboro churches generally feel that our women have brought great blessing with their meeting here.

AN EXAMPLE FOR YOUNG MEN

There are scores of the finest young men scattered here and there throughout the country who need the inspiration of a life built to perfection out of conditions similar to those by which they are surrounded. These young men are submerged, and life holds out to them as they see it only a mockery. The environment in which they are held is one dominated by poverty and social limitations which seem insurmountable.

What these young men need is the sympathetic touch of some one who knows how to interpret life and its possibilities, and to have held before them the shining example of men who in like circumstances, have fought their way out into a life of larger vision and of unbounded opportunity. We do not tell the story of our heroes to these young men as we should. It is due them that they should be reminded of the fact that the horizon of life widens as one advances up the hill and never more truly than when one scales the heights of intellectual achievement. There is no more fruitful labor that a pastor can perform than to search for these submerged young men and call them out into the larger spheres of life by telling them the story of achievement by others and starting them on the way to intellectual emancipation.

Only recently there passed away in the state of Alabama a really great man—a man whose life has been thoroughly impressed upon a generation especially in his own state and section. Yet that man, Dr. S. M. Hosmer, did not discover himself until, after his marriage, he had begun the work of building a home and his first-born was in the cradle. With the hope and prayer that it may inspire hope and awaken manly purpose in the heart of some reader of the Advocate we reproduce here a portion of the tribute paid him by a life-long friend as printed in a recent issue of the Alabama Christian Advocate. He says:

Dr. Hosmer is dead. This announcement coming so unexpectedly, puts my mind to work.

"Pity," exclaimed I "that such a man should have to die. A man whose life was so full of useful service." I knew him before he married—a tall, athletic young man. I remember the day in 1869, in August, passing his home near what is now Adger, on my way to see my sister, who lived about 25 miles from Jonesboro, S. M. Hosmer had bought land and had just built a house and dug a well. By the well in the yard was a large pile of coal. Digging the well, he cut through a vein of coal. He had little idea what that land was worth.

He stopped me, and asked me to stop and take dinner with him; said he wanted to talk about going to school. When I went into the house I discovered a little babe in a home-made cradle, his first born. We discussed the question of his going to school. It was a serious proposition to give up that comfortable home and start to school, having a wife and babe to support.

As serious as it was, he had determined to do so. The result of that deliberation was that the opening of the school at Pleasant Hill, September 1st, found him and his family living in a house put up by himself right near the school house.

He was in classes of small children, but being a man, he entered the class of young men and women in the fourth reader and arithmetic, English grammar and geography. Although a beginner in these studies, he by hard work soon caught up so that he could hold his own with the best and brightest in these classes. It was interesting to see him standing in a class of small boys and girls at the foot, for the class stood in a semicircle, and a word that was missed was passed to the next pupil, the one spelling it going up above those who missed it. This required courage on the part of a man, six feet tall and having a family. It put him to the test. The same in the reading class. Several days passed without his reading a sentence. Pupils in the class tapped one another when a mistake was made, and it was passed to the next pupil, and so on down the class until one read the sentence correctly, who turned down the one or ones who missed reading it. He did not stand at the foot in those classes very many days. By hard work he was soon able to read and hold his own in said classes.

I mention these things because they show what a will a man must have to enter and continue in such a school. It was not long before he took up the study of algebra, Latin grammar and other higher branches. He was in school here two years, and in this time he got pretty thorough in spelling, reading, writing, arithmetic, English grammar, geography, algebra, geometry and trigonometry, Andrews and Stoddard's Latin grammar, Andrew's Latin Reader, four books in Caesar and four books in Virgil, rhetoric and English composition.

At the end of the two years, Prof. W. D. McLaughlin resigned the principalship of the Red Mountain academy to accept the professorship of Greek and Latin in Cumberland University, and Mr. Hosmer was elected to take his place. He accepted the position and taught the school very successfully, notwithstanding there were pupils in said school about as far advanced as he was. This, the third year of his school life, was his best, no doubt, as he had to study hard to keep ahead of the pupils and teach them.

At the close of this school he brought his wife and children back to Pleasant Hill, Mrs. Hosmer having agreed that if he would leave her and the children at Pleasant Hill, she was willing for him to go to Greensboro University. So he went to Southern University, and, after spending two years there, he joined the North Alabama Conference and began the work of the itinerancy.

One fact worth mentioning is, he kept up his studies while he discharged the duties of the itinerant, and at the close of the year at Greensboro he took an examination in the senior studies, passed, and at the commencement received his diploma. Previous to this he had been elected trustee of said school, and as such signed his own diploma. He thus became one of the business managers of that school. His record from this date is an open book. It was of his struggles to acquire an education, I wish to speak, and support himself and family while in school. He worked every spare moment at any kind of work he could find to do, half-soled and mended shoes at night, helped the farmers in the neighborhood build their houses, cribs, etc., and even to top the trees of the church and school lot for wood to burn. His was a life of labor from the beginning. He entered the Confederate army when but a boy, and was surrendered near Mobile in 1865. So he was a Confederate Veteran.

Following his example, many young men came out from their homes, kept batch, doing their own cooking and washing, and working Saturday for something to eat, and a few married men with their children attended this school and acquired education enough to enable them to make good and useful business men. In the death of Brother Hosmer, Pleasant Hill and the writer have lost one of their best friends, the Methodist Church one of her best and most useful preachers, and the State and country one of the very best and most loyal citizens.

NOT AMUSEMENT BUT EDIFICATION

This age seems out of joint in nothing more than in its conception of what the church and the church service stand for. This explains the constant clamor in some quarters for such a change as will allow a program of amusement or mere entertainment to take the place of at least one service on Sunday. They tell us that we shall ultimately lose our hold upon the masses unless we yield to this demand of what they are pleased to call changed conditions.

While it comes from an unexpected source, we have not seen this fallacy more completely punctured than in a recent issue of the Christian Register, of Boston, the official paper of the Unitarians. Coming from this source it gives emphasis to the absurdity of the claim that what the church needs is that the pulpit shall cease to be the form of a man with a heaven-inspired message and become the stage of amusement.

The statement of a certain film company was this: "Is it not a fact that one of the greatest problems of the church today is to devise some form of entertainment by which it will hold the interest of both young and old,"

Replying to this the Register says:

Now that means for amusement abound upon every side, we are told that one of the greatest problems of the church of today is to find entertainment enough to keep young and old under its influence. Would it not seem that in this age of the division of labor and specializing of functions the church is really set free from the duty of amusing its members? And does it not rather look as if the church that follows the policy demanded thereby confesses that it has no real place in modern life? The school and the college and the abundance of literature accessible to all are doing their work with an ability and a success never before equaled. Has the church had so little success in interesting the people in religion and righteousness that it must give up the attempt and devote itself to another side of life already well supplied, if not indeed overdone?

This means in reality the failure of the church. It makes the worst accusation that can be made of our generation—that it does not care for the conscience and the soul, and will support the church only on condition that it surrenders, or at least subordinates to amusement, the high aim for which it was founded, and for which it is spending such enormous resources.

There are two results which are visibly coming to pass. One is the evident lowering of the spiritual tone of our churches, as may be seen in any community, for the sake of drawing in a class of people not interested in spiritual things. The other is the steady withdrawal of earnest people from an institution that no longer stands for its professed purpose, and the surrender of it to a lower order of character, that puts its splendid property to uses that are not its real function, and that steadily draws in its like, to the repulsion of that side of human nature which, often through generations of struggle, sought the church as the representative of the highest ideals of the soul. Thus the church is in process of desertion both by those who no longer believe in religion and by those who continue to believe in it but find its once heroic representative growing false to its trust.

The greatest problem of the church today is not how to catch people by a bait which does not appeal to that side of human nature which the church exists to rouse and to satisfy, but how to defend religion from dilution with low ideals of human life and to make it respected and sought by those who realize what life may be made through the vision of its divine side and of the only effective and permanent peace.

HETERODOXY—A CASE IN POINT

There are throes and agonies even in the process by which truth is eliminated from the rubbish of error. Many of our sanest and best thinkers have been persecuted for daring to state a truth in language clear and strong, yet different from traditional forms. The fact is that generations have burned incense to mere forms of expression that did not clearly state the truth intended to be taught.

We are led to make these observations by an article in the St. Louis Christian Advocate, relating how Rev. J. H. Pritchett, D. D., now a veteran member of the St. Louis Conference, was subjected to an investigation in the year 1869, for disseminating doctrines contrary to our standards." Having his attention called to this recently, Dr. Pritchett says:

"I had not thought of the incident at Chillicothe for a long time. As I now recall, it was occasioned by the circulation of my debate with Sweeney, the Campbellite, which had just been published. As a final argument on infant baptism, I had held that every child has an inherent right to water baptism, because it has already received the baptism of the Holy Spirit, and is in Christ's kingdom. In support of this proposition I needed but two passages of Scripture:

(a) "Of such (children) is the Kingdom of Heaven."

(b) "Except a man (literally any one) be born again, he cannot see the Kingdom of Heaven."

"To my mind these passages fix the spiritual status of every child. He begins life under the auspices of the second Adam—not those of the first. His future character and final destiny will depend on three things:

(a) "His parentage; (b) his training, and after accountability; (c) his own will.

"You see at once, what a foundation this lays for religion, in the marriage relation, the home and the school. I have never found occasion to change or even modify my views."

This brief and logical form of statement sets forth very clearly what the Methodist Church teaches with regard to the relation of the child to the Kingdom, and is the unanswerable argument for those who may be asked to give a reason for the baptism of children. We baptize the child, not to bring it into the Kingdom, but because it is already in the Kingdom, and is, therefore, entitled to this token of the covenant. If we keep our part of the convenent in diligent training, the child will remain in the Kingdom.

NOTE AND COMMENT

The State is Making Progress in the work of breaking up illicit distilling and traffic in liquor. It seems, however, that many sherifis are still slow in coming up to the measure of their duty in this particular. The people ought to quit electing men to the office of sheriff who "love the critter," and are in sympathy with the violaters of the law. Col. Chapman, United States revenue agent, is reported as saying, "If every sheriff in the state would go after the illicit distilling proposition in a manner equal to that shown by the revenue men, the business would be blotted out in a few months."

* * * *

The Nomination of Mr. Louis D. Brandeis, an eminent Jewish lawyer, to succeed the late Justice Lamar on the Supreme Court bench, has met a storm of criticism throughout the country. When all objections have been reduced to a final analysis it seems that the sum of it is that Mr. Brandeis is a Jew. It is hard to understand the wide-spread prejudice against the Jew, especially when we recall the fact that Judah P. Benjamin was one of the most efficient as well as perhaps the most trusted members of President Davis' cabinet, serving both as Attorney General and as Secretary of State. We quite agree with the editor of the Philadelphia Ledger who is quoted as saying that should Brandeis be admitted to the Supreme Court "his entrance will be like the opening of a window and the letting in of fresh air to an atmosphere made more or less stagnant by tradition and custom."

* * * *

Great Floods Have Devastated the country both in Southern California and in the middle west during the last few days. The breaking of dams in the far west and the giving way of dikes in the Mississippi valley have caused consternation in many communities. The prospect now is that the present winter will be memorable for destruction by boods. This government should as rapidly as possible extend the application of the doctrine of preparedness to these rich, agricultural sections which are so often subjected to the ruin of flood conditioins. A great expenditure here would, in the end, be a vast economic saving to the country.

* * * *

"America is Not Afraid of Anybody," says President Wilson in his preparedness campaign speeches. Yet we all know that just now the American people are very much afraid of those nations that have fostered the military spirit and that seem determined to disregard the rights of neutrals, and this is the ground and the only ground upon which any one can base an argument for enlarging our army and strengthening our navy and coast defenses. If all nations were dominated by the ideals which have always prevailed in America, we would need no defense, and whatever is done we sincerely hope and pray that America may never be led to abandon such ideals. While we spend money to maintain our position and defend ourselves against any possible foe, let us not forget that the way to make ourselves most secure is to propogate the principles of peace among the nations.

* * * *

A Disquieting Suggestion of those who would rush the country into preparation for war is that the schools be made a place of military training. Even Mr. Wilson, in his zeal for preparedness, suggests that industrial schools be made places of military training. This is a suggestion which we hope will be resisted everywhere. The people of this country should never submit to seeing the schools turned into military camps and arsenels; yet this is what militarists would have. They can see nothing in citizenship and government but soldiers and armament, and we hope the day may never come when the people will yield to their clamor for a great military organization as a means of perpetuating national ideals. Jesus Christ came to proclaim peace on earth and America now has the best opportunity to show to the world that such an ideal may dominate a great nation. Let us not be stampeded by men who can not appreciate the Christly ideal.

CHURCH EXTENSION NOTICE

The executive committee of the Board of Church Extension, Western North Carolina Conference, is hereby called to meet in the Sunday school annex of West Market Street church, on Thursday, February 9th, at 2 p. m. A full attendance is urgently requested.

Walter Thompson, Chm.

The Lord's Supper for "Shut-ins"

When Christians cannot get to the church they should have the Lord's Supper four times a year in their homes. A. D. Betts.

CONTRIBUTIONS

CHURCH EXTENSION AID

Brethren interested will please remember that no application will be considered by the Board of Church Extension at its Annual Meeting May 7th, that has not been approved by the Conference Board or its Executive Committee. These Conference Boards, or their Executive Committees, meet early in March to approve applications and transact such other business as comes properly before them.

When writing for application blanks information should be given as to the purpose of the trustees to apply for aid to the General or Conference Board, or both. A line to this office will seecure application blank accompanied by detailed instruction.

Delay in preparing applications and, therefore, failure to place same before the Conference Board, does not constitute an "emergency case." All concerned will please take due notice and govern themselves accordingly.

W. F. McMurry, Cor. Sec.

JOSEPH'S BONES

Rev. D. H. Tuttle

The Bible is full of interesting news. No newspaper equals it as a Morning Daily. This morning I read with new interest that when Moses went up out of Egypt he took the bones of Joseph with him. "Went up"—he that obeys God will always go up in spiritual life, and "out of" the Egypt of sin into the life, light, and freedom of salvation. Took the bones of Joseph. God cares for the bones of his people. Not a bone of Jesus' body was broken. God does not want the bones of his people to lay on the devil's territory. Bones influence folks. Some of our Methodist members leave their membership where the bones of their kin lie in the grave. Better do like Moses, carry the bones of kin with them to their new homes rather than bury their spiritual life in the old home community. There was a fellow that wanted to follow Jesus, but said "suffer me first to go bury my father." Jesus said "No, you follow me." Some half-hearted church folks not only want to bury their dead but want to stay by the grave. When they move away from the old home church they take themselves out of active life in that church and join the grave-yard, while the ghost of their former religious life, a skeleton of dry bones, moves about in a new community—religious "dead beats" drifting about getting scraps of soul food "free gratis." Ezekiel had a vision of dry bones, a valley full of them. Nowadays every pastor has such a vision. O, that the Holy Spirit might come upon all such "dry bones" and revive them to life, real life in Christ. I do wish they could read this, but they do not get the Advocate.

A STATEMENT FROM THE EDUCATIONAL COMMISSION

Bishop Warren A. Candler, D. D.

The Educational Commission held a meeting in Atlanta, Ga., on January 12 and 13, to deal with important matters concerning our two Universities, the Southern Methodist University at Dallas, and Emory University at Atlanta.

The main business before the Commission on the first day of the session was the consideration of the Charter proposed for the Southern Methodist University and the confirmation and election of trustees under the provisions of the Charter.

The Charter has been framed with a view to making the University connectional and at the same time preserving the welfare of the institution as it is related to the Annual Conference by which it was first founded and upon which it must rely for local management and support. This plan has been carefully worked out.

The Charter embodies "The purpose of forever securing the ownership and control of said institution in the Methodist Episcopal Church, South." The title to the property of the University has been vested in the Educational Commission in trust for the Methodist Episcopal Church, South, and the administration of the institution is committed to a Board of Trustees consisting of twenty-five members, of whom not less than eleven shall be residents of the state of Texas, not less than four shall be residents of the state of Oklahoma, not less than three shall be residents of the state of Missouri, not less than two shall be residents of the state of Arkansas, one shall be a resident of the state of Louisiana, and one shall be resident of the New Mexico Annual Conference of the Methodist Episcopal Church, South.

Three of the trustees are to be elected by the General Conference and they shall be residents of the territory west of the Mississippi River, "provided that the Educational Commission shall elect the three trustees for the General Conference to serve as such until the adjournment of the next General Conference." The other trustees are to be chosen by the North Texas Conference, the NorthWest Texas Conference, the Central Texas Conference, the Texas Conference, the West Texas Conference, the East Oklahoma Conference, the West Oklahoma Conference, th German Mission Conference, the New Mexico Conference, the Missouri Conference, the Southwest Missouri Conference, the St. Louis Conference, the Little Rock Conference, the North Arkansas Conference and the Louisiana Conference, the first seven Conferences named electing two each, and the last eight named electing one each.

By this means it was designed to secure the wisdom of the Annual Conferences in the choice of trustees and a distribution wide enough to represent well the territory of the church west of the Mississippi River, while retaining a sufficient number of trustees near enough to the seat of the University to secure easily and at least expense a quorum for the transaction of business at all times, and to preserve local interest in the institution.

The Charter further provides that "no trustee shall be qualified to sit, serve or act, as such, until he shall have been confirmed by the General Conference of the Methodist Episcopal Church, South, or by some other agency appointed and authorized to confirm or reject trustees," and it proves that "the Educational Commission shall act as such agency until the next meeting of the General Conference," in 1918.

It will be noted that while all but three of the trustees are chosen by Annual Conferences, the trustees chosen by them are not so much representatives of these Conferences as they are representatives of the whole church, selected from members of the church resident within certain areas. Hereby it was hoped the best possible representation would be obtained and the watchful interest of the Annual Conferences be secured.

But it was provided that "if for any reason any one or more of the Annual Conferences refused or neglected to elect trustees then the General Conference should elect trustees" from members resident within the territorial limits of the Annual Conference failing to elect to serve until such Annual Conference exercised its right to elect trustees.

"After the meeting of the next General Conference vacancies shall be filled as the General Conference may provide."

Thus the Southern Methodist University has been made connectional with reference to both its ownership and government without violently rupturing the ties of affection and interest with which it came into existence.

The Educational Commission confirmed all the trustees designated by the Annual Conferences and chose Bishop Edwin D. Mouzon, Judge Joseph R. Cockrell, and Rev. William D. Bradfield as trustees for the General Conference.

The Commission regretted that the Annual Conferences in Arkansas did not choose trustees from that territory, and in obedience to the Charter chose Rev. J. K. Farris, of the North Arkansas Conference and Rev. J. L. Cannon, of the Little Rock Conference as trustees from that great State, feeling sure that these worthy brethren will be entirely acceptable to the Methodist people of Arkansas and to the entire connection. The Missouri Conference also failed to name a trustee, and the Commission chose Rev. C. C. Grimes, who will render most efficient service, we doubt not.

The Commission was gratified at the reports presented to us concerning the opening of Southern Methodist University, and of the progress made in equipping and endowing the institution. The enrollment of more than 600 students the first session is regarded as a remarkable record and one in which the entire church will take pride.

However, a large part of the task of building this institution remains to be accomplished. This is particularly true as regards the endowment. Much of the amount credited to this fund as yet is not productive. And even if it were all productive, the necessity would remain for largely increasing the endowment and resources of the University.

We heartily approve of the plans formulated by certain of the Texas Conferences, at their last sessions, for the undertaking of the endowment of chairs in the theological department. The plans proposed seem to be very feasible and they have the sympathetic endorsement of the Commission.

Our University for the territory west of the Mississippi should have additional endowment of not less than $500,000, and this amount should be secured without delay.

The affairs of Emory University, our connectional institution for the region east of the Mississippi River were found to be in excellent condition.

In the three departments of the University now in operation, namely the School of Liberal Arts, the School of Theology, and the School of Medicine, are enrolled considerably more than six hundred students.

On the magnificent campus in the Druid Hills Park, Atlanta, four new buildings are in process of erection. The work of beautifying the grounds is proceeding rapidly.

It is expected that the new buildings will be ready for use by the opening of the fall term in September, 1916, when it is proposed to open other departments of the University, including "The L. Q. C. Lamar School of Law," provided all is ready to open these departments fully equipped to do the very best work. It is the fixed policy of the University not to undertake any work which it is not prepared to do well.

The Educational Commission congratulates the church upon the fact that we have now well under way two Universities, the assets of which aggregate nearly $5,000,000, and in which more than 1200 students are enrolled. And these Universities are absolutely in the ownership and control of our church. This is a good beginning, but it is no more than a beginning.

It will not be expected by reasonable people that the work of the Commission should be completed in all its details in two brief years, but much has been accomplished for which all our people may well rejoice. Much more will be achieved in the near future, and the Commission hopes to report to the General Conference of 1918 two Universities so nearly perfect in organization that few, if any, material changes in their organization will be found necessary.

The Commission desires the cordial co-operation of the entire church in carrying forward the important work with which it was charged by the last General Conference. Our great church, with a membership of more than 2,000,000, should have and must have at least two universities of the highest character. No slightest heed should be paid to any who decry universities owned and controlled by religious denominations, and who assert that churches are incapable of founding and directing such institutions. The Roman Catholic Church has its universities owned and controlled by states. What disability inheres in a Protestant church for such work, while the Roman Catholic Church and American Commonwealths are admitted to be capable of doing it?

Our church can have, and we believe it will have, two universities that will take rank with the best in our country. To this end the Educational Commission invokes the active support and generous assistance of all our people.

THE ASBURY MEMORIAL YEAR, 1916

TO BE OBSERVED BY EVERY METHODIST ANNUAL CONFERENCE AND LOCAL CHURCH IN AMERICA

A Statue of Bronze of Francis Asbury on Horseback in the National Capital, Near the Center of His Life's Labor, as a Fitting Memorial of the American Circuit-Rider

Voluntary Offering from Every Local Church or Society

To the Methodists of America,

Spiritual children of Francis Asbury:

When Francis Asbury came across the sea in 1771 he found here only a handful of Methodists; when he died in 1816 more than half of the Methodists in the world were on this continent. What John Wesley accomplished in Great Britain in a little over fifty years, Francis Asbury accomplished in the United States and Canada in less than fifty years. What Wesley as a leader and organizer was to British Methodism, Asbury was to American Methodism.

Asbury, in a letter written in 1807, stated that American Methodism in a little more than thirty-six years had become a body of 144,590 members and 536 preachers; while British Methodism in a period twice as long had gathered 150,974 members and 576 preachers—the former working among a population of from two to five million people; the latter among 30,000,000 people. In 1809 the American daughter had outgrown her British mother by more than 5,000 members.

The thought of all who bear the name which Wesley and Asbury lifted out of obloquy to honor—a mighty American host of eight millions—must turn in this hundredth anniversary of Bishop Asbury's death in loving appreciation of the work wrought by him and his glorious company of preachers, for it is on the strong foundations laid by them with tears and blood that our great Communion of many branches securely rests.

What a man Francis Asbury was! An itinerant ever in the saddle; a preacher whose one business it was to win men to God; a leader inspiring in all devotion to the kingdom and ruling by the persistent force of loyal firmness; a pioneer bishop, so American in spirit that he would not become a general superintendent by Wesley's appointment, until elected by his brethren in Conference; a statesman planning, organizing, uniting, establishing law, order, system—he was the father and founder of our Methodism.

All his life a sufferer from physical ills; carrying constantly the burdens of his brethren; enduring reproach, opposition, discouragement; knowing daily in travel the fatigue, exposures, perils and privations of the wilderness; often deeply grieved by disappointment in the weak and unworthy—a solitary man, without wife, home, or loving domestic companionship—surely he could not have filled his years of suffering and sacrifice with such fruitful labors, except by the power of the Almighty Father.

The Methodists of the twentieth century who are heirs of the riches transmitted by Asbury and the Fathers, a heritage of incomparable value, seek to give a loving, lasting expression of their gratitude to these heroic pioneers. How can we best accomplish this object?

By carrying out the program proposed by the Francis Asbury Centenary Association, created by the Ecumenical Methodist Commission of the United States and Canada, and embracing representatives of these churches:

Methodist Episcopal, Methodist Episcopal, South, Methodist Protestant, Methodist Church of Canada, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, Free Methodist, Wesleyan Methodist.

All branches of Methodism have been and are still cordially invited to participate, and it is hoped that the centenary will be observed in 1916 by Methodists of every branch and of every local church or society.

The plan of observance is in outline, as follows:

1. A program by every Annual Conference in America at its session in 1916 in honor of the labors and achievements of Asbury and his co-workers and the mighty results that have come from their heroic endeavors, each Conference to make its own program.

2. On the Sunday nearest the date of the anniversary of his death, March 26, or Sunday, April 2, 1916, a sermon from every Methodist pulpit, designed to call to the minds of the prosperous Methodists of today how great was the investment of endeavor and devotion, privation and sacrifice made by the preachers and members of the first half century of American Methodism.

3. A wide circulation of literature relating to the men and events of that period, that the appreciation and gratitude of Methodists of the twentieth century may be evoked for the fathers of the eighteenth century.

4. The erection of a bronze equestrian statue of Bishop Asbury in the City of Washington from the voluntary contributions of American Methodist churches. Such a statue of this devoted man would surely not be out of place among the statues of those who have served their country as warriors, statesmen and pioneers, inasmuch as his labors helped mightily in laying religious, moral, and social foundations for an enduring republic.

The statue is to be designed and executed by an eminent sculptor whose artistic ability is attested by some of he best examples of the art East and West, North and South. It will be in every way worthy of the pioneer hero it is to represent, of the conspicuous place it will occupy in the Capital of the United States, and of the great Communion that provides for its erection.

Application will be made to Congress for a suitable site for the monument which must be such as will pass the criticism of the Art Commission, the body having official control of such public memorials in the District of Columbia.

There will be needed for statue and pedestal approximately $50,000, and the Methodists of America are requested to furnish it by voluntary contributions. As this is to be the first and chief memorial to the heroism of the Fathers provided by our common Methodism and is to have a conspicuous place in the National Capital, this Committee, representing the cooperating branches of Methodism, is going forward in full confidence that every local church, young people's society and Sunday school in the country will gladly contribute at least one dollar, while many will make larger offerings. Every church will desire its share and every itinerant minister will make sure that he is represented in this monument to the achievements of the early Methodist itineracy and laity.

If happily there should be an excess after the expenses of the statue are met, the Executive Committee of the Asbury Centenary Association is pledged to return the surplus pro rata to the several contributing branches to be added to their respective Conference Claimants' Funds.

By request of the Executive Committee the publishing houses, or financial agencies, of the various bodies will receive such contributions as may be sent them, and pay the amounts to the designated treasurer of the Francis Asbury Centenary Association.

Contributions for the Methodist Episcopal Church should be paid to The Methodist Book Concern, 150 Fifth Avenue, New York City; 220 West Fourth Street, Cincinnati, Ohio; and 1018 So. Wabash Avenue, Chicago, Ill.

For the Methodist Episcopal Church, South, to its Publishing House, Nashville, Tenn.

For the Methodist Protestant Church, to its Publishing House, 316 North Charles Street, Baltimore, Md.

For the African Methodist Episcopal Church, to Dr. J. R. Hawkins, Financial Secretary, 1541 14th Street, Washington, D. C.

For the African Methodist Episcopal Zion Church, to the Star Publishing House, Charlotte, N. C.

For the Colored Methodist Episcopal Church, to its Publishing House, Jackson, Tenn.

For the Free Methodist Church, to W. B. Rose, Publishing Agent, 1132 Washington Boulevard, Chicago, Ill.

For any other Methodist branch, to its own publishing house or financial secretary or to any of the above named collecting agencies.

We urgently recommend that District Superintendents, or Presiding Elders, and officers of young people's societies and Sunday schools immediately take measures to secure and forward contributions as indicated above. Let no one wait for another.

On behalf of the Executive Committee of the Francis Asbury Memorial Association.

Earl, Cranston, Chairman,
E. K. Campbell, Vice-Chairman,
H. K. Carroll, Secretary,
E. L. Watson,
E. E. Hoss,
T. H. Lewis,
E. T. Little,
S. D. Chown,
C. S. Smith,
Alexander Walters,
Wilson T. Hogue,

Representatives of various branches of American Methodism.

TOO LATE

She kissed the old man; she showered upon him kisses and tears. She told all the people how good he was. I thought if she had only given half a dozen of those kisses a year for the last ten years, how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly. He was dead. He was old and poor; she was young and rich. She had ten rooms, but no room for father. Yet he made room for her when he had only two. The old man was not educated. She was—at his expense. He had fed and clothed her for twenty years at home and at college, until she had risen into more refined and cultured society, and married among new friends. The old people's address and dialect were too coarse. She kissed him and buried him in a beautiful coffin. Dear father is to have a beautiful monument. A warm kiss while living is better than cold marble when dead.—Young Woman.

GODLY PARENTS

Many of us can remember the beloved face and voice of our mother, as standing at her knee, she taught us the word of God, which has been a lamp to our feet and a light to our path; a stronghold in the time of battle and a shelter in the time of storm. We remember our father, strong, brave, sometimes severe, but just, wise and warmly affectionate, who was experienced in the world, and believing and knowing God's word, warned us against error and evil, and gave us the example of a strong, noble manhood. Many times, ever since we have had families of our own, we would have given aught we possessed for one hour with father's judgment and mother's sympathy. It is hard to understand that spirit of our times that forgets the love and power of the old home of other days, and is ready to forsake it for the novelty and the novice, delusive, cold and untried.

Grand old Paul felt the drawing of his fathers when he said: "So worship I the God of my fathers, believing all things which are written in the law and in the prophets." And to Timothy it was tenderly written: "Concerning thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus." And again: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded in thee also." In contrast with this warm loyalty and appreciation of godly parents, how cold, ignoble, yes even base in some of the modern dishonor that is cast upon noble parentage. How silly and weak is the expression, "present truth," a shibboleth of a weak, spasmodic, ephemeral cult, which would ignore the honor to parents. Truth is not simply present; it is past, present, and future, and like the God of truth, it is eternal.—The Presbyterian.

INTERESTING NEWS FROM THE FIELD

NOTES AND PERSONALS

—Rev. J. H. Robertson, pastor of the South Fork circuit, preached a special sermon for the Junior Order at Ebenezer church last Sunday.

—Rev. D. H. Tuttle, pastor of First Street church, Burlington, was a pleasant visitor at the Advocate office on Thursday of last week. Brother Tuttle is serving the third year as pastor in Burlington.

—The friends of Rev. D. Vance Price, and they include almost everybody who knows him, will regret to learn that he has been quite unwell for the past ten days or two weeks. His friends hope for his speedy recovery. Mrs. Price has been quite unwell also, but at this writing is some better.—Mount Airy Leader.

—The Henrietta correspondent of the Rutherfordton Sun says: The Thursday night prayer meeting services at the Methodist church are increasing in interest and attendance. Rev. M. B. Clegg is giving a series of talks on the life of St. Paul which are of great interest and probably more people are attending these services than ever before.

—Mr. N. L. Eure, ex-Judge of Greensboro's Municipal Court, was last week elected City Attorney to succeed Mr. A. Wayland Cook, who has been appointed Post Master at Greensboro. Judge Eure is a prominent Methodist and a member of the Board of Publication of our Conference. He was also a member of the lower House in the last General Assembly.

—Many of our readers will be made sad by the announcement of the death of Dr. John G. Ector, who passed suddenly to his reward last week at his home near Friendship, Guilford county. For many years Dr. Ector was a practicing physician in Winston-Salem. Some years ago he returned to his former home near Friendship, where he has since resided. He was 83 years old, and had long been a member of the Methodist church.

—Rev. J. A. Baldwin, president of the Southern Industrial Institute in Charlotte, preached at Main Street Methodist church last Sunday morning. Rev. Mr. Baldwin delivered a very forceful and instructive sermon from the text: "And I, if I be lifted up, will draw all men unto me." The pastor, Rev. H. H. Jordan, is still confined to his room with the grip, but is very much improved and hopes to be able to fill his pulpit next Sunday.—Gastonia Gazette.

—The death of Mr. T. B. Bailey, a prominent attorney of Mocksville, which occurred at his home in that place on Tuesday of last week, removes one of the best citizens of our state. Mr. Bailey had been sick only a few days and his death was entirely unexpected. He died of pneumonia. Mr. Bailey was our own personal friend and we feel very keenly the sense of bereavement and sincerely share the feeling of sadness and sorrow which has come to a wide circle of friends in his removal. He was a typical good citizen and a Christian man who will be greatly mssed. May the comfort of divine grace be given to the bereaved family.

—A Salisbury special dated Jan. 24th, says: The fourth Sunday in March has been decided upon as the opening date for the big tabernacle meeting Bishop J. C. Kilgo is to conduct in Salisbury for the Methodists. The meeting will continue for three or four weeks according to present plans. D. Ward Milam, a noted singer of Atlanta, who has been with Bishop Kilgo in former meetings, has been secured to train a large choir and conduct the song service of the meeting. An advertising campaign will be conducted with the expectation of getting attendance on the services from people as far away as Concord, Statesville and Lexington.

Swannanoa Circuit.—We have just held our first quarterly meeting. Heard two good sermons from our faithful presiding elder. The reports as a whole were very good, showing an increase over last year for same period of time. The work on this charge is starting off beautifully this year, and the people are manifesting in a degree the spirit of kindness and loyalty.

The Tabernacle church has been recently taken off of the Black Mountain charge and added to the Swannanoa circuit, thus making six churches on the work. A radius to cover once a month in fact about 100 square miles, in all kinds of weather.

The salary was raised $50.00 last year and again $100.00 this year, making it when more properly developed a good strong charge.

Subscriptions are being taken for a new church at Swannanoa. May God bless and honor his work here. J. F. Starnes.

Sparta Charge.—We have just closed a splendid meeting at Sparta. We began January 11th, closed Wednesday, January 19th, with several conversions and some reclamations. One name for membership and there will be others to join later, we think. The Lord was gracious to us in giving a few more to our number. The church was greatly revived, took on new zeal to work more for God this year than ever before. The young people took very much interest in the meeting, and did some splendid work. We made a personal call at every home in town, invited the people to church. Although the weather was unfavorable part of the time, we had large crowds at each service. We are looking forward to a great year on the Sparta charge. I have conducted three funerals, preached more than thirty times, made forty-eight visits, have married one couple since we came here, November 30th.

A. S. Abernethy, P. C.

Avery Circuit.—If you will give me a little space in your valuable paper I want to say first that I came over here to Toe River in Mitchell (now Avery county) in August, 1873, and soon after arriving here I subscribed for the Holston Methodist, in Knoxville, Tenn. I continued my subscription to this paper until the Western North Carolina Conference was cut off from the Holston. I then subscribed for the Asheville Methodist and continued my subscription until the Greensboro Christian Advocate was established, and I then subscribed for it and continued my subscription until the present. I want to say that I have lived in two counties, Mitchell and Avery, also in two Annual Conferences, Holston and Western North Carolina. Also in four Districts Conferences, Asheville, Morganton, Mt. Airy and North Wilkesboro, and in nine circuits and missions, and never moved, but still in the same house. I have also been steward of the Southern Methodist Church for forty-five years, and have been superintendent of the Sunday school for thirty-five years. I have helped to build three Methodist churches and one parsonage, and we are now preparing to build another parsonage in Avery circuit. Brother Mitchell, our pastor, is managing the work. When I came to this river there were but two Methodists. We now have a nice church and a respectable membership, with a Sunday school, prayer meeting, missionary society, and will soon organize an Epworth League. So you will see that we are not such mountain boomers as the lowlanders below the Blue Ridge call us. Yours, etc.,

J. P. Thompson.

Old Fort.—On the fourth of December we left the Micaville circuit, after serving three years in the county. These were three pleasant years. The preachers who go to the Micaville work will find many loyal Methodists. We shall never forget them and their kindness.

We arrived here on the evening of the fifth of December, and were met at the train by the stewards of Old Fort church, and were taken to the Mashburn Hall for supper, then to the parsonage, where we found a number waiting. We have been kindly received by the people here and at all of our churches. I have made two rounds on the work, and the prospects are for a good year. We have a fine board of stewards and they were kind enough to increase the salary some, and they are working faithfully at their task.

After we had spent one week here the good people of Old Fort came in and gave us a generous pounding. The table in the kitchen was loaded with good things to eat, and they have been coming in ever since from all the churches. We ope to be able to repay the generous and kind people of this work by trying to serve them in the name of our Master during this year. Robt. F. Mock.

Bishop Waterhouse in Charge

Dear Brethren of the Western North Carolina Conference:—

It is with great joy and cause for gratitude to God that I can announce the decided improvement of our esteemed friend and Brother, Bishop R. G. Waterhouse. During my recent visit to Los Angeles I handed over to him all papers and correspondence in my hands relative to the Conference. You will look to him, therefore, and not to me, from this time on, for official counsel.

Permit me to express my appreciation of your brotherly kindness, while attempting to serve in the place of my colleague. You had a great year under his administration, and through the blessing of the Lord your net increase in memberhip and in contributions for missions was substantial.

May I add my prayers to yours for a still greater year of spiritual power and fruitfulness in the important field to which, in the Providence of God, you have been appointed.

Yours in the fellowship and faith of Jesus Christ, W. R. Lambuth.

Laymen's Convention Notice

Several pastors have written that they would attend the Laymen's Convention and bring a delegation. It is not possible to provide free entertainment without specific information. Our general plan is to entertain free pastors and charge and church leaders of our Conference whose names were sent in by February 1st. Brethren who have written that delegations would come with them will please send me the names of these delegations that they may be assigned homes.

On reaching Greensboro, go direct to Laymen's headquarters at Y. M. C. A., corner West Sycamore and Greene Streets, where you will be directed to your place of entertainment by our Methodist Committee.

The general committee on entertainment of Convention will be at headquarters to direct visitors who pay their way to hotels and boarding houses.

The first session of the Convention is Wednesday night, February 9th, at 7:30 o'clock.

Frank Siler,
Conf. Missionary Sec

OUR BISHOP SPEAKS

From the time I was requested by Bishop Waterhouse to preside in his stead over the Western North Carolina Conference, I have given more diligent attention to the reading of your excellent paper. May I be permitted to say this much through your columns:

1. The North Carolina Christian Advocate contains much that is valuable and timely to Methodists, and should be read by all of our people.

2. As a wholesome and religious family paper it is worthy that a place be made for it in every Methodist home. Let a determined effort be put forth to place a copy in every home within the bounds of the Conference.

3. It is indispensable to intelligent laymen who propose to keep in touch with the work of their church at home and abroad.

4. It is even more necessary to the preachers between whom this constitutes a means of communication and in a broader sense a bond of connection.

5. Cheer the Editor in his arduous labors by sending him reports, items of news and a word of encouragement.

Help the circulation of the paper by putting on a week's campaign once a year for subscriptions and renewals and send all the cash you can at the earliest possible date to the Advocate office. No paper can be run without money as well as brains. W. R. Lambuth.

A NOTE OF VICTORY

Today with reduced congregations because of inclement weather, Lexington Methodism did the royal thing of providing $600.00 for the support of J. R. Moose in Korea. No pressure, no outside canvass. The Sunday school gives $300 and the congregation, including $187 already pledged in the budget, has promised $330, making $630 in all.

$50.15 was the school's fifth Sunday contribution today to the Children's Home. The Sunday school attendance was 331 a week ago. The audiences have overflowed the auditorium quite frequently. All Methodist homes have been visited; finances are in splendid shape; twenty-five names have been added to the roll, and the congregation has its face toward the sunrise. W. H. Willis.

Among Charlotte Churches

Last week an event of state-wide interest took place in the Methodist church at Parkton, N. C., when Hon. John A. McRae, of Charlotte, was married to Miss Mattie Ham. Miss Ham is a highly cultured young woman and has the distinction of being one of the four women who have been licensed to practice law in this state. Mr. McRae is a member of well-known law firm of McRae and Stewart and now represents Mecklenburg in the State Senate. He is also an active member of our Hawthorne Lane church in Charlotte.

* * * *

Charlotte Methodism is alive and thoroughly at work if we may judge from the material improvements now being made and in contemplation. Plans have been drawn for the erection of a new handsome church at Hawthorne Lane, to cost something like $40,000, and the contract has already been let to Mr. J. A. Jones, a prominent Charlotte Methodist, and the work has begun.

* * * *

The Belmont Park Methodists have consummated plans for the immediate erection of a parsonage to take the place of the one which was destroyed by fire a year ago.

* * * *

Since Rev. A. R. Surratt came to Calvary church two months ago two large Sunday school class rooms have been added to the church to meet the needs of the growing Sunday school.

* * * *

Tryon Street church officials are considering the matter of improvements to meet the needs for the present, but the prospect is that a considerable outlay will be made and the church building greatly improved in appearance and convenience.

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A gas heating system has been installed in Dilworth church and the congregation is growing steadily under the wise leadership of Rev. J. O. Ervin. He is beloved by his people who are loath to give him up next Conference on account of the time limit.

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The friends of Rev. W. F. Elliott, who has been troubled with defective eye sight, will be glad to know that he is rapidly improving since the recent operation for cataract. He is now able to resume his work.

* * * *

Bishop Kilgo will conduct revival services in First church, Salisbury, for Dr. T. F. Marr, early in March, and preparations are being made for a great meeting under the preaching of this extraordinary evangelistic Bishop.

Sulphur Springs.—This is my third year on Sulphur Springs circuit. I am truly glad that I was returned. I have a very patient, kind people here. Everything was paid in full last year. Sixty were added to the church on profession of faith. Twelve by certificate. We had some great meetings during the year, with help of Brothers E. M. Hoyle, E. Myers, J. W. Campbell and J. R. Gillespie. We have a loyal people here. We have eight churches, Sunday school at every one; Epworth League at Mt. Morenci and Acton every Sunday evening; a young men's prayer meeting every Wednesday evening at Mt. Morenci church. We had several poundings during the past year, and just before Conference some of my friends and church members gave me a purse of $20.00 for an overcoat. Of course they could well see I needed it. But for great things this year. Brother C. A. Wood, our very efficient presiding elder, was with us Jan. 15th and 16th, and held our first quarterly conference, which was well attended for the time of year—preaching on Saturday and Sunday. We met with Pleasant Hill. This is Brother J. C. Curtis's church and it goes without saying that everything went off right. Most of our official members were present and raised the salary $100.00. This makes it $900.00, but should I have told this? Some preachers will be wanting my place; however, it makes me feel good and I am going to try, by the help of the Lord, to make this my best year. My people are more enthusiastic than ever before. Of course we expect to bring up everything in full, and to make an effort to get our number of subscribers to the Advocate.

Brethren, pray for me that my health may be better, my faith stronger, and above everything else, that I may live and preach the religion of our Lord Jesus Christ.

Fraternally, T. A. Groce.

MISSIONARY NOTES FROM FIELD SECRETARY

Week of Prayer and Self-Denial

Brother Hoyle, of Mocksville, says: "We observed the Week of Prayer and Self-denial, had good congregations, the people enjoyed it, and we made a little check of $19.61 which we sent to the Treasurer at Nashville. We got his receipt today."

Brother Ratledge, at Belmont, writes: "We observed the Week of Prayer at Belmont last week. The attendance was very good throughout the week. There was a good collection yesterday."

Reports on Every-Member Canvass

Twelve things are proven:

1. The Conference is being organized according to the Discipline.
2. The presiding elders and pastors are leading in this.
3. The laymen are responding to the call for the committee to take care of the Conference collections.
4. There is interest not heretofore shown in financing the Kingdom.
5. "The Financial Method for Methodists" is growing in favor.
6. An early in the year every-member canvass is practicable.
7. The canvass helps all interests.
8. The new machinery is workable in the country.
9. Most charges contain conditions in whole or in part for the work of committee on lay activities in local church.
10. The preacher is the key man. What he believes can be done will be done.
11. The church possesses many laymen ready at hand not before commanded for training for leadership.
12. The canvass will hereafter be taken for granted. It has not been made perfectly this year. Its nature and scope is not clearly understood by all. The methods in many cases need revision. It will be better done next time. So far as known nobody has been hurt. The people, as a rule, have accepted the plan as loyal Methodists.

All in all, the verdict is that a new and better day in church financing has dawned. And the next General Conference will be asked to make little change in the general plan of finances so ably and resolutely urged by Dr. C. F. Reid since ascended.

The China Special in the Sunday School

In Greensboro—Rev. J. H. Bennett and the superintendent of the Sunday school at Centenary called the officers and teachers together on a recent Sunday afternoon and decided to adopt the entire China Special course in the school. They are anxious also, if possible, to direct the Sunday school monthly missionary offerings to the China Special, according to the plan of the two boards.

Brother Barnhardt had a full attendance of the teachers and officers of Spring Garden St. church at his home Monday night, Jan. 17. Each booklet on China in the Sunday school was carefully studied, discussed and adopted. This school will substitute the missionary lesson for the regular lesson on fourth Sundays. The Primary and Junior grades will alternate in a monthly missionary program before the whole school on fourth Sunday. The program will be strengthened quarterly from the Intermediate and Senior grades. The monthly collections will go to the China Special and not be applied on foreign mission assessment.

At West Market St. the superintendent has warmly commended the course to the entire school. The matter is in the hands of the missionary superintendent and will be favorably acted on.

In Winston-Salem—Burkhead adopted the entire course, and took a $50.00 China Special. The Primary department and the missionary committee will co-operate in the monthly missionary program. The Intermediate department, led by its superintendent and teachers, will study "Heroes of Faith in China" once a month on Monday night. The Seniors will substitute "New Light in an Old Land," for the regular lesson on fourth Sunday.

West End takes the whole course, giving to it a year, substituting it in Intermediate and Senior grades for regular lesson on fourth Sunday. The collection on fourth Sunday will go to the China Special.

Grace adopted the course for Intermediates and Seniors and will take a collection quarterly for the China Special.

Salem takes the course in Intermediate and Senior grades same way. The offering will be decided later.

Southside Baracas and Junior Baracas take the courses and a $10.00 share in Bible school at Sunkiang.

Centenary will take up the whole question of the course and the mission study collection at a special council meeting next Sunday.

Laymen's Convention

Communications from presiding elders, district leaders and pastors indicate that we are to have a fine attendance of preachers and lay leaders. Reference to the program shows the rich feast in store.

The brethren, where possible, should reach Greensboro for the opening service Wednesday night, February 9th, when Rev. J. A. G. Shipley, of China, one of our own missionaries, and two other prominent American speakers, will make addresses.

Remember that the first day of the Convention—Thursday afternoon—will be the great time of our mid-year meeting. Dr. Pinson presides. There will probably be executive sessions Wednesday and Thursday nights at Hotel Guilford, after the public exercises at West Market Street church.

THE MID-YEAR MEETING

The program of the mid-year meeting for Friday afternoon, Feb. 11th, will be devoted to the cause of evangelism. The meeting will be in West Market Street church, Greensboro, during the great Laymen's Convention. We sincerely hope that a large number of our preachers and laymen attending the Laymen's Convention will attend this meeting. We want to pray and plan for greater things in our Conference this year. We are just now rejoicing over a net gain of 66,418 in the membership of our church for 1915. This is only a three per cent. increase, while many business interprises are reporting an increase of 10 per cent., 15 per cent. and 25 per cent. Brethren, the church of the living God ought to declare the biggest annual dividends of any institution on the face of the earth. It is the will of God it should be so. He waits for our co-operation. We should be able to report twenty-five thousand conversions for this year at our next Annual Conference. Can we not plan, under the direction of the Holy Spirit, a Conference-wide, simultaneous revival for Easter time?

E. K. McLarty,
Chairman Committee on Evangelism.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

AS KNEELS THE CAMEL

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load,
And grant repose.

Else how couldst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Must carry through?

The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

—Selected.

MRS. A. E. FORDHAM

The fact that Mrs. A. E. Fordham, one of our earnest, consecrated workers, has been for several days in a most precarious condition—lingering, as it were, on the border land—has brought gloom and sorrow to our Conference. A good woman, a faithful worker, an earnest Christian, her passing will mean much to those of us who have known and loved her. We shall miss her. Our tenderest sympathies are for her loved ones in their sorrow.

The absence of four of our Conference officers was deeply deplored by the workers—Mrs. H. K. Boyer, First Vice-President; Mrs. Mattie H. Stewart, Second Vice-President; Mrs. E. L. Bain, Recording Secretary, and Mrs. W. C. Houston, Distributor of Literature, each being detained at home by sickness. We have missed each of them and trust that they may soon be restored to health.

BISHOP COLLINS DENNY

The Conference feels especially fortunate in having had Bishop Denny with us to preach our annual sermon. From Galatians 6:10 he delivered one of the most forceful sermons to which we have ever listened. (Further reference will be made in next week's report of meeting.)

ANNUAL MEETING

It is no ordinary occasion when two hundred women leave their homes and meet together in some chosen place for four or five days there, to consult, plan, pray and work for the advancement of Christ's Kingdom.

Such an occasion as this was the fourth annual meeting of the Woman's Missionary Society of the Western North Carolina Conference, which assembled in West Market Street church, Greensboro, N. C., Thursday, January 27th, 1916—an occasion full of inspiration and encouragement for those who are engaged in the great missionary work.

Greensboro threw wide open her doors to the entertainment of this Conference and nothing that could be done for the pleasure and comfort of her guests was overlooked.

Prominent among the visitors in attendance upon this meeting were: Mrs. Hume R. Steele, Educational Secretary of the Woman's Missionary Council; Miss Ella Sue Wagner, missionary to Korea; Miss Estelle Haskins, Editor of the "Young Christian Worker;" Miss Frank Miller, Deaconess from City Mission Board of Winston-Salem; Miss Rena Murphy, Deaconess from City Mission Board of Asheville; Mrs. Frank Siler, Dean of Greensboro College for Women; Mrs. C. C. Weaver, Second Vice-President of Holston Conference.

We were especially glad to have present from time to time a goodly number of the Methodist ministers of our W. N. C. Conference, among whom were Dr. C. W. Byrd, pastor of West Market church; Rev. Frank Siler, Missionary Secretary of W. N. C. Conference; Rev. H. M. Blair, Editor N. C. Christian Advocate; Rev. J. H. Weaver, Presiding Elder of Greensboro District, and "Father Betts," a veteran of the Cross, whose presence was a veritable benediction.

The Conference was opened at eight o'clock on Thursday evening, with a devotional service conducted by Dr. C. W. Byrd, followed by words of greeting to the Conference, delivered in an original and happy manner by Dr. Byrd.

Then came one of the special features of the meeting—the annual message of our Conference President, Mrs. Lucy H. Robertson. Each year with no little degree of interest we look forward to these messages from our Conference officers to whom we look largely to plan our work and devise ways and means for its accomplishment. Mrs. Robertson's address, as always, was replete with splendid thoughts. Presenting some of the needs of the work in our home and foreign lands, she urged us to greater action in the taking of the world for Christ, ever looking upon Him as our helper—attempting great things for Him, expecting great things from Him.

A beautiful solo by Mrs. Mortimer Browning added much to the pleasure of the program.

The evening closed with a social hour—a "getting acquainted" hour, when handshaking was the order as new friendships were formed and old friendships renewed—a pleasant commingling of our workers together.

A beautiful innovation in the Conference was the administering of the Lord's Supper—a most impressive and appropriate service for the opening morning of the Conference. This service was conducted by Rev. J. H. Weaver, assisted by Revs. Frank Siler and H. M. Blair.

Following the appointment of committees, the report of the Conference Corresponding Secretary, Mrs. H. A. Dunham, was heard with the greatest interest. "One of the clearest, most concise reports heard in any Conference I have visited," was the declaration of the Council Educational Secretary in referring to this report.

Including a brief account of the Council and of personal visits to many of our institutions, Mrs. Durham reviewed the work of the past year, sounding a jubilant note of progress and advancement along all lines and urging to still greater effort in the new year.

Figures are usually dry and uninteresting, but the Treasurer of our Conference has a way of making them so attractive and interesting that there is no report to which we look forward annually with a greater degree of interest than that of Mrs. P. N. Peacock, dealing as it does with the financial end of our work. Accurate, painstaking and interesting in her presentation of these facts, Mrs. Peacock held the closest attention of the hearers. A gratifying increase was given, and our totals for the year were: Dues, $6,793.53; Conference Expense Fund,———; Pledge, $12,002.78; Relief and Retirement Fund, $145.94; Scarrett Endowment, $145.02; Bible Women, $563.25; Scholarships, $242.98; Memorial Fund, $10.00; Baby Division, $122.-04; Brevard Institute, $148.00; Week of Prayer, $377.53; Rebates, $50.00; City Missions, $103.91, and half dues; Home Treasurer, $79.57, making a grand total of $21,549.58.

Another beautiful vocal solo, "This is My Task," was sweetly sung by Miss Margaret Glenn.

"Jesus, the Good Shepherd," was the theme of an illuminating, helpful and inspiraional noon-tide service, conducted by Mrs. Frank Siler, who chose as a basis for her remarks John 10.11.

Friday afternoon session opened with a devotional service by Mrs. James K. Norfleet, and was followed by the reports of the District Secretaries of Asheville, Charlotte, Mount Airy, Morganton and North Wilkesboro districts, each of which showed gratifying gains.

The "Method Hour," conducted by Mrs. H. R. Steele, was an interesting feature of the afternoon program. In this talk Mrs. Steele discussed the secret of the success of our missionary societies, giving as essentials to this work, prayer, efficient leaders, well-prepared programs, and the hearty co-operation of every member of the auxiliary.

Always of especial interest to those in attendance upon these meetings, are the services of the young people, and Friday was given over entirely to this department of our work, and was of unusual interest.

Devotional services were conducted by Rev. J. H. Bennett, pastor of Centenary church, Greensboro.

Miss Ella Sue Wagner, of the Holston Institue, Songdo, Korea, filled the first number on the program, depicting the growth of Korea within the past quarter of a century, showing the growth of Christianity since 1880, from one to one hundred thousand baptized Christians, her talk was heard with attention.

Miss Rena Murphy, Deaconess of Asheville, in a talk on "What the Young People's Society May Accomplish in a Community," suggested many ways by which the young people may become effective workers.

Miss Zung, a native Chinese girl, who is attending school at Greensboro College for Women, talked on "New China." Naming ignorance and superstition as the chief obstacles to the progress of Christianity. She made a most earnest appeal for more missionaries and greater work in China. Miss Estelle Petrea at this juncture rendered a most beautiful solo.

Attired in an attractive Japanese costume, Miss Annice Siler, who spent two years in the "Flowery Kingdom," gave a most pleasing account of many interesting customs of that country.

The program was closed with a "Missionary Pageant" by a number of students of Greensboro College for Women. Beautifully carried out, this was a decided success—a most impressive service representing as it did the giving of the Light to those who have it not, by the missionaries and deaconesses of our church.

Saturday morning was given over to the work of the Young People and Junior Societies, after a devotional service by Miss Murphy. Reports of first and second vice-presidents were read and one-minute reports by the representatives of these auxiliaries were given. The work in each department showed progress.

The Bible study for this noon-tide hour, conducted by Mrs. Siler, was most helpful and was taken from Hebrews 13:20—Jesus, the Great Shepherd, being the theme.

Saturday afternoon's program was opened with a memorial service, conducted by Mrs. L. W. Crawford. This hour is always of peculiar interest to us, being the time when we linger long enough to pay a tribute of love to those of our number who, during the year have passed away. After an appropriate Scripture reading, Mrs. Crawford made a fitting talk for this occasion, and the names were called and tributes paid to those who have gone from us.

Miss Haskins, Editor of the Young Christian Worker, presented the claims of this paper, securing a large number of subscribers.

At four o'clock the Conference adjourned, and in response to an invitation from Mrs. Siler, the Dean of the Greensboro College for Women, assembled in the college auditorium, where a most delightful musicale was given by the students of the college. In absence of the president, Dr. S. B. Turrentine, Rev. W. M. Curtis, Financial Secretary, gave most appropriate words of greeting, to which Mrs. Newell, representing the Conference, responded. We wish we had space to give the program in full, for it was thoroughly enjoyable and highly creditable to this institution for our Methodist girls. Suffice it to say, each number was rendered with a skill and ease befitting such an institution.

Saturday evening the reports of Social Service Superintendent, Superintendent of Supplies, Editor of Woman's Department of N. C. Christian Advocate, were given, but want of space forbids us saying more until next week, when we will give a fuller account of each of these reports and also of the remainder of this interesting Conference.

PRESIDENT'S ADDRESS

My Sisters of the W. M. S. Western N. C. Conference:—

I am sure I have never, during the last quarter of a century, looked into the faces of my co-workers with a deeper sense of our responsibility to the world, and of our obligation to discharge that responsibility in the fear of God, than that which I feel tonight, as we meet for the first time in this annual session to review our past year's work, and to plan for enlargement in our personal service, as well as in our collective capacity as a Conference Society for the year upon which we are entering.

I am deeply conscious, as I am sure are you all, that the work committed to our hands is of such magnitude that in our own strength we are not equal to the task; hence, feeling our insufficiency, let us in the very beginningg of this meeting, lift our eyes "unto the hills whence cometh our help," and let our hearts be constantly engaged in prayer unto the great Leader of the Christian hosts for strength and guidance; that all our work may be done in singleness of heart, unto His glory, and that we may yield to the slightest pressure of His guiding hand, and may the softest whisper of His voice calling us to duty find in our hearts the ready response, "Here am I, Lord, send me."

At no time in the history of the church has there been more urgent demand upon her to rise up in her fullest strength, and to go forth under the banner of the blood-stained cross to fight the battles of the Lord against the hosts of evil that threaten to engulf the world. When we look about us and see humanity staggering beneath the heavy load of misery which has been entailed by all the horrors of war's relentless hand, of almost world-wide extent, we feel keenly our impotence, while at the same time our hearts yearn with sympathy over the woes of our fellow-beings, those whom our common Fatherhood makes our brothers and sisters. And often the helping hand has been stretched forth to relieve the physical suffering from the ravages of war, famine and pestilence. This is as it should be, and may our ears be ever open to the cry of the needy and suffering—our hands outstretched to relieve their wants—for does not our loving, pitying Saviour commend the giving of even the cup of cold water?

But, my sisters, great as is the world's physical need, is there not a greater? Do we not tonight hear the wail of those who sit in spiritual darkness, and whose Macedonian cry, "Come over and help us," is ringing in the ears of Christendom? Yes, I thank God, we have heard it in the past, and in some measure have responded, though far below the standard of opportunity and privilege. May the cry

(Continued on page 14)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

ASHEVILLE DISTRICT NOTES

The Asheville District Epworth Leagues continue to show marked improvement. The spirit for continued accomplishments is great. All eyes and hearts are fixed on higher and nobler things for the Master.

The regular Union services were held at Haywood Street church Friday night, January 14th. This was the largest attended union service we have held. One hundred and thirty-six were present and then four of our largest and best attending Leagues were prevented from coming, and one chapter which had planned to bring twenty, could not come on account of the extremely muddy roads. The Leagues answering to the roll call were, Acton, Waynesville, Canton, Biltmore, West Asheville, Chestnut Street, Central, Bethel, First Methodist and Haywood Street. The Juniors present were Chestnut and Haywood Street. The Juniors from Biltmore could not come as their Superintendent was unable to bring them. Mrs. Bates, Junior Superintendent at Chestnut Street, made a great report of her work there. All of the Juniors lead in prayer and are winning their parents who are not Christians to Jesus. A little child shall lead them. It was reported that at a prayer meeting recently at Chestnut Street, when the pastor called for volunteer prayers a large number of the Juniors responded. The Junior field is veritable a great opportunity.

Rev. B. R. Bedinger, a returned missionary from Belgium, was to address the Leaguers, but missed his connection coming from Anchorage, Ky., and did not get in town until eleven P. M. Of course that was too late for Epworth Leaguers to be out, and so we found a good substitute in our Conference Fourth Superintendent, Miss Ida Wilson, who made a splendid address on the "Mission Work in Africa." Miss Wilson is well versed in the work and pleased the large crowd with her vivid description of the work in Africa and stressed the importance of co-operating in carrying the gospel to our brother in black.

An attractive musical program was carried out by the members of Haywood Street League. A piano solo was given by Miss Mary Payne; duet by the Misses Chandler; sextette by Misses Gladys Chandler, Evelyn Burton, Lottie Miller, Verne Edwards, Dorothy Elder and Rosa Low. These young ladies were applauded for their excellent music.

Refreshments were served by the hosts and the Leaguers parted with many happy wishes for the Haywood Street people.

The new League recently organized at Bethel elected the following officers:—President, Grace Bryson; vice-president, Harry Allison; treasurer, Lucy Divilbiss; secretary, Harold McDowell; corresponding secretary, Sam Allison; Era Agent, Dorothy Bryson; first Supt., Roy Bates; second Supt., Trexton Davis; third Supt., Ruth Dinkins; fourth Supt., Annie May Divilbiss.

W. W. Edwards.

LETTER FROM OUR CONFERENCE FOURTH VICE-PRESIDENT

I am sorry that more of our Leaguers do not write letters or articles for our page, for I am sure they are all doing good work, and we would like to know about it. I enjoyed Mrs. Browning's letter and hoped some one would answer it in last week's issue, for it certainly deserves much consideration. All I shall say is that I think we are justified in using methods best suited to conditions, keeping always intact the fundamentals and observing as far as possible the plans made for Epworth Leagues everywhere, but I think the rules are elastic enough to be helpful and not limiting.

* * * *

Our League at Chestnut Street had the great privilege of hearing Rev. R. D. Bedinger talk on Africa, Sunday night, the 16th. He is the Presbyterian missionary, you know, who went with Bishop Lambuth and our first missionaries to establish our mission station and the Methodist Church at Wembo-Niama. As Bishop Lambuth would read the service at the laying of the corner-stone, which was a post, Mr. Bedinger would interpret it to the natives, and he says Bishop Lambuth does not know whether he made it a Methodist church or a Presbyterian church. He told many incidents of that long journey on foot, over two hundred miles from Lusambo to Wembo-Niama; of the interruptions in the journey because one of the men would occasionally grow tired of his load and drop it by the wayside and they would have to hire another carrier; of how the cannibal chief, who had begged Bishop Lambuth on his first trip to come back there and bring the missionaries, came a two or three days' journey to meet them and had his people prepared all along the way to receive them with gifts. It all seems so wonderful to think that way over there in the heart of the Dark Continent, we have a church and this little band of missionaries carrying out the great commission. Conditions there are very, very sad, especially among the women, whose centuries of slavery have robbed them of the spirit and vitality so prominent in the men of the race. The characteristics of the men and women seem very much like those of our American Indians; the men consider it a disgrace to do manual work and so the women shoulder the disgrace for them. Mr. Bedinger feels that Southern men and women know far better than any others how to deal with the Africans and he says that he has often seen a native do a Southern missionary's bidding gladly when he was sullen and reluctant even in the face of a franc being given him to carry out an English or Belgian officer's order. In order to meet the requirements of the natives, who told Mr Bedinger to bring back a wife, he is fortunate enough to be able to do this. He and Miss Julia Smith of Asheville, were married on the 19th. She has had some years of wonderful training in home mission work under her father, and goes out as a missionary herself. It always seems so good to have our gifted and personally attractive young people invest their lives in some mission field.

* * * *

I want all the officers of Leagues who read this letter to please let me know at once if they can use the stereopticon slides, showing our work in Africa, so I can arrange the itinerary for the slides when we get them in this part of the country. All it will cost us to become more intelligent and more interested in our Africa Special, is the cost of transportation for the slides. We all like to look at pictures, I know, and this will be a good opportunity to see some unusual ones.

* * * *

One more paragraph. I shall soon be able to report on Mission Study Classes from the Asheville District and I do so want to hear of what the other Leagues are doing. Not one word outside of Asheville has anyone written me, but never mind, I shall soon have your names and will write you first, then perhaps we can get together better on the subject. If you don't get interested I shall bore you exceedingly, for I am going to talk Africa and write Africa till our next Conference. Please, please, please somebody write and tell me about their Mission Study Class. There's Salisbury, Winston-Salem, and others, O yes, Charlotte, by all means, that I want to hear from. With hopes and prayers for the work of the Epworth League in all its departments, I am, Most cordially,

Ida Brady Wilson.

PRAYER

By an Epworthian

The two first and essential means of grace are the Word of God and prayer. By these come conversion, for we are born again by the Word of God, which liveth and abideth forever; and whosoever shall call upon the name of the Lord shall be saved. By these also we grow. Unless we study His Word and speak to Him in prayer we cannot grow in grace.

He bids us watch and pray, lest we enter into temptation. Those who have left the deepest impression on earth have been men and women of prayer. You will find that prayer has been the mighty power that has moved not only God, but man. Abraham was a man of prayer and angels came down and conversed with him. All through the Bible you will find that when believing prayer went up to God, the answer came down. You remember how Stephen, as he prayed and looked up, saw the heavens opened, and the Son of Man at the right hand of God, the light of heaven full on his face. Remember too, how the face of Moses shone as he came down from the mount; he had been in communion with God. So when we get really into communion with God He lifts up His countenance upon us, and instead of our having gloomy looks, our faces will shine, because God has heard and answered our prayers. We read that Christ prayed to His Father for everything. Every great crisis in His life was preceded by prayer. He is an example for us, in nothing more than prayer. Prayer holds a high place among the exercises of a spiritual life. We can as well live physically without breathing, as spiritually without praying.

If there is anything in our lives, Leaguers, that is wrong let's pray that it may be removed. Perhaps, sometimes we forget to pray or let something of less importance take up our time. Unlimited possibilities lie before us, if we will but draw on our unseen resources. If our waking thoughts are thankfulness for His protecting care during the night, then humbly asking for the guidance of His spirit, the evil one will not gain so many victories. Temptations lose their power when we feel that we are guided by His unseen hand.

Not long since a Sunday school teacher asked a little five year old girl what she did when she began to get angry. She replied, "I close my lips and think a prayer to Jesus." Perhaps there are older ones that may learn a lesson from this little girl. One writer says pray hardest when it is hardest to pray. When we feel "blue" or the least like praying, it is then we need most to commune with God. Jesus bids us cast all our cares on Him, for He careth for us. He is ever ready to hear us, in days of joy and gladness and when dark clouds are hovering around us if we will open our hearts to Him.

As we pray, there is work for us to do, and labor brings blessing. Sometimes God uses us as instruments in answering our prayers. Secret prayer keeps the altar fires burning, and there is no danger in backsliding while we continue in secret prayer.

Prayer is one thing that the poorest may give efficiently; the busiest may give abundantly. It is prayer that keeps the joy bells ringing in our hearts.



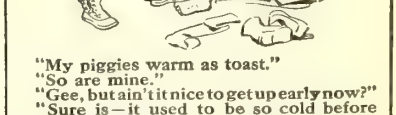
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THE THRONEBURG NURSERY, NEWTON, N. C.

FOR SALE
Complete Set Pulpit Commentary, slightly used, for $45.00. Cash.
J. F. HARRELSON, Cherryville, N. C.

Geraty's Frost-Proof CABBAGE PLANTS FREE
We will mail free, postpaid, a package of plants for testing, to anyone who will write for same and report results after plants are matured. **They will stand a temperature of 10 degrees above zero without injury, and mature three to six weeks earlier than hot-bed or frame grown plants if planted in the open field six weeks or a month sooner than home grown plants.** Our prices by parcel post, postage paid, are 50 plants for 20c; 100 for 35c; 500 for $1.25; 1000 or more at $2.25 per 1000. By express charges collect, at $1.50 per 1000.
W. C. GERATY CO., Box 5, Yonges Island, S. C.

Frost Proof CABBAGE PLANTS
OVER 100 ACRES HIGHEST QUALITY.

At $1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties; Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, $1.50 per 1000. Postpaid, 35c per 100.
ALFRED JOUANNET, Mt. Pleasant, S. C.


MADE IN 6 SIZES
No. 6 Size (12 Coulters) $12.00
The Rawlings pulverizing harrows and Cultivator will save its small cost many times over by its saving in time and labor. Combines the work of a disc and spike harrow both pulverizing and smoothing. Light in weight - makes perfect mulch - counteracting droughts - does not pull up plowed-under weeds. A winner for the dealer and a crop producer for the farmer. Don't fail to get our complete catalog showing attractive prices on **everything you need.** Tell us your needs. Write direct to us if your dealer cannot supply you. Address Department C.
RAWLINGS IMPLEMENT CO.
Rawlings Bldg., Baltimore, Md.

FROST PROOF CABBAGE PLANTS

Grown from highest grade seed. Prompt, safe delivery GUARANTEED. Cultural directions sent if desired. Early Jersey and Charleston Wakefield, Succession or Dutch. By express $1.00 per single thousand. Three to five thousand 80c. Five to ten thousand 75c. Post paid, 20c per hundred.
W. L. KIVETT,
High Point, N. C.

APPLES, PEACHES,
pears, cherries, ornamental and shade trees at greatly reduced prices. An excellent chance to start that orchard while prices are cut. The very best stock which on account of a surplus amount will have to be sold cheap. Write at once.
W. L. KILLIAN & SON, Newton, N. C.


Are Your Piggies Cold?

"My piggies warm as toast."
"So are mine."
"Gee, but ain't it nice to get up early now?"
"Sure is—it used to be so cold before Daddy bought the Nesco Perfect, now, it's just as warm as can be."
"I'll beat you down to thank Daddy for Nesco Perfect."
Are your's these Lucky Kiddies who dress by a
Nesco Perfect Oil Heater
ODELL HARDWARE COMPANY
Greensboro, N. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.



THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***curative power*** of the Spring. I will tell them that the water shall cost them ***nothing*** if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from ***their*** fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the N. C. Chris. Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefitted you, and as the Advertising Manager of this paper has kindly consented to ***guarantee my guarantee*** to refund your money, if you are not benefitted, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any chronic disease,*** except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy. A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.
Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral water was entirely cured of the horrible disease. Yours respectfully, J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.

Atlanta, Ga., July, 27, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully,
MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers. J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 28, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion.
Very truly, L. B. WHITE,
Pastor West End Baptist Church.

Guyton, Ga., Feb. 11, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.
Yours very truly
H. W. ORVIN,
Manager, Effingham Mer. Co., Guyton, Ga.

Blaney, S. C., Oct. 31, 1910.
Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients, because its virtures are good. W. D. GRIGGSBY, M. D.

Chancellor, Ala., Oct. 21-09.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure. Very truly,
W. F. MATHENY, M. D.

Fill Out This Coupon and Mail It Today.

Shivar Spring

Box 5 P, Shelton, S. C.

Gentlemen:—

I accept your guarantee offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

JOIN THE NORTH CAROLINA CHRISTIAN ADVOCATE PIANO CLUB See Announcement on Page 16

Our Dead

HIPPS—Mark B. Hipps was born in Buncombe county on August 23, 1844, and departed from this world December 24, 1915, aged 71 years, 4 months and 1 day. At the beginning of the Civil War he enlisted with the 18 year old boys on the side of the South. He was a valiant soldier during the entire war and it is passingly strange that he came home at its close without having received a wound.

About the year 1867, the deceased was married to Nancy Hall, of Haywood County. To this union nine children were born, all of whom are living and all were present except Mrs. Edith McLaughlin, who lives in the state of Washington. There are 23 grandchildren and three great-grandchildren. Besides these there are living three brothers, Capus and James Hipps, of Jackson county, and Tull Hipps, of Oak; and a sister, Mrs. Anna Childress, of Canton.

Brother Hipps became a member of the Methodist church about 40 years ago. To use the common phrase that he was faithful to his church does not express his true relation to the same. Not only did he act in the capacity of steward for quite a while, but for years he was a faithful Sunday school superintendent. Surely a good man has been taken from us. His work is done. May we not complain, but strive to meet him in heaven.

W. M. Biles.

PRYER—Mrs. Ruth Iola Pryer (nee Grice) daughter of Mr. and Mrs. J. W. Grice, and wife of Wiley S. Pryer, of Mt. Holly, N. C., was born May 11 1886 and died Nov. 15, 1915.

Sister Pryer professed faith in Christ early in life and joined the M. E. Church, South, in which she lived a faithful Christian until death. As a wife and mother she was true and faithful; as a neighbor, kind and upright. She was the mother of ten children, two of which died in early life. She leaves eight children, her husband, her father and mother, and several brothers and sisters, and many friends to mourn their loss. She died in Charlotte Sanitorium, where she had been taken for an operation, but all medical skill and human help could not stay the hand of death. The Master called her home and she was ready to go. She was patient in her afflictions and was resigned to her Father's will.

May heaven's richest blessings be extended to the husband and children, and all of her loved ones, and may they all meet her in that beautiful home of the soul where parting shall be no more.

T. J. Houck.

RESOLUTIONS OF RESPECT TO MR. W. L. BLALOCK ADOPTED BY MAYS CHAPEL S. S.

Standing in the shadow of a great sorrow and conscious of thte great loss our Sunday school has sustained in the death of Mr. Walter L. Blalock, we humbly bow to the will of God. We feel that our loss is his eternal gain.

In his death our Sunday school has lost a faithful member and teacher.

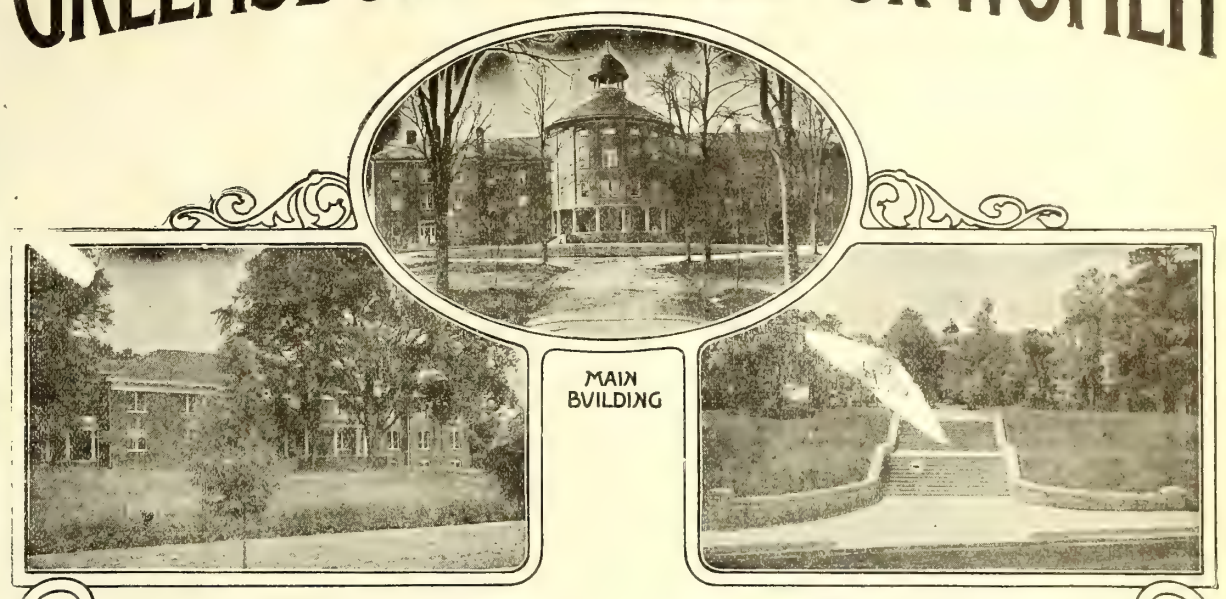
He was a faithful member of Lawings Chapel Baptist church.

In his death the community has lost one of its noblest young men. His character was unblemished and the community was made better by his life. Our Sunday school is better be-

(Continued on Page Fourteen)

TRY MURINE EYE REMEDY for Red, Weak, Weary, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, $1.00. Murine Eye Salve in Aseptic Tubes, 25c, $1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

GREENSBORO COLLEGE FOR WOMEN



The A-Grade College of the Two Methodist Conferences of North Carolina

Chartered 1838. Confers the degree of A. B. in the literary department, and B. M. in the music department.

In addition to our regular classical course, and preparatory department, open to students having completed the eighth grade, special attention is called to the departments of Home Economics, Expression, Business, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music which has steadily grown into one of the highest excellence in our country.

Fall term opens September 8th, 1915. For further information apply to

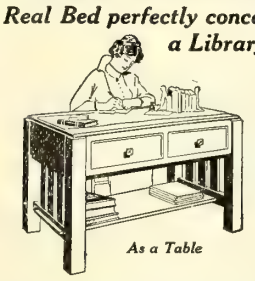
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CABBAGE PLANTS FOR SALE

75 cents per thousand special prices on large lots. Satisfaction guaranteed or money refunded. Address Toogoodoo Plant Co., Meggetts, S. C., Box 11.

TRADE MARK **Ta-Bed**

A Real Bed perfectly concealed in a Library Table



A substantial and artistic Table that forms a harmonious part of any room. Ideal for your sun parlor or sleeping porch.

A Table that perfectly conceals a Bed; made up with all bedding necessary for the coldest weather, and when opened does not require remaking.

A Table that can be converted into a Bed in seven seconds by a child.



A Bed as comfortable as any you ever slept on.

A Bed that is absolutely sanitary, thoroughly ventilated and free from dust, always 21 inches from the floor.

In short we have; Two household necessities in one, in use day and night.

Each *Ta-Bed* is fitted with a sanitary white cottonfelt mattress and a good spring.

Write for copy of our catalog.

MUTUAL FURNITURE MFG. CO.

"Direct from factory to you"

P. O. oBx No. 756, RICHMOND, VA.

Not one cent of purchase money required to secure a truck or chicken farm site driving distance from Jacksonville, Fla., good fertile soil and title guaranteed. Possession whenever you like and pay for land whenever you like, 25 years or more if desired. Not more than 40 and not less than 10 acres alloted to one person. Any bank, city official, chamber of commerce or commercial agency in Jacksonville our references. Write for particulars. Jacksonville Heights Improvement Co., Box 243, Jacksonville, Fla.

Methodist Mutual Fire Insurance Co.

A mutual fire insurance company, organized, owned and operated by the Methodist Church in North Carolina, for the purpose of furnishing protection for church property and personal property of preachers at ACTUAL COST.

Write for information and rates.

W. E. WEBB, Secretary **Statesville, N. C.**

The Cole Plain-View Planter

Most Accurate Corn Planter Ever Invented

No Brush or Cut-off, Can't Injure Seed

Perfect Planter For Peanuts Velvet Beans

And Almost Every Known Kind of Seed



(View into Hopper as it looks to the man using the planter. Wheels, etc., are left out of the picture).

The seed are carried up and dropped into the spout at the top, by little cups in the edge of the sloping seed-plate. All done right before your eyes. Any seed carried part way up in front of the cups soon slide back of their own weight. No brush or metal cut-off—Gravity does the work.

The Tenderest Seed Cannot Be Injured

Simple and Accurate for All Seeds

Drops perfectly any kind of Shelled Peanuts and DROPS SPANISH PEANUTS IN THE HULL. Drops Velvet Beans and all kinds of Beans and Peas, Cantaloupes, Cucumbers, Watermelons, Sorghum, Milo Maize, Rice, Kaffir Corn, Sudan Grass, etc. etc.

ALSO MADE DOUBLE to drop Corn and Velvet Beans, or any two crops, in alternate hills in same row at one trip.

Look for our name on Planters and Guano Sowers—it is a guarantee of value and service. Ask for the COLE and accept no substitutes or imitations.

PLACE YOUR ORDER EARLY. Every farmer wants the Plain-View and it will be years before we catch up with the demand. Write for free catalogue and name of merchant who guarantees Cole goods. "DO IT NOW."

The Cole Mfg. Co., Box 70, Charlotte, N. C.

The Sunday School Lesson

FIRST QUARTER—LESSON VI
FEBRUARY 6, 1916

THE BOLDNESS OF PETER AND JOHN—Acts 4:1-31

Golden Text—Watch ye, stand fast in the faith, quit yourselves like men, be strong. I Cor. 16:13.

Summary of the Lesson

"He is afraid of nobody but himself. He is always willing to take risks in the name of goodness." So was described a knightly man of fearless indignation against many a wrong and of generous service to many a needy cause. The religion which transforms the world must be a creator of noble boldness. It must send men forth with fearless energy and exhaustless bravery to do battle with the blighting evils which attempt to frighten Christianity out of existence and of its ignominious failure is an important chapter in the history of the early Church. The boldness which faced the Sandhedrin undismayed was to face earth's loftiest tribunals and most august powers in the same dauntless spirit.

The Paralyzing Power of Fear

It was the critical moment in a hard-fought football game. Hundreds of spectators sat tense with interest and expectancy. Few of the observers knew just how it happened when there was a sudden release of tension, the moment of strategy passed, and in strange, kaleidoscopic fashion the men who had victory within their grasp became the men who were tasting the bitterness of defeat. But the men who were playing knew that just in the hardest moment of all one man, on whom everything depended, had failed to put the last pressure of terrible energy into the game. A sudden tremor had swept over him. His muscles had relaxed, and so there was weakness at the very point where strength was most needed. "I wouldn't have believed that Jenkins had a yellow streak in him," said one of the players after the game. "Nor I," replied the other. "But it's true, none the less. He was defeated by his own fear."

Walter Lippmann has a chapter in one of his brilliant books on the "bogies" from which we need to be delivered. One of the most important matters in the making of a leader is his being delivered from fear. The thing one is afraid of is never as dangerous as the fear itself. Many men have been frightened into failure. Many movements have disintegrated because the men who composed them become afraid.

Christianity had to bring many sorts of deliverence to the world if it was to do the work to which it put its hand. It had to deliver men from panic as well as from sin. It had to produce men who could walk through many a dark valley of dread, with steady nerves and with a stout heart. It had to save men from the paralysis of the will which comes to those who are afraid.

The Sources of Courage

It was said of a certain Scottish man of letters that his ideal of a brave man was one who was desperately afraid to do a thing, but did it in spite of his fear. His will was strong enough to master all tremulous anxiety. He kept his fears crouching at his feet, ferocious beasts mastered by the tamer's eye. Again and again Christianity has produced this kind of courage. It has energized men's wills just when their emotions were ready to break into panic.

The study of Peter and John and their behavior before the Sandhedrin does not lead one to feel that this was the sort of boldness they possessed. They did not go on in spite of fear. They were lifted quite out of the realm of fear.

Some men are afraid because they care for things which are easily destroyed. Some men are fearless because they care for things which are indestructible. Peter and John had come to care for things as permanent as the character of God, and it was this which delivered them from fear of things as temporary as the wrath of men.

The courage of men who live in the light of the eternal is the courage represented by Peter and John. The Sanhedrin may be august and awe-inspiring, but back of the Sandhedrin they see a mightier court, before which all human assemblies become small and impotent. They cannot be frightened by time when eternity is roaring at the gates.

Harsh and grating and commanding voices may threaten these peasant disciples as they stand before their nation's loftiest tribunal, but a voice like the sound of many waters dulls their ears to all human cries.

The Contagion of Personality

A remark often quoted in a day a little earlier than ours was to the effect that the ideal university would consist of a log with Mark Hopkins on one end and the student on the other. The original inspiration of this clever saying and the thing which caused it to be quoted was the kindling quality of Mark Hopkins. There was a contagion about his personality. Other men caught his enthusiasm. Other men felt the drive of his great motives. Other men felt a new energy possessing them after their contact with this magnetic and inspiring man.

When the Jewish leaders stood amazed at the courage of Peter and John, when they listened fairly bewildered to the clean-cut and vigorous and powerful words of Peter, they remembered that these men were ignorant and untrained. Then they "took knowledge of them that they had been with Jesus." He accounted for their boldness. He accounted for the unhesitating and masterful words which fell from the lips of Peter. Men who had lived with Jesus were not the same men afterward. The impact of His personality upon them changed their world and made them different men.

Men who had lived with Jesus have never been the same men afterwards. There is a companionship with Him which is changing men's lives today, as in the days of old. There is a brooding quiet entering into the spirit of the Gospels which brings their power into men's lives. There is a putting of Jesus in command of the soul which causes a new world to emerge into being.

The men who have learned of Jesus have a contagion of their own. They spread abroad His spirit. They diffuse His principles. The men who live with them unconsciously receive something of deep significance into their own lives. Colonel Ingersoll once complained that if there is a God he did not see why that God did not make a world where goodness is catching. That is just what God has done.

The Stewards of the Voice of God

"The Lord Jehovah hath spoken; who can but prophesy?" an Old Testament prophet had cried out. He felt that he was the steward of the voice of God, and this fact made it impossible for him to be silent.

The Jewish leaders summoned all their solemn authority and commanded Peter and John "not to speak at all nor teach in the name of Jesus." The two sturdy apostles were not overawed. They did not hesitate. They placed the commands of men over against the commands of God, and they knew whom they must obey. The things they had seen and heard were a part of God's message to men. They had no choice. They must speak. They were the stewards of the voice of God.

It is this consciousness which has produced glowing and triumphant and compelling preaching in every age. The man who is conscious that God has given him a message is invincible. He stands in the presence of kings and princes, of courts and councils, and flings forth his mighty word. Frowning hostility and cold indifference are alike unable to silence him. He is a steward of the voice of God.

The man who has no sense of a divine message may be a useful citizen, he may be a man of tremendous practical serviceableness, but he cannot be a preacher. The divine flame does not burn in his breast. The divine voice does not ring in his ear. The true apostolic succession lies in the consciousness of a divine commission which must be discharged.—Lynn H. Hough, D. D., in New York Christian Advocate.

FOR EMERGENCY USE

Every well regulated family should keep on hand a jar of Mentholatum.

Its uses are various, because it is an excellent antiseptic and germicide and also a delicate counter irritant—just the thing needed for scalds, burns, bruises, sprains, chapped skin, insect bites and stings.

Mentholatum is a combination of volatile aromatic oils with a heavier base.

In the case of scalds and burns the heavy base keeps out the air, a very necessary condition.

The lighter aromatic oils disinfect the surface and protect it from infection from without.

The lighter oils also set up a delicate counter irritation which seems to draw the soreness out of the injured part, reducing the inflammation and encouraging rapid recovery.

For this reason it is very much used for colds, sore throat, catarrh, and croup.

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WATCHES, STERLING SILVER
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Clocks that will run and a large assortment of Fine Pocket Books, Cut Glassware and Ornaments. We are the oldest leading firm in the city. Everything guaranteed.
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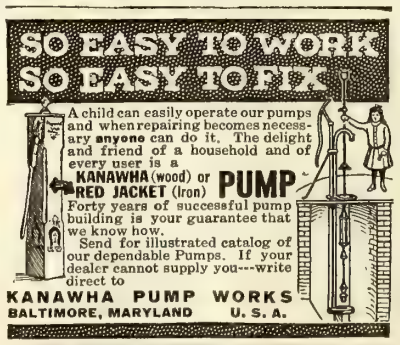


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Memorial Windows
Made in High Point
Beautiful in design—strong in construction. Largest and oldest glass plant in the South. Capacity for any and all orders and prompt delivery. Satisfaction guaranteed. References—any of our old customers or any bank or banker in High Point. Write for catalog.
Standard Mirror Co.
High Point, N. C.

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yourselves, your family and your friends for years by planting the Old Reliable Greensboro Nurseries fruit trees, vines and plants. Outlay small, results big.

John A. Young & Sons
Greensboro, N. C.



Chalmers' Gelatine
UNITED PROFIT SHARING COUPONS
A WHOLESOME DESSERT

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SPECIALIST
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Atlanta—Wesley Memorial Bldg...J. B. Keough
Asheville, N. C.—421 S. Main St.....G. H. Ligon
Philadelphia—1421 Arch St..... A. O'Daniel
Richmond, Va.—Murphy Hotel...J. W. Ligon

JOIN THE NORTH CAROLINA CHRISTIAN ADVOCATE PIANO CLUB See Announcement on Page 16

Our Little Folks' Department

PERCY'S GHOST

"I hate to go and leave you," Aunt Clara remarked; "but you boys ought to be safe. You won't be afraid, will you? If anything happens, telephone, and we will come at once."

"O, nothing will happen!" Percy's tone was very confident. "And I shouldn't be afraid of anything."

Aunt Clara and Uncle Henry were invited out for the evening and were obliged to leave at home their young nephew, who was visiting them. Two other boys had been asked to keep him company, and, after many cautions, Aunt Clara left, though with some misgivings.

The three boys found a great deal of amusement. They played games and ate the molasses candy which Aunt Clara had made for them. After a time they began to tell stories.

"Did you know there's a house up the road that's haunted, Percy?" asked Tom Wells.

"No," answered Percy.

"There is," agreed Frank Rollins. "They say there's an unfinished room where you can hear all kinds of noises."

"People don't like to go by there," continued Tom.

"I don't believe in ghosts," asserted Percy.

"I do." Timid Frank lowered his voice. "A man who lives near me has seen one."

The boy related a strange, weird tale which had been told to him; Tom followed with another; and then the three discussed all that they had heard and read of ghosts and phantoms. By this time each one, even Percy, was fully prepared for the appearance of some kind of vision immediately before them.

"But I shouldn't be afraid," stoutly affirmed Percy.

The boys now returned to their games, but without much interest. There was a nervous excitement among them, as if one of their specters was lurking about unseen. Suddenly they heard at the front door a rattling, scraping noise. Three startled faces looked at eact other.

"It's nothing," said Percy, recovering himself in a few seconds.

But each waited anxiously for what might follow. Several moments went by; then the same shaking, grating sound was repeated at the back door. This was too much for the boys' overstrung nerves. Tom and Frank cowered together, and the brave Percy sprang to the telephone.

"This is Percy," he announced as soon as Aunt Clara answered. "Something is the matter. Come home quick."

Without waiting to explain, he hung up the receiver, giving no thought to the suspense he might have caused.

When the alarmed uncle and aunt arrived, they were met by three thoroughly frightened boys. The mysterious noise had continued, each time increasing their fears.

It was a shamefaced Percy who stammered out the trouble. "We'd been talking about ghosts," he confessed; "and the boys said some people had really seen them; so when we heard the doors rattle"—

"Doors rattle?" Uncle Henry interrupted. "Why, that was our cat. He was on the screen door when we came. That's the way he asks to be let in. And you thought he was a ghost! Here, Tim," addressing Pussy, "show how much of a spirit you are."

The chagrined boys glanced at each other, then at the floor.

"So you called us home just for a cat!" Aunt Clara was vexed at having her evening interrupted for nothing. "And you were the boy who wouldn't be afraid of anything?"

Percy hung his head sheepishly, "I know it," he answered at last. "I guess you can't say what you will do until it comes. Next time I'll find out what happens and tell what I did afterwards."—Edith M. Larrabee.

THE PARTY DRESS

Jean stopped a few minutes to ask teacher if she might borrow a storybook. Then, as she buttoned her pretty coat and took from her hook in the cloakroom her soft furs, three little girls passed the door; yes, she knew the voices, even though they were speaking softly—Maud and Julia and Mabel.

"She'll have a beautiful dress to wear to the party," said Julia. "Her uncle's very rich. He gives her everything."

"O, he's very, very rich!" added Maud. "Christmas Day she came to our house to show some of her gifts. She had a sweet little ring, three lovely books, and lots of things she couldn't carry; and when she started to go home something rolled from her pocket, and what do you s'pose it was? A ten-dollar gold piece! My grandma found it and gave it to her."

"O! O!" exclaimed Julia and Mabel.

"I wish my father were rich," sighed Mabel.

"I'll be ashamed of my old dress; but mother says it must do. She said Miss Carol is too dear and good to care about what her Sunday school girls wear; she loves them for themselves, not for their clothes."

Three discontented little faces grew pleasant as Maud spoke of Miss Carol, whom they loved so dearly.

"But I wish I could have a pretty new dress," resumed Julia. "I believe I'll ask mother."

"Well, I can't," said Maud mournfully. "Father's had a great many big bills to pay, because he fixed over our house. Perhaps—perhaps if you all have new dresses, perhaps I won't go."

"Not go to Miss Carol's valentine party? Why, Maud, you couldn't stay away!"

No one saw the little figure in the pretty coat and soft furs who slipped quietly away in the opposite direction. Jean could not help hearing, and of course she knew who was meant. Such a sober little Jean it was that hurried home alone!

"O, I didn't know the girls felt that way, Why, if they only knew. Uncle Fred is the dearest and best uncle, and I love him every minute; but—if I had a grandmother and just one little brother or sister! New dresses and gold dollars and all the other things cannot compare." And Jean's eyes filled with tears.

. . . . . .

"I think I'll wear my old white muslin to the party, Marie."

"What?" gasped Marie. "Not wear this dress to the party?"

"Well, listen." And Jean told about Julia and Maud and Mabel. "I'm going to let them know about it some way tomorrow, Marie. Why, it's just as easy for me, and they'd have a horrid time at the party. I don't want to make them naughty, selfish girls at home. I ought to have known they'd feel that way. My pretty dresses shall not make them unhappy."

And when the day of the party came, Jean's dress was as simple as those of any of her little friends.—M. Florence Brown.

JAMIE'S COMPOSITION

"I'll never be able to write a composition on what I see," complained Jamie Arnett as he repeatedly moistened the lead of his pencil on the tip of his tongue and then held it helplessly.

"You'll never accomplish anything that way," chimed in the voice of his mother, who was seated near the fire mending her little son's stockings.

"Well, they's no use of writing compositions," pouted Jamie. "Teacher knows we don't like to."

"Yes, dear, she probably does," replied Mrs. Arnett; "but she has you do it because it will improve your mind."

"Aw, I don't b'lieve it, mother," replied Jamie; "she does it because she knows it's hard."

"That's because you think it's hard. Now, I'll tell you what you do, Jamie," continued his mother; "move your chair over near the window, look across the street at the big yellow house, forget all about that horrid composition, and play that I am away off somewhere and you want to talk to me about the day, for instance. Of course there's no other way but to write me a letter, so you write to me instead of wasting time on that composition; and then when we cease to play that I'm away we'll work on that together."

Jamie was delighted with the thought of writing a letter to his mother; so, after following her instructions, the pencil began to move rapidly across the paper, and in less than thirty minutes the letter was finished and laid in mother's lap.

"How nice to have a letter from my son!" she exclaimed as she opened it, and as she read a smile of satisfaction stole over the lovely face. "That's a lovely letter, Jamie," she said when she had finished reading it, "and I feel like I had a picture of home before me. You have described the trees and flowers so beautifully that grow in my neighbor's yard that I can almost see them on the paper, and it's written so well—spelled correctly and punctuated beautifully for a boy of your age."

Jamie looked up in astonishment, but Mrs. Arnett continued talking.

"I'm quite sure your teacher will appreciate such a nice composition, so run along to school."

"O, mother," exclaimed Jamie, "that's not a composition! That's just a letter to you."

"I know, dear, it's a letter; but I had your composition in mind when I told you to write to me, and I see you've written a lovely composition all unconsciously."

Jamie gave a little sigh of relief and gathered up his books. "I'll never grumble about compositions any more, mother," he laughed as he started for the door, "for after this when we have to write a composition I'll always remember that it's a very pleasant task to write a letter to mother."—Alice L. Whitson.

RECIPE FOR GRAY HAIR

To half a pint of water add 1 oz. Bay Rum, a small box of Barbo Compound and ¼ oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

PEACH & APPLE TREES 2c & UP

Pear, Plum, Cherry, Small Fruit, Strawberry Vines, etc. GENUINE HALE BUDDED from BEARING J. H. HALE TREES. GENUINE Delicious APPLES. CATALOGUE FREE.

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CABBAGE LETTUCE PLANTS

Frost Proof, grown in open air from standard seed. By parcel post 500 delivered $1.00. By express F. O. B. Burton, S. C., 1,000, $1.00; 3,000, 90c. per M; 5,000, 80c. per M; over 5,000, 75c. per M.

C. BACON & CO., Box 9, Burton, S. C.

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m. and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham to New York and Washington and observation sleeping car Atlanta to Richmond. Tourist car Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York and Washington to Birmingham and observation sleeping car Richmond to Atlanta. Tourist car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room sleeping cars New York to Augusta and Asheville and Washington to Charlotte and Asheville. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points South. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and New York to Macon. Club car Washington to Montgomery. Dining car service. No coaches.

7:30 a. m.—No. 108, daily. Local for Raleigh.

7:30 a. m.—No. 154, daily except Sunday for Ramseur.

8:10 a. m.—No. 44, daily. For Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair Charlotte to Raleigh.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Connects at Asheville with Carolina Special. Chair car Goldsboro to Asheville.

12:45 p. m.—No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. Local for Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York.

Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem, connecting daily except Sunday for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday for Madison.

3:30 p. m.—No. 230, daily except Sunday for Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:35 p. m.—No. 235, daily. For Winston-Salem.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham, Pullman sleeping cars New York to New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. Local for Danville.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. Pullman drawing room sleeping cars Augusta and Asheville to New York and Charlotte and Asheville to Washington. Dining car service. Day coaches.

10:35 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Pullman drawing room and observation sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS, Division Passenger Agent, Charlotte, N. C.

C. G. PICKARD, Passenger and Ticket Agent, Greensboro, N. C.

THE SOUTHERN SERVES THE SOUTH

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



Children's Home

AMOUNTS RECEIVED ON TEN PER CENT. ASSESSMENT AND SPECIAL AND GENERAL SUPPORT

Rev. C. S. Kirkpatrick, Mooresville, $72.50; Rev. H. F. Starr, Stony Hill church, Albemarle Ct., $2.75; Mrs. Fallie A. Ward, Lexington, Philathea class, Main St. S. S., $3.00; Rev. J. D. Buie and wife, San Bernardino, Cal., $5.00; Mr. and Mrs. H. G. Chatham, Winston-Salem, $200.00; Mrs. Myrtle R. Wooten, Winston-Salem, $10.00. Total, $293.25.

CHRISTMAS OFFERING

Rev. W. V. Honeycutt, for Woman's Missionary Society, Granite Falls, $6.50.

BUILDING FUND

J. P. Chavier, Spencer, $5.00; Carl Finger, Gastonia, $20.75; Dred Peacock, High Point, $5.00. Total, $30.79.

TREMENDOUS VALUE FOR 15 Cents

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer

Washington, D. C., Feb. 2.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It cost the editor a lot of money to do this, but he says it pays to invest in new friends and that he will keep the offer open until the Pathfinder passes the two hundred thousand circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 105 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.—Adv.

FOOT COMFORT ASSURED; BROOKLYN MAN SOLVES THE PROBLEM

It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible foot comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. B. H. Simon will gladly send a free catalogue of over 450 styles of Ezwear Shoes along with self measuring blank to all who write him. Write for your copy today and make your feet happy. Address B. H. Simon, 1589 Broadway, N. Y.

Positive Proof from Oldest Records that John baptized by sprinkling. 64p-book for 16 cents in stamps. Mahaffy House, Batesburg, S. C.

OUR DEAD

(Continued from Page 11)

cause he was a member of it and we shall ever remember his loyal service. His death has left a vacant place in our Sunday school; therefore be it resolved:

First, that we shall miss his presence and his loyal service.

Second, that the sympathy of class No. 5, of which he was teacher, be extended to the bereaved family.

Third, that his Godly life may be an example for the members of our Sunday school.

Fourth, that a page in our Sunday school record be used to inscribe these resolutions and that a copy of these resolutions be sent to each of our local papers and one to the N. C. Christian Advocate and one to the bereaved family.

W. B. Murray, W. M. Cook, R. E. Keener, Clyde Murray, Committee.

WOMAN'S DEPARTMENT

(Continued from page 8)

echo and re-echo through the corridors of our hearts tonight, through all the days we shall spend together here, and never cease through the years to come, until we shall each and all give a glad and full response in our daily life. Mr. Mott in that statesmanlike view of Christian missions given in his book, "The Present World Situation," asks this pregnant question, "Why is it that at the very time the Christian forces have more to do than ever at the home base, they are also confronted with an immeasurably greater opportunity abroad than that which has faced any preceding generation?" Then he answers this question with another, "May it not be because God sees that there are now on the earth those with whom He can trust a situation literally world-wide in its sweep?" Oh! my sisters, can it be that we are among those in whom God trusts? What a glorious thought is that! May He help us never to betray the confidence He reposes in us.

In the midst of many untoward conditions, growing out of the world-wide disturbance among the nations, there is so much to encourage us in our work that we should not let our faith waver for one moment as to the final outcome of the great struggle which the church is waging against ignorance, sin, and vice, not only in our own land, but throughout the non-Christian lands. While many Protestant missions supported by nations now engaged in the great European war have been suspended for lack of funds, thereby hampering not only their own mission work, but our own and that of other nations as well; while some inviting fields are for the present closed to us, there is still no cause for discouragement. In the words of that faith-inspiring optimist, Browning, we may still say,

"God's in his Heaven,
All's right with the world."

and while He rules on high, we need not fear to go forward in obedience to His command; for if we are faithful in the performance of our part of the work, He will surely bless the efforts of His children in bringing to pass the great purpose of giving to His Son "the heathen for His inheritance and the uttermost parts of the earth for His possession."

That our faith may be strengthened, let us glance at some of the encouragements of the work. Again quoting from "The Present World Situation," I would call your attention to the openness and responsiveness of the non-Christian world. Whereas, in former years, the burden of our prayers was that God would open the doors of the non-Christian lands that our messengers of the gospel might enter, we now find everywhere, not only open doors, but large bodies of eager inquirers who welcome those who bring them the glad tidings. Many are responsive to the message, not only among the masses of Asia and Africa, as well as in other sections of the non-Christian world, but even among the educated classes of these lands, the attitude towards Christ and His claims is most significant, large bodies of them showing an openness of mind and willingness to investigate the truth in marked contrast with the attitude of those same classes in former years—indeed, until quite recently. Innumerable instances in proof of this assertion might be cited; but time is wanting, nor is it necessary in the face of such testimony as that of Mr. John R. Mott and Mr. Sherwood Eddy, and of hundreds of missionaries of various denominations. No, we can not clear our skirts by saying there are none who will hear our report, in view of the fact that thousands are stretching forth hungry hands to receive the Bread of Life. Let us resolve that from this time forth we will not be deaf to these pleadings, nor will we sit at ease in Zion, with snug complacency appropriating to ourselves alone, or to those immediately related to us, the blessings of the gospel whose light has been shed on our pathway from our earliest infancy. We do not need to travel so far afield, however, to find opportunity for the investment of our time, our money, and our prayers. The slums of our own great cities, the neglected waste places in remote mountain sections, the unevangelized immigrants who have been pouring in at our sea-ports during the past quarter of a century, and the over-worked, neglected, untaught childhood in some of our maunfacturing centers—all call insistently for help at our hands. True the gathering of all these lost ones is beyond our individual, or even our united effort. But let not the magnitude of the work appall us. We are but a part of the mighty host marching under the leadership of the great Captain of our salvation, and He requires of us only that part which He has committed to our care; if we are faithful and obedient to His commands we shall accomplish that whereunto we are sent. Let us then undertake great things for God, expecting great things from God."

So many months have lapsed since the meeting of the Woman's Missionary Council at Little Rock, and the proceedings of that meeting have been brought to you from time to time through the columns of the Advocate, as well as by our Corresponding Secretary, that I need spend no time in reviewing that meeting. Under the inspiration of the Council we have waged during the past year a more or less active campaign for an increase of members, in addition to an earnest effort to press forward the regular work. While a measure of success in this line, resulting in the organization of new auxiliaries, and some advance both in numbers and in financial gain, has gladdened our hearts, I would urge upon you, my sisters, that we forget the way already trod, except to profit by its eyperiences, and loyally pledge ourselves to carry out to the utmost of our ability the plans of the Council for further advancement during the year just beginning.

Our ever-watchful Home Base Secretary, has sent to us, as well as to other Conference societies meeting before the Council, convenes in April, an advance announcement of some of the plans to be presented at the Council, calling for our hearty co-operation, to which I feel sure this Conference Society will give hearty concurrence.

To two items in Mrs. Lipscomb's recommendaions I will call attention:

I. Our campaign for new members must go steadily forward through another year if we reap the results from the effort that we should. It is suggested that this effort take the form of a whirlwind campaign, in which he entire Conference, by districts, shall work simultaneously in securing new members and new organizations in those charges where they do not already exist.

II. Another point on which great emphasis will be placed by the Council is that a systematic effort be made throughout all the Conferences for the full quarterly payment of dues and pledges. And as a crowning result of this movement, the Council requests that a date not later than Dec. 1st, be set aside by each Conference, to be known as "Harvest Day," when all funds shall be paid in full.

Let us, as individuals and as a Conference Society, give our heartiest endorsement to these plans; and let us go forth from this meeting to sow faithfully and abundantly the precious seed of truth, and then may we come rejoicing to the "Harvest Day," bringing in the sheaves of golden grain in the form of earnest workers enlisted, many gifts to cast into the treasury of our Lord, and richest and most glorious rewards, the rescue of many souls for whom the Saviour died.

I will not consume your time with any summary of the past year's work in the bounds of our Conference. This will be done in detail by our corresponding secretary, and other officers in charge of the various divisions of the work as they will report it from day to day in the business sessions.

As the work thus passes in review before us, let us not flatter ourelves that ours shall be the plaudit, "She hath done what she could"—rather, as we listen to these reports, let us have deep heart-searching to see where we might have been more abundant in labors, more faithful to obligations arising out of opportunities not fully met. While I trust we shall have some notes of progress that will enable us to thank God and take courage for future effort, may we realize that we have not reached a resting place in our forward march to the goal of bringing the world to Christ.

As a Society we must adopt and live up to the motto suggested by our program committee, "Go forward." Let this be our watchword as we meet from day to day to plan the work of the coming year; and as we work let us be earnest in prayer for a larger vision, that we may be able to look out upon the world with more sympathetic eyes, and with deeper understanding of the world's need; and may our hearts be filled with a compassion akin to that of the blessed Saviour as he looked upon the multitude, because they were as sheep not having a shepherd.

CHURCH NEWS ITEMS

In the revival services at Emory College, Ga., beginning this week, the preaching is being done by Bishop J. C. Kilgo.

The annual meeting of the Woman's Missionary Council of our Church will be held in First Church, Atlanta, Ga., beginning April 12.

In the great evangelistic campaign of Texas Methodism the announced goal is: "One Thousand Revivals, Conducted Simultaneously in One Thousand Churches, One Thousand Decision Day Services on Sunday, April 16, and One Thousand Big Classes Received into the Chsrch Easter Sunday, April

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco nabit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

JOIN THE NORTH CAROLINA CHRISTIAN ADVOCATE PIANO CLUB See Announcement on Page 16

Quarterly Meetings

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

February

Franklin Ct., Iotla 4-5
Highlands, Highlands 7
Glenville, Glenville 8-9

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
First Round

February

Chadwick, 11 a. m. 5-6
Hawthorne Lane, night 6-7
Dilworth, 11 a. m. 12-13
Tryon Street, night 13-14
Polkton, Fountain Hill, 11 a. m...19-20
Marshville, Wingate, night 20-21
Lilesville, Olivet, 11 a. m. 26-27
Matthews, Indian Trail, night 27-28

March

Morven, Sandy Plain, 11 a. m. 4-5

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, First Round

February

Randolph, Mt. Gillead 4-5
Randleman 5-6
Deep River, Worthville 5-6
Wesley Memorial 13-14
East End 13-14
Denton, Pleasant Grove 19-20

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
First Round

February

Walkertown 5-6
West End, night 6
Lewisville, Brookstown 12-13
Advance, Advance 19-20
North Davie—open

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
First Round

February

Spruce Pine and Bakersville, Spruce Pine 5-6
Bald Creek, Boring's 11
Micaville, Horton's Hill 12-13
Burnsville 19-20

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville,

January

Maiden Ct., Maiden 29-30
Newton, night 30-31

February

Catawba Ct., Catawba 5-6
Mt. Zion, 11 a. m. 12-13
Davidson, night 13-14
Mooresville Ct., Fairview 19-20
Mooresville 20-21

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

February

Rosman Ct., Rosman 5-6
Brevard, night 6
Henderson Ct., Moores Grove 12-13
Tryon-Saluda, Tryon 13-14
Mars Hill, Laurel, ...19-20
Mars Hill, night 20
Weaverville Ct., Flint Hill 26-27
Haywood St., night 27

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby N. C.

February

Polkville, Polkville 4
Belwood, Palm Tree 5
Rock Spring, Denver 12
Lowell, Lowell 19
McAdenville, McAdenville 20
Belmont, Belmont 20
Dallas-Ozark, High Shoals 26
Gastonia, Main Street 27
Gastonia, West End 27

March

South Fork, Palm Tree 4
Cherryville, Bethlehem 11

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

February

Laurel Springs Ct., Nathan's Creek, 5-6
Wilkesboro Station, night 20-21
North Wilkesboro Ct. 26-27
North Wilkesboro Station, night 27-28
Wilks Ct., Adley 19-20
Sparta Ct., Shiloh 12-13

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

February

Concord Ct., Olivet 5-6
Forest Hill, night 6-7
Bethel-Love's, Bethel 12-13
Concord, Central, night 13-14
Salem Ct., Salem 19-20
Albemarle, First Street, night ..20-21
Kannapolis Ct., Oak Grove 26-27
Kannapolis Station, night 27-28

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.
Second Round

February

Danbury, Danbury 6-7
Summerfield, Center 12-13
Dobson, Rockford 19-20
Jonesville, Maple Springs 26-27
Elkin, night 27-28

March

Yadkinville, Center 4-5
Pinnacle, Whitaker 11-12
Pilot Mountain, night 12-13
Stokesdale, Mt. Carmel 18-19
Mt. Airy Ct., New Hebron 25-26

April

Madison-Stoneville, Stoneville 1-2
Ararat, Chestnut Grove 8-9
Leaksville, 11 a. m. 16-17
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30

May

Rural Hall 6-7

A note from Rev. S. A. Stewart, Kyoto, Japan, says that he and family are well and are facing the new year with hope andl good cheer, depending upon God to help solve the many problems that comfort them.



Cropping Without Fertilizer Will Rob Your Soil.

Taking nourishment out of the soil to feed your crops without putting anything back robs your soil as surely and as disastrously as a burglar would rob your home.

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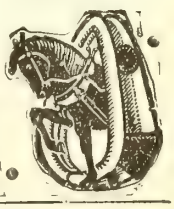
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"Our piano arrived O. K. It is a beauty and we are delighted with it. The tone is perfect. Your Club Plan is a grand thing." Edward P. Morris, St. Louis, Mo.

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"The piano received O. K. and am delighted with it." Rosa McGarrah, Americus, Ga.

"I am very proud indeed of my player piano and would not be without it for anything." Mrs. C. L. Cochran, Abbeville, S. C.

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LUDDEN & BATES North Carolina Christian Advocate Piano Club Department, **ATLANTA, GA.**

VOLUME LXI NUMBER 6

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

Reading Room Trinity College

GREENSBORO, N. C., THURSDAY, FEBRUARY 10, 1916

Longing For Friendship

W. L. HUTCHINS

I am longing for a friend—
For a good old-fashioned friend,
Whose manly love can neither frown nor fawn;
Who'll say where I am not;
"His name's without a blot"
And further toward the noon my sun of dawn.
A friend
Who in readiness will lend
A dollar without asking for a pawn.

I am longing for a friend—
For a good old-fashioned friend
Who'll give to me a rose before I'm dead;
And say without a whine:
"Old man, you did it fine!"
And make me think he means the thing he said.
Ah friend,
A breaking heart would mend
If we could walk again thru time that's sped!

I am praying for a friend—
For a good old-fashioned friend,
For weary I am toiling over time;
Tears flit across my eyes
Like clouds o'er seamless skies,
And chumless they are frozen into rime.
Dear friend,
Without you cares will rend
The visions that He gave me in my prime.

I one time had a friend—
A good old-fashioned friend,
I then ne'er walked the ways of grief alone;
But Time and ally, Space
Are striving to efface
The golden words we carved on living stone.
Good friend,
My happiness would end
If from my life forever you have gone.

Somewhere I'll find this friend—
This good old-fashioned friend,
For all a heart has ever longed for is;
And sitting at his feet
My joy will be complete
As streams of sorrow lose in seas of bliss . . .
Ah bless you, Friend!
I knew that God would send
A good old-fashioned friend—a friend of His.

Andrews, N. C.

The Protracted Meeting Next Thing in Order

The Editor's Appeal

WE LIKE to call it the protracted meeting. To say evangelism sounds new and strange and seems somehow to suggest something unlike Methodism. We want nothing diluted. When we speak of the protracted meeting everybody knows that we mean soul-saving work continued from day to day. They know that this is the summons to prayer with a mighty faith that God will manifest Himself with power to convict and save.

The beautiful days and bracing atmosphere of the intermediate season—the days between the rigor of winter and the balmy, busy springtime, offer the best opportunity for a few days of special revival work. Let as many as possible take advantage of this season and rally the hosts of Zion to the conflict with sin. Many who are now with us and easily accessible will have passed away before the mid-summer or autumn, and what is done for them must be done now. Before the autumn it may have to be said of them, "The harvest is past, the summer is ended and we are not saved."

In planning the work let us not make the mistake of farming out to others what we should do ourselves. Even a consecrated pastor is not free from the temptation to turn over to another the work which he should do himself. God has called the pastor to his place of leadership—to be the shepherd of his flock—and He will not forsake the one who has the courage to go forth trusting in the promises. The first thing each pastor should do, therefore, is to hold a council with his own heart and conscience and be sure that he is willing to say, "Where he leads me I will follow."

Revival work is serious work, but it is also glorious. No man in the ministry ever enters fully into the "Holy of Holies"—the inner sanctuary of fellowship with God—till he fully commits himself to immediate, soul-saving effort. The secret of barrenness in many a minister's life and experience is his failure to meet the demands of his ministry in this respect. The assurance of Christ to His apostles, "Lo, I am with you always," is conditioned upon obedience to the command to go forth preaching and discipling the nations.

* * * *

Having overcome himself and conquered his own diffidence and lack of faith, it is the pastor's privilege to surround himself with a body of sympathetic helpers. Many revival efforts have proved utterly abortive for lack of sympathetic co-operation on the part of officials and leaders in the congregation. He who waits till the services are in progress and then begins to belabor those whom he feels withhold proper sympathy and help, will likely find himself in the plight of the hapless Egyptians who essayed to follow the Hebrew children in their march across the Red Sea. He will find his chariot wheels off the axles and he and his whole enterprise overwhelmed. The wise pastor will meet his officials, Sunday school superintendents and teachers—especially the teachers—and build the fire of evangelistic fervor in this inner circle before he undertakes to project the work upon the outlying masses that are unsaved.

The place of prayer in the revival cannot be too strongly urged. Modern methods of mainpulation have, we sometimes fear, overshadowed and obscured the essential place of supplication. In organizing our forces it must not be forgotten that even the little children, the sick and infirm—in fact, all who know God as a pardoning Saviour—may be a mighty factor in bringing to bear the saving power of God; whereas, many of these do not even enter into the plans of those who depend upon mere manipulation. The revival that we want must be prayed down from heaven. The Holy Spirit is the vital agent, and it is God's will expressed in His word to give the Holy Spirit to them that ask Him.

* * * *

What about the professional evangelist in the revival? This is a question that will have to be dealt with and settled. Unfortunately, even where pastors have marked evangelistic gifts, there are some of his most influential members who insist that the professional evangelist be employed. Many reasons will be assigned. Not the least among these reasons will be the plea that the professional can draw the crowds, and that he can use greater plainness of speech. Both these we believe to be delusions of the mind. It is enough to say that any pastor imbued with the spirit of the evangelist will draw the crowds. This is where many have broken down. They have yielded and turned the work over to the professional, and the result has been in many instances a substitution of sensational performances as a drawing card for the genuine fervor and power of the true evangelistic spirit. The true pastor can say all that ought to be said, and can say it with vastly better effect han any hired substitute, and if he should make a wound which threatens to remain as a festering sore, he is far more likely to heal it up than one opened by the hand of a stranger. Oh, that our pastors could all come to fully understand what vast opportunities God has opened to them in making them the shepherds of their flock! "The good shepherd knows his sheep, and is known of them. A stranger will they not follow."

* * * *

A writer in one of our exchanges we think gives a very reasonable and just estimate of the professional evangelist as follows:

For the professional evangelist—one who has taken up this work as a profession, as a means of personal advancement and for selfish ends, I have no use at all. I think they have done the church and the cause incalculable harm. But for the man who is called of God and peculiarly endowed with evangelistic gifts, the church has great use. They are men whom God has thrust forth with a message for the times. Men who, like Jonah, have been commissioned for a special work, or like John the Baptist, are sent to prepare the way for a greater and more permanent work—men who have a vision of God and of a lost world and are chosen vessels of God. No man can doubt that Paul and Luther and Wesley, and Booth and Moody were called and commissioned of God. But unfortunately we have among us today many whose message has in it very little of Christ and the gospel and a great deal of self and the world—whose methods are questionable—whose aim seems to be the counting of numbers and the gathering of "sheckles," that in many communities has not only retarded the work of the church and rendered any real constructive work impossible, but whose influence is injurious. They paralyze the church and create in the minds of the people a belief that a revival is impossible without them. The work of such men is baneful, and the results of their work spasmodic and evanescent.

In such cases the "last condition of that church is worse than the first." My own opinion is that the remedy for this condition is, first, the cultivation of the evangelistic spirit by every pastor. While some men may be peculiarly endowed with this spirit, I believe that every man who is called of God to preach, ought to be able to call men to repentance and to show them the Christ, who is able to save. It will establish him as a leader and a man of God, and open the hearts of the people towards him as nothing else can.

The best outside help I have ever had has been an evangelistic pastor. Their work has nearly always been constructive and more permanent than that of the evangelist. But there may arise occasions when in order to unite all the religious forces of a community in a great campaign for souls, and to impress the community and tone up the moral and spiritual state of a church, some great preacher and evangelist may be necessary. My own conviction from experience and observation is that such occasions are rare. Such meetings are sure to unify the forces of the various churches and bring them to a better understanding among themselves. But if much real good is done, great care must be had in the selecting of the evangelist. He should be a man who is unquestionably called of God—whose messages are saturated with the Gospel and whose methods bring no reproach upon the church or the Christ. The apparent results may not be so large, but it will be more beneficial in the church and community."

* * * *

The matter of final concern is to bring all to appreciate the place of personal evangelism. One of the most hopeful signs of our time is the fact that, everywhere, new stress is being laid on the one-to-win-one effort. This is nothing more than a new and more universal application of the old Methodist plan of personal work in the effort to save souls. What a mighty power is a great church of, say one thousand members, in any given community, imbued with this spirit of personal work! This is really the secret of power, so far as human manipulation is concerned. The fact is, this is about all the manipulation that can be made universally effective. Each man goes after his man, by prayer and persuasion, and sees to it that his man comes into the service. Sometimes, in exceptional cases, as at Capernaum, the poor victim of sin must be "borne of four." In any case the spirit of personal evangelism goes after the unsaved and brings him to Jesus. As set forth by Brother J. O. Ervin in his sermon printed elsewhere, this sort of soul-saving effort will carry with it as a result all the aims and results of social service as well as personal regeneration; and this is what the world is crying for.

* * * *

The same writer from whom we quoted awhile ago, says: "I think the best plan and the Scriptural plan is that of personal evangelism. * * * Dr. J. O. Peck was so impressed with the importance of this that he said, "If I knew that I had only ten years to live, and that my own salvation depended upon my winning 1,000 souls for Christ, and I was shut up to two alternatives—one to preach and to do no personal work, and the other to do personal work, but never to be permitted to deliver a single sermon from the pulpit, I would not hesitate to choose the latter alternative."

* * * *

The method of personal evangelism has the advantage of being workable the year round. Personal workers are supposed to be about the Master's business every day in the week as opportunity affords. This not only keeps a stream of inquirers turned in the direction of the church, but it keeps the workers themselves from growing cold or lukewarm, and keeps the fires burning upon the altars of the church. What a wonderful inspiration it must be to a pastor to know that many individual workers are preparing material for him and that he will be sure to face in his congregation next Sunday fifty or more persons who are seriously considering the matter of personal salvation! If one could not preach under such conditions he might well doubt whether he has any divine call. Yet with proper organization and effort there is no reason why this method should not prevail in all our congregations. This is the only plan by which we may be assured of a perpetual state of revival in the church. This is really the normal state of the church, and when the church rightly discovers her mission and opportunity it will prevail. Then we shall have no more aimless or desultory messages from our pulpits, nor will there be months and years with no increase.

* * * *

Discussing the qualifications for personal work the writer says: "It is not any human quality which we can ourselves cultivate that will help men, as they need to be helped, but a divine quality which we must receive direct from the Lord Himself. Our failure lies not within our relation to men, but within our relation to God; not in what we do for them, but in what we bring to them, not of thoughts about God, beautifully expressed, but of the atmosphere of God. Thoughts may interest the mind, but nothing can touch and satisfy the soul but God."

Let the Western North Carolina Conference line up, and by prayer and mighty effort, make the year 1916 memorable as a year of unprecedented revival power and of ingathering of precious souls. The Lord's hand is not stayed nor is his arm shortened that he can not save.

NOTE AND COMMENT

It Has Been Formally Settled, "by a commission," that Robert Strawbridge was the founder of Methodism in America, and that the Log Meeting House of Sam's Creek, Carroll county, Maryland, was the pioneer church of the denomination. And who cares, and what differencee does it make? If Methodists will keep on preaching the same doctrines that these pioneers preached it will not matter whether it was first proclaimed in New York or on Sam's Creek. We need a commission to determine and state clearly what these pioneers preached and how they went about their work more than we do to determine exactly the spot where they began. Do we speak the same things and testify to the same experience that these pioneers did? This is the vital question which Methodists of the twentieth century should answer.

* * * *

The Recent Episode among the students of Wake Forest College in defacing the property on the campus of Trinity College is only another incident which shows the essential coarseness of all intel-collegiate athletics. These boys did no more than other boys are liable to do under similar circumstances. The whole thing is wrong, and ought to be abolished. Inter-collegiate athletics were never established in the interest of education in any proper sense, and can never prove other than a hindrance to proper educational ideals. It is not only out of harmony with proper notions of manly training, but is a great hindrance to students in pursuing a diligent course of study, and is carried on under almost universal protest of parents who are footing enormous bills of extra expense incurred because of these constant strolls to various athletic fields. If the presidents of the colleges and all who are in any way responsible for inter-collegiate games, could hear what some of us do from the rank and file, it does seem that they would have the backbone to put a stop to it. We are glad to see that Wake Forest disavows the act and proposes to make reparation. Also that they have punished the offenders and placed inter-collegiate athletics on probation. Better stop it all. Nobody worth considering will care.

* * * *

Girls Going From Home to try it out in the big world with the hope of bettering their condition should be reminded of that long list of nameless ones already buried in the potter's field. General Hiram Bingham, former police commissioner of New York City, tells of the accidental killing of a young girl by a great express wagon on the streets of the city. When her body was borne away in an ambulance to the city morgue there were no marks of identification on her person. The police were reduced to the necessity of publishing a description in the newspapers, hoping that relatives would come to claim the body. And in answer to that description, which was made as detailed and accurate as possible, more than three hundred mothers and sisters wrote or appeared at the morgue. More than three hundred women within reach of the New York papers confessed that girls whom they loved, corresponding to the description of this girl, had disappeared! Not one of them was able to identify her. She was buried after a time at the city's expense.

Mr. Bingham says that fifty thousand girls disappear annually in the United States. Many of these doubtless had been lured from good, respectable family circles by the hope of bettering their condition. The very serious question is, how many lose not only life but character in the escapade?

* * * *

The Study of a Great Life is always an inspiration. This is even more true of the life of one who has had apportunity to exemplify a great faith. In some sketches of the heroes of Methodist Missions, Dr. Edward L. Pell gives us a glimpse of that wonderful man, Young J. Allen, of our China Mission, who only a few years ago, passed to his coronation. Dr. Allen went out as one of our first missionaries to China just before the Civil War broke out. Of course the war upset all plans for support from the home land. Dr. Pell says:

He had come sixteen thousand miles to do a great work for Christ in China, depending upon God and his church to look after his expenses; and now war had broken out in America and cut him off from his base of supplies and left him 'high and dry.' No more money could come until the war was over, and what he could do in this strange land to earn his bread he could not imagine. And to think that he would have to give up the great work on which he had set his heart and go out and find a job! A job! Imagine an ambitious young man going sixteen thousand miles for the love of Christ and his fellow men and then having to take a job!

"If Young J. Allen had not been a true hero, he would have gone to pieces. He would have wanted to know what had become of God. He would have wondered why he had been such a fool as to come to China, anyway. There were plenty of souls to save in Georgia. Why had he not stayed in Georgia? Why had he come out to China to starve to death? Even if he could find a job—which was by no means probable—why should a fellow come sixteen thousand miles for a job? But, being a true hero, he did not go to pieces. He was not made of the stuff that goes to pieces. Three years before, at an Annual Conference in Georgia, he had listened to the fervid appeal of Bishop Pierce for young men to give their lives to Christ in China; and while the congregation sat thrilled, he had stood up alone amid the breathless silence and answered the call as bravely as Paul answered the call to Macedonia; and then, when he was told that there was no money to pay his expenses, he went out over the State and collected it himself. That sort of a young man is not given to going to pieces, and Young J. Allen only went down on his knees before God instead. He had trusted God through seven awful months of storm and suffering on the sea, and he could trust him now. He did trust him; and when he arose from his knees he showed his faith by putting on his hat and going out to look for a job. It was not long before he found it. The government happened to be looking for a man to teach English in one of its schools, and through the goodness of God, the government and God came together. Not long afterwards the government wanted a man to translate some English books into Chinese, and the young missionary got that job also."

* * * *

All the Later Years of the life of Young J. Allen were full of evidence clearly demonstrating the purpose of God in leading him through those years of trial. By the force of circumstances he was compelled to find his daily bread by work which was to fit him for a career of statesmanship, and which brought him, like Daniel, into favor at the king's court. No man in the history of China during the last century did more to awaken the sleeping empire, and it is no accident that the progressve element and the sigh for liberty are to be found in China's great Southland. The seeds of a new civilization were sown by this man who had been nourished at the king's court. Thus it is, God is often nearest to us in what we call our experiences of adversity.

* * * *

There is a Peace Sentiment in this country which is not to be abated even by the most aggressive advocates of so-called preparedness. This sentiment is not born of any spirit of cowardice. In the presence of any real invasion of our country, these advocates of peace would be in the forefront of those ready to fight the country's battles. But these good citizens do not want a horde of idle soldiers to support with an armament of vast expense, nor do they wish to hatch new troubles for themselves by setting up a military oligarchy to dictate the policy of the government. Mr. Wilson will get loyal support in all that is necessary to provide "reasonable preparedness," but he will get no more; and reasonable preparedness will hardly demand the organization of a continental army with compulsory military service. The probability is that when Congress is through with it we will have about what is right, thanks to conservatism. One can almost read between the lines of Mr. Wilson's reported speeches that a lack of preparedness has already kept us out of war, and that what he proposes to do now is to get ready to put more bumcombe into diplomatic messages, and that means war.

Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, has just returned from a fraternal visit to the Hague, Berlin, Berne, Paris and London, where he has been in prayer and conference with representative leaders of the Christian churches relative to relief work, religious work in prison camps, and other general interests of the churches, and for the purpose of deepening the relations of fellowship and co-operation between the Christian forces of America and those of each of these countries. He reports a hearty and warm response in all these quarters.

Dr. McFarland believes that we are as yet greatly uninformed as to the whole situation and that ultimately there will be many misunderstandings to be cleared up. The American churches will have a great opportunity in the period of reconciliation and reconstruction to follow the war.

The one thing which is preparing the way for this is the relief work of America. The Christian work in which American Christianity has taken so large a part, in the prison camps of all countries, the self-sacrificing service of our physicians and Red Cross nurses, as well as the response to the needs in Armenia, Persia and Belgium, will open up future service and Dr. McFarland urges that we redouble our work of charity and relief.

Report of Treasurer of Board of Missions to February 1st, 1915

Received on Assessment

	Foreign	H. & C.
Mt. Zion, T. J. Ogburn	$ 5.00	
Mt. Zion, E. M. Hoyle	113.00	$ 32.00
Connelly Springs, B. Wilson	15.00	
Greensboro Ct., J. E. Woosley	10.00	
Totals on Assessment to Feb. 1.	$188.00	$ 32.00

Received on Specials

	Foreign	H. & C.
Frank Siler		$ 3.00
Bryson City, J. E. Cobern		115.00
Lincolnton Sta., Mrs. Ramsaur	$ 25.00	
Centenary, Winston, Z. T. Bynum		66.67
Hendersonville, H. F. Stewart	50.00	
West, End, Winston, N. V. Stockton		33.35
Morganton, Frank Siler		5.00
Hickory, First, W. I. Caldwell	100.00	
Hickory, First, Frank Siler		8.10
Mt. Holly, G. B. Howard	10.00	
Totals on Specials to Feb. 1	$185.00	$231.12
Total receipts to Feb. 1, 1916		$636.12

R. M. Courtney, Treas.

Winston-Salem, N. C.

NOTES AND PERSONALS

—Mr. Robert Tate and Miss Annie Hoke were married at the parsonage in Morganton on December 26th, Rev. A. C. Swafford officiating.

—Rev. A. C. Swafford, pastor of the Morganton circuit, reports the marriage of Mr. Walter A. James and Miss Lizzie Hood. The ceremony took place at the parsonage in Morganton on December 16th.

—Mr. Grover C. Beam, of Shelby, and Miss Hettie Pitts, of Glen Alpine, were happily married at the home of the bride's father, Mr. J. D. Pitts, at Glen Alpine, on Tuesday, January 18th, Rev. A. C. Swafford officiating.

—Rev. W. I. Hughes, pastor of Bethel and Love's Chapel, writes: As one result of Self-denial Week, I am sending J. D. Hamilton, Treasurer, $13.10. Yesterday we launched our campaign for subscribers to the Advocate. We will make a personal convass. Stewards will assist me. It may require six weeks or more to do this work."

—At the morning service in Tryon Street church, Charlotte, last Sunday, Rev. Dr. E. L. Bain, the pastor, announced the names of twenty-one persons uniting with the church in January. A large number had previously been announced as joining in December. This congregation gave to the new organization at Hawthorne Lane in December nearly one hundred and fifty, but at the rate accessions have been announced the number will be recovered by our next Annual Conference.

From the Peace Zone in the Valley

From the Independent

By Corra Harris

MEN make war but they cannot make peace. Peace is. And it always has been since the beginning when the light was divided from the darkness, when the waters under the heavens were gathered together in one place and the dry land appeared. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind. * * * And the earth brought forth grass and the herb yielded seed after his kind, and the tree yielding fruit whose seed was in itself after his kind. And God saw that it was good."

This is something that we cannot destroy nor change. It was the standardizing of peace upon the principles of everlasting order. It was a treaty made with the stars by the maker of the stars. The light is still divided from the darkness, the seas from the dry land. The grass springs and the herb yields seed, and the fruit tree fruit after its kind as surely as the sun shines and the rains fall. We change everything else, but we cannot change this. We cannot make night day. Beyond our million little lights the shadows still fall. We join the seas, but the dry land still rises above them. We reap the grass and cut down the trees, but they rise again, immortal from our dust. We are the disease, the disorder in the midst of this health and order and everlasting peace. Flesh is the one transient thing, a kind of proud flesh of nature, which dies as often as it lives, which if it is put into the ground does not rise again—not here. We live again only by faith.

So, the only thing we really can destroy is each other and that which we create ourselves, governments and civilizations. And we do that as often as we have the strength and opportunity. With all our getting of wisdom, it passeth our understanding, because we cannot and will not read the green and everlasting script in which it is written all about us.

Seven days after one of the great battles in France, last autumn, I visited the place where a thousand men had fallen. A village lay in ruins upon the banks of the river. The earth was seamed with trenches. The silence was like the silence in the Beginning. There was no signs of the life of man, but the evidences of his death were everywhere. Nothing that he had achieved in that place remained—only a long grave in the meadow behind the trenches. This was the epitaph which war had written of him and his works in that place.

But already the order of peace was busy there. The vines upon the blackened walls of the houses were putting forth new leaves. They had not ceased to lift their blossoms when cannon roared and shells bloomed like poppies in the streets of the town. The grass was springing in the dark red smears upon the earth above the trenches. When a thousand men fought, feared and died there, it feared not, and could not die because of that ancient treaty of peace made in the beginning with everlasting life.

The only thing we can destroy in this world is ourselves. The only peace we can break is our own peace, not the peace of God.

This was the conclusion I reached after traveling up and down through the war zone of Europe for three months. I perceived clearly for the first time in my life that the only way to accomplish peace on earth and good will to men is not through treaties with men nor nations, but by keeping the great peace treaty made by God in the beginning. To live as the grass lives, according to the seasons. To love as the flowers love when they bloom in June. To grow as the trees do, fearing nothing, neither winter's cold, nor summer's heat, nor storms, nor anything that is, knowing that all things work together for goodness and peace, except greed and ambition, of which all the earth is guiltless save man.

The days of those three months passed like a horrible dream. Sometimes I walked where hundreds of men lay bleeding and dying of their wounds. Sometimes I saw a long procession of women and children flying from their homes, staggering with weariness, hunger, thirst and terror, and if I sought refuge from fearful scenes in churches, there I beheld other women, and old men praying strange prayers which no God of Peace could answer. And more awful than any of these scenes, sometimes I walked over battlefields where the earth was stained with death and where the silence was terrific. It is impossible for the mind of man to conceive of the destruction wrought by man against man in these battle-burnt countries. Reason staggers and the imagination is appalled by sights more hideous than death. One must refuse to understand what this roaring red fury means or risk madness.

As for me, I had another refuge. Through all these horrors I carried with me my own heavens and earth. When the German bombs flew over my head in Paris, I remembered a certain cabin far away in the foothills of the Blue Ridge Mountains in Georgia, where a little wren had her nest in a thorn tree beside the door. When I walked among the graves upon a battlefield, I remembered a Valley where the wheat must be spreading like a green veil. When I saw broken bridges, I remembered the foot log across the creek at home which connects my Valley with the rest of the United States, and I recall the ford below where many a team stood knee-deep in the cool, green shade to drink as they passed through. When I saw sentries standing in every field and along every road of France, I remembered other men, weather-browned, bearded soldiers of peace, turning the land in the fields at home. When I saw young wives weeping as they parted from their husbands, I remembered the little bride in The Valley whose husband had the farm next to mine.

Above the roar of cannon at Soissons I heard the wind in the pines at home. When I passed through the great forest at Compiegne, from which the very birds had refugeed, I could see the robins in the Chinaberry tree above the ridge who always walked in single file across sabin chimney, and a certain covey of part- the hill in the twilight dusk to their secure shelter in the blackberry vines.

All these things, great and small, I said over to myself day by day as a nun tells her beads. And they were like that to me, a faith and a prayer, as far beyond the inferno in which I moved as the sweetness of Paradise is beyond the harshness of mortal pain.

One night at Compiegne when the roar of the cannon at Soissons seemed to be rocking the very earth, I began to wonder as I lay in the terrible red glaring darkness if this was not the reality and my Valley only a dream. From that moment of doubt, I made all haste to sail. I was in a hurry as saints are to verify my faith in a certain place and a peace which I remembered.

The boat upon which I sailed for New York was nearly destroyed by a mine off the cost of Ireland. When at last we reached New York, I took the first train for The Valley. All the way as the train flew down through the winter hills I hoped and prayed that I might find it as I had left it, and the people as deeply rooted and kin to the soil.

"But you will not," some one said. "The war has affected this country almost as much as it has Europe. There is much suffering owing to financial depression."

But as I remembered my neighbors they had been poor for so long that they had risen above mere finances. So I persisted in my anticipations of finding one spot upon the earth where man and grass and earth are united in the only treaty of peace that can be kept in this world.

The Valley had not lost a hair of her head. Far and wide the green mist of young grain covered the earth. The trees were all standing upon the hills; not one had gone into bankruptcy. The same fire seemed to be burning still upon the hearth that I had left months before. Nothing was changed except that the wren has taken possession of the kitchen.

The first person who called was my nearest neighbor. He has a black beard and cheeks that show above it like red winter apples. He smacked his hands before the fire, looked at me as if I were a simpleton who had somehow survived a foolish adventure and shouted in his hearty out-of-doors voice:

"Well, glad to see you back! Is that war agoin' on over there yet?"

"It's just begun," I replied gravely.

He was serious. He really did not know whether the arimes of Europe were still fighting or not. We do not take papers in The Valley. And we have few travelers among us from the outside world. The only news current here is furnished each Sabbath day from Moses and the prophets. St. Paul is the walking delegate of the only reforms we recognize.

"Are they all a-fightin'?" he asked after a pause.

"Very nearly all. War is a terribly contagious disease."

"Who's a-workin' then?" he demanded, going straight to the root of the matter.

"There is no work in the sense you mean," I replied. "A great part of the land in France and Belgium will not grow crops this year. It is to be trodden and trenches by the armies. The factories are closed, or burned. All industries have failed."

"How then will the people live?"

"Most of those who are fighting will be killed or wounded, and the rest are starving."

"The women and children starvin'?"

"Chiefly the women and children," I answered gravely.

"But, gosh, they can't stand that!" he exclaimed.

"No, that's how the war will end, the way all wars end, not because one army conquers the other, but when so many of the helpless ones behind the figting line are without food or shelter that even savages cannot endure the horror of it. Meanwhile," I added, "you and I and the rest of our people must be taxed to support them."

"Not me!" he announced emphatically.

"Yes, everything you sell brings less on account of this war. Everything you buy costs more, for the same reason," I insisted.

"But I ain't sold nothin' and I don't buy nothin'."

Then he told me that he had 800 bushels of corn in his crib, a barn filled with oats and peas and hay, a hundred bushels of wheat and enough meat "to do him."

"But surely you cannot consume all that!" I objected.

"No, but what we don't use I'll lend to the neighbors, to be paid back after the next harvest."

"But that is foolish. You need the money."

"I'm livin' to see my whiskers turning gray, and I've never needed much money, less, at least, than I do of everything else. It's in the Book that man must live by the sweat of his brow, but it don't say he's got to sweat to keep up them rascals in the stock markets, nor them fools that's wasting their substance fightin' one another!"

This doctrine was soundly scriptural, personally narrow, and it appeared to me almost ignoble in the light of all the suffering I had recently witnessed.

He looked at me, doubted the quality of my silence, and went on by way of defense:

"If the Bible was full of advice about how to buy and sell and get rich, it wouldn't be the Bible. It wouldn't be nothin'." Folk wouldn't read it nor try to live by it. Instead of that it says we shall not kill, and we shall not steal nor covet."

"And that we shall love one another," I interrupted.

"Well, I don't hold nothin' agi'n them heathens that's killin' one another. All I say is that it's less expensive to live according to the Bible than according to the world."

Here was the earth's grim lord. And the salt of him had not lost its savor. He was not ethically right according to modern economics, but personally he was as deeply rooted in righteousness as one of the pines on the hill above the cabin. He belonged to the soil as faithfully as the faithful—taking from it only what he needed, giving back to it the labor of a strong body.

My neighbor was not an Industrial Worker of the World, he was just a farmer who could dig his own ditches, plow his own fields, and harvest his own crops. Therefore he did not complain of the labor, nor of the exposure. He has a wife and nine children, a warm house, and substance. He earned it himself, which is as much as should be expected of any man, reckoning from his next remark as he arose and kicked the logs upon the hearth into a roaring conflagration:

"I didn't start that war. I don't believe in fightin', and, if I know it, I'll not waste a cent helpin' them folks to kill one another. It's wrong!"

I regarded him with thoughtful interest. He was not a soldier, nor a financier, nor a philanthropist. He was literally a neutral. He was against war. He would neither profit nor lose by it. If this country should adopt his views, forbid the sailing of vessels to belligerent ports, or any vessel from belligerent nations entering our ports, it might cost us something now and in the future, commercially speaking. But we should have preserved our own peace, developed our own resources, and set an example in real neutrality which would have a definite influence upon all war planning nations hereafter.

"Is there any news in The Valley?" I asked by way of changing the subject.

"We've had a good meeting at Olive Vine church. Baptized seven converts."

He mentioned this first because relatively it was the most important thing that had happened, as one might mention the increase of trade or an anarchist plot as the most important news, say, in New York.

"Anything else happened?" I asked, after he had mentioned the names of the redeemed and given the details of their struggle for the remission of their sins.

"Dolly's got a baby," he announced, laughing.

He is the father of the little bride whom I mentioned in my stories from The Valley last spring. Dolly was then the newest bride; now she is the youngest mother.

He ruffled his grizzled hair and combed his beard in the earnest effort to recall any other item of interest.

"Ah, yes, I knowed something else had happened!" he exclaimed presently. "Old Man Pardee died about three months ago. Good man. Give the preacher leeway for a mighty good funeral sermon."

I had been where a thousand men died and were forgotten in a day. But here in this valley we pay closer attention to life and death. When a good man passes he becomes one of the local major prophets. We refer back to him as an authority upon righteousness and the weather. He does not die at all, he lives.

We went out of the cabin presently walking in silence along the road to discuss a broken dam between his farm and mine. I was thinking of his "news," seven souls redeemed from sin, a baby born, and an old saint gone to his reward. This was all worth mentioning that had occurred here during these months when I had been where everything was happening, the old world turned upside down, cities razed to the ground, nations made homeless, women and children starving, a million men killed in battles, or lying wounded and maimed in hospitals.

But you will observe this, where men keep the ancient peace of the heavens and the earth: that which transpires is in the course of nature. The seasons change, the harvest ripens, the young are born, the old die, and some receive forgiveness for sins—all a matter of sowing and reaping what you sow. It is not a bad report, but no one would choose it for the sensational feature in the Sunday supplement of a daily newspaper.

"It's fixin' to rain again," said my companion, cocking his weather eye at the lowering clouds as we passed on. "The Valley's been under water twice already. What with everybody fightin' on yon side, and the floods in this side, there's some folks around here predictin' the end of the world. Say it's in the Bible that way," he added serenely.

"What do you think?" I asked.

"Suits me either way. I can afford to die, and I can afford to live. But I ain't hankerin' to get killed in a fight. Not decent for a man to quit his wife and children like that."

When the man next to the ground yields the hallucination of patriotism and glory in battle, we have made definite progress toward lasting peace. If our country is ever involved in a great war, the Government will be reduced to conscription to get fighting men. That is certain. I have not seen in this valley a single man, young or old, who wants to join the colors. They do not lack courage. They have acquired moral sense.

All the days since my return to The Valley have been like this first one. I have recovered my foundations, by sense of security, my faith in the everlasting. The conditions in the old world are more terrible now than when I returned. But I am no longer able to think in terms of horror. My mind is sweetly holden by the peace of this place. There are no searchlights to remind me of London and Paris, only the moon in the heaven. No hardships over this valley, only the birds flying about their spring business. No booming of cannon, only the wind in the pines. No ambulances filled with wounded men, only the farm wagons rolling noisily along the valley road. No white-faced women and old men waiting for news from the "front." Providence is the "front" here. And news comes day by day from the warring earth, of life, of growing grain, of flowers in June, and of the harvest to come. The seeds we plant are the prayers we pray, sure of the answer, which always comes since that first day when God foreordained the grass and the herb yielding seed and the fruit tree yielding fruit after its kind. This is the song of peace written in living green upon the earth since the beginning.

The Valley, Georgia.

REV. J. O. ERVIN ON SOCIAL SERVICE

A Sermon Reported for Charlotte News

Since the day that sin came into the world individuals, therefore, society has been obsessed and made unclean, vile and miserable. While this has not been shown in every age and in all individuals by the same tokens or outward signs, yet it is as certainly true to society, past and present, as it was in the life of man out of the tombs in Gadara two thousand years ago.

How to lift society out of this miserable state into the life of peace and righteousness has been the age long problem and is yet but partially solved, and we are still asking "How can these things be?" We must answer:

First—Not by ritualistic formulas, or written creeds, these do not possess the cleansing, clothing and life-giving power, if so, this problem would long ago have found solution. Even those who in Pilate's judgment hall would have given as thousands could since have done, an answer. It is well that we have our creeds and rituals, etc., to give tangible form, to our faith, and hold us together while we fight. Yet these are not sufficient.

Second, Not by legislation: As certainly as the Hebrews and others have failed by ritual to do the work. The Romans with all of their co-laborers, past and present, have failed by the law. The Great Apostle spoke by inspiration when he said: "By the deeds of the law there shall no flesh be justified in His sight."—Romans 3:20.

Of course we must have laws to protect the innocent and to bring to justice the guilty and unruly, but the law does not meet the demands of insane and unclean society.

Third, Not by organizations such as civic leagues, social service conferences and such like. Good as these are and with all due regard for what they have and will accomplish, they have not and never will, as such, work out a real solution of the social problem.

Since the social problem is only the modern name for the sin problem, we must get at it one man at the time. Society can never be saved en masse; we can not save men by communities, but as individual units. Peter, John, Paul and the rest were saved one at a time.

Fourth, This problem is solved when we come to the Incarnate Son of God. "And they come to Jesus and find him that was possessed with the devil and had the legion sitting and clothed and in his right mind."

When we look upon this awful man, a part of the social problem of his day, all our forms and ritual and law and civic leagues and such like are found entirely inadequate, as we pale before the devil-ridden soul and listen to his shrieks and groans. Then we come to look upon him later when he sits at Jesus' feet, calm, clean, clothed and happy in his right mind.

Then we are wont to join in with Charles Wesley and say: "Jesus, the name high over all, in hell and earth and sky, angels and men before him fall and devils fear and fly."

I am sure that in all of our well-intended efforts to save society we have made some errors. First, we have acted in such a way in these last days as to make the impression that the social problem is comparatively a new discovery, and second, that its relation to the gospel or the application of the gospel to it is of recent invention, both of which impressions are false and groundless. As has been intimated the social problem is coeval with the sin problem and no new device or invention has been found or ever will be found to meet it. While it is good that we use all of the means and new organizations we can devise, it remains true that the disease is the same, regardless of any new symptoms that may be discovered here and there. Therefore, the old remedy is the only effective and sufficient one, Jesus Christ can fully meet the demands of society.

The weakness and failure of our efforts at present lies not so much in a lack of our concern for men, but in our lack of devotion to Jesus Christ. As long as we try to save society for its own sake, we shall and ought to fail, as long as society looms larger in our vision than does our Christ we are only a little removed from idolatry. "Thou shalt have no other gods before me."

So long as we try to bring the Lord Jesus Christ into our problem, that is, try to pay Him some compliment by simply including Him in our plans, we dishonor him, and cripple the cause that we strive to help. But if we face about and bring our problem to him and in humble confession trust all to him, he does what we ask and society is blest.

So long as we look upon Him as a great example in social service and think of Him as one whom we might do well to follow and to us he is a great democrat, a socialist or a mighty reformer; so long as we think in such terms and speak to society, recognizing him as our greatest leader in social service, we are helpless and just as well be talking to Buddah or Confucius. They two were great reformers, etc. The earlier we can get back to the language of the prophets and apostles, the better. Listen, "His name shall be called wonderful counsellor, the mighty God, the everlasting father, the Prince of Peace," Isaiah 9:6. "Thou art the Christ, the son of the Living God," Matthew 16:16. "King of Kings and Lord of Lords," Revelations 17:14. Let us bring society to Him, man by man, family by family, not simply as unto a great leader, or as our great example, but as unto God in Jesus Christ, Saviour and Lord. And as in days of old the devils will go out.

Instead of calling on Him to come and help us, let us go to Him, not depending upon our plans, except as they all converge to find their source and life in Him, let us go to society singing "All Hail the Power of Jesus' Name" and "He breaks the power of canceled of sin, He sets the prisoner free, His blood can make the foulest clean, His blood availed for me."

I think that the devils themselves are wiser in these matters than some of us, for they cried out saying: "What have we to do with Thee, Jesus thou son of God." They knew His name and therefore they feared His power. After the community had failed to do anything with this man, even failed to confine him, he

(Continued on page 10)

INTERESTING NEWS FROM THE FIELD

NOTES AND PERSONALS

—Rev. Frank Siler filled the pulpit of West Market Street church last Sunday, both morning and night.

—Rev. D. H. Comann assisted Rev. J. H. Green in revival services at Rehoboth church on the Rock Springs charge last week.

—Rev. A. W. Plyler has announced to the Wadesboro congregation that he will begin a revival meeting on the second Sunday in April.

—Rev. J. A. Bowles, pastor of our church at Forest City, has recently closed a very successful revival meeting in the church at that place. He was assisted by Rev. E. E. Williamson, of Morganton.

—Dr. Richard Whitehead, Dean of the Medical Department of the University of Virginia, and a brother of Dr. John Whitehead, of Salisbury, passed away at his home in Charlottesville on Sunday. Pneumonia was the cause of his death.

—The will of the late H. T. Ham, a prominent citizen of Greensboro, who passed away some two weeks ago, provides, among other charitable bequests, $500. for Greensboro College for Women. Mr. Ham was a member of the Presbyterian church.

—Bishop James Atkins preached for the congregation at Central Church, Concord, last Sunday night. We regret to learn that Brother Moores, the pastor, is still unable to resume his work. Rev. T. W. Smith preached at the morning hour.

—Rev. C. W. Byrd, D. D., pastor of West Market Street church, has been somewhat indisposed recently. In view of this and that he may have opportunity to rest and recuperate the quarterly conference last week voted him a vacation.

—Dr. J. P. Nicholson, of Lewisville, Forsyth county, went to Charlotte some two weeks ago for surgical treatment at the hands of Dr. A. J. Crowell. On Monday of last week he submitted to a serious operation which seems to have been quite successful, and hope is now held out for his complete recovery.

—Mrs. Blair, wife of Rev. H. M. Blair, was taken to St. Leo's Hospital on Thursday of last week, and submitted to a serious surgical operation on Friday morning. The operation seems to have been successful and, at this writing, the patient is on the road to recovery. It will be quite a while, however, before she is expected to be able to be out again.

—Rev. F. L. Townsend, pastor at Walnut Street and Carraway Memorial, is preaching to large congregations and the Sunday schools are growing rapidly. On a recent Sunday there were 60 new Sunday school scholars at Caraway Memorial. The members of the church have gone to work to build up things and are already getting results.

—The death of Mrs. A. E. Fordham, which occurred on last Wednesday, February 2nd, at her home at Pomona, removes one of the brightest lights among the Methodist women of Greensboro and vicinity. For some years she had been District Secretary of the Woman's Missionary Society for Greensboro District, and had discharged the duties with great fidelity. She was a woman of great faith and consecration, and to her, religion meant something real and abiding. The Advocate joins in expressions of sympathy for the stricken husband and family, and we hope to give our readers a full memoir at an early date.

—A marriage of interest to many of our readers took place at Spencer on Thursday night, Feb. 3rd, when Miss Anice Blackwell became the bride of Mr. Andrew C. Miller, Jr., of Shelby. The ceremony was performed at the home of the bride's parents by Rev. C. M. Pickens, assisted by Mr. E. McK. Goodwin, superintendent of the D. and D. School at Morganton, the latter acting as an intrpreter for the happy young couple, each of whom had been former students of the institution. The marriage came as a fitting climax to a courtship of several years, the bride and groom having been schoolmates under Professor Goodwin, and it was their desire that he should assist in the ceremony.

—Bishop James Atkins visited Charlotte last Sunday, preaching at Tryon Street church. A synopsis of the morning sermon has been furnished from which we quote the following in development of the text, Isaiah 32:2: "The Bishop expounded the proposition that the government of the world would come back to a theocracy in the day when democracy as a cestus of glory shall engirdle the globe. Christ shall reign in righteousness, 'a King,' through princes ruling in justice." A beautiful and comforting thought of the sermon was the qualification of the Christ to reign acquired through suffering, enabling the King to sympathize with the lowest of His subjects. A most gripping portion of the discourse was that which touched upon present conditions in Europe. It was here that the Bishop set forth clearly how rationalism leads to materialism, materialism to militarism, militarism to diabolism. 'War is hell,' and as the preacher uttered the words his congregation saw a new and deeper significance in them. The application of the sermon was wonderfully pisctuesque and comforting. Christ was seen as the only sufficient defense and refreshment for humanity and for the individual in the devastation and weariness of life. The sermon was a great one, preached to a great congregation."

MT. AIRY DISTRICT REPORT—FIRST QUARTER

Rev. H. C. Sprinkle, Presiding Elder

Having finished the first round of quarterly conferences on the fourth Sunday in January, I wish to present the following report of the quarter's work.

The Ararat Charge starts off well. Brother Combs is, technically, in his fourth year, as there is one church on the charge that he has served three years prior to this. His people have provided him a house at Brim, N. C., in the midst of the charge, and he is thus in position to do better work than ever, for his flock. Brother James M. Nester, a faithful exhorter, being employed for part of his time, is serving as lay-leader to the pastor, and together they are opening up some new preaching places. Work is progressing on the new church at Hatcher's, which it is hoped will be opened up for use in the early spring, and effort is also being made to finish the new church at Chestnut Grove Twenty-five per cent. of the Conference collections has been secured.

Danbury Circuit made a fine record last year on her finances, paying all claims in full, and hence she starts off in good spirit. The folks over there believe in Brother Routh, and to make sure of his return, one gentleman, a member of another faith, at that, deposited about ten cords of wood on the parsonage lot just before Conference, for winter use. Of course Brother Routh could not be taken away from a pile of wood like that, at the beginning of winter. Sixty-six per cent. of the Conference collections has been secured.

Dobson Circuit has a new man for pastor, Brother T. V. Crouse, who went up to Conference from that charge last year, and was admitted on trial. He entered the parsonage with a "pounding" welcome, and both people and preacher seem pleased. We are looking for success on the Dobson circuit this year. Material is being placed on the ground for parsonage repairs. Rev. W. L. Dawson is booked for a meeting at Rockford, to begin the third Sunday in February.

Draper starts into its second year as a station, most hopefully. Rev. J. M. Folger, the new pastor, and his wife, are in great favor with the people. In addition to their regular church work, they are helping, two nights in the week, in the night school. The stewards have made an increase of $100 in the pastor's salary. Brother Clark, the Lay Leader, and his helpers, are holding two cottage prayer-meetings per week, in addition to the regular Wednesday evening service. The thrifty town of Draper is growing rapidly. The capacity of the mills is being practically doubled, and the owners of this great plant are showing deep interest in the welfare of their employees. This is one of our most promising new fields.

Elkin, tried and true, with an efficient organization, a capable, level-headed and popular pastor, is moving right along as she is wont to do. The financial budget is provided for, and all the interests of the church are well in hand.

Jonesville Circuit had Roaring River church added to it, by the Conference, in November, which gives an increase of $100 on the pastor's salary, and makes the field larger. Brother Oakly, who is serving the third year as supply, is popular, and his people seem hopeful. The debt on the new church at Jonesville has been provided for, and considerable work has been done to beautify the church grounds.

Leaksville Methodism, staid and substantial, is moving on in a normal way. This church always meets the financial claims, with business-like regularity, and loves her doctrines, but makes very little fuss, and never gets excited. Brother Aycock is serving his fourth year, as he has nearly always done, and doubtless, as it has usually been with him, the fourth year will be the very best.

The Madison-Stoneville charge is both fortunate and happy in its new pastor. Brother Howie, educated, consecrated and sane, with his splendid family, would be a blessing to any community, and, in turn, any preacher is fortunate to find himself in the midst of so delightful a people as those in whose midst Brother Howie is. This charge set the pace for the year's work by increasing the pastor's salary $150, and the brethren are introducing system into their church business.

Mount Airy Circuit has a "bran new" pastor, Rev. J. W. Bennett, who graduated last year at Trinity College, and was admitted on trial last fall. Though new in his Conference relations, Brother Bennett was "tried out" during his college days as a supply in the North Carolina Conference, and proved to be a success. He is an indefatigable worker, and this charge is going to take on new life. The people are showing their interest in the preacher's folks by a continuous "pounding," since they entered the parsonage.

The Mount Airy Station and Rev. Geo. D. Herman make a fit. The stewards, of their own accord, have increased the pastor's salary $300, and all salaries and benevolences have been provided for. The support of the special missionary, I am sure, will be continued. "The parsonage," says the pastor, "has been made new and first class, on the inside, at a cost of two hundred dollars, or more." The Sunday congregations are good. The average attendance at prayer meeting has been 75, and the Sunday school is growing.

Pilot Mountain Station stands alone this year for the first time. This small but progressive congregation got the station on its own motion. The church is increasing its contribution for the support of the ministry this year more than $400 over anything it has ever done before, and the pastor's salary was pledged, by the membership before his full time was asked for. Brother Smithdeal takes hold of the work most promisingly, and is the ideal man for the charge, being well equipped and unencumbered. The aggressive spirit of his congregation is such, however, that I am sure it will not be long till they will feel able to take care of a real parsonage situation, knowing that the preacher's "encumbrance," oft times, constitutes his fleetest wings.

Pinnacle Circuit consists of six churches from the old Pilot Mountain circuit, left to themselves by the formation of the Pilot Mountain Station. At first these good people thought the task rather heavy to undertake the entire support of a pastor, but they are very fortunate in having Brother T. H. Stimpson as their pastor, who comes to Pinnacle to live in

their midst, and the work is starting off most hopefully. Brother Stimpson works as a supply, but he is called to preach and loves the pastorate and his rich religious experience and faithful work will bring good results.

Rural Hall Circuit starts most favorably into the second year of Brother Allison's enthusiastic pastorate. The Rural Hall congregation has put a new roof on the church, at a cost of more than $100. Macedonia has put a handsome fence around the cemetery, greatly improving the appearance of the grounds, at a cost of over $200., and the trustees have a check for $25. in hand, contributed by Rev. T. H. Stimpson, to be used toward repainting the church. A meeting of a few days' duration, conducted by Rev. W. L. Dawson, has been held at Mt. Pleasant, resulting in much good. The East Bend congregation and the Mount Pleasant have each "pounded" the preacher, leaving him in smiles.

The Walnut Cove Circuit is going to wake up, for Brother Geo. W. Williams is a "hustler." Already the parsonage has undergone substantial repairs, and the forces have been organized and systematized looking to success. The outlook is good for a great year's work on this charge.

Spray—J. F. Armstrong. That spells success. No wonder the people are singing his praises. Ninety per cent. of the Conference collections has been secured. A parsonage debt has been arranged for, and the preacher and his family are pleasantly and well housed. The Sunday school has been improved by adding the Cradle Roll and Home Department, and the Sunday morning preaching service has been greatly increased in efficiency, in that the entire Sunday school is now held for that service. Two circles of the Ladies' Aid Society have been organized out of the old one, and the young people of the Epworth League have taken up the study of the Discipline.

Stokesdale Circuit gives evidence of a most healthy development. The business men of the charge came together in representative number for the first quarterly meeting, and took time to deliberate in a businesslike way, on the matters of the church. The pastor's salary was increased $100. Thirty per cent. of the Conference collections has been secured. Brother Doggett and his people are mutually happy. The "pounding" has not been neglected.

The Summerfield Circuit and Brother Johnson are ending their quadrennium together, happily and with the prospect of a good year. T. B. Johnson is known in the Conference as a four-year man, and a busy man he is, never treading, for four years, the same pathway without leaving his tracks.

The Yadkinville Circuit would have rebelled if the Bishop had not sent Brother Boring back. But Brother Boring is back, and the stewards have increased his salary $50, and are speaking kind words of him on every hand. Yadkin Methodism is coming to her own again.

BUSY MEN

Combs has preached 16 sermons, made 20 pastoral visits, and received 1 member on profession of faith.

Routh has preached 12 sermons and made 55 pastoral visits.

Crouse has preached 10 sermons and made 40 pastoral visits.

Folger has preached 16 sermons and made 92 pastoral visits.

Hipps has preached 18 sermons, made 125 pastoral visits, and received 2 members by certificate.

Oakly has preached 16 sermons, made 20 pastoral visits, distributed 7 copies of the Discipline, secured 3 new subscriptions to the Advocate, and married a couple.

Aycock has preached 19 sermons and made 45 pastoral visits.

Howie has preached 20 sermons, made 44 pastoral visits, and received 5 members by certificate.

Bennett has preached 21 sermons, made 68 pastoral visits, received 1 member by certificate, and baptized 1 baby, Mary Richards.

Herman has preached 16 sermons, made 350 pastoral visits, received 3 members by certificate, distributed 300 copies of Methodist books, and performed 2 marriages.

Stimpson has preached 9 sermons, made 15 pastoral visits, received 3 members by certificate, and has gotten 1 new subscription to the Advocate.

Allison has preached 13 sermons, made 80 pastoral visits, and received 4 members on profession of faith.

Williams has preached 15 sermons, made 25 pastoral visits, received 8 members on profession of faith and 3 by certificate, and has secured 3 new subscriptions to the Advocate.

Armstrong has preached 15 sermons, made 80 pastoral visits, received 1 member on profession of faith and 3 by certificate, and has distributed 7 volumes of Methodist books.

Doggett has preached 20 sermons, made 50 pastoral visits, received 4 members by certificate, and performed two marriages.

Johnson has preached 14 sermons, made 62 pastoral visits, and received 1 member by certificate.

Sprinkle has preached 35 sermons, made 41 visits, and traveled 1114 miles.

Boring, Sermons, 13; visits, 30.

HONOR ROLL

The following named churches having paid in full, or overpaid, the amount due to date for the support of the ministry, are placed on the honor roll.

Hatcher's Chapel, on the Ararat charge.
Draper Station
Elkin Station.
Leaksville Station.
Beulah and **New Hebron,** on the Mount Airy circuit.
Mount Airy Station.
Pilot Mountain Station.
Antioch, East Bend, Macedonia, Mount Pleasant, Rural Hall and **Trinity,** of the Rural Hall charge.
Bethlehem, Palmyra and **Pisgah,** on the Walnut Cove charge.
Stokesdale, on the Stokesdale circuit.

Perhaps some churches have missed the "Honor Roll" because they are depending on the every-member canvass" and weekly or monthly payments, but did not quite get the work completed in time. A little careful work on the part of the stewards will enable any church on the district to catch up the arrearage and make the distinction next quarter. Let's get on the "Honor Roll."

INSTITUTES

A series of Institutes is announced for the district as follows:

1. **At Siloam, March 14-15,** for the Dobson, Elkin, Jonesville and Yadkinville charges.
2. **At Pilot Mountain, March 15-16,** for the Ararat, Mount Airy circuit, Mt. Airy station, Pilot Mountain and Pinnacle charges.
3. **At Walnut Cove, March 16-17,** for the Danbury, Madison-Stoneville, Rural Hall, Stokesdale, Summerfield, and Walnut Cove charges.
4. **At Spray, Night, April 17,** for the Draper, Leaksville and Spray charges.

The program for the first three of these Institutes will be:

(a) A sermon at 7:30 p. m., on the first day mentioned, by a visiting preacher.

(b) A full day's conference for the second day, beginning at 9 a. m., with a free and easy discussion of the various phases of the Sunday schools, Epworth League, revival, missionary and financial interests of the church, with a picnic dinner on the ground.

The fourth Institute will take the form of three quarterly conferences in one, time being given to discuss the various interests of the church, in their order.

Delegates expected to attend these Institutes are: all pastors, local preachers, charge and church lay leaders, stewards, Sunday school superintendents, officers and teachers, chairmen of missionary, social service and evangelistic committees, and any other workers who can come.

LOP-SIDED

If this report seems a little lop-sided toward the question of finance, it is because we have laid stress on that phase of the work. We believe that one essential toward a successful year's work in the pastorate is a comfortable living for the preacher, and hence, the chief business of this hurried first round has been to get adequate salaries laid for the preachers, and to organize for systematic work during the year. This does not mean that we have forgotten that soul-saving is our chief business. Now, brethren, let's throw ourselves into the year's work, to lead more people, through the door of regeneration, into the Kingdom than we have ever led before. The Lord of Hosts will help us.

TO THE PASTORS, CHARGE LEADERS AND CHURCH LEADERS OF THE CHARLOTTE DISTRICT

I am in full accord with the action taken by our last Annual Conference regarding the Advocate, and the plan to place it into more homes of our people. Our people need the information that the church paper carries and the paper needs the subscriptions. The church needs to be brought to a greater appreciation of the Advocate as it is, and a larger circulation will mean a better paper. In a large number of homes there is not any kind of religious news and information and we cannot expect religious inspiration and aspiration under such conditions. In this age we have got to be intelligent Christians and we cannot afford to leave men to themselves and the secular paper to dwarf their minds in religious thought.

We cannot afford to be indifferent to the church paper; it has an important place in the religious life of the people and can serve a good purpose in quickening a greater interest in the various departments of the church work.

I have written the charge leaders of the district asking them to co-operate with the pastors in the Advocate campaign and I trust the laymen will render good service, so that we shall at least secure the number of new subscribers allotted to the various charges. It appears that a good start has been made in our district this year and I feel that with co-operation and honest effort under the wise leadership of our presiding elder we can have a clean sheet at Conference for our district.

I am confidently expecting all the charges of the district to adopt the every-member canvass. It's practical anywhere and if it is done thoroughly and followed up throughout the year it will largely if not altogether solve our financial problems. Use the best material you have in taking the canvass—men and women of good judgment and common sense, who are interested in the church's welfare. Let each canvasser understand what the Conference collections represent and the amount needed.

Where the canvass has not been started or yet unfinished, I do not think it advisable that the same committee should undertake at the same time to secure the Advocate subscriptions. I believe a separate committee will get larger results.

Brethren, let's stand by this work and I am satisfied the results will more than justifiy it, and when Conference rolls around we will all feel good and proud of the year's work.

Don't fail to order quantities of leaflets for distribution every month, samples of which can be had by writing Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn.

If you want any information about envelopes, pledge cards, literature, etc., or if there is any way I can serve you, don't hesitate to write me. Let all the pastors and lay leaders understand that my work must necessarily be carried on through them, and I will greatly appreciate your sympathy and co-operation and the information that you can give me from time to time.

Yours for the extension of Christ's Kingdom,
C. W. Ramsey, Dist. Leader.

Biltmore and Mt. Pleasant.—After having spent four very pleasant years on the Webster charge, a move was inevitable, so on Dec. 2nd we moved into the Biltmore parsonage. On the evening of our arrival the Biltmore people gave us a good strong pounding, and in a few days the Mt. Pleasant people followed suit and we feel very grateful for the substantial evidences of appreciation.

We are starting off fairly well on our new charge. We are praying for and confidently expecting a successful year. D. R. Proffitt.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

OFFICERS OF WOMAN'S MISSIONARY SOCIETY

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Mrs. Lucy H. Robertson ..Greensboro
First Vice-President
Mrs. H. K. Boyer .....Winston-Salem
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807 College St.
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215 W. Horah St.
Supt. Mission Study and Publicity
Mrs. W. R. Harris .....Asheville
87 Starnes Ave.
Supt. Social Service
Mrs. W. A. Newell, ...Weaverville
Supt. Supplies
Mrs. J. N. Hauss .....Thomasville
Distributor of Literature
Mrs. W. C. Houston .....Concord

DISTRICT SECRETARIES

Asheville District
Mrs. V. L. Stone .....Asheville
68 Asheland Ave.
Charlotte District
Mrs. L. N. Presson .....Monroe
Greensboro District
Mrs. B. N. Mann .....Greensboro
333 North Elm St.
Morganton District
Mrs. M. B. Goodwin .....Morganton
Mt. Airy District
Mrs. J. L. Woltz .....Mt. Airy
North Wilkesboro District
Mrs. W. F. Trogdon, North Wilkesboro
Salisbury District
Mrs. J. F. Shinn .....Norwood
Shelby District
Mrs. B. F. Morris .....Shelby
Statesville District
Mrs. G. A. Warlick .....Newton
Waynesville District
Mrs. M. D. Cowan .....Sylva
Winston District
Mrs. R. M. Courtney ..Winston-Salem

The consecration service held at the close of the Conference on Monday evening and conducted by Mrs. W. W. Hobgood, was a splendid service.

Friends will sympathize with Rev. H. M. Blair, Editor of the North Carolina Christian Advocate, in the serious illness of his wife, who is in St. Leo's Hospital. Many prayers will ascend for her speedy restoratiion to health.

. Mrs. Mattie H. Stewart, of Charlotte, and Mrs. H. K. Boyer, of Winston-Salem, were elected alternate delegates to the Woman's Missionary Council, which convenes in Atlanta April 12-22, 1916.

An hour of vital importance is the hour devoted to the making of pledges —the arranging of our financial basis for another year. After a stirring appeal by Mrs. Steele and expressions from various members of the Conference as to the amount our Conference should assume, the pledge was fixed at $15,000, and the amount apportioned to the various districts.

Reading of reports of committees and the election of officers closed this most interesting session of the Conference.

Asheville was chosen as the place of meeting for the Woman's Missionary Conference in 1916, and we already predict a great meeting in this beautiful city in the "Land of the Sky," with the loyal missionary workers of the city as hostesses.

ANNUAL MEETING

We were sorry not to be able to give in full in last issue the proceedings of our Conference, but the editor was very busy during those days and lacked time in which to write a full account. The last issue's report included Saturday afternoon.

On Saturday evening it was the pleasure of the Conference to listen to three reports given by Mrs. W. A. Newell, Supt. of Social Service; Mrs. J. N. Hauss, Supt. of Supplies; Mrs. W. R. Harris, Editor of Woman's Page in N. C. Christian Advocate. Each of these reports was full and comprehensive, and showed the work as carried on by these departments to be in a most satisfactory condition.

Sunday morning in response to a special invitation from the live superintendent of West Market Street Sunday school, Mr. F. C. Odell, a large number of the delegates were present to enjoy this especially interesting part of the day's service. Mrs. H. R. Steele, Educational Secretary of Woman's Council, made a most fitting and appropriate talk, in which she emphasized the fact of our service for our Saviour being a proof of our love for Him.

To one of the largest audiences ever assembled in West Market Street church on Sunday morning at eleven o'clock, Bishop Collins Denny, of Richmond, Va., preached one of the most forceful sermons to which our workers have ever listened, choosing as his text Galatians 6:10. His subject being the wealth and worth of a human life, his sermon was one peculiarly fitting to this occasion, and his magnificent appeal for the best efforts in furthering the work of missions was a most powerful as well as beautiful one. He emphasized especially the personality and force of the individual worker, impressing upon his hearers the importance of leading to succeeding generations a heritage that would be practical in service and one of which they might be proud.

The children of the Methodist churches of the city furnished the program for the afternoon, in a pleasing missionary exercise. A picture of child life in China was given by Miss Zung, and other talks of interest were given by Miss Wagner, Miss Haskins and Miss Miller.

Sunday evening, after a devotional service by Bishop Denny, a resume of the work in the home field was given by Mrs. H. R. Steele and was followed by an earnest appeal for our Korean work by Miss Ella Sue Wagner.

A devotional service by Mrs. J. F. Shinn opened the closing day of the Conference on Monday, and was followed by most interesting reports of city mission work in our Conference—that at Asheville by Miss Rena Murphy, Deaconess; at Winston-Salem, by Miss Frank Miller, deaconess. Then came the report of the superintendent of Mission Study and Publicity, Mrs. W. R. Harris, and showed a growth of interest in the study of missions. The report of Conference Distributor of Literature was read by Mrs. J. E. Smoot, in the absence of Mrs. W. C. Houston, who was detained at home by illness.

In the noon hour Bible study, Mrs. Frank Siler discussed the third characteristic of Christ as a Shepherd—that of the Chief Shepherd, and First Peter 5:4 was selected as the basis of her remarks.

Monday afternoon the district secretaries of Statesville, Shelby and Waynesville were heard in reports of gratifying progress on these districts.

One-minute reports from the Adult auxiliaries were heard and were all encouraging.

REPORT OF COMMITTEE ON COURTESIES

When it was announced that the fourth annual meeting of the Woman's Missionary Society of the Western North Carolina Conference would convene in West Market Street Greensboro, there was a glad song in the heart of each member. We have anticipated joyfully the time when we should come together in the home church of our beloved president, Mrs. Lucy H. Robertson. After the hopes of nine years it seems peculiarly fitting that our mother should gather her children around her and give to them words of instruction and wisdom.

In view of the fact that we have been so beautifully entertained, be it resolved, that we express our appreciation:

First, To the entertainment committee, who greeted us so cordially and showed that nothing had been left undone that would add to our comfort and pleasure.

Second, to the societies of Greensboro for the gracious reception tendered us the first evening; to the pastor, Dr. C. W. Byrd, for his cordial words of welcome; also the local committee who served the elegant lunch each day in the S. S. annex and furnished flowers and music, which brought us inspiration and cheer; for the obliging service of the ushers and pages.

Third, To the faculty and students of the Greensboro College for Women for the beautiful pageant, recital and reception; also to the N. C. Public Service Company for the use of street cars, and to the local papers, which have so generously reported the proceedings.

Fourth, To Bishop Denny for his masterly sermon, Mrs. Hume R. Steele for her words of instruction and advice, also Miss Haskins and Miss Wagner for the information which they brought us from Korea.

Fifth, We wish to express our appreciation of the presence of Revs. Frank Siler, J. H. Weaver, H. M. Blair, J. H. Bennett and "Father Betts" (as he is familiarly called) and other ministers who manifested an interest in our work; to Mrs. Frank Siler, who so beautifully conducted the noon-hour service each day.

And lastly, to our hostesses who opened their hearts and homes to us in such a cordial manner.

Mrs. J. N. Hauss,
Mrs. T. C. Coxe,
Mrs. Roscoe Phifer.

ANNUAL REPORT OF CONFERENCE TREASURER

When closely associated with a person from day to day, we do not note his physical growth, if it be a child, or the development in character and change in personality, if it be an older person. But after a long absence these things strike us very forcibly.

Coming back to West Market, to me is coming back home. As a great many of you know, I had the honor of serving as Treasurer during the building of this church, and I still love every brick in its walls and every small detail of the work. But having been away fourteen years, I am constrained to throw up my hands, and, like the old negro mammy, exclaim, "Lord, chile, how you is growed, I scasely knowed you."

But West Market is not the only thing that has grown in these fourteen years. At that time our finances for the year amounted to $4827.30. Five years later our annual meeting was held in this church and we then reported for the year $10998.02. After the lapse of nine years we again meet in West Market, and I am happy to report a total amount raised during the year just closed of $21549.58. In addition to this vouchers have been sent in showing $7356.85 spent for city missions and local work, making a grand total of $28,906.43. I will not speak here of our growth in other respects, although our membership and plans for the extension of the work have kept pace with the finances.

Comparing these figures with last year's receipts, we find an advance in cash remittances of $1472.73, and an advance in vouchers of $3127.43 an advance in grand total of $4600.16. These figures are by no means to be despised, and I am so thankful that we are on the up grade. Changes in form of administration for the past few years has held us back but I believe now we will go steadily forward.

But we did not do what we so bravely planned a year ago at Charlotte. According to the report of committee on finance, we were to make our pledge $15000.00; total receipts, $25,000.00. The pledge is short $2997.72; our total receipts are short $3450.42. Payments on the Conference Expense Fund have been very gratifying. We have been able to meet all bills as they fell due, and provide for the expense of this meeting. Paragraph 2 of the last report of the finance committee says: "$5.00 shall be paid by each adult auxiliary to the Scarritt Bible and Training School." Only six auxiliaries paid this in full—Central (Asheville), Lincolnton, Tryon St. (Charlotte), Thomasville and West End (Winston), though West Market went far beyond the amount, sending in a contribution of $50. Many overlooked this matter entirely.

We have seven missionaries in the field. The salaries of eight Bible women were paid in full, two others in part, the remainder to be paid during the present quarter, while Kannie Marr, formerly supported by West End auxiliary, was not paid. Six scholarships were paid.

The children have an increase of about fifty dollars over last year. The Young People are practically the same.

Charlotte and Salisbury Districts fell a little short of last year. All the others advanced, Statesville leading, with an increase of $200.00. However, I believe the largest proportionate increase has come from the Waynesville District. I recommend that we again work toward the goal of a $15000.00 pledge and total receipts of $25000.00. I think we will reach it this year if everyone works hard. We did not do all that we wanted to do or all that we had planned to do, but we are wasting no idle tears on that. Emerson tells us, "Finish every day and be done with it." You have done what you could. Some blunders and absurdities crept in; forget them as soon as youc can. Tomorrow is a new day; begin it well and serenely with too high a spirit to be compared with your old nonsense. This day is all that is good and fair. It is too dear with its hopes and aspirations to waste a moment upon the yesterday." And so, putting 1915 behind us, we are already looking forward to the work of 1916. A new year is given us. We turn from the old to the new and hold out expectant hands to grasp its riches as each day passes swiftly by. Instantly we watch the unfolding gift, looking forward to wonderful possibilities, grand surprises, and greater achievements than the past has known. We pray for great gifts this year, gifts of money, gifts of love and mercy, gifts of young life to spread the glad tidings of great joy and the great gift of peace to the whole world.

Mrs. P. N. Peacock,
Treasurer.

REPORT OF FINANCE COMMITTEE

Your committee feels that it has cause for thankfulness, inasmuch as we have passed the turning point in financial matters, and have made a forward step during the past year. Organic union has been tried and found successful. It remains for our women to lay hold of the work with confidence, and bring great things to pass.

Believing that in tithing lies the secret of preparedness for our work, we recommend that greater stress be placed upon Christian Stewardship in the Auxiliary meeting. Let each one lay by her on the first day of the week as God has prospered her.

We urge each auxiliary which has not already held a pledge meeting for the year, to do this as soon as possible.

Again, we urge the quarterly pay-

(Continued on Page 14)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

IS THE YOUNG MAN SAFE?

"Is the young man safe?" The heart-wrung cry
Has an age-long wring that brings it nigh.
'Tis the nameless dread at the father's heart,
As he sees his son from the home depart;
'Tis the burden of many a mother's prayer
For her boy who wanders she knows not where;
'Tis the harrowing fear that will not sleep
Till it plows in the forehead its furrows deep.

"Is the young man safe?" Can he safely tread
In a path with crime and pitfalls spread?
Can he pass unscathed through the devil's snares
That are clustered thick in the city's squares?
Can he rest secure when he little knows
That his seeming friends are his subtlest foes?

"Is the young man safe?" when in very truth
His path is strewn with the wrecks of youth!
Safe! When the State protects the den
That gluts it still with the lives of men?
Safe? When a man for a paltry toll
May set a snare for a fellow soul?

"Is the young man safe?" when our laws condone
The "Thou shalt nots" on the slab of stone?
Is the young man safe? Let the church and state
Heed David's cry at the city gate;
Let the city guard as its choicest wealth
The young man's vigor and moral health.
God make us wise—for the hour is near
When the youth is gone and the man is here.—*Record of Christian Work.*

THE LEAGUE'S OPPORTUNITY IN THE MILL COMMUNITY

By Walter Patten

The church or community or any organization that lacks unity of spirit, or purpose can make at best but very little growth or advancement. There must be co-operation in League work if there is any progress to be made. It is no place for preponderant individualism. The very first essential of a League is to get together, hang together, pull together and forget together. Be one in spirit and in purpose.

There are two expanding fields in which the League can find pasture—religious service and social service. In fact, all of our social service may be religious. The word is used in its narrower meaning.

1.—Religious Service

There is special need of emphasizing the spirituality in a mill community. The life of the people tends toward the development of the material side of life. The long hours of work, the early start in the morning, the short noon hour, the necessity for each one in the family to bear his or her particular burden, the weariness produced by the day's labor, the few moments given to the development of home life, the pressure of unpaid store bills, or debt, all these things tend to enlarge and to make important the material things of life, while they lean toward minimizing the spiritual things. There must needs be a counteracting power. The family altar is not a common institution of today. To be sure, in some homes it is still a power. The conditions, therefore, demand an artificial stimulus.

The Epworth League is a co-operative organization of young people, the machinery of which is well adjusted to meet such conditions. The cottage song and prayer service has a particular value in the mill community. It brings a ray of light and hope and joy into the hearts of the aged and feeble people of whom there are not a few in each of the settlements. Such services, disregarding denominationalism, tend to break down the spirit of individualism, and to emphasize the social unit. It manifests the spirit of brotherhood. It concentrates the thought on eternal values. It acts as a tonic to the wearied body.

The weekly devotional meeting fulfils a special need. It breaks the monotony of the daily grind. It offers diversion of thought. It develops community sympathy. It is the source of lofty inspirations. It arouses the ambition to make the best use of one's life. It is a source of spiritual growth. It is the means of developing leadership. Above all, it opens the way to talk with God, and to think about His plans and purposes with our lives. It touches the life in the period of expression and the formation of life habits and ideals. This is most needful for the young people of the mill community.

II.—Social Service

But the work of the Epworth League is not confined to the field of denominationalism, cottage prayer meetings, and devotional services, but it also has a social service to render. In mill villages without improved water and sewerage systems there is need for greater precaution and knowledge of contagious disease than is generally the case. Here the danger is intensified. The people are generally unconscious of the dangers that are around them. Herein the League can render a simple service that will be fruitful. It can conduct an educational campaign relative to the spreading of diseases. Free literature can be secured from the State Board of Health and distributed to each home in the community. Lectures by the home physicians can be arranged treating such disease as malaria, typhoid fever, small-pox, tuberculosis, etc. There is an untold value in the prevention of diseases.

Before a pastor or an organization can render the best service to a community conditions existing in the community must be known. There is a far reaching value in the religious census. Such a survey should show the birthday of every person, the church membership or preference, Sunday school membership, day school attendance of the children, and whether or not a religious paper is read in the home. This lays bare the field of work for the day school, church, Sunday school and the League. The shut-in and dependent families are located. Such information is of great value to the pastor.

Nor is there any reason that the League should not take the initiative in civic beauty. It can create a sentiment for clean streets, improved yards with flowers and shrubbery. It could assume the responsibility of keeping the church grounds in proper condition. And what a wholesome effect that would have. For too often the church grounds are the most unsightly in the community. It should not be. The League can inaugurate the custom of planting trees. Why not have a village beautiful?

Then again the League can also become the center of wholesome social gatherings. The social life of the mill operative should not be ignored nor simply allowed to drift into whatever channel happens to be open. Channels leading to the most helpful influences must be created. It is in this work that the League can bring a sunny corner in an otherwise hum drum life. It is in social gatherings that the rough corners are chipped off. It is where we gain self respect and self assurance.

All this cannot be accomplished in a month or a year, but where there is a group of consecrated young people with no special genius for leadership, but who are willing to do what they can by co-operating with one another, they can make their power felt, and can surely revolutionize a community if they will simply stick to it. Moses, Joshua, Gideon, all were powerless as long as they depended upon their own strength, but when they understood that the battle was the Lord's they acquired a faith that knew no defeat. Are there not small groups of young men and women in eastern North Carolina that are willing to let God use them for the uplift of humanity? "As we have opportunity, let us work that which is good toward all men."—Raleigh Christian Advocate.

"OUR COLONIAL FOREFATHER:" PROGRAM FOR FEBRUARY

By Phala Hawkins

The walls of the League room should be hung with red, white and blue bunting, flags, hatchets, pictures of Washington and other colonial heroes. Have several gentlemen in costume and several of the girls impersonating colonial maids.

After the guests have arrived, have all stand and sing "America."

Let short talks be made on the following topics:

"Washington's Early Life."
"Washington as a Military Man."
"Washington as a Civil Man."
"Washington at Home."

Any standard encyclopedia will give plenty of information on these topics.

"Washington's Descent from Louis IX., of France, has been established by the class of Rev. Father Lawrence J. Kenny, of St. Louis University, who pored over hundreds of volumes and many musty manuscripts before they obtained the data from which to prepare essays on the genealogy of Washington. Thus the "father of his country," who holds first place in the hearts of his countrymen, and St. Louis, the patron saint of Missouri's metropolis, are brought closer together in the minds of St. Louisians, who, in common with the entire American continent, have lavished honors on Washington and signally honored the memory of the great French king who gave to this city its name. The task of running down the branches of the various families ond sortmg tne tremendous mass of information, rejecting all statements that could not be substantiated and accepting only those that could be proved, required a vast amount of time and an enormous amount of research work. The oddest feature of the task was that it was far more difficult to trace the Washington line from the arrival of the family in America, since when the name has never been changed, than it was running back to the time of the Crusades, through the French and English families.—St. Louis Republic.

If possible have a reading from "Washington's Rules of Conduct."

"This Little Hatchet Story," by Burdett. This is very entertaining when given by a good reader. It can be found in Shoemaker's "Best Selections, No. 6," published by the Penn Company, Philadelphia, Pa.

On a large blackboard have a list of some of the presidents in anagram form. Provide pencils and paper and let the guests guess correctly in a given time.

L. m jak Pokes. (James K. Polk.)
Yatch lazy roar. (Zachary Taylor.)
Jamb haunce aus. (James Buchanan.)
Jasmine in horn bar. (Benjamin Harrison.)
Willie m mink clay. (William McKinley.)
O shogging rant wee. (George Washington.)
Aft John fear mess. (Thomas Jefferson.)
Maid jess moan. (James Madison.)
Jo means more. (James Monroe.)
Jay chins quondam. (John Quincy Adams.)
Son rack and Jew. (Andrew Jackson.)

(Adapted from "Bright Ideas for Entertaining.")

Matching Partners for Refreshments

Peanut hulls may be provided, split and tied with narrow red ribbon and containing slips of paper, on each of which is written half the name of a colonial colony or colonial hero. These are distributed, opened, and slips matched. Have simple refreshments. —Epworth Era.

RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed. The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

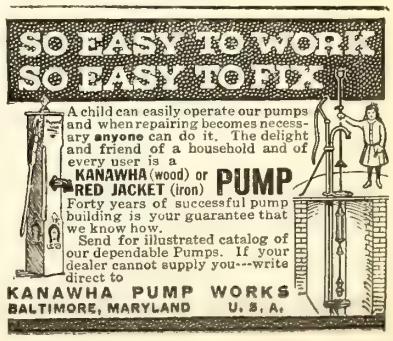
Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring,

Box 5S, Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....
Post Office .....
Express Office .....



From the Field

FOREST CITY

We closed a gracious meeting here the fifth Sunday in January. The meeting followed our first quarterly conference held on the fourth Sunday in January. Brother Gay, our excellent presiding elder, gave us a good send off by his splendid gospel sermons. This is his last year on the district and our people regret this exceedingly, for they hold him in high esteem. Brother . E. Williamson, of Morganton, came to us on Monday and remained till the close of the meeting, doing all the preaching, twice each day, which he did admirably and with effectiveness nad power. Some of our older citizens say that no series of gospel sermons were ever heard here of equal strength and power. Certainly his preaching was with great power, point, efficacy, and suc cess. The church was greatly revived and many souls saved. We no longer keep count, for there is no rule by which we may. We shall add to the church some twenty or twenty-five. We are instructing about that many and we hope to find their faith sufficient to receive them next Sunday.

Fraternally, J. A. Bowles.

Forest City, N. C.

CAROLEEN-HENRIETTA

Our level headed, warm hearted and busy handed pastor, Rev. M. B. Clegg, has about completed his every-membe canvass and the field has been well swept. The other pastors had better watch Clegg or he will capture another Advocate premium. Oh! for a Conference filled by pastors who will bear watching. I am captivated and thrilled by the achievements being made by our pastors and paper thus early in the year. Going back to the methods of gospel times when personal, face to face work won the victories of Christ is in the best sense going forward. With trembling I now think of my first years when the glory of our battle field was largely in loud powder blasts, with few shot in the gospel gun, and they, like flying birds, hit nothing but the air. But the birds went somewhere while the shot did not. This is a day of specialties on all lines of enterprise and special work has to be done if we do anything or get anywhere.

In the medical profession we now have specialties. In educational progress we have specialties. Let us mention the Dr. Sam Landers one study method in the Williamston Female College. In church work we are moving up to the special evangelistic itinerary going forth of the Apostolic Church, in which the Bishop of souls appointed Peter, Phillip and others to do the exclusive work of evangelists. Our Advocate each week of the new Conference year has wisely dwelt upon some special line of church work which shows how beautiful are the feet of those who bring to us glad tidings each week. And gladly do we hail the days of specialties in the kingdom on earth.

After all and above all let 1916 be a year of prayer; more praying than ever in all the years. Without much prayer we need not go forth nor push the battle.

While we superannuates can no longer preach and do pastoral work, these three things let us strive to do: work in the Sunday school, sell our books and pray.

Our live and lovable presiding elder has been with us in large faith and good works. S. M. Davis.

CENTRAL, MT. AIRY

The following will interest some of your readers:

1. Five hundred in all departments of Sunday school.
2. Four hundred pastoral visits made.
3. Three hundred Methodist books put into houses of our people.
4. Thirty-seven renewals and new subscriptions to N. C. Advocate.
5. Pastor and presiding elder paid in full to date.
6. Money secured to continue support of missionary on Isle of Pines.
7. Two hundred and fifty dollars for improvement of parsonage.
8. Large congregations.
9. Everybody in good heart and willing to help.
10. One hundred and twenty-five dollars for the poor.

Geo. D. Herman.

HAYESVILLE CIRCUIT

Our first quarterly meeting was held on the 29 and 30. Our noble and devoted presidling elder preached two good sermons to good crowds. Our circuit got the blue ribbon on reports up to that date. The work is starting off well, and the church pepole seem interested. We have never been among a more loyal people and a more hospitable people. This ought to be one of the best circuits in the Western N. C. Conference. Our people have the wealth and the numbers, and with a vision such as we hope to get at no distant date Hayesville circuit will be sought by some of those preachers who give their presiding elders so much worry about a good, soft berth. When my name was read out for this place I was a little disappointed and a little sore, but I came, and I am glad that I am here. I can see great possibilities for this work. I am trying to live in constant touch and communion with my Lord and Master. I am praying more, visiting more, preaching more than any year of my life, and I am expecting great results. I'll not forget the Advocate. Pray for me.

C. M. Carpenter.

LEWISVILLE CIRCUIT

We are moving on nicely on this charge. The two meetings reported last week have been a great help to Lewisville and Brookstown communities. Thirty-three new members have been added to the Methodist church. and four to other churches. These are good people to serve. We join former pastors in giving them deserved praise for their thoughtfulness of the preacher and his family.

At the first of this year a two-horse wagon, driven by Brother Thacker, from New Hope church, arrived at the parsonage, loaded with many good things for the parsonage pantry. In the meantime our faithful horse was generously remembered.

A delegation from Brookstown, consisting of Mrs. Clark Doub, Mr. and Mrs. Thomas Apperson, and Mrs. Abner Apperson, drove a loaded vehickle to the parsonage last Monday. We not only enjoyed the short visit of these good people, but a bountiful share of their minter supplies which they brought us from their pantries and stores.

Several of the members of Lewisville and Sharon churches have remembered the parsonage with valuable gifts also.

May God bless us in our work here among these good people and enable us to do a greater work this year than last. J. E. McSwain, P. C.

NATIONAL PROHIBITION NOTICE

The Anti-Saloon League, Raleigh, N. C., now has on hand blank petitions to both houses of Congress for national prohibition and also resolutions to be used in mass meetings, church services, Sunday schools, Y. M. C. A.'s., etc. Any person who desires to circulate a petition or any Sunday school superintendent, preacher, or other church official who desires a resolution whereby his people may memorialize Congress in behalf of this lesislation can secure the same by dropping a card or writing a letter to the North Carolina Anti-Saloon League, Raleigh, N. C.

In all probability, Congress will have this measure up for discussion in the next thirty days and it is very important that these petitions and resolutions be sent in to Congress from all parts of the state. Get one and circulate it and thus do something to help on he cause of national prohibition. R. L. Davis, Superintendent,

N. C. Anti-Saloon League.

REV. J. O. ERVIN ON SOCIAL SERVICE

(Continued from page 5)

comes to Jesus and in one moment, the son of God casts out of him enoug devils to run two thousand hogs mad and wild into the sea, and had a clean, clothed and sane man sitting at his feet, and in Jesus we find the solution of the social problem. The demons of darkness and ignorance and sin and superstition, and uncleanness and all evils of society flee with fear and trembling from the presence of Jesus Christ.

In the past eight years I have gon into many homes and I find, almost without exception, that the homes which have been brought to Jesus are clean and happy, regardless of the poverty which may exist. Whether in America or in China, in the slums or upon the boulevard, in poverty or in wealth, we find that bugs, germs and microbes with vermin and all that breeds disease, brings misery, poverty and death, these do not thrive in the presence of the Son of God.

If ever the families and nations of the earth are saved, cleansed and clothed, one brought into sane and peaceful state, it must be as we bring society, one soul at a time, each man for himself, to the feet of Jesus Christ. As they struggle up with prayers and groans through the night of sin from darkness into light, this problem is being solved. Not by any outward application of man-made methods, but by the inward work of the divine grace of God through Jesus Christ. "There is a fountain filled with blood drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stain."

Our Dead

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the Young Woman's Missionary Society of Wesley Memorial Methodist Church, record the passing away, on January 3rd, of one of our beloved and faithful members, Mrs. E. T. Kearns. For many months she was a patient sufferer, but her sweet spirit, her beautiful Christian character and her resignation to the will of God were an inspiration to all who visited her.

Therefore, be it resolved:

First, that we, as a society, have lost a most loyal, consecrated member. Though grieved, we bow in humble submission to the will of the all-wise Father.

Second, that we desire to extend our heartfelt sympathy to all who were near and dear to her, especially to her bereaved husband and three small children.

Third, that these resolutions be recorded in our minutes; that a copy be sent to the bereaved family, one to the High Point Enterprise, and one to North Carolina Christian Advocate for publication. Signed

Mrs. F. P. Ingram,
Mrs. A. E. Frazier,
Mrs. J. V. Wilson.

PEPPER—Rebecca Elizabeth Pepper (nee Gillespie) was born in Bladen county, N. C., Nov. 21, 1839, and died in Trinity, N. C., Jan. 11, 1916, aged 76 years, 1 month and 20 days. She was converted and joined the Methodist church when quite young. She was married to Rev. C. M. Pepper, of the North Carolina Conference January 29, 1867; with whom she travelled as a faithful itinerant's wife for a number of years. Her husband preceded her to the spirit world about twenty years. Unto this union were born five children, three of whom survive her.

She was an intelligent woman, keeping up with the times and not living in the past. She was faithful in attending on the preaching of the word, the Sunday school, prayer meeting, ladies' aid society and the Woman's Missionary Society. In fact, she was a faithful wife, a loving and tender mother and a true friend.

Perhaps no one loved the church and all it implies better than she. Her presence at church was an inspiration to the preacher, for he knew that he had her sympathy and prayer. She was positive in her statements and was always ready to give a reason for what she did or said. She lived that religious life that is so characteristic of the children of God. During her illness she said to the doctor, "Tell me my condition; it will not alarm me." She wanted to die without a struggle and did not want her children to see her struggle, and so her wish was granted. She passed out as one in a deep sleep. Thus the sun of a beautiful life went down in full-orbed glory, gilding the horizon with that brightness of Christian womanhood that will shine more and more unto the perfect day. In her case the poet has well said:

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Her pastor, E. N. Crowder.

NICHOLSON—Joseph Wright Nicholson was born Dec. 17th, 1853, at the old ancestral homestead, "Glenview," Halifax county, N. C., and died at his home, 616 West Market St., Greensboro, N. C., the 18th of Dec., 1915. He was the sixth son of Thomas Willis Nicholson and Martha Elizabeth Thorne Nicholson. In his youth he joined the M. E. Church, South. He received his early education from a private governess at home until he was old enough to attend boarding school, when he entered the school of Horner and Graves at Orford, N. C.

He was married June 24th, 1885, to Miss Alice Eudora Clarke, daughter of General David Clarke. This proved to be a happy union of hearts and lives, and they walked together in faithfulness and love a little more than thirty years. "Joe," as his friends called him, loved his home, and when the business of the day was over you could always find him under his own rooftree. He took great pleasure in trying to make his home attractive and beautiful. There were few, if any, places in Greensboro, justly renowned for its rare flowers, that so charmed the beholder and gave joy to the passing stranger as did his front yard in the leafy month of June. He seemed to have a passionate love for his flowers, and readily gave the name of every variety. His garden was a thing of beauty and from the first red strawberries of June till the frost of winter brought comfort and happiness to the home.

The old home at "Glenview," Halifax county, N. C., where he carried his young bride, was well known for its open hospitality. He was very faithful and attentive in looking after the comfort and welfare of his old father and mother, and so well and acceptably did he perform whatever he found to do that when he had attained his majority and decided to try his fortune in the south, both his parents were exceedingly loath to give him up. They said they had rather any one else should leave the place than he.

After spending some time in the South, where he accumulated considerable property he returned and bought the old homestead, "Glenview," where he remained several years after his

father's and mother's death. He spent about seven years in the South and an affectionate sister says this of his religious life: "He took a very active part in church work while living with me, and we joined the Sunday school at Newbern, Ala. He taught the Bible class and for a long time was superintendent of the Sunday school. When he returned to the old home at "Glenview," N. C., he organized a Sunday school at Old Farmville church, which we continued to teach for sometime." His sister says "He was zealous in all good works, ever ready to lend a helping hand—and search my memory as I may, I can not recall one single instant in which he treated me other than with the greatest affection and the uttermost courtesy and consideration." He always showed a kind and generous disposition towards his parents and brothers and sisters. Ever ready to share what he had with them in times of need or trouble. While living at "Glenview" he took an active interest in church work in his community and it was largely through his efforts and help that the church, "Central Cross," was erected. He was superintendent of the Sunday school there for many years. When he moved to Greensboro, N. C., he and his good wife joined Spring Garden church, which the late L. W. Crawford was then trying to get well established near the Normal College. He was a member of this church when the summons called him away.

There is one who will miss him as no one else. God had blessed him with an affectionate wife and few women have striven more faithfully and more unselfishly to do her whole duty. May she ever have the abiding peace that only our Father in heaven can give. J. D. Arnold.

ARNEY—Mrs. Maggie Arney, daughter of Joshua and Katie Setzer, was born March 24th, 1859, and died Jan. 2nd. 1916. She was married to Robert A. Arney Oct. 8, 1876.

To this union five children were born, three boys and two girls—all living to mourn their loss of a faithful mother. She has one brother living, Mr. John Setzer.

She joined the Methodist church at the age of thirteen and lived a consistent member till the end. She expressed her readiness to go to a better world She died in Hickory at the home of her daughter, Mrs. Katie Setzer. Her body was brought to Littlejohn's church and was buried by the side of her husband, who died Jan. 1st, 1888, to await the resurrection morn. She was buried by her pastor. J. C. Postelle.

WATT—On Sunday, January 2, Sister Sarah Frances Watt, wife of Bro. P. L. Watt, of the Stony Point church, passed into the eternal world. She was one of those choice spirits whom all loved and who loved everybody. She was a devoted member of the Methodist church from her youth, and it is said was one of the best friends to her pastor and his family, showing great interest in the parsonage. She was so afflicted for some months before her death that she could not speak.

She belonged to one of our best known families and will be greatly missed. Before marriage she was Miss Sarah Frances Milholen.

She was 61 years old, and was married to Brother P. L. Watt 42 years ago. She is survived by her husband, four children, two brothers, one sister, and 11 grandchildren. She was buried in the Stony Point cemetery. We expect to meet her in heaven.

W. T. Albright.

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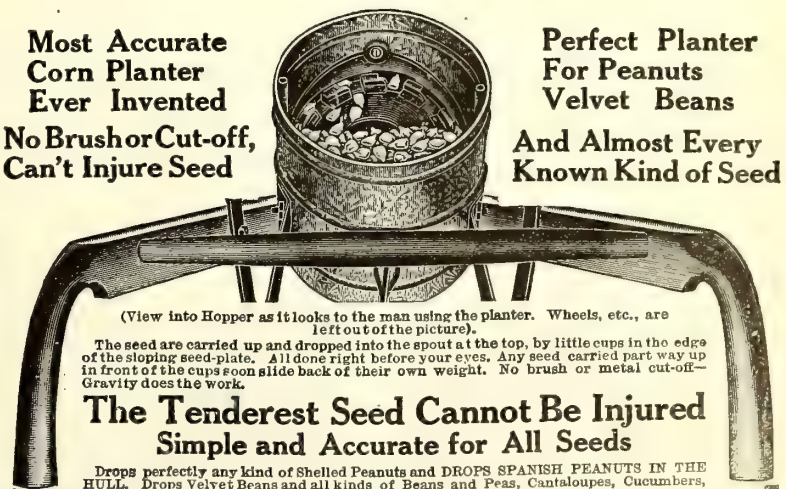
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Perfect Planter For Peanuts Velvet Beans

And Almost Every Known Kind of Seed



(View into Hopper as it looks to the man using the planter. Wheels, etc., are left out of the picture).

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The Cole Mfg. Co., Box 70, Charlotte, N. C.

The Sunday School Lesson

FIRST QUARTER—LESSON VII—
FEBRUARY 13, 1916

Humbled and Exalted. Phil. 2:1-11

Golden Text—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. 2 Cor. 8:9.

Summary of the Lesson

"My difficulty with certain modern views of Christianity, said an eager Christian thinker, "is not so much that they are false as that they are commonplace. They give us a wonderfully amiable universe where nothing in particular ever happens. On the other hand one of the most compelling things about the historic interpretation of Christianity is the glorious, soul-transforming romance of it. You have a God who goes forth on a great adventure—the bewildering adventure of the Incarnation. You have a God who performs a mighty deed of rescue—the deed on Calvary. The very universe is shaken by the mighty redemptive acts of God. Great things are always happening. God is the moral hero who captures your imagination and saves your soul."

Our study today centers in Paul's interpretation of the passionate love of God, which poured itself forth in sacrificial deeds for the children of men.

THE HUMILIATION OF CHRIST

Professor Alexander Bruce wrote many notable and significant theological and exegetical books. His volume The Training of the Twelve has been called by a high authority "incomparably the best introduction of the study of the Gospels." His work on the Parabolic Teaching of Jesus is full of illumination. But a volume which has a special place in the mind and heart of the student of Professor Bruce is that powerful study The Humiliation of Christ. It is characterized by thorough and understanding scholarship and by a theological and human insight which made it an epoch-making book in the life of many a reader. The reality and the significance of the incarnation stamp themselves upon its pages.

The Gospels really tell the story of God's journey into human life. It requires a brave and steady vision to think with Paul of the far-flung grandeur of the beatific life of Christ, which was flung aside with divine abandon at the summons of a race caught in the tragedy of a thousand times a thousand sins. That star-crowned height from which He leaped to our relief so lofty and so dazzling that we fairly become dizzy at the thought of it. The touch of the human hand of Jesus—that we can understand. The flash of the human eye of Jesus—to that we thrill in eager response. And all the lovely fashion of His deeds of tender ministry draws us to Him with a moving power we would not care to resist. But when we lift our eyes to the far hills of God, from whence our help has come, the white and towering and distant summits stretch away in distances which seem to baffle our thought.

For all this we must make the far journey of the mind, for it is only the man who follows its long winding paths, who comes to understand that great adventure when the Son of God set forth at infinite cost of humiliation and self-surrender to enter the very life of the children of men.

The Supreme Sacrifice

Probably nobody reads Marie Corelli's Romance of Two Worlds any more, and there are reasons why it should be allowed to have the repose of oblivion, quiet and undisturbed. But there was one notable thing about this eccentric story. In a vivid flight of imagination the author conceived herself the author of a miniature creation. The problem of mastering the lives of the tiny creatures of this small world was strangely perplexing. At last it appeared that there was only one completely adequate way. That was to enter their life, to become one of them, even to go the length of dying for them. That would capture their allegiance; that would win their hearts.

Of course there is a great deal more than this in Calvary, but however much more there is we may be sure that this is a part of Calvary. Perhaps it has never been expressed with intenser passion, in more powerful words than Horace Bushnell put into The Vicarious Sacrifice. In some regards the thought world of that volume is not our hought world, but we cannot read with unkindled hearts its story of the moral power of the love which prompted the Son of God to die for men.

Paul had a great many tremendous thoughts about the cross. He, too, felt the mighty propulsion of that love which shrank from nothing, which flung itself against the cross with a fairly irresistible abandon of devotion. In one sense the nails which fastened that lonely Sufferer were a deed of malignant hate. In another they were a bewildering, almost unthinkable gift of divine love.

Paul probed more deeply into the problem. Through dim darkness and along perilous heights of thought he moved, seeking its utmost meaning. Laying bare his own soul, with all its struggling incapacity to find peace, he sought its tortured yearning to find light on the mystery. Exploring his own heart, alive with the glory of the new life in Christ, he sought the interpreting word. Then it was that he came to the light at the heart of all the lights. Then it was that the thought of the Son of God as a sin bearer mastered his soul. The supreme sacrifice was a gift of love. The supreme sacrifice was also a deed achieving salvation.

The Unique Exaltation

Robert Browning's masterful and swinging poem A Grammarian's Funeral closes, as the bearers reach the last resting place of the great man at the summit of the mountain. The final words of the poem, thrilling with noble tribute to a loved teacher, are these:

"Here's the top-peak! the multitude below
Sin, for they can, there.
This man decided not to sin, but know—
Bury this man there?
Here—here's his place, where meteors shoot, clouds form,
Lightnings are loosened,
Stars come and go! let joy break with the storm.
Peace let the dew send!
Lofty designs must close in like effects;
Loftily lying,
Leave him—still loftier than the world suspects,
Living and dying."

The proud scholar exalted their master in glowing tribute and a lofty rave. Paul tells as he thrillingly speaks of his Master of a loftier exaltation than that of words set to the music of high emotion. He does not tell of a grave on the mountain heights. He tells of a life above the mountains. He does not speak of a lone Syrian grave. He speaks of a mastery death could not master. He does not say, "Pale Galilean, thou hast conquered," for to him the finger of Jesus is the most rich and vital in all the world. He does say, "God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Again the sweep of Paul's vision is so vast, the vistas he opens are so immense that the mind is fairly staggered by his words. Again you feel like a mountain climber, moving on far and dangerous heights, and it seems as if you are climbing off the mountain into the sky. At last it dawns upon you that Christianity must be as vast and sweeping as this in order to satisfy the human soul.

The Perpetual Example

It was a memorable day in Auburn prison when 'Tom Brown," clad in prisoner's garb, walked into his cell, to live the life of a convict. An old crook, who was watching, had strange feelings. As this ex-Mayor of Auburn, this widely known political leader, entered upon his voluntary imprisonment, he seemed a messenger from a world outside—a world which did care after all, and a world which did want help. Something choked in the old crook's throat, as he watched the man who was leaving his own full and opulent life to enter into the very experience of a prisoner. The visitor at Sing Sing, who looked upon this same "Tom Brown" as warden, clad in a gray very like the prisoner's garb in general appearance, felt a sudden wonder, and then he quickly knew that the warden was trying to come in the most real way into the life of those he was trying to help. Consciously or unconsciously he was obeying the great command of the apostle, "Have this mind in you, which was also in Christ Jesus."

In every age since the great divine adventure men have made great sacrifices in order to come near to other men in helpful ministry. The fairest and most winsome type of sainthood produced by the middle ages was the gentle Saint Francis, who felt himself brother to all living things and counted no sacrifice too great as he followed his Lord.

Far more than we realize has the modern world caught the contagion of the same spirit. In the most unlovely quarters of great cities, on arid mission fields, everywhere on the planet where men are found the spirit of Jesus is sending forth a brother with a heart full of love and a hand ready with helpfulness.

H. Sydnor Harrison in that remarkable story of V. V.'s eyes has pictured this spirit expressing itself in the contemporary life of a great American city. You seem to feel the air of far-off Galilee as you follow the steps of this ministering physician among his people. Men may have difficulties with the meta-physics of the incarnation. For all this they are appropriating its spirit as never before.—Lynn H. Hough, D. D., in New York Christian Advocate.

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Our Little Folks' Department

CAROLINE'S VALENTINE PARTY

"Mawnin," Marse Richard, ef you please, sir, gib de ole man er lift dis mornin'," called a familiar, quavering voice from the roadside.

"All right, Uncle Mose; come get in," I replied, reining in my little bay mare, but not looking toward the speaker. The only reply to my invitation was a burst of merry laughter, and I looked about in surprise to behold a young lady hobbling toward the phaeton in exact imitation of my faithful old crippled servant. "Why, Beth, you are a very clever mimic. I had stopped the phaeton to let Uncle Mose ride, and here you are," said I as my niece, whose brown eyes shone with mischievous merriment, clambered to the seat beside me.

"Did you really think I was old Mose?" she asked as we drove away. "All the girls in my class at school say I can imitate anybody whom I ever saw. You know, we're going to have class day just as last year's graduates had, and they've asked me to be mimic and 'take off' the rest of the class. They think it would be great fun; but I haven't consented yet, for I'm not sure that everybody would take it in the good-natured manner which I intend it."

"Mimicry may be a clever art, but it is a bit dangerous sometimes," I replied; "for the cleverer a mimic is, the more likely is he to wound the sensitive and break up friendship. There in the old house on the hillside which we are just now passing used to live a bright young girl, Anne Townsend, who was regarded by all the neighborhood as a very clever impersonator. She took the prize in elocution every year at the Woodland Academy, and was always given the leading role in the tableaux at Christmas and commencement entertainments. I recall as clearly as though it were yesterday the valentine party which your cousin Caroline gave many years ago. All the young folks of the neighborhood came in burlesque costume of antiquated fashion, and great merriment was occasioned by their appearance. For several days before the happily anticipated event there was much planning of costume among the young folks, and our household was astir with busy preparation. Living alone, save for her aged aunt, in the little green cottage which we passed there by the roadside was Miss Priscillia Pipkin, who in those days was the quaintest, oddest figure in our community. Miss Priscilla refused to adapt her dress to the changes of fashion, and her appearance on the quiet village street or at the little chapel on Sunday mornings was sure to cause a stranger to stare and even home folks to smile. Moreover, her manner, her carriage, and her voice were in keeping with her costume of antiquated style and totally unlike her neighbors. Despite Miss Priscilla's natural shyness, she was quite fond of elocution, and very often appeared on the program of the village entertainments to recite 'Virginius' or the 'Curfew' or some other selection which offered fine opportunity for dramatic expression. Your aunt Lucy had shown Miss Priscilla and her invalid aunt many kindnesses, and in appreciation of the same this quaint little maiden lady came very promptly to our house when she heard of the approaching festivity and offered her services in helping the prospective hostess prepare for her guests. Such beautifhl cakes as Miss Priscilla could ice, such dainty imitations of wild roses and pinks! It seemed almost a sacrilege to cut them. Lucy declared that she could never have gotten through with all the preparations for the party without this kind neighbor's aid, and urgently invited them to attend the function, even though only young folks were on the guest list. The invitation was accepted, and Miss Pipkin, arrayed in a fine old gown which had descended to her from her mother, was the earliest arrival. She stood in an obscure corner with me, watching with much interest the gayly attired guests as they entered the big parlors and were received by their hostesses. The last young lady to appear was Miss Anne Townsend. Everybody had been anticipating Anne's arrival with keen interest, for she was sure to get up a clever costume; so all the guests turned to look at her as she came through the doorway. As she tripped lightly across the floor to where the hostesses stood, I was immediately reminded of some one whom I had often seen before. Her costume, her carriage, her manner, even her expression, were in almost exact imitation of a familiar acquaintance. In another minute she had bounced upon a low stool in the center of the parlor, and with a grand bow she began to repeat in dramatic, mimicking tones the line, 'Curfew shall not ring tonight.' A half-suppressed cry at my side attracted my attention, and, turning, I beheld poor little Miss Priscilla Pipkin, whose frail hands were trembling as she endeavored to crouch farther from view in the shadow of the curtained window near which we stood. Her face was feverishly flushed, and tears glistened in her faded eyes. 'Anne, O Anne, please stop,' I heard Lucy saying; and the clever mimic, glancing quickly toward the rear window, exclaimed in penitent tones: 'O, I didn't know Miss Priscilla was here. O, I'm so sorry, so sorry, I didn't know!' Very early in the evening, even before the beautiful cakes, with the dainty wild rose and pink icing, had been served, Miss Pipkin slipped quietly away home, and the happily anticipated party was not a complete success. The merriment seemed a bit forced, and even the presentation of the comic valentines failed to arouse genuine laughter. There was an undercurrent of pity and regret throughout the remainder of the evening. Next day Anne Townsend called at the Pipkin cottage, where she found Miss Priscilla humming a happy little air to herself and she went quietly about her work. It was noon when Anne left her home; and after that she was a frequent visitor at the little green cottage by the roadside, bringing some new book for Miss Priscilla to read or some tempting delicacy for the invalid aunt. Often, too, she sat with Miss Pipkin in her pew at the little chapel on Sunday morning. Anne may have lost her art of mimicry; at any rate, she was never known to practice it again after the occasion of the valentine party."

"Uncle Richard," said Beth after a thoughtful silence, "I think I'll suggest to the girls at school that we have no class mimic on class day. It would make me very unhappy to think that I had wounded any one's feelings as poor Miss Townsend did at Cousin Caroline's valentine party."—*Selected.*

A LONG JOURNEY

"Grandma, please tell us a story!" exclaimed Rose and Ruby Nolen as they hurried into Mrs. King's cozy sitting room and dropped down on a footstool on each side of the dainty, sweet-faced old lady who sat near an open window.

"Well, now, just what could I tell two little girls about that would interest them most?" answered the old lady softly.

"O, anything you tell is interesting!" returned both little girls in the same voice.

Grandma King wore a puzzled expression on her kindl old face, then suddenly she laughed. "Suppose I tell you about a little girl who once made a trip from San Francisco to New York in a wagon?"

"O, do!" exclaimed the children.

"Well," began Grandma King, "there was once a little girl who lived in a comfortable cottage in sunny California. There were flowers everywhere, and a sweet little mother and a dear, good father lived with this little girl, whose name was Mary. One morning Mary woke up to find her parents very ill, and not long afterwards she was left a little orphan girl in a great city, with very few friends; but among them was an old couple who knew Mary's grandparents, who lived in New York City. So they told Mary they would take her along with them, as they were going to New York, anyway, and if they could not find her grandparents they would adopt her for their own child. Mary willingly consented to go, and one bright sunny morning the three left California in a great canvas-covered wagon stored with food for themselves and the horses. The trip was a long, hard one, but only one thing occurred on the journey that Mary never forgot."

"What was that, grandma?" chimed in Rose.

"Why, continued the old lady, "on the journey the travelers stopped one night to camp in a beautiful valley, where several other wagons had already stopped. After they had eaten their supper Mary climbed 'way up on the hillside to gather wild flowers. She had her arms full of pink blossoms, when suddenly she lost her foothold, and down she went to the very foot of the hill. A little boy, who was among the campers and was also traveling to New York happened to see the accident and picked her up. But when she had fallen she struck her cheek on a sharp stick and tore an ugly hole in her soft face. Finally, however, the journey was completed, and Mary reached New York and found her grandparents, who gladly welcomed her; but there was always a little scar on her cheek."

Rose and Ruby raised their eyes toward the lilttle woman who had ceased speaking and gazed at the tiny scar on the soft old cheek.

"O Grandma," they cried, "could that little girl have been you?"

"Yes," replied grandma, "that little girl was I."

"Well," said Rose, "I wish I knew where the little boy is who saved you, so I could thank him."

"That wouldn't be hard to do," laughed grandma. "I see him coming up the walk now."

The little girls turned their eyes toward the walk, and a little laugh escaped their lips as they exclaimed excitedly: "Why, if it wasn't Grandpa King!"—*Alice L. Whitson.*

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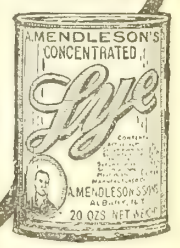
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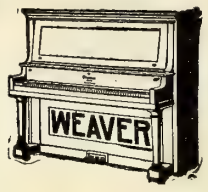
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J. S. Bell, Elkin S. S., 75c; Mrs. Kope Elias, Franklin, $70.32; two Salisbury friends, $2.00; J. B. Thornburg, Newton, $5.00; D. Q. Smyre, Newton, $2.50. Total, $80.57.

WOMAN'S DEPARTMENT

(Continued from page 8)

ment of dues and pledge. If possible let every auxiliary be paid in full by October first. May it never again be said that ten missionaries could be kept in the field on the amount paid in interest because our collections are withheld until the fourth quarter.

We recommend that every Treasurer provide herself at once with a copy of "Helps for Missionary Societies," and study diligently that part of it relating to "Duties of Treasurers" and "Funds."

We recommend that $10.00 be appropriated for literature for the use of the Editor of our Woman's Page in the North Carolina Christian Advocate.

The Conference Treasurer shall pay from the contingent fund all necessary expenses incurred for printing and for office and extension work of officers and district secretaries. These payments shall be made on order signed by the president and corresponding secretary.

We resolve that we will this year pay $15000.00 on pledge and bring our total receipts to $25000.00, exclusive of local work. This pledge shall be apportioned equitably to our district secretaries, who, in turn, shall divide their amounts to the several societies of their districts.

Finally, "Be strong and of a good courage, be not afraid, be not discouraged, for the Lord thy God is with thee whithersoever thou goest.

The $15000 pledge shall be divided as follows: Asheville, $2000.00; Charlotte, $3000.00; Greensboro, $3600.00; Morganton, $750.00; Mount Airy, $500.00; North Wilkesboro, $200.00; Salisbury, $2050.00; Shelby, $550.00; Statesville, $775.00; Waynesville, $275.00; Winston, $1400.00.

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Quarterly Meetings

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
First Round

February
Dilworth, 11 a. m. 12-13
Tryon Street, night 13-14
Polkton, Fountain Hill, 11 a. m...19-20
Marshville, Wingate, night 20-21
Lilesville, Olivet, 11 a. m. 26-27
Matthews, Indian Trail, night 27-28
March
Morven, Sandy Plain, 11 a. m. 4-5

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro,
First Round

February
Wesley Memorial 13-14
East End 13-14
Denton, Pleasant Grove 19-20

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
First Round

February
Lewisville, Brookstown 12-13
Advance, Advance 19-20
North Davie—open

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
First Round

February
Bald Creek, Boring's 11
Micaville, Horton's Hill 12-13
Burnsville 19-20

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville.
Mt. Zion, 11 a. m. 12-13
Davidson, night 13-14
Mooresville Ct., Fairview 19-20
Mooresville 20-21

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

February
Henderson Ct., Moores Grove 12-13
Tryon-Saluda, Tryon 13-14
Mars Hill, Laurel, ...19-20
Mars Hill, night 20
Weaverville Ct., Flint Hill 26-27
Haywood St., night 27

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby N. C.

February
Rock Spring, Denver 12
Lowell, Lowell 19
McAdenville, McAdenville 20
Belmont, Belmont 20
Dallas-Ozark, High Shoals 26
Gastonia, Main Street 27
Gastonia, West End 27
March
South Fork, Palm Tree 4
Cherryville, Bethlehem 11

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

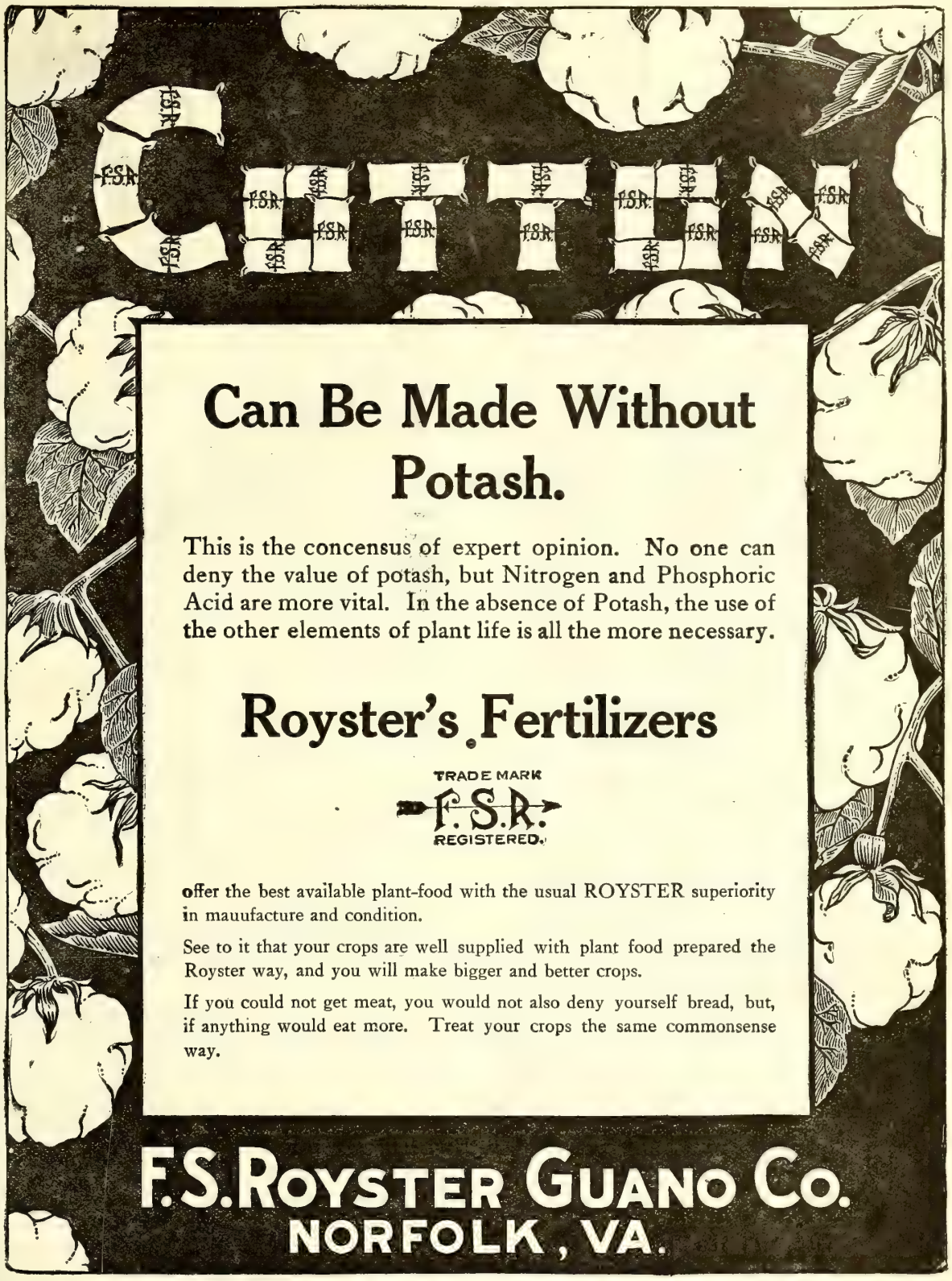
February
Wilkesboro Station, night 20-21
North Wilkesboro Ct. 26-27
North Wilkesboro Station, night 27-28
Wilks Ct., Adley 19-20
Sparta Ct., Shiloh 12-13

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

February
Bethel-Love's, Bethel 12-13
Concord, Central, night 13-14
Salem Ct., Salem 19-20
Albemarle, First Street, night ..20-21
Kannapolis Ct., Oak Grove 26-27
Kannapolis Station, night 27-28

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.
Second Round

February
Dobson, Rockford 19-20
Jonesville, Maple Springs 26-27
Elkin, night 27-28
March
Yadkinville, Center 4-5



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Pinnacle, Whitaker 11-12
Pilot Mountain, night 12-13
Stokesdale, Mt. Carmel 18-19
Mt. Airy Ct., New Hebron 25-26
April
Madison-Stoneville, Stoneville 1-2
Ararat, Chestnut Grove 8-9
Leaksville, 11 a. m. 16-17
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30
May
Rural Hall 6-7

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Second Round

February
South Main, High Point 20
Walnut St. and Carraway Mem., Carraway Memorial 27-28
Gibsonville, Gibsonville 27-28
March
Pleasant Garden, Rehobeth 4-5
Centenary 5-6
Coleridge Ct., Rehobeth 11-12
Ramseur and Franklinville, Ramseur 12-13
Uwharrie Ct., Union 18-19
Ashboro 19-20
Ruffin Ct., Ruffin 24
Reidsville 25-26
Wentworth Ct., Wentworth 26-27
April
Greensboro Ct., Mt. Pleasant 1-2
Spring Garden 2-3
West Greensboro Ct., Friendship ..8-9
West Market 9-10
Randolph Ct., Fairview 15-16
Denton Circuit 16-17
Wesley Memorial, High Point ..22-23
East End, High Point 22-23
Deep River, West's Chapel 29-30
Randleman, St. Paul's 29-30

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.
Second Round

February
Hickory, First Church, 11 a. m. ..27
West Hickory, W. Hickory, night ..27
March
Statesville, Broad St., 11 a. m. 5
Statesville, Race St., night 5
North Lenoir Ct., Mt. Hermon ..11-12
Granite Falls, Hudson 12-13
Lenoir Ct., Pleasant Grove 18-19
Lenoir Station, night 19
Hickory Ct., Grace Chapel 25-26
Rhodhiss, night 26
April
Troutman Ct., Rocky Mt., ...1-2
Cool Springs Ct., Rose Chapel 8-9
Iredell Ct., Mount Bethel 9-10
Statesville Ct., Bethel 15-16
Stony Point Ct., Center 22-23
Alexander Ct., Rocky Springs ..23-24
Maiden Ct., Friendship 29-30
Catawba Ct., Center .....30, May 1
May
Newton 7
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22

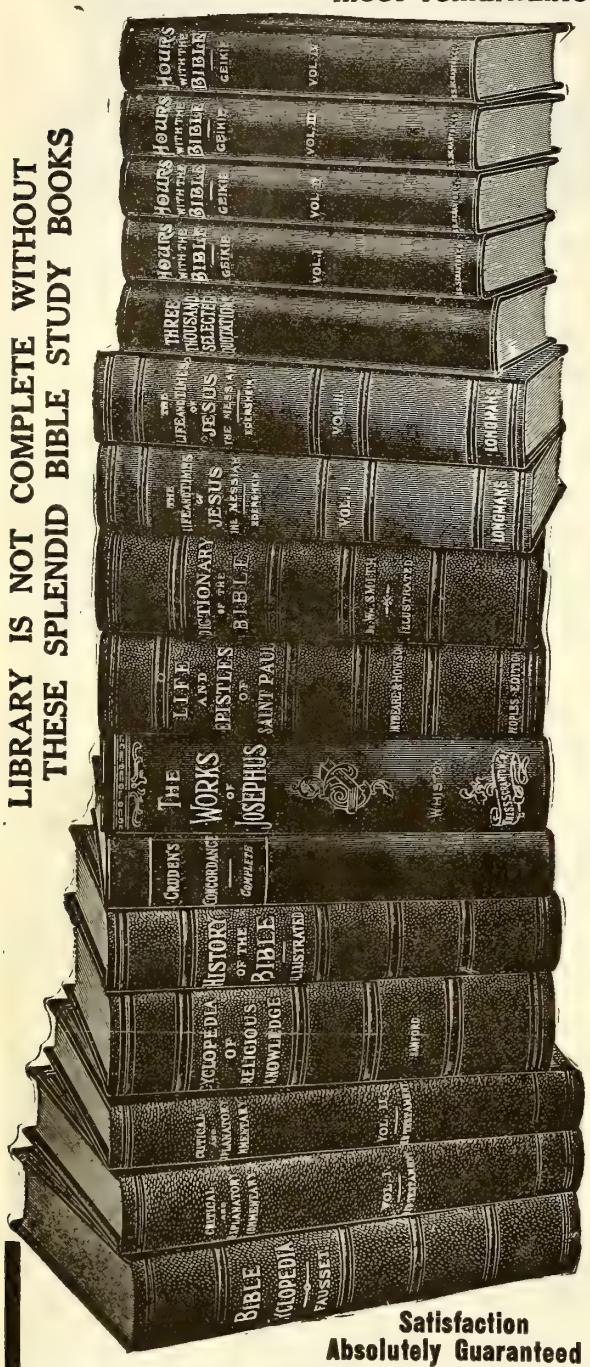
MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
Second Round

February
McDowell, Murphy's 26-27
Marion Mills 26-27
March
Old Fort, Ebenezer 4-5
Marion Station 5-6
Morganton Ct., Zion 11-12
Morganton Station 12-13
Thermal City, Trinity 18-19
Marion Ct., Catawba 25-26
April
Rutherfordton, Gilboa 1-2
Green River, Lebanon 8-9
Broad River, Union 15-16
Henrietta and Caroleen, Caroleen,22-23
Cliffside, Hopewell 29-30
Forest City, Salem 29-30
May
Table Rock, Linville 6-7
Connelly Springs, C. Springs 7-8
Spruce Pine and Bakersville, Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22

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Press dispatches state that the joint commission representing our Church, the Methodist Episcopal Church, and the Methodist Protestant Church to decide whether New York or Maryland had rightful claim to priority in the organization of American Methodism decided unanimously in favor of Maryland. The commission met last week in Baltimore. Fourteen of the twenty-one members of the commission were present when the vote was taken.

Our Foreign Advertising is In Charge of

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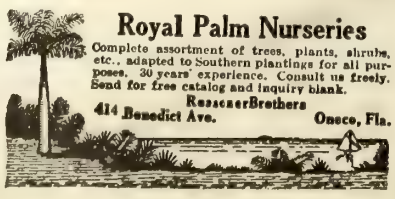
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Our Board of Missions received last week a bequest of one thousand dollars from the estate of the late Mrs. Kate Wells, of Bowling Green, Mo., this sum to be used for foreign mission work. Mrs. Wells left the greater part of her estate to Central College, Fayette, Mo.



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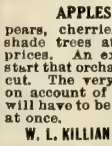
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SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m. and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping cars Birmingham to New York and Washington and observation sleeping car Atlanta to Richmond. Tourist car Washington from San Francisco. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York and Washington to Birmingham and observation sleeping car Richmond to Atlanta. Tourist car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room sleeping cars New York to Augusta and Asheville and Washington to Charlotte and Asheville. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points South. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and New York to Macon. Club car Washington to Montgomery. Dining car service. No coaches.

7:30 a. m.—No. 108, daily. Local for Raleigh.

7:30 a. m.—No. 154, daily except Sunday for Ramseur.

8:10 a. m.—No. 44, daily. For Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair Charlotte to Raleigh.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Connects at Asheville with Carolina Special. Chair car Goldsboro to Asheville.

12:45 p. m.—No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. Local for Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York.

Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem, connecting daily except Sunday for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday for Madison.

3:30 p. m.—No. 230, daily except Sunday for Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:35 p. m.—No. 235, daily. For Winston-Salem.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham, Pullman sleeping cars New York to New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. Local for Danville.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. Pullman drawing room sleeping cars Augusta and Asheville to New York and Charlotte and Asheville to Washington. Dining car service. Day coaches.

10:35 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Pullman drawing room and observation sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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THE SOUTHERN SERVES THE SOUTH

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

VOLUME LXI NUMBER 7

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

Reading Room
Trinity College

GREENSBORO, N. C., THURSDAY, FEBRUARY 17, 1916

THE TORCH-BEARERS

E. J. Gillman

God send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of Right
In every thought and word and deed.

God send us men alert and quick
His lofty precepts to translate,
Until the laws of Right become
The laws and habits of the State.

God send us men of steadfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, his work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the State.

The Survey.

The Great Laymen's Convention

EDITORIAL

The second great convention of the Laymen's Missionary Movement for North Carolina, began in West Market Street church on Wednesday evening of last week and closed on Sunday evening. We say great convention, because it was, in every respect, one of the greatest meetings of the kind ever held in the state. We are not sure but we would be correct in saying that it was the greatest religious gathering ever held in North Carolina. Not the greatest in numbers, though there were fully 1600 registered, but the greatest in significance and in far-reaching effect. We had almost said greatest in the personnel of its program; for almost every one was a specialist in his particular sphere, and many of them were men of international reputation, and delivered messages such as few others could be expected to parallel.

Then the convention was great in that it brought together representatives of the great missionary organizations and boards of the leading denominations of the South, and that, notwithstanding all that may distinguish them as separate branches of the church, they all had one message. Here, as nowhere else, one had the opportunity to see the unity of the divine purpose amid the diversity of human methods of carrying out that divine purpose. As one sat listening to the utterances of these men, representing every point of the compass in the ecclesiastical world, there came to him the expression of the apostle, "the unity of the spirit in the bond of peace."

These conventions and this laymen's movement, which some feared might disintegrate and gradually destroy denominational identity, may yet demonstrate that essential unity may be established without affecting denominational integrity. At any rate, when the spirit of real Christian unity prevails, there will be nothing left in the diversity of organizations which will allow "Judah to vex Ephraim. The days of ecclesiastical pugilism are about numbered in this country, and those who essay to live by stirring up denominational strife must henceforth operate in the dark corners. And this is as it should be, for the call of the Master to preach the gospel in all the world and disciple the nations is too insistent to justify the expenditure of time, money and energy in ecclesiastical hairsplitting. The intelligence, not to say piety, of this age, will not tolerate the message of one who preaches anything save "Jesus Christ and him crucified" as the hope of men and of nations. The fact is, the time has come when only those who have a world vision and whose sympathies extend to the men of all tribes and nationalities, can adequately respond to the divine call to preach the gospel of the Son of God. Provincialisms and provincial undertakings will have no place in the gospel of the coming age.

* * * *

To speak more particularly of this convention, there were some twenty or more speakers, most of them of large reputation, and every one filled his place with more than ordinary ability. However, as in all such programs there were those who loomed like the great peaks in a mountain chain. We can only speak specially of these as the ones who will be recalled in memory as towering above others. It is but just to say that, of the ministers on the program, our own Dr. W. W. Pinson, Secretary of our Board of Missions, was the first to stir greatly the hearts of the great convention. On Thursday night, speaking on the subject, "America as the Big Brother Among the Nations," he spoke like one inspired. The vast assembly, filling the great auditorium which is estimated to hold some 1800 or 2000, was swayed by his eloquent and convincing argument showing that the good offices of this country is now the hope, and the only hope, of a world torn and bleeding with strife and war. As he stood there in the magesty of one who is the master of assemblies, many recalled the days of Bishop E. M. Marvin. Dr. Pinson set the convention on fire and he will be recalled as the highest summit in this great mountain range of celebrities. His voice that night seemed like the voice of a seer; his whole message impressed the hearers as the message of a statesman. Our own people who had been hearing Pinson for years, made a new entry for him in their book of estimates.

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The next great peak in this chain was that distinguished Methodist layman, Col. E. W. Halford, vice-president of the Laymen's Missionary Movement. Col. Halford appeared three times, twice in the regular convention program, and in the regular morning service at West Market Street church on Sunday. On Friday morning he spoke on "The Open Door for Laymen." With gleaming blade he made havoc of ecclesiasticism and all such conventional forms of church life as stand in the way of the progress of the kingdom. Democracy he declared, was coming into its own and, wo to any system that gets in the way of its triumphant march. Speaking in the Sunday morning service he developed in a most convincing way the principles of God's Proprietorship and Man's Stewardship. Sunday afternoon he spoke in the convention program for the second time, on "Leaving Your Mark on the World." Notwithstanding his repeated appearance no one tired of Col. Halford and if he should come this way again we venture to say he would have a full house. He is argumentative without in any sense being prosy or pedantic. He, too, impressed every one as being a Christian statesman—one capable of interpreting the signs of the time.

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The third great peak in this mountain range of celebrities is Dr. E. M. Poteat, president of Furman University. Dr. Poteat spoke on "Spiritual Objectives for Men of Business." This great Baptist layman has the larger vision of the kingdom, and the relation of men of means to this kingdom, and he did not leave a place for one to stand who accumulates money only for the sake of having and holding it. Perhaps a little over-dramatic in style, yet he uses this gift to good effect in riveting attention and driving home the argument.

The fourth great mountain peak looming up in the great range was Mr. W. T. Ellis, distinguished from the beginning of the Laymen's Movement as one who went as a newspaper correspondent into various mission fields with his eyes open to investigate, and who came back so thoroughly convinced that he threw himself with all his marvelous gifts of tongue and pen into the work of convincing the church at home that the hour had struck for action. Perhaps no layman has done quite so much within the last ten years, unless we should except John R. Mott, to wake up the church at home. He is always heard with intense interest and always has the message of a prophet. He spoke on Sunday afternoon on "How War, the School Master, is Leading the World back to the Place of Beginnings." This was a remarkable message, endeavoring to analyze the situation as it is today in Europe and the Near East, and interpreting as well as anticipating the purpose of God in this great world conflict. In thrilling speech he carried his great audience back over the ways that civilization has marched in its westward course from the beginning in the Garden of Eden, to the present time, and ventured to prophecy that, when it is all over, there will be a great highway of civilization by rail back across these deserts to the place of beginning, and that the tribes of the human family, now scattered and degraded, will finally be redeemed and unified, and the deserts themselves redeemed from sterility and barrenness.

Sunday night, in the face of exceedingly disagreeable weather, the crowds came until the great auditorium was packed to the limit. They heard a gerat address by Dr. J. T. Henderson, Baptist, of Chattanooga, on "The Dedication of our Possessions to the Kingdom." We regret exceedingly that we have not space to give even the synopsis of these addresses. A fitting climax of the program was the thrilling address of Mr. W. T. Ellis, who told us what will take place "When the Boys Come Home from the Trenches." Mr. Ellis writes in fascinating style, but it can be truly said of him, "He must be heard to be appreciated."

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In the final report of Dr. Bridgman, who had so admirably managed the organization for this convention for a month in advance, it appears that by denomination the Presbyterians led in the number of registrations, with 484. The Methodists were second, with 466. The Baptists came third with 220. There is no doubt, however, that the banner should be given to the Moravians, who, notwithstanding they represented one of the smallest denominations in the state numerically, registered 147. This is in keeping with the spirit and history of the Moravians, however, as it is well-known that they have more missionaries in the field by far than any other denomination in proportion to their numerical strength. They are a great missionary force, and Methodists are always proud of the fact that in their early history they were in close fellowship with the Moravians. It is to be regretted that we have not more fully emulated their peerless missionary spirit.

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Among distinguished visitors the Methodists were favored with the presence of Rev. Worth M. Tippy, D. D., pastor of Madison Avenue Methodist Episcopal church, New York; Rev. J. A. G. Shipley, of Shanghai, one of our missionaries to China; Col. E. W. Halford, vice-president of the Laymen's Missionary Movement in the United States and Canada, and our own Bishop James Atkins, D. D., of Waynesville.

Many of our Western North Carolina pastors and laymen as also many of the North Carolina Conference, were present, and it was indeed a great occasion for Methodism as well as all other denominations in the city.

Last, but not least, was Miss Mamie Bays, at the reporter's table, to whom the public at large is mainly indebted for what it knows of this great occasion.

The inspiration of this great convention will be with many of us till we go to our reward. The regret of the writer is that every Methodist preacher and layman in North Carolina could not have shared the blessing.

THE ADVOCATE CAMPAIGN BOOMING

Fine reports have come from Mount Airy, Reidsville, Mocksville, Lexington, Central church, Asheville, Wesley Memorial, High Point, Pinnacle circuit, Belmont, Mocksville, Weddington, Race Street, Statesville, Forest City, Bryson City, Southside, Winston-Salem, Table Rock, Biltmore, Belwood, Elkin, Hendersonville Station, Mt. Holly, Hendersonville circuit, Randolph circuit, and Catawba circuit. Of these, Central church, Asheville, Wesley Memorial, High Point, Belmont, Weddington, Forest City, Southside, Hendersonville station, Mount Holly and Catawba—mine in all, have sent in all, or practically all, of their allotment of new subscribers, with many renewals and say they will not stop till all are secured. The others have set in as if they mean to bring up all and more.

These reports hearten us and make us thank God and take courage. Some of these are our largest stations, where, as a rule, pastors do not take hold nor do the officials, as a rule, come to the help of pastors. One real Advocate Sunday with the heart in it and the official body co-operating, is all that we lack to run our circulation right up to 10,000. Shall we not have it? We believe we shall. A full and detailed report of the campaign will be printed the first week in March. Will your name be written there? We beg pastors and lay leaders to get together and see that a complete house to house canvass is made. Rev. R. M. Hoyle says, "I have been to see every family not taking the Advocate." The result is they almost all now take it.

NOTE AND COMMENT

Of the Child Labor Bill recently passed by an overwhelming majority in the House of Representatives, Congressman Britt, of the tenth district, in an address before the recent Child Labor Convention in Asheville, said: "In my prayerful judgment, this bill is without a scintilla of constitutional warrant. No one of its friends has ever seriously undertaken to establish its validity. They have been content to make it a law and leave the question of its legality to the courts. And yet it is the first duty of a senator or representative to try every proposed law by the standard of the constitution. For myself, I favor, and have always favored, as liberal exercise of the federal powers as the latter and implications of the constitution would permit. But I have always recognized its limitations. Otherwise, how could our dual form of government be maintained? * * * But, assuming that it is constitutionally valid it would be utterly ineffective, highly harmful, and infinitely worse than no law at all. It proposes to regulate commerce between the states. It does not propose to regulate child labor except that, negatively and prohibitively, it proposes to take away what he has, and gives him nothing in return. I came here to plead for such regulation as will protect the child's body, save his morals, provide schooling for him, and by training his heart and his mind, to help him to make his way in the world. You come here and offer him nothing, but propose to take away the little work from his hands, leave him high and dry, with hands unemployed, with mind empty, with morals unguarded, to drift in the world and become a country loafer, a gamin, a town urchin and the village blackguard. I resent your making my state the brunt of your attack. There are no conditions here to warrant it. I do not claim that we have done all we could do, but we are moving. Great reforms cannot come in a day. The problem is ours, and we are equal to it. Leave us to solve it."

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The Recent Congress on Religious Work in Latin America, seems to have uncovered some conditions in the social life of South America which are appalling. It is stated that marriage is a luxury for the rich in many parts of Latin-America. Peru, in particular, and its sister republics on the west coast, are mentioned as countries where the rate of illegitimacy is appallingly high and the marriage tie but little regarded by the masses.

"The marriage institution," says the report, "appears to be weaker on the west coast of South America than in any other Christian land, in the Musulman countries or in the societies of India, Japan and China."

The Peruvian statistician Fuentes is quoted as saying in respect to Lima: "A shocking proportion of the people avoid marriage and live in a complete libertinage, which increases as one descends in the social scale."

One missionary reported to the commission that in Peru "marriage is considered a luxury for the rich; even civil marriage is costly; the poor regard each as unobtainable."

An American long resident in Bolivia reports that marriage is very rare among the lower classes of the population and that social standards are non-existent. He also says that in Colombia and Ecuador the high cost of church marriages, $8 being the minimum fee, has added greatly to the prevalence of immorality. Most of the persons earn but a few cents a day and $8 is a sum far beyond their reach.

The commission draws a gloomy picture of moral conditions in general in Latin-America. "There is little popular support," it says, "in dealing with moral issues and reforms. Everything is excused on the plea of temperament, precedent or custom. The masses know nothing of an inflexible and independent moral standard."

In concluding its review the commission urges the missionary churches to greater efforts in the Latin-American field in view of its enormous extent and the crying need of sustained effort to reach the great masses of the people who are still but little removed from barbarism.

Surely there is work right on the American continent for the "Big Brother." It is significant, however, that these South American republics are dominated religiously by the Roman Catholic Church. With all its claims and reputation for beneficent service this church does not seem to be very successful in promoting the highest moral ideals.

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Something is Evidently Prohibiting. According to the United States internal revenue report for the fiscal year of 1915, the number of persons taking out government tax receipts as retail liquor dealers was 12,295 less than the previous year, making at $25 each a decrease of $375,378. Wholesale liquor dealers' tax receipts decreased 672. Wholesale dealers in malt liquors decreased 1,233, and special tax receipts fell off 2,070, making a total of 16,-270 fewer government tax receipts for the year 1915 than for 1914. The report shows, further, that the tax levied on makers of stills and on manufactured stills and worms amounted to less than half the sum of the year before.

This is evidence indisputable that John Barleycorn is on the run in the United States, and we verily believe that the time is not distant when he will have to decamp in every civilized country of the world.

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Improvement of Stock and Better Farming are signs of a better day. We do not like, however, to see the tendency in some quarters to exalt the pig and the calf above the boy and the girl. Our Saviour commended the man who would take care of a sheep, not, however, without reminding us that "a man is better than a sheep." We have in mind the case of one man whose name is much paraded before the public on account of his success in breeding up his cattle and hogs, having accomplished this at great expense. At the same time he is allowing his sons and daughters to grow up in ignorance. In the presence of such an example we sometimes wonder if the Farmer's Institutes do not lack the complement of a religious lecturer—one who will stress the supreme importance of making the life more than meat and the body than raiment. Dr. Burrow, of the Midland Methodist, touches the heart of this matter of exalting the material above the intellectual and spiritual in the following:

A community with a $25,000 schoolhouse and a $500 church needs to put on its thinking cap. A progressive stock farmer who pays $500 for a blooded hog, $3,000 for a blooded bull, and then attends a church which pays a preacher $150 a year needs a gun cotton explosion in the neighborhood of his conscience. If in addition to this church disparity he takes no church paper, gets no good magazines, and buys no wholesome books for his boys and girls, he is in a fair way to sacrifice his boys and girls on the altar of allegiance to hogs and cattle. A little serious meditation here might save some fathers from such immolation—from such a lopsided progressiveness.

"THE CHINA SPECIAL IN THE SUNDAY SCHOOL"

The Law

Discipline, Paragraph 264, "Let every Sunday school be regarded as a missionary society. Let the last (fourth) Sunday be observed as Missionary Day. It is urged that the offering be not used to meet the missionary assessment upon the congregation."

The Scheme

A seven year's supplementary mission course for all the Sunday schools of Southern Methodism, covering our seven foreign mission fields, beginning this year.

By an agreement between the Board of Missions and the Sunday School Board China is assigned to the Sunday schools as their special missionary object for the Conference year 1915-16. The agreement is embodied in a resolution adopted by the Mission Board and by the Executive Committee of the Sunday School Board, which reads as follows:

"Be it resolved, That in the assignment of Mission Specials to Sunday schools for the year 1915-16, emphasis be laid upon the China Mission, and that while schools may continue to take specials in all other fields, our leading cultivation, so far as foreign work is concerned, shall be for China and with the understanding that specials taken for China do not count on the missionary assessment upon the congrega-

Objectives

1. A study course on China in four grades:

(a) Primary. "About Little Folks in China" is the title of the twelve programs for primaries. This booklet of programs contains 12 orders of service for Missionary Sunday in the Primary Department. Price, 25 cents, postpaid. Pictures and scrapbook cover extra. Price, 10 cents, postpaid. One booklet for each Sunday school, but a scrapbook cover with pictures for each child is required.

(b) Juniors. "Boys and Girls of Two Great Countries" is the booklet of programs for Juniors, and this booklet contains 12 regular orders of service for Missionary Sundays in the Junior Department. Price, 25 cents, postpaid. Pictures and scrapbook cover for the above extra. Price, 10 cents, postpaid. One booklet for each school but a scrapbook cover with pictures for each child in this department is required.

(c) Intermediates. "Heroes of Faith in China" is the book for Intermediates. Price, 15 cents. $10.00 a hundred. A book of biographical heroes, has thirteen chapters and is a book to be studied in class for one quarter as a substitute for the Bible lessons, or on Mission Sundays for a year.

(d) Seniors and Adults. "A New Light in an Old Land" is the title of the booklet for Seniors and Adults. Thirteen lessons on China, its people, customs, needs and present remarkable response to the gospel, and suggestions to teachers. Price, 15 cents. $10.00 a hundred. This book is used same as the one for Intermediates.

The Worker's Council. The Missionary Messenger, printed as a small two-page leaflet, after a year's splendid service, goes bodily into a more stable and greatly improved form as a department in the Worker's Council. In this department in the Council will be published a missionary program for every month, with suggestive missionary notes and comments for the Sunday school. In the Messenger throughout the year China will be featured, and no chairman of a missionary committee or superintendent can afford to do without the Workers' Council. Price in clubs of five or more to one address, 30 cents per year. The quarterly fourth Sunday Missionary Bible lessons feature China at least twice this year.

2. Intelligent and definite prayer for China in the school.

3. A liberal special offering on fourth Sundays for China not to go on assessment.

Special China Day in Every Sunday School June 25

Every school adopting the special mission course on China and making a special offering to China.

Why

1. Because both the Sunday School Board and the Board of Missions advise that for the year 1915-16 China shall be the big "Special" for which all our Sunday schools shall work.

2. Thousands of Sunday schools will be thinking and talking about and working for China this year, and in your school you will not be in the running at all. Well, you will feel lonesome if you do not get up and into this big movement for China.

3. This plan for China releases the Church's energy for other fields and begins an intensive study of our fields that proposes to cover, one after another, all seven of them in the Sunday school.

4. China is open to the gospel as never before. In one evangelistic campaign 18,000 men were graciously moved to seek Christ. A letter from one of our missionaries in April tells of a tent revival meeting in which thirty thousand people heard the gospel in twelve days, in which twelve hundred portions of Scripture were sold and two hundred probationers were enlisted. Our missionaries might quadruple the membership in four years if the church at home would back them up. Alas! there's the rub. The General Board of Missions is sending to China this year one missionary only, and solely because we have not the money to send more. If we will give our Sunday schools the facts just as they are, all this will be changed.

5. "For every Methodist child there are five Chinese children who have no Christ. What will you do for your five?"

What is the Korean Outlook?

Bishop E. E. Hoss

I DID not intend, when I began my last letter to the Advocate, to write you anything further about Korea; but it has occurred to me that there are some other matters concerning which the church is entitled to my information and judgment. The history of missions in this Asian peninsula has been, in most respects, different from that of similar movements elsewhere in the world. The earliest workers did not even dream of the great success which almost from the beginning attended and followed their labors. There has certainly been nothing like it since the triumphs of apostolic preaching in the cities and provinces of the Roman Empire. The converts have come, not by ones and twos, but by scores, hundreds, and thousands. Every nook and corner of Korea has felt the impact of Christian forces and has been more or less affected by it. The naked story, without decoration or adornement, is a fresh apologetic for the faith. In these ends of the ages it has been proved afresh in Korea and with tremendous emphasis that the gospel is the power of God unto salvation.

But every thoughtful man, especially if he is versed in history, must have known all along that sooner or later there was sure to be some check in the work of evangelizing a whole nation, if not indeed some reaction. It has always been so with these great religious upheavals in the past, and it will always be so, human nature remaining what it is, in time to come. The case of Korea is no exception to the general rule. One does not now meet among the missionaries altogether the same exuberance of faith and hope that was formerly so manifest. Not that there is any sign of a collapse or a catastrophe or any serious doubt as to the final outcome; nothing of that sort. But there has come a greater sobriety of judgment and in some instances a rather pessimistic temper concerning immediate results. Our own mission, in common with the rest, has shared in these changes. For the two or three years just past there has been no great increase in the membership, and at the present time there is not upon the surface so much of enthusiasm as there used to be.

If called upon to enumerate the causes of this apparent slowing up in the work, I should say that they are to be found in many directions. It would be a mistake to suppose that they are all centered at one spot. While there has been a most honest and wholesome effort to train as well as to evangelize the new believers, the task has been too large to be accomplished with complete success in so short a time. Many of the converts have had no thorough teaching in Christian doctrine and morals. The missionaries have been far too few in number to take upon them this whole burden, even if they had been otherwise entirely capable of bearing it. Without in the least disparaging the native preachers, many of whom are shining examples of the Christian graces and virtues, it is still no doubt true that the larger part of them are too recently removed from the ignorance and superstition of heathenism to be thoroughly competent instructors in the faith.

Then, too, as has been the case in every period of the Church's life, there have been not a few moral lapses of the most distressing character. Yet I doubt whether any of the primitive and apostolic churches were freer from such offenses. We have got so much in the habit of thinking of the primitive Christians as models of propriety that we are prone to forget how faulty they really were. The church at Corinth, for example, was fished up out of the Dead Sea of heathenism and carried with it much of the taint and odor of its old heathen life. I have personally known not a few Methodist ministers who would have turned out nearly the whole flock in summary fashion. But St. Paul dealt with them most gently. Save in the case of bold and flagrant immoralities, he neither used the last penalty of excommunication nor advised its use by others. Those raw and immature Christians he called saints because they had in them the elemental germs of saintship. With whatever virtues he could ascribe to them in the judgment of charity he did not hesitate to credit them, meanwhile seeking to edify and enlarge their faith and earnestly exhorting them to grow in grace and in the knowledge of the Lord Jesus Christ. Never once did he intimate in his leniency and gentleness that sins were to be tolerated or condoned. On the contrary, he always insisted that they were abhorrent to God and should be both avoided and loathed.

It is our duty to follow his example. Remembering that the most of the people among whom we go with our message are mere babes in Christ and needing to know "which be the first principles of the gospel of God," we should not cast them off in contempt, but hold on to them with Christian love and spare no pains to quicken in them all high and holy aspirations, striving also to deport ourselves in such manner that we may be able to exhort them to follow us as we follow Christ. We ought also to hail with gladness all the tokens and evidences of the Spirit's work in them, for such faith as they possess is the distinct creation of the Holy Ghost and calls for gratitude and thankfulness from us. If we fail to recognize it, we show ourselves to be blind and incapable of discerning the things of the kingdom. In this connection I may say that there is a vast array of facts for which we are called upon to sing praises. These poor and struggling churches are really throbbing with life. Unless all reports of competent witnesses are to be thrown aside as of nothing worth while, there are thousands of men and women in them that have indubitably felt the touch of Christ and loyally responded to it. The outdoor evidences of consecration are not lacking among them. They lead clean and upright lives. According to their ability, they exhibit a willingness to maintain their own preachers and to assist in sending the message to others. It is thought by some that missionary money has been used too freely among them and that this has had a tendency to pauperize them. I admit that there is peril in that direction, and due care ought to be taken to avoid it. But there is peril also in the other direction. As soon as possible and as far as possible all the churches should be made self-supporting. But how can churches be self-supporting that are barely organized? We must give them time. A great many of the little congregations are scarcely congregations at all, and a great many of the native preachers who are connected with our mission are doing what is really and truly missionary work, laying a foundation in the regions beyond, where nobody has gone before them. The pittances that they receive from the Board are barely enough to keep the wolf from the door. If any of them are paid sums sufficient to be a temptation to their cupidity, I did not discover it.

There is another serious matter about which I hesitate to speak, but must do so on my conscience. Gradually there has filtered into our mission from other missions certain premillenian views that cannot fail to be, in the long run, of damaging effect. Some of the brethren who have gone after these new doctrines—and they are all good and earnest men—are in danger of becoming thoroughly pessimistic concerning the results of their labors. They do not hesitate to say that they have ceased to expect any large aggressive movements against the powers of darkness until the second coming of Christ. When that event takes place, they look for the quick subjugation of Satan and his allies by a sharp and sudden stroke of divine power. If this means anything, it means that Christianity, having begun in the Spirit, is to be made perfect in the flesh. The saddest thing, in fact, about it is that it utterly discredits the power of the Holy Ghost to make the truth effective. Must we admit that his resources are so limited and his energies so spent that we can no longer look to him for help? That is the very paralysis of faith and hope. Nothing could more surely invite defeat and court failure. It must never be forgotten that the Holy Spirit is the personal representative of Christ and the Administrator of his finished redemption. He takes of the things that are Christ's and shows them unto us. He reproves the world of sin and of righteousness and of judgment. Whatever power Christ himself has belongs also to the Spirit, who proceedeth both from the Father and the Son. Christ himself, according to the Scriptures, will surely come again; but it will not be to acknowledge the failure of the Spirit's work and to begin again with an unfinished task. When he comes, it will be to judge the world in righteousness.

I do not think it amiss to add that the uncertainty which is felt about the attitude of the Japanese government has also had something to do with checking the spread of Christianity. The people are more or less influenced by the rulers. Let me not be misunderstood. So far as my knowledge goes, there has been no direct and open hostility to the gospel. In truth, the missionaries have had, as far as mere preaching goes, almost a full swing, without interruption or interference of any sort. But the recent decrees concerning the Christian schools are arousing serious fear. As I have said before in these letters, these schools have been a great benefaction to the country. They were, in fact, the first movement toward real education in Korea. Hundreds of thousands of dollars have been spent in founding and equipping them, and heretofore they have been suffered to proceed without serious restrictions. Now, however, the government, having made a sort of cast-iron schedule for them, has determined that the Christian schools, which are dependent solely on private liberality for their existence, shall be required in all respects to adjust themselves to the government standards. Who shall teach, what shall be the courses of study and the text books, and what the conditions of entrance and of graduation are all to be settled by the civil authorities. The Bible in particular is to be excluded, and no religious instruction of any sort is to be allowed on the premises. With an apparent display of leniency, it is announced that the schools may have ten years in which to conform to all these requirements; but they are notified that they must begin at once to get ready for the change. With an irony which is perhaps unconscious, the authorities are proclaiming that these new measures are being taken in the interests of religious liberty and are going so far as to say that they are simply following the example of America. That is a joke. I have heard in America and even in Tennessee a good deal of shallow and silly talk against the wisdom of education by the churches, but not even under the illuminating decision of our Supreme Court has it yet been made impossible for the churches to set up their own institutions of learning. That may come later. But I do not believe that a vigorous and progressive nation like Japan will fail to discover that what it now affirms to be in the defense of religious liberty is really a piece of irreligious persecution.—Christian Advocate.

"BUY THE TRUTH AND SELL IT NOT"

Proverbs 23:23

Rev. Geo. D. Herman

"Harmony of sound is music. Harmony of word to thought is poetry. Harmony of color is beauty." And harmony of conduct with moral truth is righteousness.

The most beautiful thing in the natural world is the rainbow. And the most beautiful thing in the moral world is righteousness. There is no country so barren that it may not have a rainbow. And there is no soul so poor that it may not have enough truth to live righteously.

The eye was made for light; the ear was made for music; the heart was made for love, and the intellect was made for truth. "Ye shall know the truth and the truth shall make you free."

Free to do what? To live a righteous life. We must know the truth before we can live it.

No creature below man can sin, because no creature below man can distinguish between truth and error. It is man's capacity for truth that gives him rank and dignity in the scale of being. A man is better than a horse because he can adjust his thoughts and conduct to moral truth. Truth is the light of the soul. Truth and love came by Jesus Christ. Truth is the essential condition of moral being and righteous living. It is as necessary to the human spirt as is atmosphere to the bird's wing. The sin of Satan was that "he abode not in the truth.

"Truth and reality stand for the same thing. Reality is truth out of the mind, and truth is reality in the mind. Reality is objective truth, and truth is subjective reality. But all truth is in relation to mind: objective truth to the Divine mind, and subjective truth to the human mind. Objective reality is the realized thought of God; and subjective reality is the realized thought of man. The correspondence of thought to things is called scientific truth. Objective reality is truth because it corresponds to the thought of God. Knowledge in the human mind is truth when it corresponds to objective reality. When words and conduct correspond to knowledge we have truth in the domain of morals."

The eye does not create light, but is is the only organ that can appropriate light. The ear does not create sound, but it is the only organ that can appropriate sound. The lungs do not create the air, but air can only be appropriated by lungs. The human mind does not create truth, but it is the only organ by which truth can be known and appropriated. The mind is that organ, power, or faculty by which the immortal spirit in man lays hold of God's truth and uses it for moral and spiritual ends as the rosebush lays hold of sunshine and soil to produce roses.

Truth, right and good are terms which cannot be separated in morals and religion. We must know the truth before we can do the right. And whatever is right is good. The highest power of the human spirit is forever to live a truly righteous life. For this we must have "truth and grace." The "truth and grace" which came by Jesus Christ are freely offered us, that we may live soberly, righteously and godly in this present world.

Conscience can only approve the right when once the intellect has found the truth. In the very nature of the case, conscience is only a safe guide when the truth is known. If conscience, apart from the intellect, were a safe guide in morals and religion, then the revelation of truth in the Bible would not be needed to guide us into the way of life and peace. The fact is that conscience has led millions into evil doing, because the intellect failed to discover the truth. The Hindoo mother throws her helpless babe into the Ganges with as good a conscience as the Christian mother leads her child to Sunday school—and this because the Hindoo mother does not know the truth which came by Jesus Christ.

"My people are destroyed for lack of knowledge." The first duty of every man is to seek and find the truth. We can only live righteously in the light of the truth. The best eyes can not see clearly in the darkness of midnight. And the best conscience will lead you into sin and folly without the light of truth.

The function of the mind is to seek and find the truth; the function of conscience is to suggest and inlist upon the right; and the function of the will is to choose the good and enforce the right in thought and conduct.

From what has been said, it is certain that sin is first of all man's failure to seek the truth. And in the second place it is man's failure to **live the truth he knows.** And in the third place it is our failure to **give the truth to those who have not been able to find it for themselves.** The work of the church will never be done until every soul, at home and abroad, has had the best possible chance to know the truth as Jesus taught it. If you have more truth than others, it means that you must publish it abroad. To refuse to divide bread with a starving man is a crime. But to refuse to divide truth with the ignorant and lost is a greater crime. In fact, God has so made us that we cannot long retain the truth we know unless we divide it with others. The more truth we impart to others the more we have left for ourselves.

Our real life consists in what we **think,** and what we feel, and what we do. Our thinking, feelings and actions are wrong, then our life is evil.

1. Before a man can think as he ought to think about anything, he must know the facts in the case.

2. Before a man can feel as he ought to feel about anything, he must know the facts in the case.

3. Before a man can act as he ought to act in anything, he must know the facts about that thing.

4. The fight of the church is largely a fight against ignorance—and ignorance in the church itself as well as in the world.

5. Hence we must have the church paper to give us the facts about the church, and the world-wide work the church is doing. You can not feel deep interest in God's church unless you know what God's church is doing. I have never known a family to regularly read a church paper that was not refined and elevated and made more useful by so doing. Children brought up on church literature have a better chance in life. It is an undeniable fact that church papers are doing more to instruct and educate the masses, and fit them for earth and heaven, than our colleges and universities. Colleges and universities reach their thousands, but the church press reaches hundreds of thousands. I had rather endow a good curch paper than a college.

6. Men say the church is a failure, and they say this because they do not know what the church is doing—and they do not know what the church is doing because they do not read the church press. These men, otherwise fairly well informed, do not know that in fifteen years the Protestant Church in China has grown from less than 10,000 members to nearly 500,000 members. It costs less to save a Chinaman than an ignorant American. These self-satisfied ignoramuses in regard to the church do not know that in India the Methodist mission has 150,000 souls on the waiting list, because there are not enough missionaries to instruct and baptize these converts.

Yes, we must have the church paper in our homes in order to be useful church members; and we can't have a great church here unless we read in all our homes the church paper. A good Democrat reads a Democratic paper. A good Republican reads a Republican paper. A good farmer reads an agricultural paper. A good Baptist reads a Baptist paper. And a good Methodist reads a Methodist paper. Put a Methodist paper in every home and you have done a work that will tell for good in all the coming years.

If a man is a Methodist he ought to be a well informed Methodist. And he can only be a well informed Methodist by regularly reading a Methodist paper.

NO ONE AT THE DOOR

Bishop William A. Quayle

An old man who had whiskers long enough to anchor by put both hands into his whiskers and said, "Brother Quayle, I have been preaching sixty-odd years, and for over fifty-eight years I never came home but a woman I loved met me at the door; and now," he said, with a great gasp and sob, "nobody meets me at the door." And he said, "Brother Quayle, I did not have enough money to pay for her funeral; but if I had all the money that the churches I have served owed me and did not pay me, I would have ten thousand dollars, plus." Oh, Church of the living God, we have got to be honest; we have got to be square for the sake of ordinary virtue, but we have got to do the square thing for our veterans.

At a foreign-speaking Conference I was a gueset in a certain preacher's home. I felt that it was in imposition, and after a moment I said, "Living is up; let me go." "No, you must stay here," he said; "my wife is the daughter of a Methodist preacher, and she says you have to stay here." So I said, "What your wife says stands; I will stay."

Climbing the Stairs

Soon we were talking about her father, the preacher, and about her mother, the preacheress, and she said this thing which I thought was sweet: She said that her mother was dying with inflammatory rheumatism, and they moved her from room to room downstairs, and the pain was so terrible she could not stay long in one room, and they moved her around so tenderly. One day her mother said, "Take me upstairs." And the preacher said, "Why, mother, sweetheart, we cannot take you upstairs; the doctor says that the least jar might send the rheumatism to your heart." She said, "Take me upstairs."

Women do not consider what the doctors say nor what the preachers say. When they want to do a thing, that is the thing they want to do. The father said to the daughter, "You speak to your mother," and the daughter said, "Mother, we cannot take you up;" and not any of them would touch her to take her up; so, being a woman, she went upstairs. The husband and the daughter came tagging after and said, "Mother, you will die on the stairs, and she panted away on the stairs, but never turned back—did a woman ever turn back when she had set her heart on going? Finally she got upstairs and went into a little room that had only one window, and they expostulated, "What makes you go into the poorest room in the house?" And she smiled.

At the Parsonage Window

It transpired that the next day was Sunday, and that the little window looked straight into the back of the church and hrough that church up to the pulpit, so that when she was lying in bed, propped up on the pillows, and her husband came into the pulpit on Sunday morning, she could see him. She had climbed the stairs in jeopardy of her life that she might see her husband climb into the pulpit and stand behind the holy desk and open the Holy Book, and she lay there smiling. The next day she was in the Kingdom of God.

Oh, Church of our supreme love, watch your minister climb into the pulpit and open the Holy Book! Oh, Methodist Church, climb the stairs and watch your preacher preach, because, peradventure, he will open the truth of God so that mortality shall be swallowed up of life, and things little shall look large, and the glory of God shall come upon your heart. I think the Methodist Church is going to love its preacher in the pulpit out loud so he will know that somebody is hungry to see him and hungry to love him, and by and by, when he is clean tired out, will give him a chance to rest, and say to him:

"Beloved, sit down and rest a while, until you get so rested up that you can climb the stairs yourself, and land at the top in the arms of God."—Exchange.

ONLY

Only a seed, but it chanced to fall
In a little cleft of a city wall,
And, taking root, grew bravely up,
Till a tiny blossom crowned its top.

Only a thought, but the work it wrought
Could never by tongue or pen be taught,
For it ran through a life, like a thread of gold,
And the life bore fruit a hundred-fold.

Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more,
For a new-born soul "entered in by the door."
—Exchange.

A PRAYER

Thou Source of Eternal Good, implant in us the deep desire to know thee more perfectly, for with thee is peace and joy and love and all things that shall outwear this life and shall last forever. Bid us be strong and courageous as we face the tasks and trials of life. May we not shirk the daily duties which confront us. May the joy of the Lord be our strength, and may we be heartened for the way by our faith and trust in Thee. Forgive us, O Lord, our many sins. We have erred and come short of Thy glory, and we crave Thy pardoning grace through Jesus Christ our Saviour. Amen.

INTERESTING NEWS FROM THE FIELD

NOTES AND PERSONALS

—Miss Stella Scroggs was last week elected a teacher in the sixth grade in the Shelby Graded Schools.

—That Thomasville Baraca class on page 10, shows proud. Can we not have the picture of some more of our organized classes? What is there that a church can not do with such an organized body of men?

—Rev. A. L. Stanword is on a two-weeks visit to Florida. His pulpit was filled at First church, Hickory, last Sunday by Rev. C. M. Campbell, of Lenoir. Rev. B. A. York will fill the pulpit next Sunday.

—John L. Blackburn, an aged citizen of Baldwin, Ashe county, N. C., passed away at his home early Sunday morning, February 13. He joined the Methodist church in early manhood and lived a consistent member till death. He was in his 84th year.

—Mr. L. T. Barber, a prominent citizen of Gibsonville and a leader in the Methodist church, was elected to fill the vacancy in the Guilford County board of Commissioners, caused by the death of Mr. Wilson. Mr. Barber is a man of public spirit and will make a useful official.

—Mr. J. Lon Floyd, a member of our church at Ocona Lufty, and perhaps the wealthiest man in the Bryson City and Whittier charge, died February 6th, at Merriwether Hospital, Asheville, and was buried at his home church on February 9th, Rev. J. W. Campbell, the pastor, conducting the funeral.

—A good many Advocate readers will learn with interest of the marriage of Miss Nan Wood, daughter of Major and Mrs. W. W. Wood, of this city, to Mr. Numa J. Causey, of New York. The ceremony took place at the home of the bride's parents on Thursday evening, Feb. 10th, and was performed by Rev. Dr. E. K. McLarty, of Winston-Salem.

—Mr. W. F. Tomlinson, formerly of Asheville, and a native of Iredell county, is now Secretary-Treasurer of the North Carolina Society of Washington City. Mr. Tomlinson has for more than twenty years, been a resident of Washington and is the esteemed Washington correspondent of the North Carolina Christian Advocate.

—A new cotton mill, to be known as the Adrian Manufacturing Company, is to be erected at Gastonia. This will be the 66th cotton mill in Gaston County, where a little more than thirty years ago there were more distilleries than in any county in the state. The entrance of industries means the exit of distilleries and saloons.

—One of the unusual cases of the fitting of the man to the place in our appointments this year occurred in the readjustment after Conference. We refer to Rev. F. L. Townsend at Walnut Street and Caraway Memorial. He is preaching to crowded houses and the Sunday school at Caraway Memorial is demanding additional space. There were more than 330 in the Sunday school last Sunday.

—We are printing on another page the "Findings of Conference Missionary Secretaries," in session in Nashville, Dec. 30-31, 1915. This report was written by our own Conference Missionary Secretary, Rev. Frank Siler, and adopted by the forty Conference Missionary Secretaries of our church, together with the General Secretaries at this annual meeting, and sets forth what may be styled the policy of the General Mission Board. The Advocate bespeaks for it a careful study.

—Our people at Lincolnton are showing many signs of the progressive spirit under the leadership of Rev. Z. Paris. The congregations pack the church all the time and it will not be long till they will feel compelled to push the work of building a new church on the splendid new site which they recently purchased up town, and on which they recently made the first payment. The stewards have this year increased the pastor's salary $300, making it now $1500. The spirit of progress has, in fact, taken hold of the town, and they have paved the main streets with asphalt, and laid concrete sidewalks. This is the time for our people to strike hard and we confidently expect to see our church leading in the future. Among other clever acts, our people recently pounded both the pastor and Rev. D. H. Comann and family, who reside in their midst.

Rutherford College.—Rev. M. T. Hinshaw, president of Rutherford College, writes as follows: Rev. T. H. Stimpson recently made a most interesting and helpful visit to Rutherford College. He spent a day looking over the new campus and building. Brother Stimpson was pleased with the workings of Rutherford College and has made himself a substantial friend and supporter of this school. He attended the chapel exercises which he conducted after which he met the ministerial band and made an inspiring address to the large band of young men studying for the ministry. The occasion was very impressive as the young men met this ardent friend of theirs and heard his prayers for their future usefulness.

Morven Circuit.—A friend reporting for the charge says: Rev. J. H. West, pastor of Morven circuit, has made a fine start with his people. At his first quarterly conference the circuit made the largest financial report that it has ever made for the first quarter, and the presiding elder stated that it was the best report he had ever known a circuit to make that early in the year.

Simultaneous Revival

At our mid-year meeting last week a motion was passed recommending a great Conference-wide, simultaneous revival for the Western North Carolina Conference, beginning with the last Sunday in March and closing with the second Sunday in May. Let as many revivals be held during this period as possible. It may not be practical to hold special services on many of the circuits at this time, but we may be praying and directing our attention to soul saving in the Sunday school and at the regular services. Is it not the will of God that we should have a great harvest of souls during this period? He depends on our co-operation to get His will done. May we not have such a brotherhood of evangelism for these six weeks as we never have had before. All of us should have part in it, even though it may be inexpedient to have special meetings in our own church. Pray specially for those churches where meetings are held. We trust other communities will plan for meetings like that announced for Salisbury.

Write your plans and report your meetings to the Advocate. E. K. McLarty,
Chairman Committee on Evangelism.

Mrs. A. E. Fordham—An Appreciation

(Written by Mrs. R. R. Alley and read by Mrs. S. L. Alderman before the Woman's Missionary Society of West Market St. M. E. church, Monday, Feb. 7, 1916.)

Some words, some phrases, are used so frequently that they become trite, and lose their full significance. Such seems the case with the Master's commendation of Mary—"She hath done what she could." However, when we think of the life and work of Mrs. Fordham, do not these words come into each one of our minds with full force and meaning?

To those who have known Mrs. Fordham in her home; who have seen her in bereavement, in ill health, in watchful care of sick ones; her beautiful faith, and resignation in the midst of a life of unusual sorrow, has been an inspiring example.

Her fidelity to all obligations of her church, and her devotion to her work in the Sunday school has left its impress on many lives. When chosen by the Woman's Missionary Society of our Conference to serve as secretary of the Greensboro District, all felt that a wise choice had been made, and a leader of unusual consecration and zeal had been selected. Accepting this as a call to service from the Lord, to whom she had fully surrendered her life, Mrs. Fordham took up the work (much of it being exceedingly trying to one of her retiring nature) in the strength of the promise "Lo I am with thee."

The members of our Conference tell us of the growth of the district in organization, members, and money raised, but only eternity will reveal to us the full effect of the hours of prayer, the personal talks and letters, will have upon the women and girls with whom she has been associated in this labor of love.

Our Father has said: "Servant of God, well done, rest from thy loved employ." The reward has been given, the labors crowned and surely the Master says of her, "She hath done what she could."

Mrs. Marr Loan Fund Founded by Rev. J. D. Buie

A communication from Rev. J. D. Buie, of San Bernardino, California, brought as an inclosure a check for $10.00, with the request that this money be used as a foundation for a loan fund in Brevard Institute to be known as the Mrs. Cannie Z. Marr Students' Loan Fund. Brother Buie writes that the increase in the Conference appropriation makes it possible for him to make this contribution which he does with a great deal of pleasure and with the conviction that the Lord has the seal of his approval upon it.

The consecrated letters which Brother Buie has written about it and the wisdom of commemorating Mrs. Marr's life and work in this particular way appeal to me personally as statesmanshiplike and far sighted, and I take great pleasure in passing on to his friends and Mrs. Marr's the suggestion he makes with its substantial backing. I feel sure that a great many in the Conference may be glad to have a part in the establishment of this fund which I trust may speedily run to something like $1500. This safely invested should bring in an income sufficient to meet all the expenses of a student with perhaps such extra work as the student could have time to do. There are in my files at all times the names of a great many very worthy boys and girls who would, I have no doubt, be able to maintain themselves in school and perhaps to work their way through college if they had some initial training such as the departments of Brevard Institute offer. I believe that Mrs. Marr would rather have a monument such as Mr. Buie suggests than anything else which could possibly be done to perpetuate her memory, and I trust that all who are interested in the matter may help at once not only by their contributions, but by speaking of the matter to missionary societies and Sunday schools and perhaps by letters in the Advocate. All contributions will be promptly recognized both by a personal receipt and by mention in the Advocate.

C. H. Trowbridge.

Dr. F. N. Parker at Trinity College

The revival services which are held annually at Trinity College under the auspices of the Young Men's Christian Association, were conducted the first week in February by Dr. Franklin N. Parker, Professosr of Systematic Theology, Candler School of Theology, Atlanta, Georgia. Dr. Parker is in every respect fitted to render to Trinity College a superior service, and under his ministry the faculty and student body received lasting impressions for Christian living. Never has a more faithful and a more efficient service been rendered the college on occasions of this kind.

Rev. H. M. North, pastor of Memorial church, Durham, conducted the opening service Sunday night and Monday morning. Brother North is well known to Trinity students and they always hear him gladly. Thorough preparation had been made for the meeting by the Christian organizations of the student body. Prayer services were held in the

sections of the dormitories, the ministerial band was active along lines of definite Christian work, the choir was well organized, and much personal work was done. For eight days public services were held at 12 o'clock noon and at 7:30 in the evening, in the large Y. M. C. A. hall, where the entire college community gathered for preaching. All classes were suspended at twelve o'clock, and the revival was given the first place at Trinity. It was the subject of conversation all over the campus. The unusual privilege of sitting under the ministry of a preacher of power as is Dr. Parker was appreciated by the entire community. All the students attended the services regularly, and they are better for having done so.

The one thing that stands out in our minds above all else is the preaching of Dr. Parker. He is truly a preacher of unusual ability. He spends no time with surface matter nor with non-essentials, but directly to the fundamentals. He deals only with the eternal verities. The drawing power of Jesus, the awful responsibility of personal influence, the fatal condition of a life bound and restricted by sin, the overcoming power possible only through Christ, the ability of Jesus to empower and to liberate a life, our absolute need of God: these are some of the things that Dr. Parker drove home to Trinity men. They can never forget them. There are no frills to his preaching, there is no desire to work on the feelings of men simply to secure action for the moment. He works for abiding results. He desires a changed life that will stay changed. For the true interpretation of the mind of Christ and for the vital application of the same to real life, I believe that Dr. Parker has but few equals, Trinity College is better today for having heard him. Truth presented with such power must be lasting in its results.

It was good not only to sit under the preaching of Dr. Parker, but also to have him on the campus again. He has a wonderful hold on the boys. It was good to see them rush to shake his hand. We thank him for coming.

As a result of these services many Trinity men have professed faith in Christ; many more have pledged themselves to more faithful Christian living, and all of us have been made stronger. The methods used were not calculated to cause a great commotion among the setudents. He warned continually against too hasty action. The appeal was always for deep, thoughtful and lasting decision. It is not for us to try to estimate the results. The seed for a more religious student body was planted, and from all indications Trinity men will feel the effects of this meeting for years to come.

Trinity College. W. W. Peele.

Educators and Educational Workers of the M. E. Church, South, Meet in Conference

A three days' educational conference for all Southern Methodism will be held April 4-6, at Birmingham, Alabama. The prospects are good for a great Conference. The program will be published in full in the near future.

Stonewall Anderson,
Cor. Sec.

Annual Meeting of the General Conference Board of Education, April 26, 1916

The annual meeting of the General Conference Board of Education will be held, beginning at 9 o'clock, April 26th, in the office of the Board at Nashville. All the standing committees will meet at 9 a. m. on April 25th in the office of the Board.

Stonewall Anderson,
Cor. Sec.

Winston District Notice

Rev. Frank Siler will be with me in second quarterly conference at the following times and places to speak to the Sunday school superintendents, teachers and stewards on China and the observance of missionary day in the Sunday school. All the members of the church, of course, are urged to be present.

Advance, 11 a. m. (first quarterly conference, Feb. 19; Davie Ct., 11 a. m., Feb. 20; Kernersville, Sedge Garden, Feb. 21; Davidson, Centenary, Feb. 23; Forsyth, Centenar,y Winston, Feb. 24; Thomasville Ct., Prospect, Feb. 26-27; Thomasville, Main St., night, Feb. 27; Linwood, Linwood, 11 a. m., Feb. 28.

H. K. Boyer.

DOINGS AT OUR DENOMINATIONAL CONFERENCE

1. Over two hundred preachers and laymen attended—about seventy-five laymen—mainly from our Conference, but a good sprinkling from the North Carolina Conference.

2. Dr. Pinson presided the first afternoon; Mr. E. A. Cole, the Conference Lay Leader, the second afternoon.

3. The double budget system of church finances was urged.

4. The every-member canvass received fresh impetus.

5. Mission specials, wherever practicable, were emphasized. The China special in the Sunday school was presented by Dr. Rawlings. Many preachers and laymen supplied themselves with sample copies of the booklets on the China course in the Sunday school.

6. Bishop Atkins, Mr. E. A. Cole and Dr. Geo. Crowell presented the Southern Assembly at Lake Junaluska.

7. Dr. Tippy, of Ney York, and Dr. McLarty spoke on Evangelism. March 26-May 14 was fixed as the time for a Conference-wide, simultaneous revival campaign.

8. Two important joint executive sessions of the Board of Missions and presiding elders were held. Some re-adjustments of appropriations were recommended. From the requests of presiding elders there would appear to be great need of increasing the Conference Mission Emergency Fund.

The Board of Missions advised the presiding elders that the Conference Missionary Secretary would not this year give direct personal aid to pastors in raising the regular assessments.

The China course and the China Special in Sunday schools was defined as the main work of the Board from now until Conference. The presiding elders present pledged themselves to bring this to the attention of quarterly conferences and see as far as possible that this is done.

9. The following itinerary by districts for the Missionary Secretary was recommended by the Executive Committee of the Mission Board, with the request that the same be made jointly with the presiding elder and that as far as practicable the presiding elder arrange for quarterly conferences in daily succession during the itinerary:

Winston, Saturday, Feb. 19th; Tuesday, Feb. 29th.

Salisbury, Wednesday, March 1st—Sunday, March 12th; Sunday, March 19th—Tuesday, March 28th.

Mt. Airy, Tuesday, March 14th—Friday, March 17th.

Charlotte, Saturday, April 1st—Thursday, April 27th.

North Wilkesboro, Sunday, April 30th—Sunday, May 14th.

Mt. Airy and Salisbury Districts, May 15—June 1.

Waynesville, Saturday, June 3rd—Sunday, June 25th.

Asheville, Tuesday, June 27th—Friday, July 21st.

Morganton, Monday, August 14th—Saturday, Sept, 2nd.

Shelby, Sunday, Sept. 3rd—Saturday, Sept. 23rd.

Statesville, Sunday, Sept. 24th—Monday, Oct. 16th.

Greensboro, Saturday, Oct. 21st—Wednesday, Nov. 8th.

CHURCH NEWS NOTES

On account of disturbed conditions in Central Mexico the date of meeting of the Central Mexico Mission Conference has been changed to April 6.

At the Laymen's Missionary Convention in Birmingham, Alabama., there were 1,266 registered delegates. The three leading churches represented were: Methodist, 498; Presbyterian, 291; Baptist, 209.

A gain of 6,762 in Sunday school membership was made in the North Carolina Conference during 1915. This is the largest recorded in the history of that Conference since 1869. The correct figures now show a Sunday school enrollment of 80,366. The church membership is 89,704, this being a net gain of 4,500 during 1915.

The Woman's Missionary Council of our church will hold its 1916 meeting in Atlanta, beginning April 12. The Council Daily will be the official organ of the Conference, the paper to be edited by Miss Estelle Haskin and Mrs. E. B. Chappell. Subscriptions for the Daily may be sent now to Mr. John Hancock, care Foote & Davies, Atlanta, Ga. The subscription price is twenty-five cents.

At a meeting held several weeks ago by members of the West Oklahoma Conference Board of Missions, presiding elders and committee on Evangelism plans were agreed upon for a simmultaneous evangelistic campaign throughout the West Oklahoma Conference. The campaign is to be conducted, as far as practicable, in every church between the second Sunday in March and the fourth Sunday in April.

One of the interesting features of the Memphis Conference Journal, 1915, is a synopsis of the various reports adopted by that Conference concerning Vanderbilt University from the time that Conference was one of the joint founders and owners of the university down to the last session. The efficient Secretary, Rev. L. H. Estes, has done his Conference and church a good service in making public these records.

Our Arkansas preachers propose to give emphasis to the work of evangelism during this year. At a recent meeting of the presiding elders of the Little Rock and North Arkansas Conferences it was decided to inaugurate at once a simultaneous evangelistic campaign throughout the two Conferences. Rev. J. D. Hammons, Rev. W. B. Hays, and Rev. P. C. Fletcher will keep this work before the church through the columns of the Arkansas Methodist.

In a recent notice sent out by Bishop E. R. Hendrix our Senior Bishop says: "At the desire of the Army and Navy Departments I have appointed, by authority of the College of Bishops, a committee residing near Washington who will aid in passing on applications for chaplaincies in the army and navy from our church. The committee is as follows: Rev. E. V. Regester, Alexandria, Va.; Rev. B. F. Lipscomb, Petersburg, Va.; and Rev. W. B. Beauchamp, Portsmouth, Va. Applicants will accordingly furnish this committee with duplicates of recommendations."

In the Missouri Methodist Campaign, which has for its goal the adding of twenty thousand new church members and forty-three thousand new Sunday school scholars during the year, gratifying progress is being made. To February 1st the St. Louis Conference reported 1,394 new church members and 5,036 new Sunday school scholars; the Missouri Conference, 1,697 church members and 2,796 Sunday school scholars; the Southwest Missouri Conference, 2,121 church members and 3,067 Sunday school scholars—a total of 5,212 new church members and 11,899 new Sunday school scholars.

The North Carolina Conference Wesley Bible Class Federation, embracing four hundred classes of intermediate, senior and adult ages, was formed at Fayetteville, N. C., January 19 and 20. The meeting was in every sense a success. Three hundred and six delegates were registered, of whom 253 were out-of-town delegates. Definite goals for the year were adopted, and already provision is being made for putting them into effect. Capt. W. H. Newell, of Rocky Mount, N. C., is the president. He is General Superintendent of the First Division of the Atlantic Coast Line Railway. Mr. R. E. Prince, of Raleigh ,s the secretary. Mr. M. W. Brabham, Sunday School Field Secretary, is a member of the Executive Committee.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

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Greensboro District
Mrs. B. N. Mann .....Greensboro
333 North Elm St.
Morganton District
Mrs. M. B. Goodwin .....Morganton
Mt. Airy District
Mrs. J. L. Woltz .....Mt. Airy
North Wilkesboro District
Mrs. W. F. Trogdon, North Wilkesboro
Salisbury District
Mrs. J. F. Shinn .....Norwood
Shelby District
Mrs. B. T. Morris .....Shelby
Statesville District
Mrs. G. A. Warlick .....Newton
Waynesville District
Mrs. M. D. Cowan .....Sylva
Winston District
Mrs. R. M. Courtney ..Winston-Salem

MRS. A. E. FORDHAM

In the death of Mrs. A. E. Fordham, which occurred at her home in Greensboro, N. C., on February 2nd, the Woman's Missionary Society of the Western North Carolina Conference lost one of its truest and most valued members.

Faithful, efficient and painstaking in the work as District Secretary of the Greensboro District, which position she filled so admirably, for several years, she was most sucsessful and under her leadership there was a most gratifying growth in the missionary spirit on the district.

Hers was a sweet-spirited, beautiful Christian character, zealous in all good works, living that religious life so characteristic of the children of God. We shall miss her sorely, and our hearts are filled with grief at her passing.

We extend our heartfelt sympathy to those near and dear to her, especially to the aged mother, who will feel so deeply her loss, and the grief-stricken husband. May God be very near to them in their sorrow and comfort their hearts.

NEW OFFICERS

At our annual meeting in Greensboro a few days ago, there was one new Conference officer elected: Mrs. G. W. Whitsett, Recording Secretary, and four new District Secretaries—Mrs. L. N. Presson, Charlotte District; Mrs. B. N. Mann, Greensboro District; Mrs. J. C. Shinn, Salisbry District, and Mrs. G. A. Warlick, Statesville District. For these new officers we would bespeak the heartiest co-operation of our workers. Will not those societies of the several districts having a new District Secretary, write to her at once and give her the names of their officers? This will be so helpful to her and will help her the sooner to get in touch with the workers on her District. Do not wait for her to write to you; you are many, she is one. She will be overjoyed to hear from you and to get in touch through you with the work of her department. A drill on the Conference officers has been suggested by some of our leaders, this drill to be held right early, and we feel we would like to endorse this suggestion. How necessary that we become familiar with the names and addresses of our Conference officers and district secretaries so that we may be the better prepared to co-operate with them in the work. Let us study carefully the list of officers as given in this column.

THE COUNCIL DAILY

We call attention again in this issue to the Council Daily which will be issued during the meeting of the Woman's Missionary Council which will soon meet in Atlanta. In order to keep in touch with the movements of this great body it is very necessary that many of our workers subscribe to this paper. It is especially desired that every auxiliary in the Western N. C. Conference have several copies come to them so that they may be familiar with the work of the Council during their ten-days' session. It is the official organ of the Council and this little sheet will contain news of the daily proceedings of the body and give the public an insight into the great work that is being done by the women of the church for the needy in our own and other lands. Miss Estelle Haskins, Editor of the Young Christian Worker, who so ably conducted the paper last year, will again have charge, and associated with her will be Mrs. E. B. Chappell, Editor of the Woman's Page of the Missionary Voice. Those ladies are planning to make this the best issue the paper has ever had and they ask your support and co-operation. In order to secure prompt delivery it will be necessary for you to send in your subscriptions early. Send all orders to Mr. John Hancock, Care Foote and Davies, Atlanta, Ga., who is prepared to give prompt attention to all orders. The price of this paper is 25 cents. No orders will be received after April 12th.

TRIBUTE OF RESPECT FROM FRANKLIN AUXILIARY

Mrs. Eugenia Siler Johnson passed to her reward on the 13th of November, 1915. She was a charter member of the Franklin Auxiliary, the oldest society of the Holston Conference.

For years before her death she was not an active member on account of feeble health, but her self-appointed annual dues of five dollars was never forgotten. We may add that in her prayers the cause of missions was also remembered.

Who will ever know what is accomplished by these saints of earth, our old mothers, who sit quietly by the fire-side and pray while the younger ones carry forward the work.

Mrs. Johnson was in every respect a "fire-side" Christian, shrinking always from public work, but whose gentle influence will live long in our midst.

REPORT OF CORRESPONDING SECRETARY

God has wonderfully blest the women and the work of the W. N. C. Conference this past year. Although handicapped by a new Corresponding Secretary, God has overruled all mistakes for His glory. I am sure that we must all rejoice that we are now a missionary society whose interests embrace the needs of our own country, and extend to the uttermost parts of the earth.

As I have been compelled from my office of Corresponding Secretary, to look at the work of the Woman's Missionary Society as a whole, rather than at any one department, as formerly, I have been led to admire the wonderful organization which seems to correlate in one splendid whole the work of our women.

The Mothers' Society, through the first and second vice-presidents, reaches out her arms and embraces the young people and children, and by her encouragement and help, endeavors to inspire them for service, the most glorious to be found in the world—that of bringing a lost world to the knowledge of the truth as it is in Christ Jesus. She sends forth messages of mercy through the Supt. of Social Service and the Supt. of Supplies. She does not neglect the work around her own door, but through her local committees helps to look out for the sick and strangers in her own community, and make the parsonage a comfortable home for her pastor. Through her department of Mission Study she so educates and inspires the members that the work advances. Through her stewardship teaching she helps to answer the question of what and how much one owes to her Lord, that those who have never heard of the Saviour may no longer sit in darkness.

Surely those who have planned the organization must have had divine guidance, for any auxiliary which develops every department of the work obeys the command of the Master.

As I bring the report of the work of our Conference for 1915, it is with a mingled feeling of joy and sorrow, joy that we have made some advancement; sorrow that what we had hoped for in the way of new members and extra pledge was not fully realized. I find though that we have the following new organizations to report for the past year: 16 adult, 11 young people, 12 children, and 5 baby divisions, making a total of 44 organizations with a membership of 1724. We have at present 112 auxiliaries (adult) with 3004 members; 64 young people's auxiliaries with 1214 members; 76 children's auxiliaries with 2142 members, and 542 members in baby divisions, making a total of 252 auxiliaries and 6902 members.

Seventy-five societies observed the Week of Prayer and 60 Mission Study Classes were reported.

Our treasurer's books show that total receipts for the year were $21,549.58. We raised $12,002.78 on pledge, which is an increase over last year of $467.17, but this is not nearly the amount we hoped for. Can we not another year reach the high mark set for this year, the amount of $15,000.00? If opportunity means responsibility, then who can estimate our added responsibility to see that the work in the foreign fields is not lessened, as the nations of Europe use their resources in carrying on war, rather than trying to bring in the reign of the Prince of Peace. Seven missionaries have been supported during the past year, also ten Bible women and seven scholarships.

The fellowship with the District Secretaries has been a real joy to me. They have given of their time so freely and willingly in the extra work of our membership campaign, in the special effort to raise the pledge and in securing a correct mailing list, that I should not feel that I had done my duty if I did not publicly voice my appreciation. To them you owe the advancement shown in many lines.

Their work is most important. Much of their time must be spent organizing new societies, in visiting and encouraging the societies already organized, and securing good reports of the work; in fact, theirs is the work of keeping the entire machinery of the missionary society running smoothly, as they come in close contact with the women of our auxiliaries. District meetings were held during the past year and these meetings have been a great help to the work. It was my good fortune to be present at those held by the Asheville and Waynesville districts.

No district that plans to do efficient work can safely omit the district meeting, for it is at that meeting that the work is discussed most fully, and information and inspiration received at the annual meeting can be given out to the various auxiliaries. Here the children should have an important part on the program, as they no longer have a part in our annual meeting. Our first and second vice-presidents deserve a special word of praise. I believe our young people's and children's work is in the best condition it has been for years, thanks to the careful and patient work of the efficient women who have held these offices. In fact, the work in all departments has been carefully done, and to no one are we more indebted than to Mrs. Harris for the splendid page in the Advocate to which so many of us look forward with large expectation.

Our campaign did not bring the results we had hoped for and were expecting. I realize, as I am sure many of you do, that results never accurately represent the effort put forth. If they did, our membership would have been doubled an our pledge paid in full. But we are hoping that the good seed sown will bear fruit at some future time. The reports show that during the fourth quarter 5 adult, 7 young people, and 3 children's societies were organized and 340 members were gained. Several all-day meetings were held throughout the Conference with good results. We had planned to report the district making the most advancement along all lines suggested on the card sent out as the banner district, but so few reported on the various items that no decision could be made.

It was a great privilege to be able to attend the Council meeting at Little Rock, there to hear the work of our entire field discussed by that splendid body of consecrated women, and to listen to the words of counsel from our leaders in the various departments of work, as the plans for another year were made. I did so wish that many of you could have been with me in some of the "mountain-top experiences" which came often during the meeting. The communion service made us feel so sure of the Master's presence, we could not fail to know it was His work we were to do, and we could almost hear His voice saying: "Lo, I am with you always."

I wish you might have enjoyed with me S. D. Gordon's beautiful, inspiring noon-hour quiet talks. In the hush that fell over that large assemblage, after the busy morning session, we received food for mind and soul, and rest for the body. I wondered then, as I do now, what the world with its society has to offer which compares with the beautiful things of God, as we sit and listen to the message, either from the written word of His Holy Book or from the inspired interpretation of one of his followers who seems to dwell under the shadow of His wings.

When we assembled for the consecration of our deaconesses and foreign missionaries, and saw the faces of those strong, purposeful, consecrated young women as they shone—transformed by the light of the Cross, and listened while they sang, our hearts were strangely moved and we felt that nothing was so worth while as consecrating one's life to Christ and spending our days in His service. It added an extra interest to me that the white-robed band of girls going to the foreign fields was led by one of our own Western North Carolina girls, Miss Kate Hackery, and that today she is in our Training School for Kindergarten teachers in China. I've been

(Continued on Page 13)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

ASHEVILLE DISTRICT NOTES

The Asheville District is still working toward their aim of a chapter in every church. This is shown by the organization of four new chapters since last September. The latest chapter to be organized is Mt. Pleasant on the Biltmore work. Rev. D. R. Proffit is the pastor and is making a fine impression on his people.

Sunday afternoon at four o'clock the writer went to Mt. Pleasant church and was greeted by thirty-eight live young people anxious to be organized into an Epworth League and be given an opportunity to have some part in the work of the church. A short talk was made by the writer explaining the League work, after which those desiring to join were given an opportunity of taking the League pledge and twenty out of the thirty-eight joined. Others will be received at the next meeting. The following officers were elected:—President, Mr. Chas. Ralston; vice-president, Miss Jane Edwards; secretary, Miss Ethel Blankenship; treasurer, Miss Marie Callaway; Era agent, Thurman Palmer; organist, Miss Sue Baird; first superintendent, Miss Lucile Ralston; second superintendent, Mr. G. R. Poole; third superintendent, Mrs. R. C. Stevens; fourth superintendent, Mrs. C. A. Rice.

The District Union was held Friday night at Central church. A large crowd of young people were present. Rev. W. E. Poovey, President of the W. N. C. Epworth League Board, addressed the young people on League work.

We are proud of the progress in the Asheville district and wish the other districts would begin some marked progress in order that we might show a great gain this year and above all that we might enlist more young people in the service for the Master.

W. W. Edwards.

THE EPWORTH LEAGUE—A PLAIN STATEMENT

Bishop John C. Kilgo

I wish to write some frank words about the Epworth League. It is no secret that for some potent reason it has not accomplished all that was in the minds of its founders more than two decades ago. I shall not attempt to list these reasons, or to fix blames. We are confronted with facts which excuses can neither remove nor justify. And the facts are too serious to ignore. Within recent times the church, along with the organizations of the world, has fallen into the habit of talking and assuming that opinions expressed are things done. All our revolutions begin and end in speeches. The age is overloaded with fine words, hasty theories, and impossible academic guesses. Brave and faithful workers have gone out of fashion. Duty has been relegated as an old fashioned burden of conscience. There is a multitude who answer every call of consciene, satisfy every sense of duty, and relieve every demand of righteousness by attending a convention and making a speech. Less talk and more work is the reformation urgently called for in our times.

The sorest, even the most fatal, fact in all our church work, regardless of denominations, at this time is the lack of provisions to nurse the the lack of provisions to nurse and develop the faith and experience of new converts, and especially of the young people. Formerly our church had the class meeting which was the most apostolic department, both in conception and results, in our church's organization. Since it decayed there has been felt a need for something to fill the functions which it so wisely and successfully filled. The organization of young people's societies in the various branches of the church have been nothing more than an effort to find something to take its place, and especially was this true in the establishment of the Epworth League, and more recently the organization of the Laymen's Movement. But the class meeting was sternly and seriously religious. It was a response to the Master's demand, "Feed my lambs." Now we take young people into the church and, apart from the regular services of the church and the pastoral calls, the latter of which are too often mere calls with the pastoral left out, there are no efforts to strengthen the faith and cultivate the spiritual lives of these young converts. Can there be any just surprise that revivals so soon pass away? Is there any ground to complain against the feeble type of life that is too common in the church? The indifference to the church to the sanctified care of converts is nothing less than a crying shame. God's own children forced to live like orphans at the altars of His own church is a tragedy tha should break the hearts of His people.

If the Epworth League has failed the cause of its failure lies i the fact that it has labored to be everything except a spiritual school for the young convert. Banquets, excursions, picnics, concerts, literary studies, and a multitude of other things have choked out the experience meeting and the hours of genuine repentance. Entertainment of the young is one thing, religious cultivation of the young is another thing, and when the church of God utterly discards the miserable heresy of academic folly which has betrayed the church into the business of sports instead of prayers, something of true worth may be expected. A pastor who is careless about the spiritual welfare of his young converts is a hireling who will run at the approach of danger. And unless this crying need in our church work can be met in the Epworth League we have no means by which to meet it, and the result must be increasingly distressing. I feel confident that such a distinct policy would make the League not only a valuable adjunct, but the serious necessity it was designed to be. When we quit playing religion and go solemnly to working religion we will have less trouble in trying to keep alive a set of organizations. The Epworth League has its great mission not in furnishing youthful pleasures but in cultivating youthful piety.—Raleigh Christian Advocate.

STATESVILLE EPWORTH LEAGUE PROGRAM

1 Reading .. .. Miss Henley
  (a) Charlie
  (b) The Baldheaded Man
2 Popular Songs—Tableau
  (a) Star Spangled Banner
    Bessie Johnson
  (b) The Pink Lady,
    Elizabeth Brawley
  (c) Old Black Joe....Parks Crowell
  (d) School Days
    Helen Tharpe and Jack Sronce
  (e) The Merry Widow, Hattie Sloan
  (f) Silver Threads
    Miss Wortham and Frank Neill
3 Reading .. .. Miss Terry
  (a) The Soul of the Violin
  (b) Tit for Tat
4 The Reveries of a Bachelor—Tableau
  Bachelor .. .. Frank Neill
  His Mother .. .. .. Miss Wortham
  His First Sweetheart
    Elizabeth Thompson
  School Girl .. ..Gussie Laugenour
  Athletic Girl .. .. Ruby Johnson
  Indian Girl .. .. .. Margaret Sloan
  Gypsy .. .. Viola Foster
  College Girl .. .. .. Louise Sloan
  Country Girl .. .. Ruby Henninger
  Nurse .. .. Edna Sherrill
  Summer Girl .. .. Margaret Tomlin
  Winter Girl .. .. .. Pauline Miller
  Society .. .. .. Blanche Laugenour
  His Bride .. .. .. Margaret Brawley

This program was given in honor of the incoming pastors of the town and Statesville circuit shortly after the beginning of the conference year. At the conclusion of the program an informal reception was held and refreshments were served. This enabled the congregation to become acquainted with the pastors and their families early in the Conference year. Our League is doing good work this year. At a later date an announcement of some of our work will appear in the Epworth Era.

Kate Finley, Reporter.

TO OUR LEAGUERS

By a Leaguer

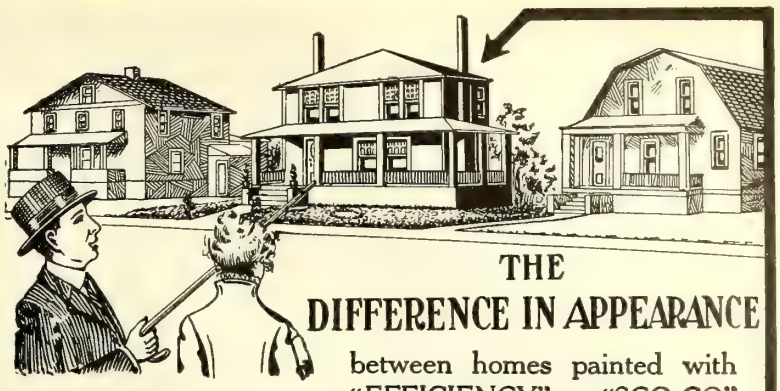
The Epworth Leagues of our great church have been charged with a great responsibility—an obligation from which they cannot well escape with honor.

The question is thus forced upon us: "Are we going to be untrue to this responsibility? Are we going to fall short of the confidence that has been placed in us and in our ability to do things for the Master?" I think not when once the Leaguers become informed and know of this responsibility. Do you know what it is? If you do not, I will tell you.

Here it is: The General Mission Board of our church made no appropriation for the African Mission field, but made an appropriation for every other field. You have ,perhaps, guessed by this time that the Mission Board expects the African work to be carried on through the Epworth League. That is true. All responsibility for the support of the work of our church in Africa has been placed upon the Epworth Leagues; so, then, if we do not respond to the confidence thus placed in us, the work of Christ will necessarily suffer in this field.

Do you, then, not agree with me that a great responsibility and obligation rests upon us as Epworth Leaguers in this connection?

Let every League do what it can in this work—all can do something—and advise the treasurer of your Conference League at as early a date as possible. Do not wait until it is called to your attention again. If we are to be true to the confidence thus placed in us, every Leaguer must do his duty. Pass this on to some one else.—*Epworth Era.*



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OUR WASHINGTON LETTER

Perhaps never in the history of the nation's capital was there ever so much and various kinds of excitement as prevails in Washington as at present. President Wilson certainly has his hands full endeavoring to settle the unpleasant differences existing between this and the various European countries, and also Mexico, to say nothing of the great task trying to harmonize all factions of our country on the question of preparedness which he finds an almost impossible task even among those of his own political faith. The last and most serious break being the resignation a few days ago of the Secretary of War, Mr. Garrison, and his assistant, Mr. Breckenridge, which were accepted by the president at once. By his recent speaking tour through the northwestern states President Wilson has crystalized public sentiment very greatly in favor of his policy of strengthening our national defense, and it is reported that a tour of our Southern States will soon be taken for a similar purpose. The people heartily approve his course in so diplomatically handling the situation and thus far preventing any international entanglement of alliances, and trust peace at home may continue. We do not want war or militarism in this country.

Congress is also stirred to a high pitch over the grave and unsettled condition of national and international affairs to almost the obliteration of party lines, excepting by a few of the rankest politicians.

Nothing prevents elaborate social functions at the capital city from reaching high tide at this season of the year and the present has been no exception.

Many conventions are being held which bring many people from all sections of the country to the city. Among others from our state in attendance at the annual meeting of the United States Board of Trade, which President Wilson addressed last night, is Lieutenant Governor Daughtridge.

Revs. Drs. Geo. F. Crowell and B. L. Abernethy were in Washington last week in the interest of the Southern Methodist Assembly Company at Lake Junaluska.

Only six weeks until the next annual meeting of our Baltimore Southern Methodist Conference at Alexandria, Va. Just fifty years ago at this same historic little city our Conference came into the Southern church.

Rapid progress is being made on our new Mount Pleasant church building in the heart of the residential portion of the city under the leadership of Rev. Dr. Forest J. Prettyman, also Chaplain of the Senate. The corner stone will be laid on February 22, by our venerable Bishop, A. W. Wilson, who has just celebrated his 82nd birthday. At the January meeting of the North Carolina Society, composed of some two or three hundred of the state's contingency in Washington City, officers were chosen as follows: Thos. M. Robertson, president; Robt. H. McNeil, first vice-president; Mrs. M. M. Mosely, second vice-president; W. F. Tomlinson, secretary-treasurer. Advisory council, representing the ten congressional districts: Collin H. Harding, D. E. Winstead, John H. Bell, Parker R. Anderson, G. D. Ellsworth, C. W. Huske, Eugene F. Hartley, W. W. Scott, Dr. Gilmer Brenizer and Samuel L. Rogers.

These officers recently held a meeting at the residence of Mr. Huske in Wyoming Avenue, and decided to hold the next and fourth annual banquet of the Society at the Hotel Raleigh, on the evening of Monday, March 6th. Governor Craig, Dr. E. A. Alderman and other prominent gentlemen of the state are expected to be present and respond to toasts on the occasion.

The regular monthly meeting of the Society will be held at the Raleigh on Tuesday evening, February 15th, at eight o'clock, which promises to be one of the most pleasant social functions of its history. Mr. Claude Robeson, formerly of Greensboro College for Women, has charge of the musical part of the program.

W. F. Tomlinson.

THE SOUTHERN METHODIST HANDBOOK FOR 1916

Each year an increasing number of our people have come to look forward to the publication of the Southern Methodist Handbook, having found that this book furnishes such information concerning all the work of the church as cannot easily be secured from other sources. To those who know the Handbook and to others who should know it we announce that the 1916 volume has just come from the press.

This latest volume includes all of the departments of previous issues and much other material not heretofore used. It is a book of nearly two hundred and fifty pages, with a number of illustration, and carries such information as every Methodist preacher and layman should have close at hand. It carries an official directory of our bishops, connectional officers, and the members of the various connectional boards, commissions and committees; a complete directory of our missionaries in the foreign field; lists of bishops and connectional officers from the beginning of the church's history; salient facts in Methodist history from Wesley's day to modern times; the principal events in last year's record of our church's work.

The Southern Methodist Handbook is published by Smith & Lamar, Agts., Nashville, Tenn.; and the editor is Dr. T. N. Ivey, editor of the Christian Advocate, Nashville. The price of this book is only twenty-five cents, postpaid. Send your order at once to Smith & Lamar, Agents, Nashville, Tenn., Dallas, Tex., or Richmond, Va.

Children's Home

Mrs. Wm. J. Worsham, Ruffin S. S., 75c; R. O. Gamble, Summerfield S. S., $2.50; Wm. L. Davis, Lexington, Bethel S. S., $1.25; Dr. T. A. Hathcolk, Norwood S. S., $12.10; J. W. Tysingers, Winston-Salem, Southside S. S., $2.85; Henry E. Heath, Greensboro, Mt. Pleasant S. S., $1.10; Herbert Carroll, Forest City, Tanner's S. S., $1.00; P. A. MCconnell, Stanley, Salem S. S., $1.56; Chas. Osborne, Jr., High Point, Main St. S. S., $10.83; Edward Jordan, Jamestown, Oak Dale S. S., $1.40; L. F. Ward, Mocksville, Wesley Chapel S. S., 51c; Leroy A. Smith, Salisbury, First chrurch S. S., -14.90; N. M. Thayer, Eldorado, Macedonia S. S., 31.45; Frank D. Hackett, North Wilkesboro S. S., $8.97; Mrs. Dora T. Knight, Balsam, Maria Memorial S. S., 25c; Rev. A. L. Aycock, Leaksville S. S., $9.80; Hoke S. Hall, Candler, Snow Hill, S. S., $1.26; J. F. Query, Hudson S. S., $1.46; Miss Rosa Green, Asheville, Bethel S. S., $3.62; R. N. Marion, Siloam S. S., $2.78; J. R. Raper, Linwood S. S., $4.63; Rev. A. G Loftin, Catawba, Center S. S., 70c; Rev. E. J. Poe, New London, Richfield S. S., 64c; Wm. J. Allras, Cherryville S. S., 20.00; E. A. Caudle, Liberty S. S., $5.91; L. L. Moore, Monroe, Wesley Chapel S. S., $1.00; Verley E. Alexander, Leicester S. S., 76c; W. E. Kerley, Huntersville, Usion S. S., $2.20; J. R. Johssos, self and children, for Jefferson S. S. (closed for the wister), $1.15; W. S. Robisson, Sandy Mush, Chestnut Grove S. S., $1.55; J. B. Greene, Walnut Cove S. S., $1.10; Miss Emma Beeson, Walkertown, Crews S. S., $1.00; Everett Gough, Booneville S. S., 73c; E. C. Foy. Tr. Central S. S., Mt. Airy, $16.22; W. H. Speas, Winston-Salem, New Hope S. S., $1.20; W. M. Zimmerman, Lexington, Mt. Olivet S. S., $2.65; J. B. Parks, Statesville, Clarksburg S. S., $1.00; J. F. Roberts, Shelby, Central S. S., $11.00; T. R. Gray, Cullasaja, Salem S. S., $2.75; J. W. Bumgarner, Sylva, Lowes Chapel S. S., 75r; William Moore, Whittier, Shoal Creek S. S., $5.50; J. E. Starnes, Monroe, Bethlehem S. S., 35c; R. H. Weaver, Weaverville, Pleasant Grove S. S., $2.10; J. E. Webb, Statesville, Salem S. S., $2.07; James E. Weaver, Franklin, Mt. Zion S. S., $1.80; W. H. Hobson, Mocksville, Liberty S. S., $1.79; N. L. Mast, Mast, Henson Chapel S. S., $7.16; Kelley Elmore, Lowell, Bethesda S. S., $1.40; J. C. Powell, Mill Springs, Lebanon S. S., 51c; A. B. C. DePriest, Lattimore, Polkville S. S., $1.33; R. M. Seamone, Woodleaf S. S., $2.05; J. C. McIntosh, Denver S. S., $4.19; Joseph Haney, Monroe, Union S. S., $1.00; A. M. Avett, Crabtree, Union S. S., $1.04; Geo. P. Green, Bostic, Salem S. S., 75c; W. H. Cartner, Cleveland, South River S. S., $1.65; N. E. Propst, Newton, Friendship S. S., $1.10; E. L. Miller, Winston-Salem, Mt. Tabor S. S., $2.89; John A. Dry, Misenheimer, Wesley Chapel S. S., $1.00; Rev. W. M. Boring, Yadkinville, Center S. S., $2.26; Rev. W. F. Elliott, Charlotte, Trinity S. S., $1.37; R. S. Folger, Dobson S. S., $1.50; T. S. Everhart, Jackson Hill S. S., $1.60. Total, $185.49.

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Rev. J. W. Ingle, Lexington, Linwood charge, $5.00; Rev. W. G. Warren, Canton Ct., $1.00; Rev. A. G. Loftin, Catawba Ct., $6.00; T. M. Hovis, Bessemer City, Concord Ch., $4.00; C. P. Rogers, East Flat Rock Ch., $15.62; Miss Willard Powers, Rutherfordton, for the Senior Philathea class, $12.50; R. S. Montgomery, Reidsville, $200.00; Rev. R. L. Forbis, Concord, Westford charge, $5.00; Wagner and Whittaker, sale of cattle, $136.40; Rev. T. B. Johnson, Summerfield charge, $7.00; Rev. W. F. Elliott, Charlotte, Seversville charge, $6.00; J. E. Jenkins, Charlotte, Chadwick Sta., $1.25. Total, $402.77.

WORKDAY AND SELF-DENIAL OFFERINGS

A traveling man, $11.85; Mrs. J. F. Potter, Winston-Salem, $1.00; a friend, Winston-Salem, $1.00. Total, $13.85.

CLUB SAVED THIS MEMBER $150

The management of the North Carolina Christian Advocate Piano Club has just received a letter from one of its members who joined about six months ago and who selected the Self-player Piano. He describes the Player as "The Prince of Home Entertainers" and continues as follows: "After investigating two other makes during a recent visit to New York, I concluded that I saved one hundred and fifty dollars by buying from you."

This letter is a fair sample of the daily correspondence of the Club. Practically every mail brings similar expressions from those who have received their instruments and are delighted with the quality, price, terms and privileges afforded by the Club."

Every subscriber is cordially invited to write for a copy of the Club's illustrated catalogue which pictures and describes the Pianos and Player-Pianos and explains the big saving in price which results from Club membership. Address the managers, Ludden & Bates, North Carolina Christian Advocate Piano Club Dept., Atlanta, Ga.

NATIONAL PROHIBITION

The latest topics of discussion at our National Capitol are "Preparedness" and "Prohibition," and it is an admitted fact that national prohibition will go far to prepare, not only the nation, but every individual, to protect and defend themselves against enemies and ailments. Two resolutions for national prohibition have been introduced—the one introduced in the Senate by Senator Sheppard, being Resolution S.-J. 55, and also introduced in the House by Representative Webb, of North Carolina, being H.-J. Resolution 84, reads as follows:

"Section 1. The sale, manufacture for sale, transportation for sale, importation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof and exportation thereof are forever prohibited.

"Section 2. The Congress or the states shall have power independently or concurrently to enforce this article by all needful legislation."

The other resolution, introduced in the Senate by Senator Gallinger, of New Hampshire, being S.-J. Resolution 64, also introduced in the House by Representative Smtih, of Idaho, being H.-J. Resolution 85, reads as follows:

"Section 1. The sale, manufacture for sale, transportation for sale, importation of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof and exportation of intoxicating liquors are forever prohibited.

"Section 2. The Congress or the states shall have power independently or concurrently to enforce this article by all needful legislation.

The resolution will be known as the Sheppard, Gallinger, Webb, Smith resolution. The reason for the introduction of the two resolutions is apparent. As it now stands, it is introduced by a democratic and a republican senator and by a democratic and a republican representative and, therefore, removes all partisanship from the question. The difference in the resolutions is verbal and either one entirely satisfactory to the Anti-Saloon League and all other temperance organizations.

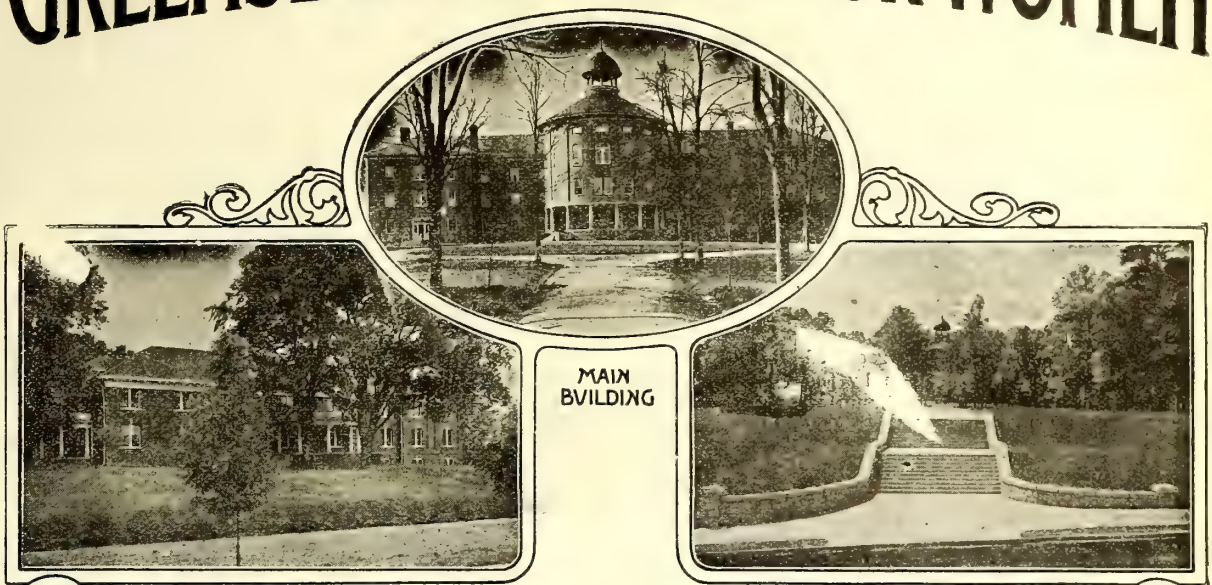
That the prohibitionists have a splendid fighting chance for the passage of this resolution goes without saying, although it requires a two-thirds vote to put the measure over, and the dry workers at Washington are very optimistic. Letters and petitions from all over the country are daily being dumped into the National Capitol and representatives and senators and busy communicating with their constituency. Those who favor the measure are delighted to get letters from their constituency endorsing their position, and those that have not taken their stand on the question realize that their people have the right of petition and that, as representatifes, they should carefully consider all petitions and requests.

The temperance forces of North Carolina are delighted that one of her congressmen, Mr. Webb, has been chosen as one of the four leaders to put this measure over and those who know his energy and influence at Washington realize that the temperance organizations of the nations have acted wisely in committing their cause into his hands. It now behooves North Carolina prohibitionists to become active for national prohibition and so encourage our representatives and senators that they shall give enthusiastic support to this measure under the leadership of Mr Webb.

It is worthy of note that a majority of the sub-committee of the Judiciary Committee, in both branches, which will have this measure committed unto them are senators, or representatives as the case may be, from dry states. The sub-committee of the Senate Judiciary Committee is: Chairman, William E. Chilton, West Virginia; Duncan U, Fletcher, Florida; John K. Shields, Tennessee; William E. Borah, Idaho; and John D Works, California. The sub-committee of the House judiciary committee is: C. C. Carlin, Va.; James Taggart, Kansas; Warren Gard, Ohio; R. S. Whaley, South Carolina; A. J. Volsted, Minnesota; J. M. Nelson, Wisconsin; and Dick T. Morgan, Oklahoma. Of the five senators, three are from dry states, West Virginia, Tennessee, and Idaho. Of the seven representatives, four are from dry states, Virginia, Kansas, South Carolina and Oklahoma. We, therefore, anticipate a square deal and an early report from these committees, and that the matter will, in short order, come before Congress.

R. L. Davis.

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"I'll beat you down to thank Daddy for Nesco Perfect."

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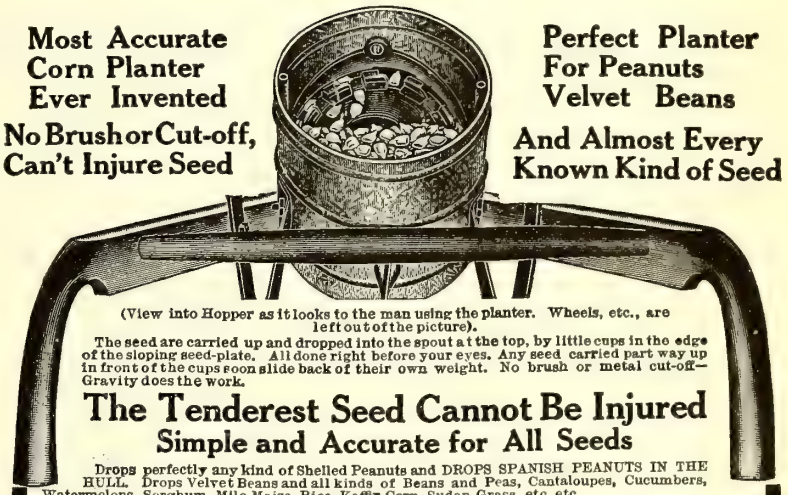
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Sunday School Lesson

FIRST QUARTER—LESSON VIII
FEBRUARY 20, 1916

The Christian Brotherhood at Jerusalem (Temperance Lesson) Acts 4.32 to 5:16

Golden Text—Love one another from the heart fervently. 1 Pet. 1:22.

Summary of the Lesson

Robert Frost's volume of poems, North of Boston, which was received with such remarkable acclaim by the critics, contains a terrible, haunting poem called "Home Burial." It consists principally of a conversation between a husband and a wife. The tragedy of it all is that love is dead. Even a little child in the graveyard has pushed the two farther apart, instead of drawing them nearer together. You feel as if you are handling the setting of a jewel, but the jewel itself is gone.

The tragedy of the story of Ananias and Sapphira is that love is dead. Or, to put it more adequately, the tragedy is that in these two people love has never been born. They are capable only of cold and selfish calculation. Surrounded by self-forgetful devotion they never feel its meaning. Surrounded by light they live in darkness. The terrible thing about the story is not that they die suddenly. It is that they were morally and spiritually dead all the while.

The Community of Love

The famous bishop in Victor Hugo's Les Miserables has captured the hearts of the men and women who read because of his spontaneous, fairly exhaustless capacity to give. He gave things lightly, for he knew that they were only symbols and not realities. He gave himself with complete and marvelous abandon.

Pentecost produced a whole community of people just like this marvelous bishop of whom Victor Hugo tells. To those early Christians it was more delightful to give than to keep. A passionate comradeship led them to think in the terms of brotherhood and not in those of personal possession. When that fine man Barnabas sold a field and brought the money which he received to the apostles he did not do it as a great sacrifice. He did it because he wanted to do it. He did it because he liked to do it.

This spirit was characteristic of the community of men and women who had been made into brotherhood by the power of the living Christ.

In a deeper sense than Tennyson meant in Locksley Hall:

"Love took up the harp of life, and
smote on the chords with might,
Smote the chord of self, that trembling, pass'd in music out of sight."

The whole Christian community was caught up into a noble enthusiasm which glowed ike a perpetual heavenly light. It was not that they had gone back to paradise. It was that paradise had come to dwell in their own hearts. In the most actual sense the kingdom of God was within them. Sweetness and light were everywhere. There might be foes without, but within trusting brothers looked with deep gladness into each other's eyes and were not afraid. Suspicion was dead. Gentle goodness was on the throne.

The Sound of the Serpent

One of the particularly noble poems in Alfred Noyes's latest volume, The Lord of Misrule, is "The Search Lights." Two stanzas have a quickly arresting quality:

"And captains that we thought were
dead,
And dreamers that we thought were
dumb,
And voices that we thought were fled
Arise and call us, and we come;
And Search in thine own soul,' they
cry;

For there, too, lurks thine enemy.
"Search for the foe in thine own soul,
The sloth, the intellectual pride;
The trivial jest that veils the goal
For which our fathers lived and died;
The lawless dreams, the cynic art,
That rend thy nobler self apart."

If Annias had sought for the foe in his own soul his whole history might have been different. As it was unreality and selfish cunning took up a larger and larger place in his life, until at last they possessed it. Annias had become his own worst foe. His wife shared his moral disintegration. No anxious look of her eye arrested him. No restraining touch of her hand held him back. She was one with him in a terrible union of evil hearts. Thus it came about that the sound of the serpent was heard in the early church. Annias and Sapphira planned a deed of dastardly deception and carried it out. They were ready to capitalize a gentle goodness which they thought would be unable to see through their hypocrisy. They made the mistake, which has been made so often in ages since, of thinking that goodness is stupid and only evil is mentally alert. They were soon to learn that when the hiss of the serpent is heard in paradise then quickly follows the flash of the terrible sword.

Love as an Executioner

The cynic was talking vigorously. "Love is all very well as a sentiment," he declared, "but the trouble is that when it comes to practical life it is unspeakably weak. It is too kind. It is too gentle. It lacks virility. It is defenseless in a world whose fundamental law is survival through conflict." A man who had been listening quietly, at this point interrupted the cynic. "Don't you know," he said, "it is my experience that only love knows how to fight."

The early church was like a garden of rare and exquisite roses. Could it protect itself from the deadly insects which invaded its spots of beauty only to destroy? The early church was like a delicate lily of the valley. Could a flower unsheathe a sword when a hard and remorseless foot approached to trample it to the earth? Annias and Sapphira thought that the community of love had no police force. They thought that love was only gentle and never strong. They were not afraid of this tender, beautiful thing which had no way of defending itself against the sunning and the powerful.

Then suddenly the air seemed to change. Cold and icy and cutting it blew upon the culprits. Love rose in imperial strength. Its great sword flashed, and first Ananias and then Sapphira knew the horror of a quick realization that instead of being weak moral love is the only thing in the world which is strong. The blinding hostile light of it was too much for them. Caught in the moral terror of their deed, first Ananias and then Sapphira lay dead in the presence of those whom they had tried to deceive.

A World You Can Trust

"I accept the universe," cried Margaret Fuller. The attitude of acceptance is all very well, but some questions emerge. Do the facts justify the acceptance; Do we live in a world which we can trust? Is the system of things on the side of righteousness? Is the system of things on the side of love? Can gentle goodness protect itself in this hard and cruel experience men call life?

The story of Ananias and Sapphira does not answer every question, but it does suggest answers to some questions. It suggests that life is not built on a sentimental basis and that if it comes to be a question of the survival of love or the survival of hypocrisy love will know how to defend itself. Life would be a nightmare if goodness were not stronger than evil at the heart of the universe. The world would be a mad house if love could not unsheathe the sword to defend itself from hate.

To be sure, important as this word is, it is not the last word.

"We, that like foemen meet the past,
Because we bring the future, know
We only fight to achieve at last
A great reunion with our foe."

Love is too earnest not to fight. The issues are so serious that love must conquer. But after the victory it knows how to be gentle with a subdued and conquered enemy. It is only when the power to respond to goodness has died in men that even love must be their eternal foe.—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

TRY THIS FOR YOUR HEALTH

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe men if I told you that only about two out of a hundred, on the average say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the spring against my pocketbook. If I win you become a life-friend of the spring. If I lose I will be sorry for you but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign he following letter:

Shivar Spring,
Box 5C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

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(Please write distinctly.)



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Our Little Folks' Department

FOLLOWING THE EXAMPLE OF WASHINGTON

Bob White had been sick all during the holidays and had not been able to eat any of the Christmas sweets. So when his birthday came along, in the early part of February, his Aunt Ellen gave him a small box of his favorite candy and said: "Now, Bob, this is for your own self. So take it home and put it away and eat it from time to time as you please."

Bob was delighted. On the way home he took the little red box out of his pocket and untied the ribbon and ate the very nicest candy of the lot and put the box back into his pocket. But it didn't stay there very long before he untied the ribbon again and yet a third time before he reached home.

The candy tasted so good, and he had not had any for so long, and the others had enjoyed their Christmas candies while he had been sick; so he decided to say nothing at home about it and tiptoed upstairs and put the box away, so that he could enjoy it all by himself, for it was his very own.

At intervals during the next day he ran up to his room, opened his top bureau drawer, took some candy out of the little red box, and then came down and joined the others at play. As he came down from one of these trips his brother Jack was assorting his marbles, and when Bob admired a splendid agate Jack said: "You can have it, Bob, if you like. It is a dandy little shot."

Bob took it with many thanks, and something inside of him felt just like giving Jack a piece of candy from the little red box; but he couldn't do it because Jack would naturally ask, "Why, where did you get it, Bob?" and he would be ashamed to confess that he had had it since yesterday without having shared it.

Again that evening, when he was getting his lessons, he could not find his pencil, and his Sister Beth said: "I have two, Bob; I'll give you which-every one you want." He wished that he might run right upstairs and give Beth some of the candy; but he could not. And suddenly there was no more joy in running up to get candy for himself, yet he could not bring the box from its hiding place now without appearing to have been selfish. His mind was not on his lessons, and as his eyes wandered about the room they fell upon the red marks on the calendar, and he said: "There is a holiday this month, isn't there, father?"

"Pretty apt to be, Bob, if the calendar says so," answered his father.

"Well," said Bob, "it is on the 22nd. What holiday is it, father?"

"Why," said his father, "it is another birthday."

"I know," spoke up Jack; "it is Washington's birthday. Tell us something about Washington, father."

But it was mother who said, "I will tell you a story about Washington," and she smiled at Bob, who put down his books and prepared to listen. "It was on Washington's fourth birthday," said mother, "and his cousin had brought him a large red apple. He was very much pleased with it and admired its color; but when he came to eat it, he did not want to share it with his brothers and sisters. Coaxing him did no good. Finally his father promised him that if he would share this apple with his brothers and sisters God would give him a great many apples the next autumn. When autumn came his father did not forget the circumsance and took George out to the orchard, where the branches hung heavy with fruit and where the ground was also covered with apples. 'See how generous God has been to you, my son,' said he, 'and yet how unwilling you were to share one apple with your brothers!' Whereupon George answered: 'Father, forgive me this time and see if I am ever so stingy any more.'"

Bob left his seat and ran upstairs, and when he came back he carried the little red box of candy, which he placed in his mother's lap, and he said: "Mother, forgive me this time and see if I am ever so stingy any more."

And from that time until the candy was gone the box remained on the sitting room table for every one to help themselves.—*E. M. Roff.*

A HOUSE THAT WENT SAILING

Was there ever a lark like this—sailing down the harbor in your own house, in the night, while bright and early finding yourself, your house, and everything you own sailing upon the broad ocean?

It seemed such a wonderful experience that Atwood forgot to pack his toys as his mother had directed him to do. And Betty got so excited telling her doll, Maria Julia, about it that she crammed the doll's dresses helter skelter into the little trunk, where she usually placed them in a neat and orderly manner.

Such a lark! Why, a trip across the ocean in a ship would be nothing compared with it, because, you see, people are not in the habit of taking ocean voyages in their own houses, as they were going to do.

Mrs. Brown had told Atwood and Betty that they were probably the only children in Lynn who had ever taken such a novel trip. No wonder that the excitement of it had almost turned their little heads.

The preparations for this unique sea voyage had been going on for several days. The house had first been removed to a lighter, which is a large, open boat; and this boat, with its unusual freight, was to be set sailing down the harbor with the ebbing of the tide, which would be about eight o'clock that night.

A crowd of children and older people as well had assembled at the wharf to witness the sailing of this strange-looking vessel that loomed weirdly up out of the darkness.

When at last the ropes were loosened and the house actually began its sailing trip there was suddenly heard a loud wail from the shore.

"It's Donna, mamma! It's Donna!" Atwood cried out.

Donna had been left ashore with a friend. Mr. Brown deemed it the safest way to do, as the collie was apt to get excited, and he feared that an accident might happen.

Donna, however, had missed the children, and when night came she had succeeded in breaking away from the rope that was fastened to her collar. She reached the water's edge just in time to be lifted into the boat.

"I don't think there will be any more need of tying Donna, mamma," Atwood remarked as the happy dog curled up beside him, nosing his face affectionately.

The children were up bright and early next morning. Such a unique experience as it was to jump out of their own beds, eat breakfast in their own dining rooms, and then go sailing—sailing on the ocean in their own house. They wondered if any children were ever quite as happy as they were.

There was a little dog, however, that was just as happy; and that was Donna. Nothing seemed at all unusual to her as long as the children were around. Steamers passing hailed them with cheers and waving handkerchiefs and the little group upon the piazza of the house that was sailing so gracefully upon the water. Donna barked and Atwood and Betty shouted return greetings. Thus the days passed until the third day found the merry party at Winthrop, which was to be their future home.—*Helen M. Richardson.*

WOMEN'S DEPARTMENT

(Continued from page 8)

praying and expecting that at this annual meeting either some individual, some church or some district will claim her as their special missionary, for surely if our girls give their lives for service we ought to consider it a privilege to make it possible for them to live in the place where the church sends them to labor.

When the subject of taking up the work in our new field—Japan, was brought before the council and we listened to the words of Bishop Atkins and Dr. Cook, as they made it so plain that Japan is the key to missionary advance in the Orient, and some of the missionaries told us how the work in China and Korea would be strengthened by saving Japan, I am sure you would have voted as your representative did—that we enter the field and supplement the work already done by the Board of Missions of our church. But the women of our Conference did not express their joy as I hoped they would during the Week of Prayer for only $377.53 was contributed for the Japanese work.

The Social Service Committee planned to have a Social Service Manual which I am sure will be of great use in our work. The subject of Social Service study for adults and young people for 1916 will be "Public Institutions." Outline studies will be presented in the Missionary Voice as well as in leaflet form. "Little Citizen" will be the attractive subject of study for the children, and the subject will be developed in the Young Christian Worker.

Our Literature

If there is one thing more than another that we should appreciate it is the splendid literature prepared by the Council, and I am pleased to learn from the reports sent in, that more leaflets, more bulletins, and more study books have been used the past year than ever before. The Missionary Voice grows more valuable each year and no family in our Church can afford to be without it. What has been said of the Voice applies equally as well to the Young Christian Worker, this fresh, bright, instructive paper so much enjoyed by old and young. The Council recommends for use and study in the adult, young people and junior societies many valuable books, lists of which have already been published in the Advocate.

Our Council also urged us to deepen the sense of stewardship in the membership: (1) by requesting a sermon on stewardship as early in January as possible; (2) by using all possible efforts to secure full quarterly payments of dues and pledges; (3) by stewardships in every auxiliary; (4) by personally soliciting large gifts of money for the work.

When we learnn that we are really stewards who must give an account of our stewardship, showing how we have used our time, our talents; our personality and our money, then will the members begin to bring in their tithes and offerings and the treasury

Our Work

During the past year it has been my privilege to visit some of the work carried on by our Council, in which each of us has a part. At. St. Mark's Hall, New Orleaans, the work seemed to be in fine shape. Located among the thousands of Italians who need the gospel, there is a splendid opportunity for just he work we are doing. We visited our Settlement House in San Francisco, in charge of Miss Mattie Wright, the first deaconess consecrated; the Mary Elizabeth Inn, that beautiful gift to the Board by Mrs. Glide for the benefit of the working girls of San Francisco who are away from home; the Korean Mission where Mr. David Lee, the Korean pastor, preached to his own people and interpreted the message given by Brother Acton who is the superintendent of the Pacific Coast work among the Orientals. With Brother and Sister Acton we went to Alameda and at Mary Helm Hall saw the work being done there by and for the Japanese. You remember that at this place is the largest Japanese Sunday school on the continent. We also visited our work at Oakland and at St. Louis.

It was a pleasure to visit our splendid Scarritt Bible and Training School at Kansas City. The Christian atmosphere, the eager and attentive faces of those bright young women, the splendid work beiny done by the teachers, the home-like dining room with its perfect cuisine—in fact, everything made you feel that it was not only a school but a home from which the girls were to go forth equipped for a beautiful life service as they had learned there, not the theory of Christianity but had seen it exemplified day by day. We visited the Institutional church where the young ladies have the opportunity to engage in all forms of Christian work. I coveted the opportunity for some of our girls a time at that school whether they planned to be missionaries or not—that they might be better fitted for life. Let us pray definitely for girls for this school and let us not fail to pay our assessment in full to this fund, if possible, for it is being invested in lives which shall carry on the work after we have laid it down.

As we make our plans for the coming year, let us do it with the wisdom which comes from above, for we are told so plainly, "If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given."

During the past year the Father has said to several of our most valued members: "It is enough, come up higher." He did not mean by this call that his work on earth should suffer, but rather that you and I should do better work. May the words of our Conference hymn, "Have thine own way, Lord, have thine own way," be made a part of our daily prayer, and with the answer that is sure to come, not only will our own lives be purified and uplifted, our vision of the needs of the world made clearer, but we will each have a conception of the part we as individuals should take in this work, and will still "go forward" to glorious achievements, led by the Master himself.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

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Our Dead

MOTHER

At seven o'clock on the morning of November 25, 1915, Mary Caroline Sitton Ward quietly fell asleep and we feel assured that there was "no moaning of the bar when she put out to sea." The deceased was 78 years, 9 months and 10 days old. She had been a great sufferer for five months, but never murmured, always expressing a willingness to remain as long as God saw fit to keep her here.,

She found peace in the merits of Christ's blood when fifteen years of age at old Shaws Creek Camp Ground. Him she faithfully followed the remainder of her life. In the Methodist Episcopal Church, South, home and community her character was as pure and sweet as the flowers upon her casket. On November 13, 1856, she was united in marriage with Anthony B. Ward. To this union there were born eight children, five of whom together with the husband, one sister, three brothers, twenty-three grandchildren, and twelve great grandchildren survive. In addition to rearing her own children she lovingly mothered two other motherless ones, Alfred Ward, a nephew, and Mary Ward Underwood, a grand-daughter. The deceased knew all the horrors of the war between the states and bore them as only Southern womanhood can. Thanksgiving was one of tears to us, but to her it was the beginning of an everlasting reunion with those "whom she had loved and lost awhile." Through a veil of tears we looked for the last time in this life upon her dear face, but at that other meeting beyond the vale all tears will have been wiped away by her Savior and ours. The simple funeral rites of her church were read by a former pastor, the Rev. J. C. Groce, and the cold form was laid to rest in mother earth at Snow Hill cemetery according to her request. There it awaits Him who died for her.

"God's plans like lilies pure and white unfold;
We must not tear the close-shut leaves apart.
Time will reveal the calyxes of gold.
And if through patient toil we reach that land,
Where her tired feet with sandals loose now rest,
Then we shall clearly see and understand
God knew the best." M.

RUTHERFORD—Mrs. Julia E. Rutherford (nee McFee) was born Feb. 23, 1859, and passed away to her heavenly home Nov. 27, 1915. She was married to J. C. Rutherford June 22, 1880. To this union were born eight children, four boys and four girls, all living. Sister Rutherford's mother died when she was about three years of age. From this time till grown her home was with her aunt, Mrs. Susan Curtis, mother of Brother J. C. Curtis. Living in this Christian home, she was converted when about 13 years old and joined the Pleasant Hill Methodist Church, of which she was a faithful member. She loved her church and her home was a Methodist preacher's home. She was one of God's purest servants, always kind, patient and gentle and a devout Christian wife and mother. She entered heartily into the joys and sorrows of those she touched. Everybody readily trusted her and those who knew her best loved and trusted her most. Gentleness, patience and love characterized her. Her devotion to her husband, her children, and friends was such as becometh the saints of God. A large company of friends attended her funeral after which her body was laid to rest in the Pleasant Hill cemetery. May the blessed Comforter abide with the bereaved family. T. A. Groce.

FINCH—William A. Finch was born March 25, 1821, and died Jan. 29, 1916, aged 94 years 10 months, and 21 days. He leaves two sons, Thomas and Romb, and one daughter, to mourn his death.

Mr. Finch professed faith in Christ in the year 1875 and joined the M. E. Church, South, at that time, from which time he has lived a true Christian. He has been an invalid for over two years, but when death came he passed away without a struggle.

He is the grandfather of 16 children and has 5 great grandchildren. His funeral was preached by his pastor, Rev. J. E. McSwain, and buried at Concord church. His Pastor.

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NATIONAL CONSTITUTIONAL PROHIBITION AMENDMENT IN PRESENT CONGRESS

The Joint Resolution for submitting the Prohibition Amendment was introduced in the Senate by Senator Morris Sheppard of Texas and Senator Jacob E. Gallinger of New Hampshire, and in the House by Representative E. Y. Webb of North Carolina and Aepresentative Addison T. Smith, of Idaho.

The sub-committee of the Judiciary Committee of the Senate has approved the Sheppard-Webb Resolution and has referred it back to the Judiciary Committee of the Senate. This indicates splendid progress. While action has not yet been taken in the House Committee, the indications are very encouraging.

The Prohibition Amendment as introduced in this Congress is practically the same as that voted upon in the House in December, 1114, when it received a majority of eight votes—or thirteen, including pairs.

With the prestige and momentum of a majority vote in the last Congress, the prospects for securing the requisite two-thirds in the present Congress seem good.

The demand for national prohibition of the liquor traffic is growing in volume and is maniefsting itself in an increasingly large area of the country. Many men in public life are beginning to see the political wisdom of removing from national politics this vexing and ever present problem. This would be done by the reference of the question to the states.

National rohibition will furnish inspiration for the great National Convention of the Anti-Saloon League of America which will be held in Indianapolis next June, from the 26th to the 29th inclusive.

The committee in charge of building the program for this Convention proposes to make that program the most comprehensive discssion of this vital question which has yet been attempted. Geo. A. Henry.

REV. W. J. CROWSON?

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Greensboro, N. C.

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READING NOTICE

The Charlotte Observer is offering a bargain rate to new and regular subscribers for the next thirty days. Their advertisement which appears in this paper today announces that subscriptions will be accepted to The Daily and Sunday Observer at a rate of six dollars per year; or the Daily only at five dollars. The regular price for the paper is eight dollars per year.

The Observer has made remarkable strides forward in the past few months, and with the announcement of this bargain subscription they also state that several new features will pe added. First, and the most important, is the leasing of a special wire to Washington, which will pe an additional service which puts them to quite an expense; a weekly page by Herbert Kaufman, one of the most well-known writers in America today; also a full-page article on "Europe's Battle-front Lessons for America," by Frederick Palmer, the most famous war correspondent in the world.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

February
Mars Hill, Laurel, ...19-20
Mars Hill, night 20
Weaverville Ct., Flint Hill 26-27
Haywood St., night 27

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

First Round

February
Polkton, Fountain Hill, 11 a. m...19-20
Marshville, Wingate, night 20-21
Lilesville, Olivet, 11 a. m. 26-27
Matthews, Indian Trail, night 27-28
March
Morven, Sandy Plain, 11 a. m. 4-5

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

First Round

February
Denton, Pleasant Grove 19-20

Second Round

February
South Main, High Point 20
Walnut St. and Carraway Mem., Carraway Memorial 27-28
Gibsonville, Gibsonville 27-28
March
Pleasant Garden, Rehobeth 4-5
Centenary 5-6
Coleridge Ct., Rehobeth 11-12
Ramseur and Franklinville, Ramseur 12-13
Uwharrie Ct., Union 18-19
Ashboro 19-20
Ruffin Ct., Ruffin 24
Reidsville 25-26
Wentworth Ct., Wentworth 26-27
April
Greensboro Ct., Mt. Pleasant 1-2
Spring Garden 2-3
West Greensboro Ct., Friendship ..8-9
West Market 9-10
Randolph Ct., Fairview 15-16
Denton Circuit 16-17
Wesley Memorial, High Point ..22-23
East End, High Point 22-23
Deep River, West's Chapel 29-30
Randleman, St. Paul's 29-30

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

First Round

February
Burnsville 19-20

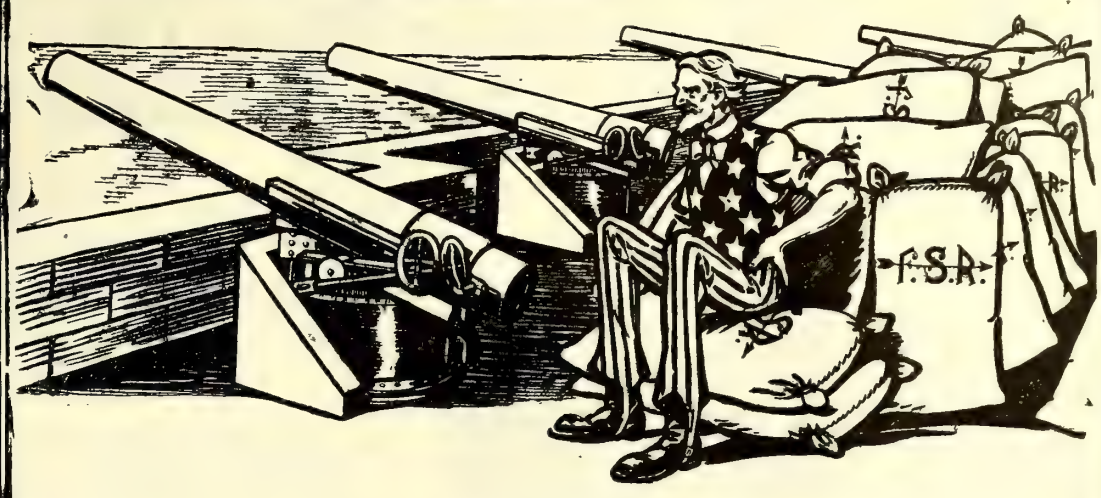
Second Round

February
McDowell, Murphy's 26-27
Marion Mills 26-27
March
Old Fort, Ebenezer 4-5
Marion Station 5-6
Morganton Ct., Zion 11-12
Morganton Station 12-13
Thermal City, Trinity 18-19
Marion Ct., Catawba 25-26
April
Rutherfordton, Gilboa 1-2
Green River, Lebanon 8-9
Broad River, Union 15-16
Henrietta and Caroleen, Caroleen,22-23
Cliffside, Hopewell 29-30
Forest City, Salem 29-30
May
Table Rock, Linville 6-7
Connelly Springs, C. Springs 7-8
Spruce Pine and Bakersville, Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.

Second Round

February
Dobson, Rockford 19-20
Jonesville, Maple Springs 26-27
Elkin, night 27-28
March
Yadkinville, Center 4-5
Pinnacle, Whitaker 11-12
Pilot Mountain, night 12-13
Stokesdale, Mt. Carmel 18-19
Mt. Airy Ct., New Hebron 25-26



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April
Madison-Stoneville, Stoneville 1-2
Ararat, Chestnut Grove 8-9
Leaksville, 11 a. m. 16-17
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30
May
Rural Hall 6-7

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

February
Wilkesboro Station, night 20-21
North Wilkesboro Ct. 26-27
North Wilkesboro Station, night 27-28
Wilks Ct., Adley 19-20
Sparta Ct., Shiloh 12-13

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

Mooresville Ct., Fairview 19-20
Mooresville 20 21

Second Round

February
Hickory, First Church, 11 a. m. ..27
West Hickory, W. Hickory, night ..27
March
Statesville, Broad St., 11 a. m. 5
Statesville, Race St., night 5
North Lenoir Ct., Mt. Hermon ..11-12
Granite Falls, Hudson 12-13
Lenoir Ct., Pleasant Grove 18-19
Lenoir Station, night 19
Hickory Ct., Grace Chapel 25-26
Rhodhiss, night 26
April
Troutman Ct., Rocky Mt., ...1-2
Cool Springs Ct., Rose Chapel 8-9
Iredell Ct., Mount Bethel 9-10
Statesville Ct., Bethel 15-16
Stony Point Ct., Center 22-23
Alexander Ct., Rocky Springs ..23-24
Maiden Ct., Friendship 29-30
Catawba Ct., Center .....30, May 1
May
Newton 7
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

February
Salem Ct., Salem 19-20
Albemarle, First Street, night ..20-21
Kannapolis Ct., Oak Grove 26-27
Kannapolis Station, night 27-28

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby N. C.

February
Lowell, Lowell 19
McAdenville, McAdenville 20
Belmont, Belmont 20
Dallas-Ozark, High Shoals 26
Gastonia, Main Street 27
Gastonia, West End 27

March
South Fork, Palm Tree 4
Cherryville, Bethlehem 11

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Second Round

February
Webster, Speedwell 18
Sylva, Sylva 26-27
Bryson-Whittier, Bryson 27-28
March
Bethel, Sunburst 4-5
Canton Ct., Liberty 11-12
Jonathan, Shady Grove 18-19
Clyde, Elizabeth 11-20
Waynesville 19-20

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

First Round

February
Advance, Advance 19-20
North Davie—open

Second Round

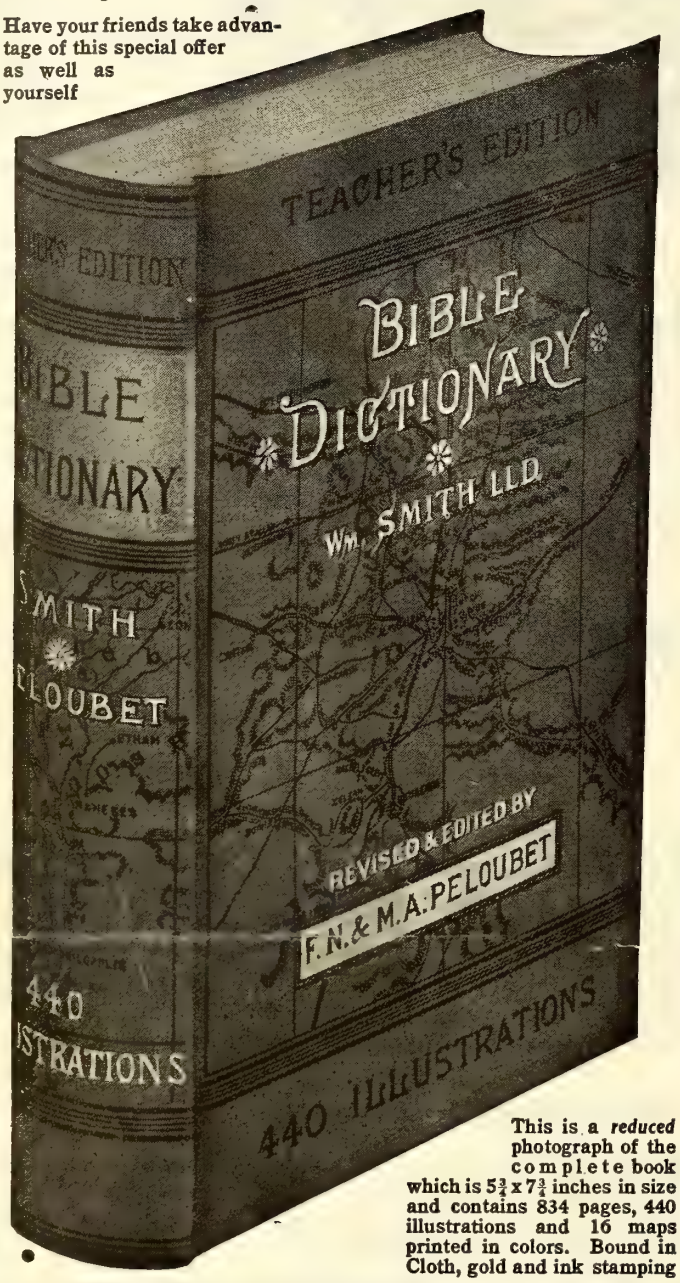
Kernersville, Sedge Garden 22
Davidson, Centenary 23
Forsyth, Centenary, Winston 24
Thomasville Ct., Prospect 26-27
Thomasville, night 27
Linwood, Linwood 28
March
Salem, 11 a. m. 5
Burkhead, night 5
Jackson Hill, New Hope 11-12

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1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping cars New York and Washington to Birmingham and observation sleeping car Richmond to Atlanta. Tourist car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room sleeping cars New York to Augusta and Asheville and Washington to Charlotte and Asheville. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points South. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and New York to Macon. Club car Washington to Montgomery. Dining car service. No coaches.

7:30 a. m.—No. 108, daily. Local for Raleigh.

7:30 a. m.—No. 154, daily except Sunday for Ramseur.

8:10 a. m.—No. 44, daily. For Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair Charlotte to Raleigh.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Connects at Asheville with Carolina Special. Chair car Goldsboro to Asheville.

12:45 p. m.—No. 130, daily. For Sanford, Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. Local for Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem, connecting daily except Sunday for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday for Madison.

3:30 p. m.—No. 230, daily except Sunday for Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:35 p. m.—No. 235, daily. For Winston-Salem.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham, Pullman sleeping cars New York to New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. Local for Danville.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. Pullman drawing room sleeping cars Augusta and Asheville to New York and Charlotte and Asheville to Washington. Dining car service. Day coaches.

10:35 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Pullman drawing room and observation sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS, Division Passenger Agent, Charlotte, N. C.

C. G. PICKARD, Passenger and Ticket Agent, Greensboro, N. C.

THE SOUTHERN SERVES THE SOUTH

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

VOLUME LXI NUMBER 8

North Carolina Christian Advocate

Reading Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, FEBRUARY 24, 1916

Motto for a Home

This home is dedicated to good will. It grew out of love. The two heads of the household were called together by a power higher than they. To its decree they are obedient. Every tone of the voice, every thought of their being, is subdued to that service They desire to be worthy of their high calling, as ministers of that grace. They know their peace will go unbroken only for a little time. And often they suspect that the time will be more short even than their anxious hope. They cannot permit so much as one hour of that brief unity to be touched by scorn or malice. The world's judgments have lost their sting inside this door. Those who come seeking to continue the harmony which these two have won are ever welcome. The rich are welcome, so they come simply. The poor are welcome, for they have learned friendliness through buffeting. Youth is welcome, for it brings the joy which these two would learn. Age is welcome, for it will teach them tenderness.—Arthur H. Gleason.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - - Editor

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EDITORIAL

THE ADVOCATE CAMPAIGN

We are glad to be able to report progress in the campaign for new subscribers. There are many, however, from whom no report has come. We take it for granted that all such are working on their own plans and that we shall hear from them later. Let the work go right on till we get a report from every charge. Some of our friends suggest that the time be extended. Accordingly we shall make no report till our first issue in April. By that time every charge should be able to complete the canvass. Since our last issue fine reports have been received from Mount Pleasant, Broad River, Haywood, Bethel, and Mooresville circuits; also from East End, South Main Street, and North Charlotte Stations. A number of these have secured the full allotment and others nearly the total. Quite a number have written that they expect to secure many more. South Main Street, High Point, is worthy of special mention. Here the lay leader is leading and large results have already been secured and the work goes on. Who will be on the list for special mention next week?

THE WASHINGTON CITY CHURCH

It is now nearly ten years since our church began the work of raising a fund for building a representative church in our national capital. The editor of this paper was among the first to urge that our church undertake this. We have not changed our mind as to the propriety of such an undertaking, but we confess that the results so far have been somewhat disappointing.

Several years ago, to be exact, in 1911, at our Conference in Statesville, we pledged $5,000. toward this fund and placed the matter of collecting in the hands of a special committee. Notwithstanding there have been appeal after appeal and several special days set apart on which churches were expected to contribute to this fund, there is still a large balance to be raised. Surely our Conference is not going to balk completely on this. If each congregation will take the matter up seriously on the first Sunday in March as our Conference resolution provides, the whole amount can be easily raised.

In another column we are printing the appeal of Rev. W. L. Sherrill, who has charge of this fund for the Conference. Look up his appeal, read it and govern yourselves accordingly.

THAT CHURCH INSURANCE

The blustery days of March are near at hand and many fires will occur. The prudent will look well to fire protection. Thousands of dollars go up in smoke every year because of people's carelessness in handling fire. Some set fire to old fields to burn off the trash, and there are some even yet who burn off the woodlands to "make the pastures good," while a few viciously set fire to the forests in order to make trouble.

Most of our troubles and losses, however, come from carelessness, and we feel that we can not render our people a more timely service than to give a word of warning right in the beginning of this season of peril. In spite of all warning and of every precaution, however, there are going to be some fires, and some of our churches and parsonages are booked for destrutcion. In the face of this uncomfortable assurance it is, nevertheless, a fact that only a small number of these churches and parsonages are insured.

When we consider that an insurance policy covering a period of three years, amounting to $1,000., can be procured at about five dollars per year, it does seem the height of folly that any country church should be without this protection. Any fairly well-to-do member of the congregation could well afford to take out the policy himself rather than to risk being compelled to be called on for from $100 to $300 to help replace the building after a fire.

The chief hindrance about insurance for our country churches is a want of system and co-operation among church officials. They just neglect—fail to get together and attend to this important matter. We are writing this with the hope of stirring up some of these lethargic boards and inducing them to act. Let some one who reads this go at once and secure a consultation with the brethren and make out an application for insurance sufficient to give ample protection in case of fire. Write to Mr. W. E. Webb, Secretary and Treasurer of the Methodist Mutual Fire Insurance Association, Statesville, N. C., and he will furnish you application blanks, etc. This is important and should be done at once. Many of our country churches are in the woods and exposed places and they should by all means be protected by an insurance policy.

This company—the Methodist Mutual—was organized to take care of our church property and will do it at cost, and every church in North Carolina, as well as parsonage and school building, should carry a policy. Write to Mr. Webb today before you get busy and forget.

EVANGELISTIC CAMPAIGN

As announced by Dr. McLarty in our last issue, there is to be an evangelistic campaign in the Western North Carolina Conference, beginning the last Sunday in March and continuing till the middle of May. This season is wisely chosen, for the reason that it is the intermediate season and is not likely to be interfered with by excessive cold or heat. Then it antedates commencements and such special occasions as might interfere at other times.

While we do not believe in shutting the Lord's work up in an arbitrary and unrelenting program, it is nevertheless true that there is great power in a simultaneous movement; and the Methodist church, with its connectional organization, is in fine position to make the most of such a movement. We have not heretofore used this opportunity to its utmost or taken advantage of its power as we might. It promises good to the church at large that there is a disposition now to organize our forces for simultaneous, co-operative action. We sincerely hope our pastors will begin at once to plan for making the most out of this campaign. In order to make the most of it the work of organization should begin at once. The Sunday school, the League, the prayer meeting, should all sound the same note, and cottage meetings should be so arranged for the month of March as to keep the community in a glow of religious warmth and fervor.

With such organization and co-operation it is likely that the showers of gracious pentecostal power will begin to fall before the time set for the regular evangelistic services to begin, and the victory will be assured by the time the battle lines are flung. Thus preachers will find that the pulpit work will be greatly lightened and with half the labor usually expended they may expect twice as much in the results. The Holy Spirit is the great working and organizing force in all movements for soul-saving and it is wonderful to observe how He moves at one and the same time upon the hearts of the unsaved and upon those who are to render to them the ministry of help. When Peter went up on the housetop in Joppa to pray, Cornelius was fasting and praying in Caesarea and the same Spirit was leading them to a definite end. When Saul of Tarsus was smitten by the way on the road to Damascus the same power which had smitten him with blindness was preparing one Ananias in Damascus to give him the touch of healing, so that the scales might fall from his eyes.

It is always thus. The humblest saint is called to be a co-worker with the Holy Spirit in bringing the blessing of pardoning grace to some sin-cursed fellow man, woman or child, and the great need of the church is to be led to see the wide-open door of opportunity thus set before each one. Let those who read the Advocate from week to week begin to pray earnestly that God may lead them, so that they may be made the instrument of blessing to some one. The surest way to secure this is to begin now to pray for the salvation of some individual. This campaign of evangelism will be rich in results if the thousands who read the Advocate will join in this covenant of prayer.

THE WASHINGTON CITY REPRESENTATIVE CHURCH

The last Annual Conference set apart first Sunday of March as Washington Church Day and continued me as the treasurer of the fund, and this is written to urge the brethren to lay the matter upon the heart of the people on the day mentioned and take collection for the same. On circuits work may be continued from Sunday to Sunday until each congregation has heard the call.

The pledge of $5,000.00 was made by our Conference at Statesville in 1911, and during the two years following about $1200.00 was contributed. A year ago the Conference set apart a special Sunday for the balance of $3800.00 to be raised, and to our dismay only about $40.00 was raised during 1915. We should unitedly strive to raise the balance during the coming month for two good reasons:

1. The enterprise has the unqualified endorsement of several General Conferences and of all the Bishops; the work has been undertaken and it would be a very humiliating spectacle for the movement to languish and fail because the people refuse to support an enterprise so worthy and so heartily endorsed by the highest authority of the church.

2. The enterprise has the endorsement of our Conference and the solemn pledge from it of $5,000.00 in support of it, and we are morally bound to pay it. Our failure here would be practically the repudiation of an honest debt.

Therefore, loyalty to the church and faithfulness to a moral obligation, both alike, bind us to meet this claim. Some may not have fully endorsed the movement, but the majority did, and we must all stand by the final action. I feel sure the brethren will rally now to the call and raise the full amount in cash or pledges and have it finally settled during March. Send remittances to me.

Wm. L. Sherrill.

Charlotte, N. C.

NOTES AND PERSONALS

—Rev. J. R. Scroggs, presiding elder of the Shelby District, reports things as moving on very satisfactorily on his district.

—Rev. T. E. Wagg, presiding elder of the North Wilkesboro District, reports the work in a very hopeful condition and says they mean to push the Advocate campaign till the whole allotment is received.

—The following invitation has been received by relatives and friends of the parties in Greensboro and vicinity:—"Mr. and Mrs. Samuel Alexander Ambrister will give in marriage their daughter, Maude Anna, to Mr. Richard Thomas Wyche, on Saturday evening, February the twenty-sixth, one thousand nine hundred and sixteen, half after six o'clock, 203 East Tonhawa Street, Norman, Oklahoma. The pleasure of your presence is requested." Mr. Benjamin Wyche, brother of the groom, will act as best man on the occasion. The groom is well known throughout Western North Carolina and elsewhere as a prominent educator.

THIS IS PAY UP MONTH

Do not forget that this is Pay-up Month for Advocate subscribers who are behind.

NOTE AND COMMENT

A Fine Suggestion for Fathers who smoke cigars, or the pipe, as for that, is given by the Missionary World as follows: "Why beholdest thou the cigarette that is in thy son's mouth, and considereth not the cigar that is in thine own mouth? Or wilt thou say to thy son, 'Let me pull out the cigarette out of thy mouth,' and behold a cigar is in thine own mouth? Thou hypocrite! First cast out the cigar out of thine own mouth, and then thou shalt be prepared to cast the cigarette out of thy son's mouth."

* * * *

In His Great Address before the Laymen's Convention, Mr. W. T. Ellis gave us a new perspective of the war situation in Europe and in the Near East. He said that the decisive conflict would not be on the Western battle front, but that the near future would no doubt explain the mysterious withdrawal of Grand Duke Nicholas from the command of the Russian forces operating in the home land and his assignment to the army operating in the Caucassus. He ventured the prophecy that the issue would be settled in the vicinity of Mount Ararat and near those regions where were located the beginnings of history. It is somewhat significant that, in less than a week we should read in the dispatches that, Ezerum, Turkey's chief city in Armenia, is in the hands of the Russians. Heavy assaults by the Russians against the long line of detached forts protecting the city, lasting over a period of five days and described by Grand Duke Nicholas, the Russian Commander-in-chief, as "unprecedented," have resulted in the capture of the fortress. The capture of Ezerum is considered of great strategic importance. From it radiate roads leading in all directions. Over those to the southeast and south it will be possible for the Russians now to fight their way toward their compatriots operating against the Persians and Turks in the northwest and west Persia, or proceed south toward Bagdad, to the relief of the British bottled up in Kutel-Amara, on the Tigris, southeast of Bagdad.

* * * *

Publishing an Item of News about what some Kentucky judge had to say with reference to ladies playing cards for "booty," the Statesville Landmark brought forth a caustic rebuke from some lady reader, who is mighty tired of "periodical outbursts against the ladies with their little card games." Smarting under the offense she makes one or two remarkable statements. Here is one:

"This concern for the public morals may be praiseworthy, but it would be more convincing if the same zeal was shown in other directions. It is a well known fact that perhaps in everytown in North Carolina there are gambling places where men meet for the avowed purpose of gambling. This is the real thing—this is the gambling that counts—that ruins homes, beggars families and destroys men. These things are carried on under the eye of the law, and often with the tacit consent of its officers. How much real effort is made, either by the citizens or the newspapers, to turn the light on these dens of infamy? While they have the ladies and the niggers upon whom to vent their virtuous wrath, they are apparently willing to let these go unmolested. Within the last few weeks an episode in one of these gambling dens, not a thousand miles away, has come to the knowledge of the writer, which is used as an illustration. An innocent young man, the only support of a widowed mother, was inveigled into the game. After being fleeced of his month's salary and everything he possessed, even to his watch, he made threats of exposure against all concerned. In a few minutes, after taking a drink of whiskey, he was seized with convulsions, mysteriously died and an autopsy showed that he was poisoned. But all the good people and the newspapers, even those well acquainted with these facts, seemed only intent upon hushing them up and they were never given to the public. These were men, however. At least some of those engaged in this diabolical transaction came from 'pious' homes, where card-playing would never have been tolerated. In fact, instead of card-playing in the home leading to gambling, it is a matter of common knowledge that the sons of parents who hold the most rigid views on this subject, often go to greatest lengths in that direction."

If such a diabolical thing has happened anywhere as here alleged, what we want to know is, why the grand jury of the county concerned has not investigated and brought to justice this bunch of criminals. Surely if such a crime has been "hushed up," it will yet come to light.

Again, the irate correspondent says: "Baseball is one of the greatest of gambling games, yet our highest and best do not hesitate to encourage it, and lend it their aid. For Heaven's sake, let us have a little consistency in this matter. The money that changes hands on one ball game would be sufficient to keep all the ladies of Statesville in 'prizes' for a long time to come. The suggestion is made to the ladies that instead of offering 'prizes' for skill in playing games—as is considered legitimate in other contests—they merely give 'souvenirs.' This would be practically the same thing and might be more acceptable to the critics. If by this unfair discrimination the women should get their fighting blood up, then the light might really be turned on the whole gambling business, and we would have some interesting revelations."

Referring to this charge concerning baseball, the Landmark says: "The Landmark is in agreement with our correspondent as to the baseball gambling. This paper has had something to say on that line, but as the preachers and our best people are patrons of the game, the protest was coldly received."

Isn't this an eye-opener? In the mouth of two or three witnesses shall every word be established. The editor of the Landmark and his correspondent agree that "baseball is one of the greatest of gambling games, etc." Yet who ever heard of an attempt on the part of civil authorities to abate this vice and perennial nuisance? The colleges and even the high schools must stroll the country over and boys in knee pants must desert mother on Saturdays and leave her to chop the stove wood while they take the first lessons in gambling. And this is education! Heaven help us!!

* * * *

The Gambling Mania is Rampant. This is one of the disquiting phases of our society and of the whole modern-day civilization. Moreover, it seems to be the blight of the English-speaking people of the world. Time and again since the war began it has been asserted that in England, where danger and death stalk, and the very destruction of the fair isles is threatened by day and by night, the people flock to the ball parks and other places of sport. They can scarcely be shaken from the lethagy of a self-indulgent life. We know that the same spirit is becoming more and more dominant in America. The vital breath of the whole business is the gambling connected with it, and we all know it. Why do we continue to whip the devil round the stump and excuse and patronize a stupendous evil under the plea that it is an essential part of education? There is no greater blight that can fall upon a life than the gambling vice. There is no greater curse that can fall upon a home than that which comes where the husband and father becomes the victim of this vice. Having had opportunity to observe we know whereof we speak. Heaven save our homes from this worst breeder of pure triflingness!

* * * *

Where Are the Patches? A good lady friend sends us the following item clipped from the Western Christian Union: **Two pastors' wives** were visiting together. One said: "I don't know what we will do—my husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. My husband feels so blue that he does not like to visit the people and pray with them, and so he sits around at home nearly all the time." The other sister said: "We are getting along fine. My husband spends much of his time in visiting, and the people like to have him kneel and pray with them in their homes. Our congregations are always good and our salary is paid up promptly."

While the two good sisters were talking, they were mending trousers. One was mending her husband's trousers at the seat, the other was mending her husband's trousers at the knees. "There's a reason."

Missionary Notes from Field Secretary

It is not my purpose from now on this year to furnish weekly notes for the Advocate, unless there be matters of special interest. The work will be very much the same each day and only when unusual interest is manifested or matters pertaining to the work that I wish to call special attention to arise will I send in notes from the field.

There are two things I have to say this week. The first is of thanksgiving. Saturday at Advance the entire circuit adopted "The China Special" plan, course, monthly fourth Sunday program, collection for the China Special, and all. Brother Boyer heartily commended it in quarterly conference. When I left for other points in the district the presiding elder, pastor and two or three of the prominent laymen were hopeful that on Sunday morning a special missionary would be provided for by the Advance Sunday school. I have not heard the result.

The Sunday school at Mocksville took fifty each of "Heroes of Faith in China" for intermediates, and "New Light in an Old Land" for adults, and adopted at least in part the course for the primaries.

Dr. and Mrs. Anderson, of Mocksville, carried Brother Coble and myself in their automobile, with a good lunch to eat between services, to Salem and Center. Salem was in winter quarters but took forty-five books to study at home. Center came out of winter quarters Sunday and took twelve books.

At night I preached to Brother McCain's congregation at Cooleemee and secured orders for 24 books.

I did not get definite promise from all these schools that the monthly collection would be taken, and when taken, go to the China Special, but from the interest manifested I can but hope that both will be done.

The second word I have to speak this week is one of exhortation to the superintendents to hang up or tack up on your Sunday school walls the chart sent you from Nashville on "China in the Sunday School." Study the key that goes with it and begin next Sunday to teach it to your school, one picture a Sunday. There are twenty-one choice pictures, and, if the superintendent will thoroughly familiarize himself with them or have a member of his Sunday school missionary committee do so, and speak five minutes each Sunday for twenty-one Sundays on one each of these pictures, calling attention to the mission study course and monthly program, with offering, I guarantee three things: First, his school will grow numerically; second, it will help all the collections of school and church; third, his Sunday school will be eager for announcement of next year's mission study course and ready to prosecute the entire seven years' course to a finish.

A PERSONAL NOTE

A great many kind messages have reached Mrs. Blair and myself since her illness, and I regret that it has not been possible to reply to these personally. This note is written to express our great appreciation of the many expressions of sympathy and assurances of prayer in our behalf, also to state that Mrs. Blair seems to be recovering nicely. She can now be propped up in bed and we are hopeful that she may be able to leave the hospital before long. Such ordeals not only put to test our trust in God, but reveal to us a wealth of sympathy and love which tend to set an almost infinite value upon the friendships which it has been our good fortune to form. This ordeal has not been without its compensation in this particular. May God greatly bless those who have been so thoughtful and kind to us.

H. M. Blair.

All Advocate subscribers who are behind are expected to pay up now, while the campaign is on.

A LETTER FROM JAPAN

OUR Christmas festivities began on the 23rd, for on that day we went to the mountains and brought home our tree. The mountains are very close to us. They are not true mountains, because they are not the regular height, but in character they are mountains for they rise very steep above the plain of the city and they seem to shut us in, in a sort of protecting way. "As the mountains are round about Jerusalem" comes very frequently to one's thoughts here. Shinto and Buddhism have made very great use of the mountains all over Japan and especially in Kyoto they have fairly taken possession of them. One finds big temples on all the commanding sites and little shrines tucked away in all the beautiful valleys. So when we wanted our Christmas tree, we went to the temple at the foot of the mountain nearest us and asked permission to go up above the temple and get a little tree and some ferns and branches to decorate the house. The caretaker not only gave permission to get the tree but also furnished a small saw. The hillside back of the temple is quite steep but the paths are well-worn and the children enjoyed the climb. Mr. Stewart found a pretty little tree about six feet high, a pine, and I wish you could all see the ferns growing all over the hill. Big ones and little ones, heavy ones and fine ones, so thick in places that they looked almost solid, it seemed a pity to disturb them for they wither so quickly in the house, but we did get our arms full, not only of ferns but of branches of glossy-leaved shrubs which also grow in abundance over these hills. I imagine the mountains in North Carolina have much the same shrubbery that there is here, only so far as I know, there is no rhododendron or laurel here. There are many varieties of camellia and azalea here and they are perfectly hardy. Coming back from the mountain we had to give the man at the temple a little "orei," that is a small gift, in this case, a quarter. That night Mr. Stewart and I tied up our gifts for the children and Japanese friends and for Mr. and Mrs. Hager and their three children whom we were expecting the next day. So on Friday we were not rushed, and indeed I don't remember a Christmas for a long time when I have had such an easy time. Friday Mr. Stewart had a good deal of business to attend to but I spent the morning making all preparations possible for the Christmas dinner. The Hagers arrived at noon, that is Mrs. Hager, Sam, Louise and Walker did. Just as Mr. Hager was starting, here came Mr. Wilson up from Okayama to consult him about the new house the Mission is building in Okayama. So Mr. Hager had to stay in Kobe till afternoon. We had a Japanese dinner that day and it was good. We had rice and a stew made of beefsteak, onions, bean curd, a sort of sponge bread, and flavored with "shoyu," a sauce which the Chinese call "soy," and sugar. It is served very hot. Japanese always cook it at the table, so to speak, and serve it from the skillet as it is cooking. But we have no charcoal stove just now so we had to bring it in from the stove in a bowl. But it was as hot as we could eat, any way, and we all enjoyed it. Right after dinner, we all got ready and went to the Palace, which is open to the public now, that the Coronation is over, and is to be open till some time in March. It is a most unprecedented thing for the common people to be allowed inside the Palace and you should see the crowds taking advantage of the occasion. People are coming from all over the land, schools with all the pupils and teachers, and parents and friends, high people and low; the streets in Kyoto are crowded all the time. The Palace grounds are very beautiful, but the Palace itself is nothing remarkable in the way of a building. It is a group of Japanese buildings with gateways and roofs like those of the temples, pictures of which I am sure you have seen. I can't describe the roofs. They are massive, with a curve that is perfect in proportions. They are covered with a very thin shingle that is piled on apparently a foot deep and even when new the roof looks like velvet. The part of the Palace that we saw was really only a floor and a roof, with the necessary pillars. The woodwork is unpainted but it is beautiful in its natural color with the polish that comes with frequent rubbing with cloths. We saw the big building and the court-yard where the public ceremonies of the Coronation took place and it is still arranged just as it was on that grand occasion, with fine silk banners and curtains. From the Palace we went to the place that is known as the Nijo detached Palace, where some other ceremonies took place. For a place to be seen, that has much more interest than the Palace proper, for the ceiling is beautifully frescoed. In the middle of the great hall there is a large sunken place. At one end of this there are two large heart-shaped screens with all sorts of decorations in black, red and gold lacquer and in the center of each is a heraldic device, I suppose you might call it, a variation of the design on the old Korean flag, with which you are familiar as you see it often as the flag of one of the Northwestern railroads. I will try to draw it but as you see I am no particular artist! All around these screens and especially in front of them there were benches without any backs, upholstered in dark red velvet, a rich, beautiful shade that made the whole room look splendid. I have not read enough about the ceremonies of the Coronation to know what the different rooms were used for, but I want to find out and go again before the time is up. After we left the second Palace, we came back through two of the busiest streets in the city so Mrs. Hager could see what a prosperous town we have. After we got home, we finished decorating the downstairs and had supper. Mr. Hager got here just at six o'clock. After supper, we had our Sunday school Christmas exercises—our Sunday school that consists of two pupils, named Lilian and James! Here is the program:

Song—"Hark, the Herald Angels Sing!"

The One-hundredth Psalm, led by Lilian.

Song—Dialogue, "O Tell Me Gentle Shepherd," by Lilian and James.

Song—"Joy to the World."

Song—"Sing, Little Children, Sing," by Lilian and James.

Song, by Louise Hager.

Song—"Once Within a Lowly Stable," by Lilian and James.

Song, by Walker Hager.

Recitation—"'Twas the Night Before Christmas," by Lilian.

Song—"Silent Night!"

I wanted to read the last part of Van Dyke's story of the First Christmas Tree, but we didn't have time for James went to sleep before Mr. Hager got through with the prayer. I had read the whole story to Lilian a few days before so it didn't really matter. Do you know that story? It is one of the best stories I know, and one of the most thrilling. It is in "The Blue Flower." When the children had had their bath and gone to sleep, we grown folks filled the stockings and hung presents on the tree and it always is a good time. I never think we have much, but it seems like a whole lot when it is on the tree. We gave Lilian a work basket that I had lined and fitted up and James, a hammer and nails and we had gotten a lot of cheap toys of which Japan has an unlimited supply for them and the Hager children and the rest of us, too, so we all could have some fun. Early the next morning we made the fire in the sitting room and waked the rest of the house. The tree did look pretty with the candles lighted and all the presents on it and the children surely did enjoy it. There were three tin horns, a mouth harp, a tin fife, two or three whistles, and a little accordion among the toys, so you may know the neighbors knew something was going on! Mama's package had come so I opened it early and found a calendar for Lilian and a beautiful lunch cloth with a crocheted border that she had done herself. It is very pretty and everybody who sees it admires it. Mr. Stewart gave me a large platter of Imari ware which came in very well at dinner, for I needed one for our goose. I won't stop to tell you all the nice things we received, but there were many of them. In the evening mamma's package for James came, containing a cap for him, which looks very cute on him, and also the big box from Brother Plummer and Annie, with some things that we really needed. I hadn't counted on living in a place like Kyoto when we left home and I didn't get any gloves except some white cotton ones, for Japanese in the country don't think it's polite to speak to any one with gloves on, so there is no reason to have any dress-up gloves, and you can get the other kind here. But in Kyoto, Japanese, as well as Americans and English people, know how we ought to be dressed and expect us to keep the conventions. I suppose it is a good place for me to be, for I am inclined to grow careless. So my Christmas gloves come in just right, and I am very thankful. Would you like to know what our dinner was? First, a tomato soup, followed by the Goose. It was done to a "turn" and Mrs. Hager made the dressing, so you know that it was good. We had scalloped potatoes, rice, sliced cucumbers in vinegar, fig sweet pickle, fruit salad, plum pudding and lemon sauce, and coffee. It was all good, though I say it as I shouldn't! And the best of it was, I didn't feel flurried the whole day. The pudding, of course, had all been done the first of the week and the other things were easy to do. I have a big roasting pan and so there was nothing to do with the goose but stuff it and slip it into the pan, brown it good and put the top on, shut the oven door and go about my business for the pan and fire do the rest. We had dinner at noon and the guests left at four o'clock for that night one of Mr. Hager's churches had its Christmas program and they were all on duty. During the day several Japanese friends called and several others, and late in the afternoon Miss Sowter, who you remember used to teach in Hiroshima, and her sister, came and we went for a walk. In the evening we went to the Chuo Methodist church for a little while, to see their Christmas exercises and Mr. Stewart went to our Kyonan chapel afterwards, but the childrern and I came home to bed. Lilian says it has been the nicest Christmas she has ever had, but she is liable to say that for some years yet. Each one will be the very best yet. I am writing now on Monday, the 27th. Yesterday, Mr. Stewart went to the chapel in Fushimi, but the children and I were at Rakuto chapel which is very near us. We did little in the morning but go over the program for the Christmas exercises at night which went off beautifully. The Japanese churches make a great deal of Christmas. There are festivals for the temples without number and they are times of great merriment, but the Christian Church has nothing just like these festivals, and Christians suffer a little, and especially Christian children, so they try to make Christmas time a very happy time in the churches and they do use the occasion very well. Last night there were a great many parents of the Sunday school children there and they got a good dose of Christianity! The pupils had songs and speeches which may be old-fashioned for a Sunday school in America, but they are just the thing here, I am glad to say, and most of the speeches were selections from the Bible, one of the older boys reciting the fifty-third chapter of Isaiah from the beginning to end and doing it well, too. It may not be considered just appropriate for Christmas but it was mighty appropriate for that crowd, and I was very glad for them to hear it. Lilian said the names of the Books of the Bible, in English, of course, and she and James sang one of their Christmas songs, but James just had to laugh at folks when he got on the platform.

Today we have had four Japanese preachers with us at dinner and three of them are still here, and it is now nearly five o'clock. Next week we will have the preachers' wives and

the two Bible women working here, and we will talk over plans for the new year with them. You probably think from my letters that we have a great deal of company and we do, for that is one way to get at people, and I spend a good deal of time in entertaining. We all feel that it pays.

Next week we want to make New Year's calls on all the people living within two blocks of us, and I hope most of them will return the call. I have met very few Japanese ladies since we have been here but I hope the New Year's calling will give a chance to meet some. In Japan, it is the custom for the new arrival in a neighborhood to call on all the older residents but as yet it hasn't been possible for me to do it. Now, that O Haru San has learned to do a good deal of the cooking I have more freedom, and after this I will have Lilian only two mornings instead of every day for her lessons, so I hope to do more visiting among Japanese women.

This document is of sufficient length, I think.

Love to all our friends,

Anna L. Stewart.

Niomon Dori, Hiromichi Nishi-iru, Kyoto, Dec. 26, 1915.

THE CHURCH AND THE LABORING MAN

Allen M. Craig
General Secretary Y. M. C. A., Winston-Salem, N. C.

In presenting this paper on the Church and the Laboring Man, it is, of course, understood that I do not present the views of an expert, but rather the observations of a layman who has come into more or less intimate contact with the laboring man. In the beginning, let me say that I am by no means convinced that any real problem exists between the church and the laboring man, except the same problem which confronts the church in her dealing with the great masses of unchurched men. I am reminded of an occurrence in one of our larger Southen cities, where one of the pastors was requested to make a study of this question and report his findings to the Ministers Union of that city. His report was that he had visited numerous shops in the city and had approached a number of men with this question: "What do you think is the trouble between the church and the laboring man?" and, almost without exception the reply he received was: "Why I had not heard of any trouble." I am confident that there is not the deep-seated hostility towards the church upon the laboring man, that we would be led to expect by those who, for reasons of their own, seek to create a class distinction and prejudice. The problem facing the church in her dealings with the laboring man is, in some respects, more serious than Hostility—it is the problem of Indifference.

Talk to the average wage-earner in regard to the church and, if he talks at all, you will find that there is an attitude of absolute indifference on his part towards the church. He looks upon it as an organization entirely divorced from his interests; to him the church is a thing apart from his life; he simply is not interested.

As I have come into contact with the laboring man, I have found three reasons for his attitude towards the church. The first is his total misconception of the church, its nature and its mission. If today you were to interview fifty laboring men, I believe that you would not find more than one out of the fifty who had even a vague idea of the churches' real mission. He looks upon it almost solely as an organization from which a man ought to derive some direct visible and material benefits. It is to him merely an organization with no realization of the spiritual side of its mission. When benefits do not become apparent, he concludes that the church is not worth while for him. I doubt very seriously if any of us realize to what extent the real nature of the church is misunderstood by the laboring man.

Another reason for the laboring man's indifference towards the church is his feeling that the ministers of the gospel hold themselves aloof and are not in touch with nor interested in the every-day affairs of a man's life. To give you a concrete example: A few weeks ago the Y. M. C. A. held one of its receptions to members; the next evening a group of young men were discussing it in the lobby, and one of them was heard to remark that not a single preacher was present the night before. To this another added: "The preachers are not interested in us except on Sunday." These young men were not laboring men, in the strictest sense of the word, but the remark represents to a large extent the way the average wage-earner thinks of the attitude of the minister towards him.

Aside from the laboring man's misconception of the church, the third reason for his indifference lies in what he takes to be the church's attitude towards his welfare other than the spiritual side of it. The labor conditions under which he toils, the social conditions under which he lives, indeed every phase of his life is largely controlled by those who compose the commercial and professional elements of society; and these same elements predominate to a large extent in the control of the affairs in our churches. Knowing this, when conditions exist that are detrimental to his welfare, the laboring man says that the church is not interested in him and that he has no interest in it. This man does not draw any distinction between the church as purely an ecclesiastical organization and the church as a spiritual force made up of individual believers whose lives should, in relation to their fellowmen, be governed by the teachings of Christ. When he sees existing conditions that are opposed to his welfare and knows that they are controlled very largely by those who go to make up the church, he says that the church has no interest in him and, at once, assumes an attitude of absolute indifference. He may be interested in the teachings of Christ but he is not interested in the way those teachings are exemplified by the church—I mean the church as he sees it.

The problem seems less acute with us than in many sections, where the large influx of foreign labor and the consequent labor agitations have tended to complicate the problem, but even with us, as some writer has pointed out: "There is a growing danger that this feeling of the laboring man toward the church will change from indifference to antagonism and from a lack of religious enthusiasm to a spirit of bitter enmity."

THE PUZZLED DUTCHMAN

A Boy's Reply

Rev. S. M. Davis

Some time ago a bright boy of fourteen heard a sermon on the mode of water baptism, in which the preacher endeavored to show the preposition "into" meant going under the water and nothing else.

After the sermon an invitation was extended to any one who might wish to speak on the subject. One boy ventured to rise and say this:

"I am so glad that 'into' always means under. In my mother's Bible I have been taught that the Prophet Daniel was cast into the lion's den and came out unhurt; but I rather doubted the whole affair. Now I learn that he was not put into, but under the den of lions, and of course they did not hurt him. Then, the 'Hebrew Children' were not put into the fiery furnace, but under the furnace in a cool place. Jesus never went up into the mountain, but under the mountain, and preached the 'Sermon'—not on, but under the 'mountain.' He did not go into the ship, but He just went under the ship and taught the people; then sailed to the shore. He never went into Peter's house nor into the ruler's house—He would have disturbed the sick ladies—but He quietly crawled under the house. You know little Zaccheus did not climb up into the sycamore tree; he went under the tree—he could see better. And Christ looked up under the tree and said: 'Zaccheus, come down from under the tree.'

Again, Mr. Preacher, I never could believe that Jonah was three days in the whale's belly; that fish story is too big. But I now rejoice to find that poor, unswallowed Jonah was under the whale's belly all that time.

How happy am I to be here today. The clouds of my boyhood are cleared away, and mother's Bible will ever be my stay—for 'into' means 'under' whatever they say."

CHURCH STATISTICS FOR 1915

The church at large is indebted to Rev. H. K. Carroll, D. D., for his diligent labors in compiling the statistics of the various denominations from year to year. Through the Federal Council of the Churches of Christ in America we have been furnished the statistics in full. As this report in full would require more space than we have at command, we give the following two tables which have been prepared in condensed form by the New York Christian Advocate.

First a table of all Methodist bodies as follows:

	DENOMINATIONS	Ministers	Churches	Communicants
1.	Methodist Episcopal	18,813	28,428	3,657,594
2.	Union American Methodist Episcopal	170	225	20,000
3.	African Methodist Episcopal	5,000	6,000	620,000
4.	African Union Methodist Protestant	200	125	4,000
5.	African Methodist Episcopal Zion	3,552	3,180	568,680
6.	Methodist Protestant	1,410	2,400	201,110
7.	Wesleyan Methodist	840	675	20,500
8.	Methodist Episcopal, South	7,203	16,787	2,072,035
9.	Congregational Methodist	337	333	15,529
10.	New Congregational Methodist	† 59	† 35	† 1,782
11.	Zion Union Apostolic	† 33	† 45	† 3,059
12.	Colored Methodist Episcopal	3,072	3,196	240,798
13.	Primitive	74	94	8,400
14.	Free Methodist	1,293	1,171	35,032
15.	Reformed Methodist Union Episcopal	* 30	* 32	* 2,500
16.	Independent Methodist	2	2	1,161
	Total Methodists	42,088	62,728	7,472,108

† Census of 1906.
* Decrease due to division in 1914.

Following is the exhibit for all denominations:

Adventists (6 bodies)	1,233	2,742	106,347
Baptist (15 bodies)	43,546	57,520	6,307,055
Brethren (Dunkards) (4 bodies)	3,554	1,260	123,844
Brethren (Plymouth) (4 bodies)	.....	403	10,566
Brethren (River) (3 bodies)	224	105	4,903
Buddhists (2 bodies)	15	74	3,165
Catholic Apostolic (2 bodies)	33	24	4,927
Catholic (Eastern Orthodox)	338	419	467,500
Catholic (Western) (3 bodies)	19,462	15,302	14,079,208
Christadelphians	.....	70	1,500
Christians	1,066	1,360	113,887
Christian Catholic (Dowie)	35	17	5,865
Christian Union	360	320	16,300
Church of Christ Scientist	2,828	1,414	85,096
Churches of God (Winebrennarian)	440	493	28,650
Churches of the Living God (Col.)	101	68	4,286
Churches of the New Jerusalem	147	151	9,713
Church Transcendent	2	3	144
Communistic Societies (2 bodies)	.....	32	2,272
Congregationalists	5,923	6,108	771,362
Disciples of Christ (2 bodies)	8,261	11,143	1,522,821
Evangelical (2 bodies)	1,564	2,601	205,255
Faith Associations (9 bodies)	241	146	9,572
Free Christian Zion Church	20	15	1,835
Friends (4 bodies)	1,471	998	120,712
Friends of the Temple	3	3	376
German Evangelical Protestant	59	66	34,704
German Evangelical Synod	1,085	1,378	264,097
Jewish Congregations	1,084	1,769	143,000
Latter-Day Saints (2 bodies)	4,135	1,680	397,000
Lutherans (21 bodies)	9,688	15,269	2,434,184
Scandinavian Evangelical	629	857	72,900
Mennonites (12 bodies)	1,476	760	61,331
Methodists (16 bodies)	42,088	62,728	7,472,108
Moravians (2 bodies)	149	147	21,146
Nonsectarian Bible Faith Churches	50	204	6,396
Pentecostal (2 bodies)	890	878	33,409
Presbyterians (12 bodies)	14,012	16,530	2,104,039
Protestant Episcopal (2 bodies)	5,621	8,141	1,051,696
Reformed (4 bodies)	2,155	2,782	502,602
Reformed Catholic	7	6	3,250
Salvation Army	2,961	941	27,664
Schwenkfelders	6	6	1,043
Social Brethren	15	17	1,262
Society for Ethical Culture	7	6	2,450
Spiritualists	.....	2,100	200,000
Theosophical Society	.....	154	4,714
Unitarians	512	469	70,542
United Brethren (2 bodies)	2,185	4,022	360,387
Universalists	656	763	55,000
Independent Congregations	267	879	48,673
Grand Total in 1915	180,604	225,333	39,380,670
Grand Total in 1914	171,888	225,493	38,727,078

Another grouping of the figures is of interest as showing the numerical strength of the thirty evangelical bodies which are banded together as the Federal Council of the Churches. Marshaled in these columns they present nearly 18,000,000 members, led by 100,000 ministers:

Baptist Churches, North	8,290	9,575	1,252,633
Free Baptist	805	1,110	65,440
National Baptist Convention	13,806	16,842	2,018,868
Seventh-Day Baptist	98	76	8,146
Christian (Connection)	1,156	1,335	108,488
Congregational	5,923	6,108	771,362
Disciples of Christ	6,161	8,494	1,363,163
Evangelical Association	1,036	1,626	118,620
United Evangelical	528	975	86,635
Friends	1,315	775	98,356
German Evangelical Synod	1,085	1,378	264,097
Lutheran, General Synod	1,426	1,830	356,072
Mennonite, General Conference	172	112	12,797
Methodist Episcopal	18,813	28,428	3,657,594
Methodist Episcopal, South	7,203	16,787	2,072,035
African Methodist Episcopal	5,000	6,000	620,000
African Methodist Episcopal Zion	3,552	3,180	468,608
Colored Methodist Episcopal	3,072	3,196	240,798
Methodist Protestant	1,410	2,400	201,110
Moravian	145	126	20,146
Presbyterian in U. S. A.	9,560	9,881	1,495,157
Presbyterian in U. S., South	1,850	3,438	332,339
United Presbyterian	1,151	1,136	153,651
Welsh Presbyterian	81	141	14,877
Reformed Presbyterian (General Synod)	16	17	3,300
Protestant Episcopal, Commission on Christian Unity and Social Service	5,538	8,061	1,040,896
Reformed Church in America	750	718	126,847
Reformed Church in U. S.	1,213	1,759	320,459
Reformed Episcopal	83	80	10,800
United Brethren	1,875	3,507	339,215
Totals for 1915	103,113	139,091	17,742,509
Totals for 1914	102,850	138,834	17,422,280

INTERESTING NEWS FROM THE FIELD

District Conference Directory

Greensboro District, High Point ..April 27-30

NOTES AND PERSONALS

—Rev. W. O. Good, pastor of Main Street church, Thomasville, was a pleasant visitor at the Advocate office on Monday afternoon.

—The Trinity College Alumni of Stanly county have taken steps to form a local organization. A county meeting will be held in the Piedmont Club rooms, Albemarle, on Thursday, March 2nd, at 2:45 p. m.

—Dr. J. H. Weaver, presiding elder of the Greensboro district, announces his District Conference at Main Street, High Point, April 27-30. This is the first announcement and we hope other districts will be able to fix dates without conflict.

—The Kentucky Methodists are engaged in a campaign for the purpose of securing additional endowment for the Kentucky Wesleyan College. Bishop Kilgo is assisting in the campaign. He was booked for Lexington and Winchester last Sunday.

—Central church, Concord, by resolution of the quarterly Conference last week, set as the goal in the Sunday school as many enrolled as there are members in the church. The resolution was introduced by Mr. D. B. Coltrane and signed by every member of the quarterly conference present.

—We regret missing the call of our brother and fellow-worker, Rev. Dr. Hight C. Moore, editor of the Biblical Recorder, during the Laymen's Convention. Dr. Moore and the editor of the Advocate started the journey of life near the same point in the happy hills of old Caldwell.

—Rev. J. M. Wacaster, paster of the Bethel circuit, writes that he is pleased with the situation and outlook. Says he finds the cleverest people in the world. Has preached twenty-five times and made forty-four pastoral visits. His work is in the famous Pigeon River valley and those who know the country are prepared to believe that he serves a fine people.

—The Boys Methodist Club has been organized by a number of the boys of Central Methodist church and will be directed by Mrs. J. F. Dayvault. Meetings will be held from time to time and matters of interest to the members discussed. At last night's meeting Heath Pemberton was elected president; Joe Correll, vice-president, and Halbert Webb, secretary.—Concord Times.

—A Salisbury correspondent of the daily press says: To build a tabernacle 75 by 100 feet in a day is the task to be tackled by local Methodists and their friends next Saturday. The building is for use during the meeting that is soon to be conducted here by Bishop J. C. Kilgo. It is hoped to complete the building in the one day. Dinner will be served the workmen on the ground by ladies of the different churches interested in the building.

—We regret to learn through the Concord Times that Mrs. Short, wife of Rev. C. M. Short, pastor of Forest Hill church, had to submit to an operation for appendicitis last week. She was taken to the Whitehead-Stokes Sanitarium at Salisbury. The Times says: The operation was successful and she is reported as improving nicely. Mrs. Short was accompanied to Salisbury by Mr. Short, pastor of Forest Hill Methodist church, Dr. J. E. Smoot and Mrs. J. C. Fink.

—Much sympathy is felt by the friends of Dr. and Mrs. W. C. Ashworth, of Greensboro, on account of the death of their daughter, Lena, which occurred on Tuesday of last week, after a brief illness. She was fifteen years old, dying on her birthday. The funeral was conducted from West Market Street church on Wednesday afternoon. Miss Ashworth was one of the brightest pupils of the Greensboro High School and her funeral was attended by her classmates in a body..

—A great service was held in Main Street church, Gastonia, on Sunday evening, February 13th, in which all the churches united. The pastor of the Presbyterian church, Brother Henderlite, made an address, followed by representative laymen of the various denominations, all presenting some phase of the great Laymen's Convention. Thus they endeavored to bring back to their people the blessing of this great meeting. The last speaker was Mr. J. H. Separk, who stated that he had a speech on the subject of missions but would deliver it at some other time as the hour was getting late. He made a suggestion, however, which met with a hearty response and that was that the laymen of the Gastonia churches perfect a city organization for the study of mission work and to co-operate in various ways to the end that a more militant missionary spirit pervade our town and people. This idea has met the approval of many and will in all probability materialize in the near future.

—Mr. Robert Avery Deal, for some twenty years or more editor of the Wilkesboro Chronicle, passed away at his home in Wilkesboro on Saturday evening, February 12th, after several years illness of tuberculosis. Mr. Deal was born in Caldwell county about fifty years ago, and was educated in the local schools and Rutherford College. He was a bright young man, and, for a number of years, was considered one of the brightest men among North Carolina editors. About seven years ago, suffering a severe attack of pneumonia, he developed tuberculosis and has had a constant struggle for life since that time. His widow, who was, before her marriage, Miss Mamie Wallace, of Wilkesboro, and five sons, survive him. He was a member of the Methodist church and his funeral was conducted by the pastor, Rev. O. J. Jones, on Monday following his death. He was a near kinsman of the writer, and we knew and loved him from childhood. He is survived also by his aged mother and several brothers and sisters. May God comfort the bereaved ones.

Judson Circuit.—I was sent to the Judson charge last Conference, and have been kindly received by all. We were generously pounded by the good people of Judson January 15th, which made us feel at home with these kind people. There are three churches on this work with a membership of about 130, and three mission points. I have traveled over 600 miles, made more than 75 pastoral visits, preached 26 sermons, received two members into the church on profession of faith, and one by certificate, and have secured one new subscriber and two renewals to the Advocate. J. D. Pyatt.

Macon Circuit.—A correspondent writes hopefully of the work. Brother Richardson has made a favorable impression and the people have pounded him liberally. An effort is being made to work the every-member canvass, and some are responding, while others do not. Trying to keep the Sunday schools going through the winter. The correspondent speaks in high praise of the Sunday school work of Brother J. C. Weaver—a faithful and efficient superintendent; also says she would rather go without her breakfast than to miss reading the Advocate. May the Lord multiply her tribe. Concluding, she says: "We must talk for it, work for it and pray for it." We say amen and amen.

Bald Creek.—Rev. Joseph Fry, the pastor, writes: We have just closed a great meeting at Horton Hill, which continued fifteen days, resulting in forty conversions and a general revival in the church and community. The pastor was assisted by Rev. William Stiles, of the Baptist church, and Rev. William Baker, of our church. Both rendered valuable service. The people of the community say that it is the best meeting that they have ever witnessed. The Lord was there in great power. Several have united with the church; others will follow later.

On the fourth Sunday in this month, the 27th, our meeting will begin here at Bald Creek. Rev. P. C. Battle, of Swannanoa, will assist me.

From Newton.—A layman writing from Newton says: We have raised the pastor's salary from $1100. to $1500. Brother Holmes, our pastor, is doing some fine preaching, the congregations often overtaxing the capacity of the church. Chairs often have to be placed in the aisle in order to seat the people. Brother Holmes has as many friends as he has acquaintances. The mid-week prayer meeting are largely attended and the pastor makes some very forceful talks in these services. We have six hundred and seventy-five members and everything promises rapid growth spiritually and financially.

Another encouraging sign is the healthy growth of the Sunday school. A visit to our Sunday school is an inspiration at any time. The average attendance is between 300 and 400 scholars. Our supereintendent, Mr. W. F. Bacon, is very energetic, and under his management the school is bound to succeed.

Broad River Circuit.—We have almost completed the every-member canvass, using the duplex envelope system, and feel sure that good results will follow. Broad River circuit is a fine charge. We have a splendid class of folks. Appreciative and responsive, they stand by and co-operate with their pastor. With the proper leadership the charge can be developed to rank in every way with the leading circuits of the district. We are doing some work on the parsonage lot, arranging to paint and furnish the parsonage and paint one of our churches, have received ten in the church this year, are expecting gracious revivals all over the charge. To this end join us in earnest prayer.

We did not forget Advocate week. We enclose list of subscribers secured, and pledge you to continue the canvass for the Advocate until we have covered the entire charge.. The pastor would rejoice to see the Advocate in every home, read by every member of the home.

Fraternally, C. C. Totherow, P. C.

Norwood.—The correspondent of the Albemarle Enterprise writes: The Methodist church improvement is nearing completion. It has had many hindrances since the work began last September, but has been going forward all the time. The new annex is about finished. The auditorium is finished except the windows and the painting. It is as pretty as any this writer has seen. The seating capacity will be considerably increased, and the changes are so vast as to hide the old building entirely, except the roof. There will be an "opening" some time soon, and we will have a distinguished speaker, the name not now to be published. Upon opening the church for worship there will be a re-organization of the Sunday school and an effort made to make the best possible use of the added rooms in the Sunday school work. The building will have thirteen rooms including the auditorium, and both annexes. While not exactly modern in external appearance it will nevertheless be modern in its conveniences and appointments. It will compare favorably with some city churches we have seen.

Rhodhiss.—We are in the midst of a gracious revival meeting here at Rhodhiss. Many are seeking and trusting the Lord in the old time altar service style. Rev. R. A. Taylor, one of our Conference evangelists, is doing the preaching, and Mr. J. B. Turner is leading the singing. Brother Taylor is greatly gifted as an evangelist, as demonstrated in the heart-searching preaching that he is doing in these meetings, and the great number that crowd the altar seeking and trusting the Lord. I will say here that I would be very glad for all of the brethren who have been writing and speaking to me personally about helping them in meetings, would write Brother Taylor and have him hold your meetings, as I will not have time

to get out in many meetings this year. Then Taylor has nothing but this kind of work to do, and can therefore give you much better service than I could if I could get to be with you. I can cheerfully recommend him to any one in need of an evangelist, as a safe, and very efficient evangelist, who will tie the pastor and people together instead of making a breach as is the case with some evangelists.

Yours, G. W. Fink.

Avery Circuit.—A layman writes as follows: At the last Annual Conference held at Reidsville Rev. H. H. Mitchell was appointed preacher in charge of Avery circuit by the Bishop, and soon as he could arrange matters for the change he came to the circuit and as there was no parsonage on the work we rented a house and furnished it and he moved into it. We gave him a pounding or two and he went to work in earnest and with a Christian spirit and has preached at every church. He has six churches and the people are all well pleased with their pastor and are expecting gracious results from his work this year. He preached at Fairview church eight days, resulting in fourteen conversions and six additions to our church, and more to follow, and the spiritual state of the church was brought to a higher standard in the Christian life; as a result family altars were erected and prayer meetings conducted with a greater Christian spirit and Sunday school with new energy and increased numbers. Upon the whole, we think we have one of the best preachers in the Conference, and his sweet-spirited, consecrated wife is so much help in revival work, and also in the vicinity in which they reside, that the people would mourn their departure. The assessment on all has almost been doubled from last year, and we expect our preacher to go to the Conference with a clear, clean sheet.

Brethren, pray for us up here that we may have the most prosperous year in the history of this country in the ingathering of precious souls.

A Note from the Far West

For a long, long while have I longed to send greetings to the friends of long ago in North Carolina, through the columns of the Advocate. Though my husband (Rev. G. F. Round) retired from pastoral work three and a half years ago, and we built us a home and settled down in Newberg, Oregon, we are by no means idle in this college town, this city of churches. Each have large organized classes in Bible schools, fill pulpits in absence of pastors in various churches, are identified with various activities of church, school and W. C. T. U., and are giving much time and effort in the cause of peace, this live world question that is most vital to the welfare of our country and of humanity. We would testify to God's mercy in sparing our lives, in granting us strength and in opening to us doors for service, as our sun drops toward the western horizon. Too, we would bear witness that the way grows brighter and brighter, God's grace through Jesus Christ more and more marvelous. Eternity will be all too short to magnify His grace.

We read with interest every item of news in the press from the dear Old North State, though we now see few familiar names, as so many of the old friends have passed on to the beyond, or, like ourselves, are not now in the forefront of the battle for righteousness. May those who remain and to whom this greeting may come, be assured of our Christian love and kindly interest in their best welfare.

We congratulate your state in having in Congress a man (Hon. Claude Kitchin) of such ability and such conviction and such courage of conviction as to stand fearlessly against the propoganda of "preparedness." May God give us more statesmen, and awaken the churches all over the land to the unchristian character of all carnal warfare, the futility of large armaments as a means of preventing war, and to the fact that the sweet defence for nation, as for individual, is the protection of God, coupled with justice, fair dealing and brotherliness.

Sincerely yours,

Louise Painter Round.

Greensboro College for Women

During the past few weeks Greensboro College for Women has enjoyed visits from numerous delegates attending the two great conventions which have been held in Greensboro within that period—the Woman's Missionary Society of the Western N. C. Conference, and the Laymen's Convention.

Delegates to the Conference of the Woman's Missionary Society were entertained by the college Saturday afternoon, January 23, with a recital and informal reception. The chapel of the college was well filled on this occasion with students of the college and visiting delegates, many of the latter being alumnae of the college. The program, consisting chiefly of musical numbers and readings, was well varied and carried out in a spirited and entertaining manner. In the absence of President Turrentine, Rev. W. M. Curtis, Secretary and Treasurer of the college, extended greetings from the college to the visitors, and Miss Ethel Ross, president of the Students' Association, delivered the message of welcome from the students.

An entertainment similar in nature was given in honor of the delegates to the Laymen's Conference on Thursday afternoon, February 10. Again the hall was filled with visiting Methodist friends, all of whom gave evidence of their hearty appreciation of the program rendered for their entertainment. On this occasion Dr. Turrentine addressed the visitors with greetings from the college. He spoke briefly of the host of noble women who have gone forth from this, one of the oldest and most progressive of the women's colleges of the state, to bless home, church and commonwealth, and to prove through their lives and service the value of the years spent within the walls of this institution. During the closing exercises, Mr. C. H. Ireland, Vice-president of the Laymen's Missionary Movement for North Carolina Methodism, spoke eloquently of the consecrated lives which have been connected with the college, of the thorough and active missionary spirit of the college, and of the possibilities and bright prospects for a greater productiveness in the future of the institution. Messrs. Weatherby, of Faison, and E. A. Cole, of Charlotte, spoke briefly and fittingly of the pleasure and appreciation of the visitors upon being received so cordially into the college.

The college has been fortunate in being able to secure eminent delegates to both conventions for conducting the chapel services on several occasions.

Tuesday, February 22, has been set apart as a college holiday, and a special program of patriotic exercises has been prepared for the commemoration of Washington's birthday. Hon. R. D. Douglas, grandson of Stephen A. Douglas, and a former postmaster of Greensboro, has been secured for the speaker of the day. Besides this address, the program will consist of orchestral numbers, and patriotic songs sung by the students in full chorus. Heretofore, the college has not celebrated this national holiday with special public exercises; but it is announced that such commemoration will hereafter be the custom.

The students of the college are at present much interested and occupied in the preparing for publication the Annual. This will be the first number of the Annual, which has appeared since 1911, and it will probably surpass all previous editions of "The Echo" in attractiveness.

The Laymen's Convention—An Estimate

Many times during the sessions of the North Carolina Convention of the National Laymen's Missionary Movement, which was held at Greensboro, February 9, 11, 13, was this expression of Rev. D. Clay Lilly, D. D., emphasized: "The missionary enterprise is world-wide and life-deep and it requires all we have and all we are." The spiritual key-note of the Convention was high from the opening session and it rose higher each day and reached the climax in the closing session. It is not to be doubted that the conception of Christian service and stewardship is clearer in the minds of the 1535 men who were delegates to this convention than was ever true before, nor is it to be doubted that these men who represent the various evangelical denominations of North Carolina will realize and will discharge their obligation in the work of world evangelization more cheerfully and more efficiently than they have done in the past.

Dr. Lilly, Field Secretary of the National Laymen's Movement, who is honored and loved not only by the Southern Presbyterian Church, his own church, but by other denominations as well, was the presiding officer of the convention and to his gift as an executive and his power to increase missionary zeal of the men who composed the delegates is due much of the pronounced success with which the convention was crowned.

The program consisted of messages from men in close touch with the missionary enterprise in all parts of the world and the high order and earnestness of these messages rendered them of that character that will not be forgotten, but that will linger in the minds of those who heard them. In the convention speakers and in the delegates from different denominations present, the spirit of Christian fellowship was forcibly emphasized and the truth that "One is your Master, even Christ, and all ye are brethren" was impressively apparent throughout the convention. The appeals from foreign mission fields were made by representatives of different denominations, but they were of equal interest to men of all churches and the oneness of the work of world evangelization in spirit and in effort was emphasized. The great messages delivered from the homeland also were spoken by men of different denominations, but these, likewise, interested all hearers alike, and for nothing will the convention be remembered longer and more helpfully than for the harmony and the spirit of oneness that prevailed.

The program was well advertised and is familiar to the readers of this paper, and a number of the speakers were those who are included among the recognized missionary statesmen of the world.

The Laymen's Missionary Movement is the result of prayer—it was born in a prayer meeting—and prayer occupied a prominent place on the program of the convention, as did the other essential principles of the movement.

Convention speakers showed forcibly and frequently that it is to the United States that the world is looking more and more for help, and the discussion of this increased responsibility was an appeal for Christians in the United States to face the world situation fairly and squarely and determine their duty and discharge the same. Special emphasis was placed upon the spiritual, and men were urged to give first things first place. Recapitulation is a striking characteristic of the Laymen's Movement. Effort is made in every convention to get men to seriously "take stock" of their spiritual life and determine just where they stand as stewards of God. Aiding in this effort are the messages from missionaries who represent the various denominations on the foreign field and who show how they are facing the situation that must be met on the field; messages from secretaries of mission boards who bring to men their convictions of the missionary enterprise and unfold their plans for the future, and messages from pastors and lay workers in the churches at home who teestify to the faith that is in them. In every convention of the Laymen's Movement emphasis is placed upon the fact that God has a specific plan for every life. Men are urged to find just where God needs them most and then to determine to make their lives count for more in the evangelization of the world and thus for the glory of God than has been true in the past. Advance in every phase of Christian work—at home and abroad—is urged in every convention, and the call to service as expressed in the following words, is emphasized:

"Move to the fore!
God Himself waits, and must wait till thou come;
Men are God's prophets, though ages be dumb.
Halts the Christ kingdom, with conquest so near?
Thou art the cause, then, thou man at the rear.
Move to the fore!"

Mamie Bays.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

TOMORROW

"There are wonderful things we are
going to do
Some other day;
And harbors we hope to drift into
Some other day.
With folded hands and oars that trail,
We watch and wait for a favoring gale
To fill the folds of an idle sail
Some other day.

We know we must toil, if ever we win,
Some other day;
But we say to ourselves, there's time
to begin
Some other day;
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we leaned
upon,
Some other day." —Selected.

NEW ORGANIZATIONS

Winston District

Southside, Winston-Salem, Adult Society—President, Miss Gertrude Mock; first vice-president, Mrs. C. C. Williams; second vice-president, Miss Mary Love; superintendent mission study and publicity, Mrs. N. R. Cole; recording and corresponding secretary, Mrs. L. W. Ashburn; treasurer, Mrs. W. D. Foyster; local treasurer, Mrs. W. R. Mickey.

Advance, Adult Auxiliary, with 15 members. No names of officers given, but Mrs. E. Myers, Advance, N. C., will give any information regarding this organization.

Mocksville, Junior Society. Mrs. Chas. Thompson, Mocksville, N. C., has this work in charge.

SPLENDID MEETING OF METHODIST WOMEN, BURKHEAD INSTITUTIONAL CHURCH, WINSTON

A very enthusiastic and inspiring meeting was held recently in the Philathea room of the Burkhead Institutional church of Winston-Salem. Mrs. R. M. Courtney, District Secretary, presided over the meeting, which was attended by about 135 interested women of the various Methodist churches of the city. Echoes from the Annual Conference recently held at Greensboro were heard, short talks being given by those present who were in attendance upon the Conference.

The president's address was read beautifully by Mrs. James K. Norfleet. Miss Frank Miller, deaconess, made a talk on Social Service and City Mission Work. She also gave an account of the Social Service meeting held in Charlotte.

Miss Nora Dodson gave her impressions of the meeting in Greensboro, making special mention of Bishop Denny's sermon on that occasion which had for its theme "Selfishness and Unselfishness." She was followed by Mrs. J. E. Sills, who gave an excellent report of the entire session.

The work of the Young People was discussed by Mrs. A. L. Smith, and Mrs. R. M. Courtney spoke of the share of the children in the missionary work. The talks were interspersed with a number of beautiful musical selections.

Altogether, the meeting was a splendid one, characterized as it was by enthusiasm, faith and interest in the work being done by both home and foreign missions.

PUBLIC MEETING AT HENDERSONVILLE

On the first Sunday evening in February, the Woman's Missionary Society of Hendersonville held a public meeting at which time the officers were installed. The president, Mrs. C. Few, presided. She made a short talk, telling of what the society is trying to accomplish. Following, Mrs. Child read a very interesting history of this society which has been in successful operation since 1879, and during that period of thirty-seven years has never missed holding a regular monthly meeting.

Mrs. Mack Rhodes, who was a representative of the auxiliary at the annual meeting in Greensboro, gave a fine report of the Conferenece, and she was heard with the closest interest. It has been said by numbers of those who heard it that it was one of of the finest reports ever given of an annual meeting.

Then came the installation of the officers for the year, this beautiful and impressive service being led by the pastor of the church, Rev. W. F. Womble.

Beautiful and inspiring music, for which the Hendeersonville choir is noted, was a pleasant feature of this occasion.

This society has a very live mission study class, and are now taking up the study of "The Churches at Work" following the study of "The King's Highway."

Mrs. Womble, the efficient Superintendent of Mission Study in a personal letter to the Editor writes most encouragingly of the work that this auxiliary is doing and feels that 1916 will be a most profitable year for them.

In each issue we are going to present one or more of the annual messages of our Conference officers, given at the recent meeting in Greensboro, and we ask our readers to give these reports a most careful reading. The Committee reports, outlining the work, as it were, are full of suggestions and when we fail to read them we fail to get something important that each auxiliary should know. We were sorry that for want of space the report of Committee on Extension of Work was crowded out last week. We had hoped to have it accompany that excellent report of our Corresponding Secretary, but we give it in this issue, hoping that it is not too late to be of great help to all.

We were very anxious for the Social Service Superintendent's report for this issue but failed to get it in time so will present it later.

REPORT OF SUPERINTENDENT OF MISSION STUDY AND PUBLICITY

Mrs. W. R. Harris

For the awakening of enthusiasm, the creating and stimulating of interest in our missionary work there is no department to essential or more effectual than is the department of Mission Study and Publicity—that department having for its aim the establishment of the Kingdom of God in he world and the development of Christian character.

Mission Study is, as it were, the great dynamo that generates the powerful currents of knowledge and power that run our missionary work. It is the big driving wheel of this wonderful machine. It is the function of mission study not only to teach, but to move; not only to know but to do.

Under the head of Mission Study we find formation of prayer circles establishment for missionary libraries and systematic Bible study, each of which is most necessary to the success of our missionary work.

In the work of the Publicity Department we would stress the use of the Bulletins which are issued monthly by the Council, sent through the Educational Secretary to the Conference Superintendent and through her to the auxiliary superintendent. These Bulletins are prepared with care and contain the latest news of our work and workers. Let us use them. A most important agency of this department is the church and secular press. We have already emphasized the use of the church paper. Now may we not make a special appeal for our auxiliaries to use the secular papers, to bring their missionary work to the notice of the public. One out of every fifteen adults in the W. N. C. Conference reads the church paper; practically everybody reads the secular, so you see how necessary it is in order to bring this work before the people. Let us take advantage of this means, too. Of the 150 secular papers within the bounds of our Conference, only fifty have reported to me as using this means of advancing our work. Our possibilities are limitless. Let us take advantage of every opportunity to make this department of our work a great factor.

A year ago when I was chosen Superintendent of Mission Study and Publicity, there was a fixed determination in my mind that I would be able to say at the close of the year, "We have had a good year." There came a vision of the goal having been reached—a mission study class in every auxiliary; a better knowledge of the Word for every Christian; a spirit of intercessory prayer in every life; a wider opportunity for presenting missionary information to every home. Now, as we look back over the past year we find that our vision has by no means become a reality and the good year we had longed for is found today chiefly in the high aim and the partial achievements of the past twelve months.

While our hopes have not been fully realized, we do feel that there is much to be thankful for in our year's record. While there are no amazing increases to report, the work has been strengthened and the increase in interest in the study of missions is highly gratifying.

Of the sixty classes reported, 29 are new organizations, including Adult, Young People and Junior, with an increase in members of 450. Seven libraries, six Bible Study classes, ten prayer circles have been reported.

An effort has been made to get in personal touch with the auxiliaries. Letters have been written, appeals made through the N. C. Christian Advocate and several societies have been visited. 1025 leaflets, 150 enrollment cards, 428 blanks for reports, and about 3,000 bulletins have been sent out.

REPORT OF COMMITTEE ON MISSION STUDY AND PUBLICITY

Fully aware of the great fact that Mission Study is most effective in awakening and stimulating interest in missions, and that the opportunities are open to us as never before for advancing the kingdom of Christ, we urge:

1. The election of a Mission Study Superintendent in every Adult, Young People and Junior Society—a woman who is awake to the importace of this movement.

2. We beg that accurate and prompt reports be sent quarterly to the Conference Superintendent and also ask that the enrollment cards be promptly filled and sent to the Educational Secretary whenever a new study is taken up.

3. That each auxiliary have a missionary library. If no funds are available for library purposes, we suggest that the members of the study classes distribute their books after they have studied them among the women of the church. And that the more fortunate societies loan sets of books to those societies less favored.

4. That each auxiliary study at least two books during the year, using one book on Home and one on Foreign Missions. That the month of October be designated as Mission Study Campaign Month, and a vigorous effort be made to organize a mission study class in each Adult, Young People and Junior Society.

5. Appreciating the value of the Missionary Voice and Young Christian Worker, as sources of information and inspiration and since the programs contained in the Year Book for 1916, are largely planned from the matter which these will contain, we therefore feel a strong additional reason for urging that every member subscribe to these periodicals.

6. We ask each president to make an earnest effort to have her auxiliary undertake systematic study of the Bible, and, as prayer meets needs in missionary work which can be met in no other way, we urge the formation of prayer circles in each auxiliary, for private prayer for definite object.

7. The Bulletins are prepared for us with care and for a purpose. We urge that they be used in every society and that we may be able to use the information and helps afforded by the minutes of our annual meeting, we suggest that 1500 copies be published this year. We would also emphasize the use of the church and secular press for dissemination of missionary information.

Mrs. W. R. Harris, Chm.,
Mrs. J. S. Turner, Sec.

CONFERENCE DISTRIBUTOR OF LITERATURE

Mrs. W. C. Houston

In March, 1915, Mrs. Lipscomb, Secretary of the Home Base, wrote me that in the distribution of literature she allows one leaflet to every four members of each society and also a surplus for our Conference officers, and later calls which may come from new organizations or societies which may fail to get their literature. We have never received enough to send one leaflet to every four members, but we prorate the amount we have and it is usually one leaflet to every six members with one of each kind to each Conference officer and a very few left over to answer calls from new organizations.

After we get the report of the membership for 1916 I shall write Mrs. Lipscomb and see if she can increase our amount. Just here I ask that the District Secretaries send me very promptly the number of societies and the number of members in their districts at the present time.

Somehow I still feel that much of this splendid literature is wasted; that we do not make the best use of it. Why not try a different plan this year? It seems to me our societies might be divided into circles of five or six members with one member who would make herself responsible for getting the leaflets from the president and passing them on so that every member of the circle would read every leaflet. It would take only a few minutes each month to read one leaflet and very little time to pass the leaflet from one member of the circle to another. In many instances a circle could be composed of neighbors. So often in our monthly meetings the press of business crowds out the reading of leaflets and many times there are persons who would enjoy the literature, who are unavoidably detained from the meetings. The statistical report is as follows: Literature received and distributed during the year ending December 31st, 1915—Leaflets, 8,929; prorgams for Week of Prayer, 1455; leaflets for Week of Prayer, 6798; Year Books, 194.

REPORT OF COMMITTEE ON EXTENSION OF WORK

Feeling our great need of the vision of our responsibility as Christians, we would have our women to pray daily that we may learn the lesson of the privilege of service, and "Go Forward" to greater and more consecrated work.

1. Realizing our dependence upon God, we urge the organization of prayer circles in each auxiliary.

2. That we emphasize the importance of Christian stewardship and ask the pastors to preach a sermon on the subject, as early as possible.

3. That we have as our slogan still —an adult, young people's and children's auxiliary, with a mission study class in every church in our Conference.

4. We recommend that each auxil

(Continued on page 12)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

ASHEVILLE DISTRICT NOTES

The regular monthly business meeting of the Asheville District Epworth League Union was held Friday evening, February 11th, at Central Methodist church, Asheville. The Union was well attended and the local chapters were well represented. Twelve chapters responded to the roll call and nine submitted written reports.

Two special addresses featured the meeting. We were glad indeed to have with us our president of the Western North Carolina Epworth League Board, Rev. W. E. Poovey. His address on the League motto: "All for Christ, was fine. With a conviction that all should be Christ's, he in a remarkable manner submitted reasons why we should give all to Him. The address was greatly appreciatd by the young people and I know will live with them many years, inspiring them to give all to Christ. The other special feature was a stereoptican lecture on mission work in Africa. This program was carried out through the efforts of Miss Ida Wilson, fourth superintendent of the Conference Epworth League. The lecture was by Rev. R. D. Bedinger, a Missionary of the Southern Presbyterian church. He has spent three years in Belgian Congo and of course knows the work there as only one can who has had experience in the field. On account of the delayed arrival of our slides from the Nashville office he used his own slides which were fine and much appreciated by those present.

This month we mailed for the first time report blanks showing the work the local chapters have accomplished. Without having a model to go by, but just giving their actual results, I think the following report shows that they are alive: Members received, 55; dismissed, 12; devotional meetings held, 36; business, 11; social, 4; calls on sick, 118; subscribers to Era, 78; average attendance at devotional meetings, 26; money in treasuries, $96.87; cottage prayer meetings, 5. There were 114 delegates and 15 visitors present.

At this meeting a subscription was taken to get $10 to buy an attendance and merit banner. The attendance pennant will be awarded each month to the chapter bringing the largest per cent. of their membership to the union meeting and the merit banne will be awarded to the League making the best report for the month. Three judges will be appointed each month to award them. They will be kept by the chapter winning them for one month. We hope in this way to work up a little rivalry among the different chapters.

I give below the report of the Chestnut Street Juniors as it was made out and submitted by their secretary. This is a remarkable showing for the Juniors and shows the great need of this organization in all our churches:

"We have 52 members on roll. We have held three meetings since last report, with an average attendance of twenty-seven. Twenty-eight of our Juniors will lead in sentence prayer. The officers always lead in prayer first and then the others follow. Last Sunday only twenty were present and seventeen prayed. Twenty-five pray twice daily. Twenty-five have the blessing at the table, some saying it themselves. Twenty-one read the Bible every day or hear it read. Twenty-six attend church services every week. We have made sixty-nine visits to sick and strangers in three weeks. All answer to roll call with a verse of scripture, thus storing our minds full of Bible verses. Each meeting we have a different leader, so all the members are learning to lead in this work.

Gordon Jones, Secretary."

Can any pastor or layman read this report without seeing the great need of a Junior chapter. My heart burned within me as I listened to this boy read this report.

The next meeting will be at First Methodist church, March 10th.

W. W. Edwards, District Sec.

A CALL FOR INCREASED SPIRITUALITY AMONG OUR LEAGUERS

Leaguers, did you read that article in last week's issue from the pen of Bishop Kilgo? I declare we are forced to acknowledge those statements as undeniable facts, so closely fitting the truth that we cannot gainsay them. But are we to stand quietly by and permit this beloved organization to fall short of its mission and purpose? Oh, friends, let us rise in our might and prove it to be all for which it was intended!

How truly the Bishop spoke when saying we have allowed the social life to choke out the spiritual; and while there may be exceptions with some chapters, yet, in many instances, I, too, know that we have; and while sad, I am forced to relate that I have found many times, the parent is largely responsible for the lack of spirituality in the life of the child; for have they not inculcated upon the young mind the unseemly importance of the gayeties and frivolities of the social whirl? And what is more calculated to detract from one's spirituality? How clearly I recall an incident that bears directly upon these statements. A sweet, lovely girl had been asked many times to attend the Epworth League services, which are held on Monday night. Her plea for refusal was always "preparation of lessons for school the next day;" yet, upon one Monday night, she, in company with her mother, was seen wending her way to the theatre; and her mother, conversing with a friend, was heard to say, "I must take my children to the theatre to see certain productions, in order to properly educate them." God pity and help that misguided mother, who regards such places as superior educational institutions to the Epworth League or any other church organization. Knowing such conditions exist, are we not justified in saying the failure on the part of the parent to spiritually encourage her child is, at least, partly the cause of the Epworth League failing to accomplish its aim and purpose. Parents, "think on these things."

The Epworth League itself may be at fault—no! I recant those words; the Epworth League is a perfect organization in all phases of its work; the fault lies with us. We, its members, we who represent it, have disregarded its real purpose and have so thwarted its end and aim as to almost make of it a secular rather than a spiritual organization. One would naturally ask, "Why this decline from spiritual attainments?" And I reiterate, because of the general concensus of opinion that all things and all places must be made attractive for the young life; and we, in mistaken thought, though with the very best intentions, have spent our greatest efforts in the social department and endeavored to strengthen the League solely in his direction. Hours of thought combined with days of labor and toil have been spent, and yet has proved a failure, for while the social evening itself may have been a success from a social standpoint, did it add to the spiritual growth of the League? Can you honestly say you ever received a spiritual awakening as the result of the social evening? You may have succeeded in drawing a large audience for that one special meeting, but did you notice a decided increase in attendance upon your next devotional service? (I grant there may be exceptions). So, after all, our efforts in the social direction, have we accomplished anything? No! and again I say no! And we never will accomplish anything in Christ's cause unless we practice Christ's teaching.

I received a letter some months ago from a lady who had been elected superintendent of the third department of her League, requesting me to give her some information upon this special line of work, for it was her first experience in the real activities of the League. Replying, I told her in my judgment, I thought she had undertaken, on account of her inexperience, the most difficult department of League work; difficult because of the tendency to lead away from spiritual thoughts, but if worked for all its intents and purposes, could be made one of the most helpful and educational, as well as entertaining departments. I advised her to stress the spiritual rather than the social, opening with devotional exercises, whatever the character of the evening's program, (for I have known this to be omitted) and gave her several outlines of programs that I knew would contribute to an evening's harmless pleasure; suggested that she become possessor of the Epworth League Hand Book and immediately subscribe to the Epworth Era, for it contains many helpful suggestions, but above all things, to pray and pray earnestly for the success of her work.

Now, do not misinterpret my meaning. I am not a radical upon this subject, and 'tis not my wish to impress any one with the thought that I would eliminate our third department. I am heartily in sympathy with it, and repeat, it can be made helpful, entertaining and educational; but do not exaggerate it as we have done heretofore, and entertain such thoughts as, that the League can only be supported by introducing all sorts of worldly pastimes into the church, cloaked and under cover of this third department. Oh! I do want to see our young people become more spiritualized, for the Epworth League is a training school, fitting them for future usefulness in the church; so, let us not try to compete with such deteriorating attractions as the theatre, the card party, the moving picture parlor; but rather let the Holy Spirit so permeate us that it will move us to speak His name to others, and in our ministrations, let our lives so show forth His love and praise that others will be attracted to His worship. This is the real work of the League, and without which no League can be successful or attractive, and I tell you, friends, a greater blessing will come into your own life by ministering the spiritual needs to others. May God help us to realize what our work is, and do it with an eye single only to His glory.

I speak from the depths of my heart when I say there is nothing more infinitely attractive than the rich, sweet, beautiful word of God. Present the gospel in all its richness and beauty; put it in a practical way, and you will gradually, but most surely, win your young people and bring them into active service; and as each added one takes up the work, your zeal and enthusiasm will continue to spread and others will join the grand march. Oh! my friends, there is nothing that can equal the infusion of the Holy Spirit; nothing that will so radiate and glow from your life; nothing so calculated to bring others into the life and light of the gospel, as the living of the beautiful truths contained in God's holy word. Show me a more beautiful model after which to pattern than an individual life touched by the spirit of Christ, or a Christian organization, in a unity of mind and spirit, working for God and His righteousness. You'll not find it in all this universe.

We, at West Market Street, are endeavoring to strengthen the spiritual life of our young people; that is our central thought and aim. Earnest prayers are ascending for the growth of grace among these bright young men and women, and God is graciously and wonderfully answering their, and this is the secret of success in all our work. Our devotional meetings are attracting and holding our young people, and we find them responding to a call for sentence prayers or testimony at any time. Five or six weeks ago nine out of seventeen present uttered voluntary prayers, and thirteen arose and testified to what the League had meant to them during the past year, and what they intended it should mean during the coming year; and two weeks ago, with thirty present at our devotional meeting, after holding a service of one hour and a half, yet we found it hard to close, because of the inclination to responses on the part of the audience.

I heard it said that at the great convention held in Oklahoma, several years ago, a large interrigation mark was placed up over the door, portraying a doubt as to the success of the Epworth League and if it would be wise to altogether abandon it; but before the adjournment of that vast assembly, it had been removed forever, and, thank God, the watch cry rang out, "Go Forward."

So let us hear no more of this beloved organization losing its grip upon the young life of the church; of dying out because of its lack of spiritual development; of ailing to fulfill its mission; but let us, as true Leaguers, loyal to our cause, "Go Forward," making it a grander, stronger body, holding and strengthening our young people and developing them into noble, useful Christian characters.

Katharine B. Browning.
Sec. W. N. C. Epworth League Conf.

CHARLOTTE CHAT

A new chapter at Trinity, Charlotte. A live pastor and people. See?

Calvary, Charlotte, young people are holding some meetings. They do not call themselves a League, but they are doing the work. We would welcome them into the growing hosts of Epworthians.

Dilworth church, under the leadership of the alert Ervin, has a lively chapter of the Knights of Ezelah. Bradley's boys at Belmont are organized. Also Brother Bradley is happy in having one of the livest Senior chapters to be found anywhere.

Falls never fails. He's fine and faithful. Think about it, he has a Senior chapter that right now is taking in a number of new members and is active in every department of League work, and especially so in the departments of worship and missions. This successful servant of the Master and his splendid people are now arranging to organize the Knights. Perhaps the Girls of Epworth will be organized too. Don't you think that will be great for Brevard Street?

Always count West in, especially if the thing is proper and sensible. He has some capable boys at Spencer Memorial, and wanting to do the best thing possible for them Brother West has introduced them to the fellowship of the Knights. His boys have taken the first degree. Later these boys, when they become truly Knights, are going to introduce Brother Surratt's young fellows to the mysteries and benefits of this charming order.

Three candidates for membership took the pledge in the Tryon Street chapter last Sunday night. This chapter holds council meetings regularly and plans its work. It has been given an open field in the missionary work among the young people of the church, the understanding with the Woman's Society being that in case the field was left to the League it would be faithfully worked. Therefore the fourth department is getting very busy. This chapter under the leadership of Miss Maude McKinnon holds most delightful literary and social meetings. Mr. W. C. Sheridan sees to it that the devotional meetings are a success. He succeeds in working a great many of the members. The young men and young ladies of this chapter are re-

ceiving invaluable training in taking part in the meetings.

The Charlotte chapters are going to organize a Charlotte Epworth League Union. Asheville has a fine one, it is said. The Charlotte Epworthians are agreed that they can do as well. The union will meet at the churches that have chapters. It will meet on an evening not used for regular church services. It will stand for uniting our hosts of young people under the Methodist banner for aggressive service. The importance of our Conference at Greensboro and of the Epworth League assembly at Lake Junaluska in August will be emphasized. The Union will meet quarterly.

FINDINGS OF CONFERENCE MISSIONARY SECRETARIES IN SESSION IN NASHVILLE, DEC. 30-31, 1915

I. Evangelization

We reaffirm our interest in revivals and pledge our best efforts to their promotion through the regularly constituted channels of evangelism as provided for in our Discipline. Our attention has been called to the plans for simultaneous state-wide campaigns of evangelistic effort in Texas and Missouri, to the emphasis on personal evangelism as set forth in the one-to-win-one movement and similar efforts to enlist the rank and file of the church in one great continuous effort at soul-saving, and we heartily concur with them. The successful meeting of the Association of Evangelists of the Methodist Episcopal Church, South, just held in Nashville, impresses us that the Secretary of the Home Department of the Board of Missions is doing some important constructive work in the church, and we pledge our cooperation with this phase of the work in encouraging attendance on its annual meetings of Conference Committees on Evangelism, who are members of this Association.

II. The Every-Member Canvass

We are delighted at the increasing interest being taken in the disciplinary requirement for the every-member canvass, and we call for an immediate falling into line everywhere with the law of the church, which provides for such a canvass, on the part of the committee on lay activities in cooperation with the board of stewards.

III. Specials

We urge the securing of mission specials from Conferences, districts, churches, Sunday schools, Epworth Leagues, and individuals wherever possible, in harmony with the general board.

These specials may be for either home or foreign missions, and they must be assigned from the general office. The following directions should be kept before the people: (1) The special should be separate from the assessment if possible. (2) Specials should be for a larger amount than the assessment. (3) Objects under the head of woman's work are cared for by the missionary societies and cannot, under our present regulations, be assigned as regular specials to churches, Sunday schools, and Leagues. (4) Neither the China special in the Sunday school nor the Africa special in the Epworth League can be counted in the assessment.

IV. The China and Africa Specials

Because of the immediate and unprecedented opportunities in China and Africa, we are in perfect accord with the plan and purpose of the Sunday School and Mission Boards for the China special in every Sunday school; also with the agreement between the Epworth League Board and the Board of Missions looking to a special for Africa in every Epworth League. We pledge ourselves that in mid-year meetings, presiding elders' institutes, thru visitation in Sunday schools, by the use of stereopticon lectures, by correspondence, and in every way possible we will push the China special and by our personal service and through others will seek to secure as far as possible in every Sunday school of the church three things for China—namely, the course of study, a special, a spirit and plan of definite intercession—and we will in our work have in mind and seek to draw all our labors for China toward a worthy climax in a great "China Day" to be observed on June 25, 1916. In each of these specials it is to be kept constantly in mind and reaffirmed that it is separate and apart from the assessment and not to be counted thereon.

V. Missionary Program

We particularly call on our people for a specific missionary awakening in three respects: Systematic study, regular prayer, regular giving to missions.

VI. National Conventions

We are deeply impressed with the opportunity given us in the series of National Conventions of the Laymen's Missionary Movement to be held throughout the South in the next few months. We agree as secretaries to cooperate with the local management and the Board of Missions in the setting up of our own denominational meetings, which are to occupy the afternoons of these conventions.

Our general board will have representatives at these meetings. As far as possible we urge the arranging of a program covering the two afternoons, in harmony with the Educational Department of the Board of Missions, and the rallying of as many of our people to them as possible.

VII. Publicity

We gratefully acknowledge the large space accorded our work in our church papers, and we urge an increasing use of the same in the way of a weekly page or column, special every-member canvass editions, etc.

VIII. Leaflets, Institutes, Etc.

We urge that our presiding elders and pastors everywhere supply for their churches leaflets, charts, and diagrams and hold mass meetings and institutes. As missionary secretaries we will endeavor to secure at every institute subscriptions for at least two books, such as "Over Against the Treasury" and Eddy's book, "A New Era in Asia," and we will urge presiding elders and pastors to do the same.

X. Social Service

As secretaries we adopt the following as a tentative program of social service:

1. We agree to lead and cooperate in promoting and directing movements in the interest of the country church, the country school, and the uplifting of country life.

2. We will endeavor to arouse, aid, and direct the Conference Committees on Social Service in their efforts at community service by the church in country, town, and city.

XI. Lay Helpers

We agree to emphasize continually the importance and necessity of the use of lay helpers in conducting public worship and religious services in those communities where the service is at present insufficient.

XII. Conference Committee on Lay Activities

We recommend the directing and aiding of Conference Committees on Lay Activities in meeting their disciplinary duty of considering plans for the support of the ministry, that those plans may be matured and made effectual.

XIII. Bonds for Tellers and Treasurers

It is the sense of this body that all Conference Tellers and Treasurers should be bonded in a sum sufficient to cover the highest amounts in their hands at any time, and that the Secretaries of the General Board be requested to write the officials of the several Conference Boards in regard to the matter.

XIV. Prompt Remittances

We urge Conference Treasurers and others who handle mission funds to remit same promptly every month, as provided by the Discipline.

XV. Information on Specials

We pledge ourselves to do all in our power to bring the preachers to understand the whole subject of specials and request the Secretaries of the Board of Missions to add to the Board's leaflet on specials fuller information on this subject.

XVI. Laymen's Missionary Movement

We recognize the immense value our Conference, district, charge and church lay leaders may be to our church. We recommend the fuller employment of this great and vital force and offer to them our co-operation. We request the fuller co-operation of our presiding elders and pastors with these lay leaders.

TRINITY COLLEGE NOTES

Dr. William H. Glasson, of the department of economics, has recently been notified that he has been appointed on the executive committee of the American Economic Association, with headquarters in Washington, D. C. The term of the office is three years. Other members of the committee are officers of the association.

The governing board of The Chanticleer, the college annual, at a recent meeting, decided to dedicate the volume this year to Professor William H. Pegram, head of the department of chemistry, and Trinity's most beloved and respected citizen. Professor Pegram has been connected with the college since his graduation in 1873, and in years and also in service is the oldest member of the college faculty. This action of the publication is a fitting recognition of the esteem in which he is held by the entire community.

The Campus Club, an organization of the women of the campus, entertained in honor of the Freshman and Junior classes of the college last Friday afternoon, from 4 to 5:30, in the parlors of the East Duke Building, and the reception was largely attended. This organization has done much during the past two years to encourage the social activities of the community.

Dr. W. K. Boyd, of the department of history, went to Wake Forest Friday, where that afternoon he acted as a judge in the annual debate between the literary societies of Wake Forest College. He returned to Durham Friday evening.

The Classical Club, an organization of the students and faculty in Greek and Latin, held an instructive and interesting meeting Friday night, when Mr. Homer LeGrande, of the Junior class, read a paper which was afterwards discussed by the members of the club.

The report of Librarian J. P. Breedlove, of the college library, to the committee on publications, for the year ending February 1, 1916, shows that 7,164 cards have been made and filed in the library catalogue, and that 3,353 continuations and additional copies of books have been entered on the catalogue cards. The total number of books catalogued and shelved during the year were 5,144, and the total number of accessions to the library for the annual period ending February 1, 1916, were 1,696. The library now contains about 50,000 bound volumes.

Dr. E. W. Knight went to Burbaw Friday night, where, Saturday morning, he addressed the teachers of Pender county in their monthly meeting.

To strengthen the teaching service of the high schools of Durham county and to adjust the work of the schools more effectively to the needs of the county are the purposes of a recently perfected plan inaugurated by the department of education of the college. The high schools of the country are now being inspected with a view to assisting the teachers in the planning and teaching of the high school subjects. For several years Professor E. C. Brooks has directed the professional training of the teachers in the county, but attention has been largely confined to those in the grammar and primary grades. The recent plan of the work completes the scheme for training all the teachers of the county in a specific manner. The high school work is under the direction of Professor Brooks and Dr. E. W. Knight and the work of the grammar and primary brades is supervised by Professor Brooks who is assisted by Mrs. J. A. Robinson, primary supervisor of the Durham City Schools.

President W. P. Few went to Greensboro Friday where he attended the sessions of the convention of the Laymen's Missionary Movement.

At a meeting of the Science Club Monday evening in Crowell Science Hall, Professor M. A. Smith, Jr., discussed the principle of wireless telephony.

The regular weekly meeting of the Y. M. C. A. on Wednesday evening was conducted by the students.

Our Dead

WHITLEY—Oliver H. Whitley passed away at his home in Stanley county, December 12th, 1915, at the age of 87 years. Brother Whitley was a member of Stony Hill church at the time of his death. For more than 60 years he had been a consistent and honored member, always active in church work. For a number of years he was a steward and Sunday school teacher. He was the father of Dr. Whitley, of Albemarle, who died some years ago. His widow and three grandchildren survive. For him to live was Christ, but to die was gain. Many remarked at the funeral, truly, he was a good man.

The funeral was conducted from the home by his pastor, Rev. H. F. Starr, and his body was laid to rest in Albemarle cemetery. H. F. Starr.

WILHOIT—Mrs. Margaret Ann Wilhoit died at her home near Randall's church, Stanly county, on January 20, 1916, aged 79 years. The funeral and burial was at Randall's church, where she held her membership. The service was conducted by Rev. H. F. Starr, pastor of the Albemarle circuit, Rev. R. M. Taylor, her pastor, being away from home at the time. She was known as Aunt Polly Wilhoit. She joined the church at 12 years of age, having been for more than 67 years a member of the church. She is survived by her husband, Brother William Wilhoit, who is nearly 80 years old, besides eight children, forty-seven grandchildren and twenty-four great grandchildren. A large number of friends gathered to pay the last tribute of respect to "Aunt Polly."

H. F. Starr.

CRATON—Miss Margaret Williams was the daughter of Dr. Mather Williams, the first physician in Syracuse, N. Y. Dr. Williams was a direct descendent of Roger Williams, the noted New England preacher. Margaret was born on August 28th, 1828. She was maried to Dr. John Miller Craton, of Rutherfordton, in the spring of 1847, being about 18 years old. At once she allied herself with all that was Southern, though she was of Northern parentage and birth.

We find her therefore connecting herself with her husband's church, the Methodist, of which she was one of the charter members. From that day, as long as she lived in Rutherfordton, she gave all that was best in her life to the upbuilding of the church of her choice, the town and all the community.

After the death of her husband, she made her home first with one and then another of her daughters living in this state. Because of residence a part of the time in Charlotte, she removed her membership to Trinity church, and was a member of that church at her death.

She died at the home of her daughter, Mrs. R. H. M. Chapman, of Spartanburg, S. C., at 10 o'clock, Saturday night, January 22nd, 1916. The funeral services were conducted at the home of Mr. Chapman, at Spartanburg, on Monday morning, early, after which the remains were brought to Rutherfordton for burial.

The burial services were conducted by the writer at 3 o'clock Monday afternoon, and, notwithstanding the very inclement day, a large company of her old and dear friends here were present to pay this last tribute of respect to one whom they had loved for a long time.

She leaves the following near kin: Dr. Marsh W. Craton, Carrolton, Mo.; Mrs. Carrie Guthrie, Fort Worth, Texas; Mrs. Alice Simpson, Charlotte; Mrs. R. H. M. hapman, Spartanburg, S. Mrs. R. H. M. Chapman, Spartanburg, and 29 grand children and 12 great grand children.

Mrs. Margaret Williams Craton was of good old Scotch stock. She showed it in all her life's work. In all the ways that such a fine spirit could, she made herself worthy, and is very much missed. Albert Sherrill.

SHORE—Walter H. Shore, aged 23 years, departed this life on Thursday, February 3rd, at his home, 293 Hallard Street, Southside. The death of Walter brings sadness, not only to his immediate home and family, but to his entire communitf. His death is peculiarly sad because he is taken from us so early in life, just in the prime of young manhood. To those of us who survive him his death seems almost untimely, but our merciful Heavenly Faher had some high and noble lurfose in removing Walter from our mission to His divine will. Walter midst; then let us bow in humble subwas a faithful, valuable and honored member of the Junior Order United American Mechanics, and was dearly loved by all his brethren in this fraternal order. The large attendance of this fraternal brotherhood is an unfailing evidence of the fact that he is held in high esteem by them all. Prior to his sickness and death, he held a position with the Southside Cotton Mills. Brother Geo. L. Leonard, who was his employer, and who has known him intimately for twelve years or more, and whose employee he was for nine successive years, has the following to say about Walter: "He was a good and faithful employee, always ready and willing to do his part and to do it well. He was strictly honest. In all the years I have known him and been so closely associated with him, I have never known him to commit a dishonest deed. In all my dealings with him, his integrity for truth and honesty stand out above reproach. His moral character was of the highest type. He never would stoop to do things that were degrading and immoral. Notwithstanding he was quiet and unassuming, among his co-laborers, he numbered his friends by the scores. He possessed a noble spirit, a kind disposition, and a generous heart."

Walter is survived by his wife and one small son, his mother, two sisters and two brothers, all of this city, and a host of sympathizing friends who mourn their irrepairable loss. May the God of all grace give peace and comfort.

RESOLUTIONS OF RESPECT

Whereas, it has pleased a kind and loving Father to remove from our midst our sister, Mrs. R. E. Pepper, and feeling that the close relations of the deceased with the members of the Woman's Prayer Meeting, of which she has been a faithful member for about twenty years, we, the undersigned, feel it proper that we express our appreciation of the faithful love and regular attendance upon the same; therefore, be it resolved:

First, that we deeply deplore the loss of our sister, and will miss her prayers and presence from our midst, but look up with the blessed assurance that she has "only gone before" to join the innumerable host of the redeemed above.

Second, that we express our deepest sympathy to her bereaved sons in their loss, but remind them, that though "she cannot come to them, they can go to her."

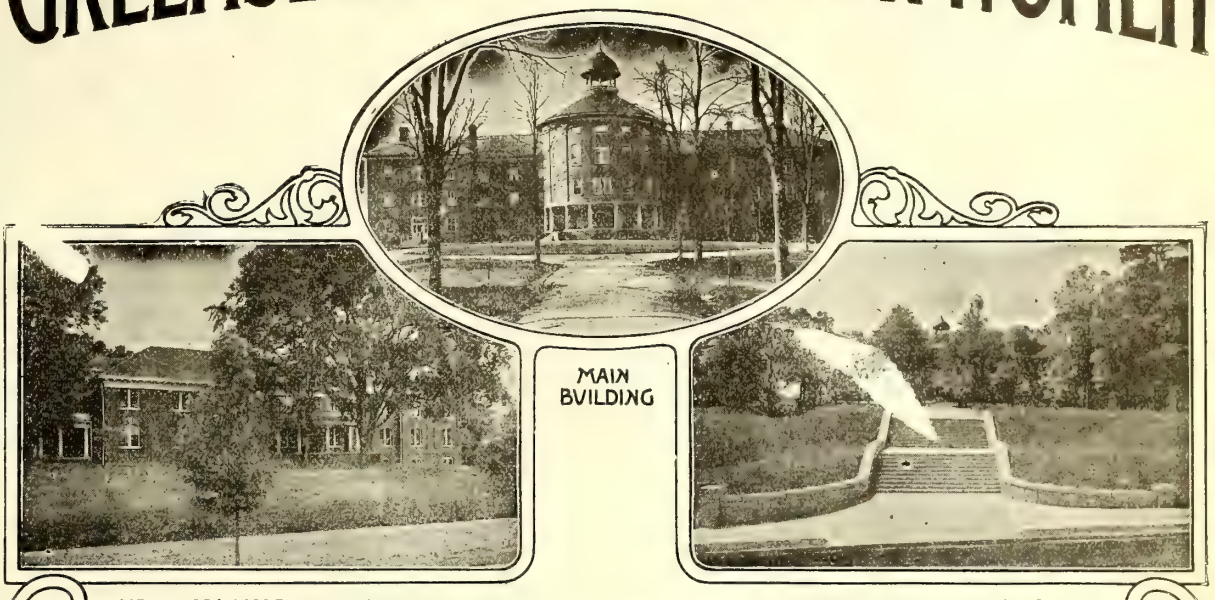
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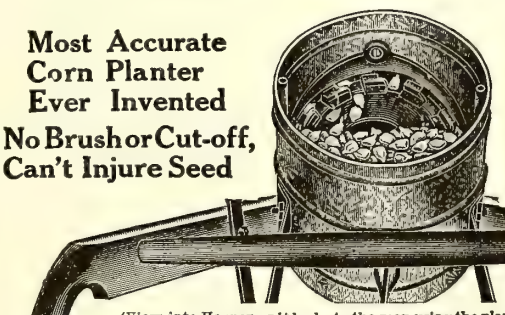
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The Sunday School Lesson

THE SEVEN HELPERS—Acts 6
FIRST QUARTER—LESSON IX—
FEBRUARY 27, 1916

Golden Text—Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6:2.

Summary of the Lesson

That vigorous and lucid book The Stakes of Diplomacy, by Walter Lippman, is one of the important volumes for the reader who wants to get a genuine grasp of the present international situation. One feels, after perusing its pages, however, that there is too exclusive an emphasis upon the economic features of the situation and an almost entire failure to seize the significances of the moral and spiritual elements of the world-wide problem. There is a wonderfully shrewd insight into many practical matters, but one does not see with the eyes of the soul.

The situation in the early church was exactly the opposite of all this. The soul had come to its own. The spiritual had become regnant, but there seemed a real danger that some very practical matters would be neglected. Just the hard, every-day facts might easily be overlooked by the men whose eyes shone with the glory of a soul-transforming experience. Unless the church could be an efficient organization as well as a divine rapture, it could not master the world. Our study today tells of the first simple steps in a practical direction. The Church was to be both a kindling inspiration and an effective organization.

Unorganized Spiritually

"The conditions of life must not be confounded with the end of life," says Dr. S. H. Butcher, in one of the quick turned sentences of that fine book Some Aspects of the Greek Genius. Of course the conditions of life are calling for constant attention. They speak for themselves. They do not allow us to ignore them, and a good many people never get beyond them. Some bulky and pretentious systems have this characteristic. As useful and and important as are many of the suggestions of socialism it is often true that the enthusiastic socialist has a great deal to say about the conditions of life and has not done much fundamental thinking about the end of life. It is a good deal easier to deal with methods than with the great purpose back of all

The apostolic church had such a deep and raptuous consciousness of the end of life that it seemed for a time quite likely to ignore the immediate conditions of life. The vision of the eternal possessed the leaders and dominated the members of the Christian brotherhood. The incidental was hurled aside. The temporary was passed lightly by. The ultimate meaning of life, in the light of the great righteous, living God, as he had made Himself known in Jesus Christ was the engrossing matter. The invisible was more tangible than the visible. Heaven was nearer than earth. The soul more real than the body.

Now it is not too much to say that no man is prepared to live who has not had some experience which makes the glory of the invisible world real to him. "To understand earth," says the wise proverb, "you must have known heaven." The kingly spirituality of the early Church must never be lost from the life of Christendom.

The head which reaches into the heights, however must be connected with feet which stand on solid ground. The noble spirituality of the early Church was like a great soul. It needed a body. Unorganized spirituality in the long run is dissipated. So even in the glorious communion of the least earth-fettered brotherhood in the world the practical questions were sure to arise.

Some Practical Problems

In such fascinating social experiments as that of the New England transcendentalists at Brook Farm the difficulty has usually come from the fact that the members of the community had wings, but did not have arms. Their shining idealism was not able to meet the tests which the hard every day demands of life made inevitable. It has often proved true that if you have a woman of exalted mysticism in the home some one else has to be the housekeeper. Not every mystic has been as practically wise as Tauler, who pithily declared, "An anvil may be consecrated and a pulpit may be desecrated." The practical mystic is one of the finest products of history.

That brotherhood of burning hearts which we call the early Church was soon to find practical problems lifting their heads. The community was living together like a great family, and now it appeared that some of the family were not getting enough to eat. The Grecian Jews declared that the widows belonging to their group "were neglected in the daily ministrations."

The glory of a pervading spiritual enthusiasm, it appeared, could not take the place of method, and care, and skillful administration. It was true that men could not live on bread alone. It was also true that Grecian Jewish widows could not live on spiritual exhaltation alone. This was typical of a hundred genuine human problems just ready to emerge. They might seem small—many of of them—but the smallest was so related to other things that it might suddenly loom into outstanding importance. One really defining question was at the root of everything else: Could the Christian Church function as a capable and dependable organization? The Grecian Jewish widows stood for more than they knew. Bristling clamorous matters of all sorts to be confronted down through the years were symbolized by the complaint of these women who represented the result of Jewish blood and Greek environment.

The Beginning of Organization

"I am an independent voter. I don't belong to any party," said an enthusiastic advocate of reform. "You'll never see the results you want," replied his friend, "until you get a powerful political party to stand for the things in which you believe. It is organization that wins."

The fundamental perception back of the movement was this. There are some things you can get done effectively only by the means of the kind of systematic work that organization makes possible. The machinery was for the sake of the product. There was no tendency as yet to worship the machinery. The difficulty with machinery, of course, lies just at this point. Men come to have such a sense of the machinery that they forget what it is for. They become machine men. They are the slaves of the organization instead of its masters. They are caught in the wheels of their own methods.

All this seemed far enough away when the seven men were appointed to look after certain practical matters in the life of the Church, but though far away it was on the way. You cannot enter upon the path of organization without facing the perils of organization.

A curious dilemma life presents. Overorganized goodness produces a situation where the goodness is lost in the organization. We seem very much in need of Aristotle's principle of "the golden mean."

The Sacredness of the Secular

The man at the wheel of a Hudson River ferry boat, crowded with passengers, was talking to a friend who stood at his side. "It's a big responsibility," he said. "Sometimes when there is a fog and the boat has three thousand people on board there is real danger, and as we start across the river I ask God to help me to bring the people safely to the other side." The words so quietly spoken brought to the man besides him the solemn sacredness the man at the wheel found in his task. He looked out on the river, flashing that day with sunlight and gay with many kinds of craft. There came to him a quick sense o how it all belonged to God.

A most impressive feature of the account of the appointing of the seven is the serious fashion in which it was done. There was an insistence that thse men, to be busy about practical and secular matters, should be "full of faith and the Holy Spirit." Special prayer was offered after they were chosen. The hands of the apostles were laid upon them in solemn consecration. Then they were sent forth to their work. When such care and such devotion were dominant in the selection of the men who looked after matters of food supply and food distribution no wonder that "the word of God increased and the number of the disciples multiplied in Jerusalem exceedingly."

The early Church met its practical problem by means of organization, but the organization was dominated by moral and spiritual power. The new life in Christ ruled machinery. No intricacy of organization is dangerous which is dominated by the Spirit of Christ.—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

WOMAN'S DEPARTMENT

(Continued from page 8)

iary have a public installation of officer followed by a sermon on Woman's Work by the pastor.

5. That at the close of the quarter, the officers of each auxiliary meet together, correctly fill out their report blanks and forward them promptly to the District Secretary and the proper Conference officers.

6. That the District Secretary shall hold a live district meeting as soon after Council as possible, also that she shall attend the District Conference and Missionary Institute and present the work before the pastor whenever practicable.

7. In order that the women of our auxiliaries may become more familiar with the work of our Conference, we would recommend that an all-day meeting be held as soon as possible after the annual report is received and a careful study of this report be made, including the reports of the committee from the various departments of our work.

8. In order that a greater number of women in our churches may become interested in our woman's work, we suggest that each auxiliary inaugurate a plan of visitation, whereby members going two by two, will visit non-members and urge them to join the society.

9. That each auxiliary present the claims of the Scarritt Bible and Training School and urge the young women to attend, thus fitting themselves for a larger and more efficient service and that each adult auxiliary give at least $4.00 each year for its maintenance.

10. As the last days of our Conference are so important we would emphasize that hereafter delegates are expected to remain until the close of the Conference.

11. That in the month of October we engage in a "Whirl-wind Campaign" as suggested by the Council, plans for which will be sent to the auxiliary by the president in due time.

12. That we begin at once to plan, pray and work that we may have our collections in full by the end of the third quarter, at which time an all-day meeting known as Harvest Day will be held.

Mrs. H. A. Dunham, Chm.,
Mrs. M. B. Goodwin, Sec.

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THE BORROWED BIRTHDAY

"Tomorrow is your birthday." Mrs. Browning sighed. "I'm sorry, but there doesn't seem to be much that I can get you this year. I planned for ever so many things, but we were all sick so long that I am afraid I can't get you much of anything."

Gertrude winked back a tear. "I don't care," she said bravely. "I had a party last year and lots of presents. Just having a birthday is enough. I don't mind much if I don't get any presents."

But when she was out of doors the memory of things she had wanted—O, so very badly!—kept coming back to her until the big tears threatened to overflow and run down her cheeks.

"I'll take a walk," Gertrude decided; "mother won't care if I go down the street as far as the post office corner and back, and it will make me forget about tomorrow. I musn't let her think I care about it."

But it seemed as if the harder she thought away from the subject the more it kept crowding into her thoughts. Last year there had been a cake—the loveliest white cake, with six pink candles—and this year there wouldn't be anything. Gertrude looked very hard to find something else to think about, and this is what she saw: On the curb in front of the white house where the new folks had moved in sat a little girl in a white hood, with a white fur around her throat and a white muff lying beside her, and she was crying.

"What's the matter?" Gertrude asked sympathetically.

The other girl peered up at her through her curls. "I s'pose you think I'm a baby," she said defiantly.

"I cry myself," Gertrude answered. "What's the matter? What are you crying about?"

The other girl moved over, so that she could sit down. "I'm crying about my birthday," she said.

Gertrude stared. "When is your birthday?" she asked.

The girl commenced to cry again. "That's just it; I haven't any birthday," she sobbed.

"But you must have," Gertrude said; "every one has a birthday."

"I haven't any this year," the girl in the furs said; "I've never had but one since I was born."

"You're more than a year old!"

The little girl wiped her eyes. "Yes," but I was born on the twenty-ninth of February," she explained. "I wish I had a birthday every year like other girls."

Gertrude thought a moment, and then she hopped to her feet. "I know what to do," she cried. "My birthday is the twenty-eighth—that's tomorrow. Why don't you borrow it?"

"Borrow it?"

"Yes," said Gertrude soberly. "I'm not going to use it much this year, and I'd just as soon loan it to you as not, and maybe by next year"— She broke off. "Would you like to borrow it?" she asked.

The other clapped her hands. "I think it would be heaps of fun," she said. "I'm going to tell father."

"You needn't bother about my birthday," Gertrude said in a choky kind of voice that evening after supper. "I've loaned it this"—

But just then the doorbell rang, and a girl in white furs hopped into the room. "I just came to see if you would spend the day with me tomorrow," she said. "Father says I can't borrow your birthday without borrowing you too. There's going to be a white cake with pink candles and, O, ever so many things! And father says that if I take your birthday you must take half of my gifts, and we'll go for a ride in the afternoon."

But it was Mrs. Browning who promised that Gertrude would come, for Gertrude had buried her head in her lap and was crying softly.—Faye N. Merriman.

SUNSHINE AND RAIN

Aunt Lucy had come to spend the summer with her little nieces, Peg and Meg; and, O, how happy the twins were to think that they were going to have her with them all through the long summer days! Aunt Lucy could tell the loveliest stories, and she could make doll dresses just like Peg and Meg wore, and she could do many lovely things.

Every morning just before lunch Aunt Lucy used to come out on the porch with her sewing, and the twins climbed up on each side of her on the bench, and she told them stories. This morning it was raining hard, and the twins were rather cross because they couldn't go rambling about the garden; so when it came time for Aunt Lucy to talk to them they were more eager than ever.

"Once upon a time," Aunt Lucy began, "there was a little girl who lived 'way off in the country with all her other brothers and sisters. This little girl loved sunshine and moonlight and everything bright, but she didn't like clouds and rain. And when the rain came she was always cross and unpleasant. One day when it was raining very hard she stood at the window, and all of a sudden she noticed that as the rain came down it wasn't somber, but it glowed and sparkled; and as she looked she thought how beautiful the rain was, and she began to feel her crossness disappearing, and she started to laugh at the raindrops and stretch her hand out of the window to feel their cooling touch. After that the little girl was never cross on stormy days, but she was happier and brighter than ever. She loved to watch the rain; and after the rain had stopped and the sun came out, she noticed how fresh and cool everything was, how bright the flowers looked, how green the grass was, and how the birds seemed to sing sweeter carols than ever. She often heard her father tell her mother that the rain had saved the crops from drying up and how relieved he was; and the little girl wondered why it was that she had ever thought the rain dismal when it did so much good in the world and it was so much wanted and needed. How happily the rain came down to render the service that was required of it! And it continued its work in spite of the protests of the people who did not realize its value. And so, no matter what the weather, this little girl welcomed it and was bright and happy always."

Aunt Lucy gazed down at the two faces upturned to hers as she said: "Did you like that story?"

"Yes," they both said at once. And Peg turned to Meg and said: "The rain is pretty, isnt it?"

Then they both went to the railing of the porch and stretched out their hands as they cried: "O, how good it feels! No wonder the flowers lift their heads and brighten up to drink it. We love the rain, too, Aunt Lucy."—Ethel Owen.

OBEDIENT JACK

Jack was a great big Scotch collie who was very fond of children; and when his mistress, Jamie and Janet's mother, found that he could be trusted to go with her boy and girl to school every day she was very glad, for father had to go to his office so early that he could not go with them.

When the three, Jamie, Janet and Jack, returned from school at noon (for Jack always went for them at twelve o'clock), mother would give Jack his dinner as soon as they arrived; and then she would pat him on the head and say, "Good old dog." Jack would wag his tail and give a pleased bark.

The teacher knew Jack's bark; and if the children were kept in and he did not see them with the others, he would go round to the window where they sat, and bark and bark, and she would say: "A little late today, Jack. Be patient." He never came until school was out, although I think he would have enjoyed coming at recess and romping with the scholars.

When the town clock struck twelve, mother would say, "Go to school, Jack," and off he would run.

One day mother was talking to a friend in the sitting-room, and she was telling the friend what a good dog Jack was, and she said, "'I just say, 'Go to school, Jack,' and off he goes." Now the friend was a little deaf, so she had to repeat it several times; but she did not notice that Jack was just outside, wagging his tail. After her friend had gone, mother went into the kitchen to make a pie. Passing through the hall, she saw that it was only eleven o'clock so she knew she had plenty of time. She was just putting the pie into the oven when she heard children's voices, and there at the gate stood Jamie and Janet and Jack.

"Why, children!" mother exclaimed. "What are you doing here? It is only half-past eleven."

"O mother," they answered in the same breath, "Jack came and barked under the window, and Miss Morse said we might go home."

"Where was Miss Jenkins, your regular teacher?"

"She is sick," said the children, "and we told Miss Morse that you always sent Jack when it was time for us to go home."

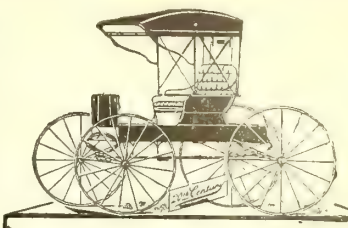
"Well, well!" said mother. "But what made Jack go for you. I didn't send him."

Here Jack looked up at her so wistfully that she had not the heart to speak sternly to him.

Then suddenly, as she stood there looking at the trio, who were as much surprised as she herself, mother remembered her deaf friend and how she had told her about Jack and had had to repeat it.

"It's all right, children," she said, laughing. "Mrs. Burke was here, and I told her how I sent Jack to school for you; and I had to say it so loud that Jack must have heard me say, 'I just say, Go to school Jack,' and thought I was talking to him, for he was evidently out on the porch."

Then they all laughed heartily, and Jack had his dinner a little earlier than usual, and he enjoyed it as much as Jamie, and Janet enjoyed the cranberry tarts mother had made for them. And when they went back to school in the afternoon and told their little friends about Jack, he became more of a pet than ever; and the teacher said she wishedt tha little boys and girls could be as quick to obey their parents and teachers as Jack had been, for, though he did not see his mistress, he obeyed her voice right away.—Julia Graydon, in Pittsburgh Christian Advocate.



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Children's Home

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Henry C. Jones, Winston-Salem, Salem church, $4.00; Mrs. Etta Parlier, Winston-Salem, $5.00; Rev. R. H. Kennington, Monroe charge, $7.00; Rev. T. J. Houck, Mt. Holly charge, $12.40; H. E. Whitener, Sherrill's Ford church, $15.50; A. L. Stillwell, Charlotte, Belmont Park S. S., $4.05; Rev. P. L. Terrill, Concord, Olivet church, $1.50; Rev. P. L. Terrill, Concord, Rocky Ridge church, $3.37; Rev. P. L. Terrell, Concord, Boger's Chapel, $3.33; Rev. B. F. Fincher, Paw Creek, Charlotte, Thrift charge, $5.00; Rev. W. M. Boring, Yadkinville, Prospect church, $3.00. Total, $64.15.

BUILDING FUND

Mrs. W. P. Strader, Greensboro, Spencer Bible class, $20.00; Mrs. Mary C. Weatherly, Franklinville, $1.00; G. C. Little, Newton, $5.00; K. J. A. Ljung, Greensboro, $3.00. Totala, $24.00.

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

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Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints on her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

February

Weaverville Ct., Flint Hill 26-27
Haywood St., night 27

Second Round

March

Mills River, Horseshoe 4-5
Hendersonville, night 5
Spring Creek, Paint Rock 11-12
Fairview, Sharon 18-19
Central, night 19
Asheville, Elk Mountain 25-26
Biltmore-Mt. Pleasant, Biltmore, night 26

April

Flat Rock-Fletcher, Patty's 1-2
Chestnut Street, night 2
Swannanoa, Azalea 8-9
Black Mountain, night 9-10
Leicester, Dick's Creek 15-16
Bethel, night 16
Walnut, Stackhouse 22-23
Hot Springs-Marshall, Marshall, night 23-24
Sulphur Springs, Acton 29-30
West Asheville, night 30

May

Henderson Ct., Edneyville 6-7
Tryon-Saluda, Saluda, night 7
Rosman Ct., East Fork 13-14
Brevard, night 14
Mars Hill, Shiloh 20-21
Weaverville, night 6-7
Weaverville Circuit 27-28
Haywood Street, night 28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

First Round

February

Lilesville, Olivet, 11 a. m. 26-27
Matthews, Indian Trail, night 27-28

March

Morven, Sandy Plain, 11 a. m. 4-5

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Second Round

Walnut St. and Carraway Mem., Carraway Memorial 27-28
Gibsonville, Gibsonville 27-28

March

Pleasant Garden, Rehobeth 4-5
Centenary 5-6
Coleridge Ct., Rehobeth 11-12
Ramseur and Franklinville, Ramseur 12-13
Uwharrie Ct., Union 18-19
Ashboro 19-20
Ruffin Ct., Ruffin 24
Reidsville 25-26
Wentworth Ct., Wentworth 26-27

April

Greensboro Ct., Mt. Pleasant 1-2
Spring Garden 2-3
West Greensboro Ct., Friendship 8-9
West Market 9-10
Randolph Ct., Fairview 15-16
Denton Circuit 16-17
Deep River, West's Chapel 22-23
Randleman, St. Paul's .....23-2'
Wesley Memorial, High Point 29-30
East End, High Point 29-30

May

Denton, Pleasant Grove 6-7

District Conference at South Main Street, High Point, April 27-30.

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

Second Round

February

McDowell, Murphy's 26-27
Marion Mills 26-27

March

Old Fort, Ebenezer 4-5
Marion Station 5-6
Morganton Ct., Zion 11-12
Morganton Station 12-13

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Thermal City, Trinity 18-19
Marion Ct., Catawba 25-26

April

Rutherfordton, Gilboa 1-2
Green River, Lebanon 8-9
Broad River, Union 15-16
Henrietta and Caroleen, Caroleen,22-23
Cliffside, Hopewell 29-30
Forest City, Salem 29-30

May

Table Rock, Linville 6-7
Connelly Springs, C. Springs 7-8
Spruce Pine and Bakersville, Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.

Second Round

February

Jonesville, Maple Springs 26-27
Elkin, night 27-28

March

Yadkinville, Center 4-5
Pinnacle, Whitaker 11-12
Pilot Mountain, night 12-13
Mt. Airy Ct., New Hebron 25-26

April

Madison-Stoneville, Stoneville 1-2
Ararat, Chestnut Grove 8-9
Leaksville, 11 a. m. 16-17
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30

May

Rural Hall 6-7

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

February

North Wilkesboro Ct. 26-27
North Wilkesboro Station, night 27-28
Wilks Ct., Adley 19-20
Sparta Ct., Shiloh 12-13

March

Helton Ct., Greenwood 4-5
Jefferson Ct., Jefferson 11-12
Creston Ct., Big Laurel 18-19
Watauga Ct., Henson Chapel 25-26

April

Elk Park Ct., Elk Park 1-2
Avery Ct., Mt. Zion 8-9
Boone Ct., Hopewell 15-16
Laurel Springs Ct., Transou 22-23
Sparta Ct., Potato Creek 29-30

May

North Wilkes Mission 6-7
Wilkes Circuit 13-14
Wilkesboro Station, night 14-15
North Wilkesboro Station 20-21

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

Second Round

February

Hickory, First Church, 11 a. m. 27
West Hickory, W. Hickory, night 27

March

Statesville, Broad St., 11 a. m. 5
Statesville, Race St., night 5
North Lenoir Ct., Mt. Hermon 11-12
Granite Falls, Hudson 12-13
Lenoir Ct., Pleasant Grove 18-19
Lenoir Station, night 19
Hickory Ct., Grace Chapel 25-26
Rhodhiss, night 26

April

Troutman Ct., Rocky Mt., ...1-2
Cool Springs Ct., Rose Chapel 8-9
Iredell Ct., Mount Bethel 9-10
Statesville Ct., Bethel 15-16
Stony Point Ct., Center 22-23
Alexander Ct., Rocky Springs 23-24
Maiden Ct., Friendship 29-30
Catawba Ct., Center .....30, May 1

May

Newton 7
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

February

Kannapolis Ct., Oak Grove 26-27
Kannapolis Station, night 27-28

Second Round

March

Westford 4-5
Epworth-Center, Epworth 5-6

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Woodleaf, Cleveland 11-12
Park Avenue 12-13
Spencer, 11 a. m. 19
East Spencer-North Main, night 19
Salisbury Ct., Providence 25-26
South Main, night 26-27

April

China Grove 1-2
First church, night 2
Cottonville, Zion 8-9
Norwood 9-10
Albemarle Ct., Pine Grove 15-16
Albemarle, Central, 11 a. m. 16
Albemarle, First St., night 16
New London Ct., New London 22
Gold Hill Ct., Liberty 23-24
Mt. Pleasant Ct., St. Paul 29-30
West Concord, Harmony 30

May

Concord Ct., Carmel 6
Concord, Central, 11 a. m. 7
Concord, Forest Hill, night 7
Bethel-Love's, Love's 13-14
Oakboro 14-15
Salem 20-21
Kannapolis Circuit 27-28
Kannapolis Station 28-29

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby N. C.

February

Dallas-Ozark, High Shoals 26
Gastonia, Main Street 27
Gastonia, West End 27

March

South Fork, Palm Tree 4
Cherryville, Bethlehem 11

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Second Round

February

Sylva, Sylva 26-27
Bryson-Whittier, Bryson 27-28

March

Bethel, Sunburst 4-5
Canton Ct., Liberty 11-12
Jonathan, Shady Grove 18-19
Clyde, Elizabeth 11-20
Waynesville 19-20

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

First Round

February

Thomasville Ct., Prospect 26-27
Thomasville, night 27
Linwood, Linwood 28

Second Round

March

North Lenoir Ct. 4-5
Granite Falls and Hudson 5
Statesville, Broad St., 11 a. m. 12
Statesville, Race St., night 12
Centenary, 11 a. m. 19
Grace, night 19
Farmington, Bethlehem 25-26
Cooleemee, night 26

April

Walkertonw, 11 a. m. 2
West End, night 2
Davie Liberty 8-9
Mocksville, night 7-9
Lexington, 11 a. m. 16
Lewisville, Daubs 22-23
Advance 29-30

May

Southside, 11 a. m. 7
Liberty, night 7
West Davie, open.

District Conference will be held in Main Street church, Thomasville in May. Date will be given later.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

March

Stanly, Iron 19
Crouse, L. Chapel 25
Lincolnton, McKendree 26

April

King's Mountain, ElBethel 1-2
McAdenville, McAdenville 2
Polkville, Clover Hill 8-9
Bessemer, Concord 15-16
Belmont, Belmont 16
Shelby Ct., S. Springs 22
Shelby, Central 23
Belwood, St. Peters 29-30

May

Lowesville-Mtn. Island 6-7
Mt. Holly, Mt. Holly 7

Cabbage Plants That Grow

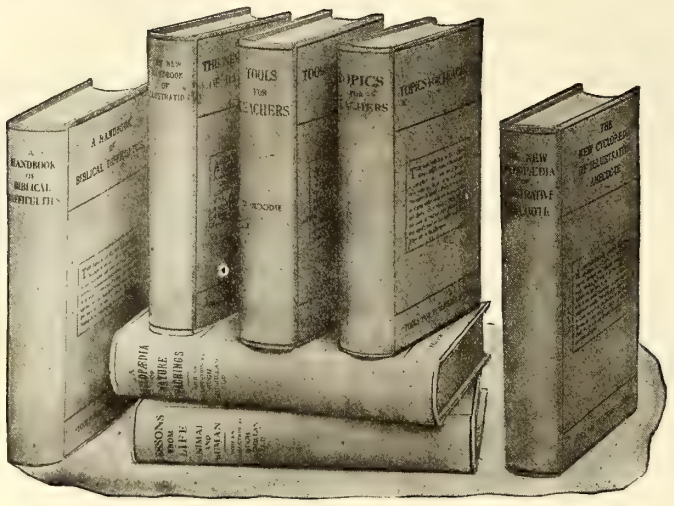
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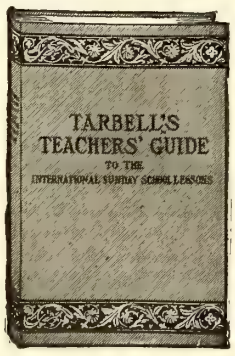
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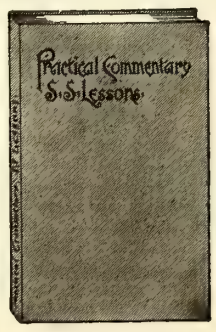


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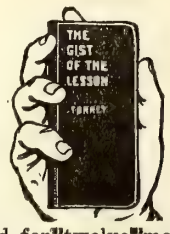
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VOLUME LXI NUMBER 9

North Carolina Christian Advocate

Wesleyan Christian Advocate Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, MARCH 2, 1916

FOR METHODIST UNITY

A CALL TO PRAYER

RESOLUTION unanimously adopted by the Conference of the Union of American Methodism, held at Northwestern University, Evanston, Illinois, February 15th to 17th 1916, under the auspices of the John Richard Lindgren Foundation for the Promotion of International Peace and Christian Unity:

The John R. Lindgren Foundation, in the interest of International Peace and Christian Unity, bears a double title. The founder was a notable lover of peace and he deemed that international peace might and would come before Christian Unity. He desired, therefore, that his foundation should continue to serve the ends of Christian Unity even after international peace had become an accomplished fact. Little did he or any other philanthropist believe that man would so cease to be a rational being that the first quarter of the twentieth century would witness almost world-wide war, involving nearly all the great Christian nations, and that in hatred and savage cruelty, enormous loss of life and immense loss of property, it should stand without a parallel in all the centuries of man's existence on this planet. Men's hearts have begun to fail them because of fear, the slain are numbered by millions and the wounded and hopelessly maimed and captured by countless other millions. The hopes of international peace seem bankrupt as the grave economic conditions blind men to the appalling disasters which are certain to attend the continuance of international war now involving soldiers from all five continents.

The Hague tribunal established by these very nations is an apparent failure and the noble Palace of Peace stands idle and empty. Men's hopes of international peace are blasted. The world is in despair. Civilization is halted and Christianity dishonored and disparaged. Men ask, is God no longer a God of Peace? Is the god of war to overthrow the kingdom of the Prince of Peace? If the Church of Christ fails to restore the spirit of brotherhood in the world, then may we despair of the race.

We are therefore doubly called to consider the question of Christian Unity in the interest of international peace itself. The brotherhood of man is at stake as well as belief in the fatherhood of God. We face the vital question of Christian Unity in the largest communion of Christians in the New World. Able and candid discussions have shown that there are no insuperable barriers to Christian Union, provided the spirit of Christian Unity becomes a passion among us. Only the elemental fires can give final shape to the continents and fuse the metals in the rocks. Only divine fires can make true superman superior to hate and bloody strife.

We, who have signed our names to this paper, members of churches bearing many names, claiming no authority but that we are Methodists, in the trust that we are moved of God, do summon all Methodists everywhere in our broad land to be much in importunate prayer and intercession for the gracious blessing of God upon all our efforts to see eye to eye in the all-vital matter of Christian Unity, to the end that we may be all one, that the world may know that the Prince of Peace is come from God and binds us back to God. If our efforts fail now, who dare foretell when they can ever succeed, while a divided Church continues in a hopeless struggle to bring the lost world to God?

Methodists of the continent, pray, pray everywhere, pray without ceasing, for Christian Unity amoung the sons of Wesley, for as a great Congregationalist leader has well warned us, "As goes Methodism, so goes America."

EUGENE R. HENDRIX
EARL CRANSTON
THOS. H. LEWIS
S. D. CHOWN
J. L. COPPIN
G. W. CLINTON
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HUGH M. BLAIR, - - - - - - Editor

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EDITORIAL

TO PASTORS AND CHURCH LAY LEADERS

We sent out a circular letter and subscription blanks to several hundred lay leaders in January, urging them to assist the pastors in the canvass for the Advocate. So far we have no evidence that more than a dozen of these men have taken any interest in the matter. We sometimes wonder what these men are good for. We are extending the time for the special canvass through the month of March, and we shall be looking for these men to wake up.

We are very grateful to the pastors who have so faithfully co-operated with us. We are checking up as we go and we have the names of these pastors down in our book of remembrance. Since our last issue we have received good reports from the following charges: Morven, Stanley Creek and Ramseur. Many others, already mentioned, have added considerably to their number during the week. Let pastors see that we do not fall into the hands of indifferent lay leaders. Co-operation between pastor and lay leader is what we have requested.

STATE ANTI-SALOON LEAGUE

The trustees of the North Carolina Anti-Saloon League met in Raleigh on Thursday of last week and, after ample discussion, re-affirmed their position of two years ago as to the shipment of liquors into the state. If they can exert sufficient influence upon the members of the next legislature the "quart-every-two weeks" provision will be repealed and it will be made a misdemeanor to ship liquor into the state in any quantity.

They also put themselves on record as opposing the keeping of liquor by clubs, etc. They will also ask that advertising liquor in any way, whether in newspapers, on bill-boards, or otherwise, shall be made unlawful. They will also call for a law prohibiting the sale of wine or hard cider. It is hoped that our next legislature will be composed of men in full sympathy with the aims and purposes of the League, for we believe that the League stands for complete prohibition which we have always understood the people voted for in 1908.

THAT OBSOLETE LAW

It is perhaps not very generally known, even among teachers, that by an act of the legislature of North Carolina passed in 1907, the subject of Scientific Temperance was added to the public school course with a heavy penalty attached in case of any teacher failing or refusing to give instruction on this subject.

This fact came out in the meeting of the Trustees of the North Carolina Anti-Saloon League held in the city of Raleigh last week. Dr. Clarence Poe, editor of the Progressive Farmer, called attention to this law, and a resolution was adopted appointing a committee to confer with the State Superintendent of Public Instruction and secure, if possible, a place for this subject hereafter in the program of the State Teacher's Assembly, also in the County Institutes. This committee also is to endeavor to awaken interest in the enforcement of this law in every school in the state.

Perhaps it is not correct to refer to this act of the legislature in 1907 as an "obsolete" law. To say that it is obsolete would imply that it had fallen into disuse after a period of enforcement. We think, however, that it might be correct to refer to it as a dead letter, as we have not heard of any general provision for the carrying into effect in our schools the provisions of the act.

Nothing could be more effective in making and maintaining wholesome sentiment in North Carolina on the deadly and ruinous effects of alcohol, physically and economically, than the regular use of a text book on the subject and the presentation of the subject regularly by the teacher in the form of lectures. This can easily be provided for and we sincerely hope it may be done.

THE DANCING MANIA

For some months it has been apparent that the mania for the dance has taken possession of society. We will not say that it has taken possession of the young people, for, be it said to their shame, not a few dames and their husbands have been numbered with those who are taking lessons—training themselves to help make a Sodom of society, and placing themselves where, when the worst comes, they will not be able to pull the angels in for protection when they are assaulted on the streets.

Would it not be a good thing for some of these husbands and wives to get down the old Bible, brush off the dust and turn to Genesis, chapters 18 and 19, especially the latter, and see what comes of society such as they are helping to make? The sin of Sodom was the same that is now kindling the fires of perdition in the society of our cities and towns, and it is only a question of time when even angels from heaven could not spend the night in our streets without being subject to assault and pollution. Then will the wrath of God burst forth from the very elements themselves, and the multitude of reprobates will be swept into the perdition for which they are prepared.

You say this is strong language, and that one should not thus characterize the "best people of the community." So it is strong language, but are these the best people of the community? Are they not the same class of people whose sin in Sodom cried to Heaven, and brought down the divine vengeance upon the city?

There is nothing that can be said in vindication of the dance. It is evil in all its forms, and only evil continually. Teachers find that boys and girls who are devoted to it are incapable of that mental application and concentration of thought which are necessary in the process of education. Parents find that love for the home and respect for the home authority, and appreciation of the elevating influence of the best home life, disappear when the boys and girls become enamoured with the dance. Sunday school teachers and pastors find a deplorable decadence of religious interest among those who spend their time in this way; and, worst of all, they find a growing dislike and contempt for the ministry and the rules of the church which forbid the "taking of such diversions as can not be taken in the name of the Lord Jesus."

We are glad to note that Rev. Melton Clark, D. D., pastor of the First Presbyterian church, of this city, unlimbered his guns last Sunday morning and gave his congregation a message that ought to do good. This congregation is one of the most influential in North Carolina, and it may be safely assumed that Dr. Clark was not shooting at a man of straw. We are glad to learn that many have expressed their approval, and that many young people of the congregation have declared their purpose to renounce the dance. There are offenders in all the churches, and we hope that the high note sounded out by Dr. Clarke will echo and re-echo throughout the country and that this great evil may be rooted out before the whole fabric of society becomes a festering sore; for there is no use trying to disguise the fact that the dance is essentially connected with the worst forms of social and religious degeneracy.

THE CHRISTIAN SABBATH

To the tired laborer what a blessing is the day of rest. Cessation from the cares and toils of life one day in seven is demanded both by natural and moral law. The French atheists in the awful year of the Revolution, in contempt for God and morals, abolished the Sabbath and set apart one day in ten for holiday, but time was not slow to prove that the new arrangement did not offer to either men or mules that measure of physical rest which the wise God had decreed and written in the very nature of man as well as on the tables of stone. The poor, tired housewife and the toilers in fields and forests, in mines and mills, in stores and shops not only need physical rest but they need the religious and moral strengthening which comes with Sabbath meditation and Sabbath worship.

The Sabbath bell is the call of God for men to gather in His holy temple, there to praise and pray and study the Word of Life. We cannot estimate the measure of inspiration and life we gather from the public worship. Unconsciously and regularly the seeds of truth lodging in the heart of childhood, of youth and of matured manhood and womanhood grow with our growth and develop as the years come and go into solid Christian character.

We should never permit conscience to grow lax concerning proper Sabbath observance. It should never degenerate into a mere holiday. It should ever be preserved as a holy day. The person who has lax notions of the Sabbath is on the way to lower moral standards. He who remembers the Sabbath day to keep it holy has proper regard for all the decalogue. He has respect for truth and virtue, together with high regard for the rights of his neighbor.

There are constantly increasing influences which tend to disregard the Sabbath and to ignore the Divine command to keep it holy. We should watch against and overcome these influences. Parents and teachers should, by precept and example, so guide the young people as to impress upon them clear and right conceptions of duty, and the pulpit should not be remiss at stated times to warn the people of the danger to character and morals which is sure to follow if we allow the Sabbath to become a day for pleasure and frivolity.

Let us stand by the law and remember that while fashions may change the law of Eternal God is everlastingly the same.

THE TRAINING OF THE CHILD

The great problem of every age has been how best to train childhood so that each succeeding generation may be an improvement on the preceding one. Solomon wisely stated the case in the few words, "Train up a child in the way he should go and when he is old he will not depart from it."

It requires all the tact and common sense that parents can command, seasoned well with grace and with the wisdom which God alone supplies, to train a child for highest usefulness and heaven. There is no task holier than this. When we perform it in the fear of God and see developing sons and daughters who rejoice to honor their parents and serve the Lord we are filled with gratitude and thankfulness to God and there comes into our hearts a joy which only a parent feels when children give promise of lives honored and useful. There are many who neglect the children and alas, too late suffer all the penalties of neglect. Men take pride in blooded stock, they raise Percheran colts and Holstein calves, and Berkshire pigs and the finest varieties of fruit and grass, and at the same time pay no heed to the highest and holiest task which God lays upon par-

ents—the task of raising thorough bred sons and daughters.

When you come to think about it there is infinitely more of pleasure, saying nothing of happiness, in the successful fulfillment of such a task, than in all the worldly success which comes to man.

Some years ago in a great city a friend was showing us the sights. We went to the roof of a great office building, a tall sky scraper, and viewed the city and country for many miles around. The building was owned by a Christian man who was also many times a millionaire. My friend remarked that the owner of the building though rich in houses and gold was a disappointed and saddened man, for his sons were drunkards and spendthrifts and gamblers who gave their father a great deal of trouble. Now, this father was a good man; he had spent his days in business and had met with great success, but with it all was too busy to be a companion to his boys. They drifted with the fast set, knew nothing of self-denial or work. The seeds of neglect had produced a harvest of failure and sorrow. Bring the children up in the nurture and admonition of the Lord. Make a success of this task and let material wealth, good in its place, take the secondary place where it belongs. Childhood developed into lofty Christian character is the richest legacy. It is worth a million fold more than gold. It means self respect, commanding influence and highest happiness for the child. It means to the parents the richest and fullest joy that ever wells up in a human heart.

It takes time, tact, patience, love, faith and grace to succeed at this great task. But when you have found success you want to praise God for his help and blessing. A dutiful child is the joy of his parents. "A wise son maketh a glad father, but a foolish son is the heaviness of his mother." "Children obey your parents in the Lord; for this is right." Fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord."

NOTE AND COMMENT

The Lynching Mania seems to be incurable in Georgia, and North Carolina is in danger of an outbreak. There is no doubt that the thing is contageous. A few days ago a negro was taken from the jail in Cartersville and hanged to a tree in front of the city hall. This was done early in the morning and the body was riddled with bullets. The victim has been arrested the evening before for breaking into a house and attacking a woman. Of course the provocation was great, but it is exceedingly unfortunate when the citizens of any community feel inclined to meet out justice by such methods. The end of such a course is sure to be social disorder and anarchy. No man's life or property can be said to be safe among people who have discovered the ease with which a mob may visit revenge upon one who may oppose their unlawful acts.

* * * *

The Earthquake which occurred on Monday evening of last week seems to have been confined to five or six states in this immediate section of the South. The severest quakes were perhaps in the mountains of East Tennessee and Western North Carolina.

* * * *

Liquor is Still Responsible for the worst of our crimes. A man by the name of Mace, who is a notorious blockader, brutally murdered his wife last week at his home in Burke county. At last reports he was still at large, notwithstanding the aggregate of rewards offered for him, dead or alive, is $250. If it had not been for liquor this crime would very likely never have been committed. Yet some good men tell us we should go slow in our methods of dealing with the traffic.

The Picture Show is a Great Evil as at present conducted. We are in hearty sympathy with the movement now on hand to subject all films to a rigid censorship. The evidence of the vice promulgated by this method is found among those engaged in the business. The Paramount Pictures Corporation, the Famous Players Film Company, the Jesse L. Lasky Feature Play Company, the Equitable Motion Picture Corporation, and the World Films Corporation, on January 26, 1916, filed a brief for federal censorship of films, signed by attorneys of all above companies, in which they said: "The production of vicious pictures is constantly increasing, just because they are more profitable. If the industry is to endure, if decent people are to stay in the business, this cancer must be cut out. A federal regulatory commission should prove a fearless surgeon, and we therefore favor such a commission." Every friend of decency should join in the crusade against the exhibition of filth before the eyes of our children. Let parents keep their children away from such exhibitions.

* * * *

Did You Know that the Board of Missions does business each year on the income of that year? When collections and remittances are delayed we must borrow and pay interest, for the work cannot stop. The annual interest thus necessitated would support half a dozen missionaries. Thousands of small sums lie idle for lack of promptness in remitting, which, brought together, would save much interest. This applies with equal force to all specials as well as to assessments. Immediate and earnest attention should be given by pastors, Leagues, superintendents, committees and individuals to the securing and forwarding of all money due the Board for any purpose whatever. In these matters good intentions count only when they are backed by action, and the only certain and safe way is to do it NOW! "If ye know these things happy are ye if ye do them"—and many others will have occasion to be happy with you.

* * * *

The Greatest Congressional Flurry for many years occurred last week when it seemed for a few days that Congress would break with President Wilson on the question of submarine warfare. Many members of the House and quite a number of senators favored the adoption of a resolution warning all Americans to keep off of armed ships of the belligerant nations. Mr. Wilson holds steadfastly to the view that the spirit of self-respect as well as humanity demands that America hold to the principle of international law, which, he declares, requires that, before destroying a ship, due notice shall be given and all passengers be given a chance to leave the vessel. This, of course, applying to non-resisting vessels. At present it seems that Mr. Wilson is to be allowed to do his utmost to bring Germany to an agreement through diplomacy. If this should fail, Congress may take some action as already indicated. If it be but a question of national honor we are wondering whether a nation, fighting for the maintainance of honor, is really justified more than individuals fighting for the same. Yet the duelist has long since been outlawed.

CHURCH NEWS ITEMS

Our St. Louis churches have as their goal in the Lenten evangelistic campaign a total increase in membership of 2,508.

There will be held at Dallas, Tex., February 29 to March 2, a conference preliminary to the evangelistic campaign to be conducted throughout the state by our pastors. In addition to the Texas brethren who have places on the program of this Conference, Bishop J. H. McCoy, Bishop W. R. Lambuth, and Dr. Luther E. Todd are announced as speakers.

Already nearly twenty thousand persons have made financial contributions to Southern Methodist University, Dallas, Tex. This is one of the most encouraging features of this great educational enterprise of our church.

As a result of the meeting recently held at Lebanon, Tenn., there were 333 additions to the churches of the town. The preaching was done by Rev. Burke Culpepper, of Memphis, Tenn., one of the general evangelists of our church.

One of our pastors in Los Angeles writes: "Bishop Waterhouse, who has been ill for some time, has somewhat returned to active service, having recently preached to the Trinity Junior Church and also addressed the Brotherhood at its initial banquet." This will be pleasing news to all of our people. In his time of sore affliction Bishop Waterhouse has been remembered with sympathy by hosts of friends throughout the church.

According to the 1915 statistics, the North Carolina Conference leads the Conferences of our church in number of subscribers to church papers—general and Conference organs—the total being 8,016. The Baltimore Conference is second, with a total of 6,628. Little Rock reports 5,904 subscribers; North Georgia, 5,832; Western North Carolina, 6,691; Virginia, 5,141; North Texas, 5,082; South Georgia, 5,034. No other Conference of the church reports as many as 5,000 subscribers.

Oklahoma City has many visitors who come from every section of the country. To Methodists from other sections who may visit that city the following announcement will be of interest: "A suite of rooms has been opened on the fifth floor of the Campbell Building to be known as Methodist Headquarters for any and all Methodists and their friends who may come to Oklahoma City as visitors and who may desire a place to rest or get information such as the headquarters may be able to give."

The Asbury Centenary Committee of the North Mississippi Conference suggests the following as a program for the observance of Asbury Day, Sunday, March 26: 1. Address by a layman on the devotion, privations and sacrifices of the founders of American Methodism. (Twenty minutes.) 2. Address by the pastor in honor of the labors and achievements of Asbury and his co-laborers. (Twenty minutes.) 3. Offering for the erection of a bronze equestrian statue of Bishop Asbury in the city of Washington from the voluntary contributions of American Methodists. These hymns are suggested: "Faith of Our Fathers" (415); "O Master, Let Me Walk With Thee" (411); "O for a Faith That Will Not Shrink!" (429). This text is suggested: "Of Whom the World Was Not Worthy." (Heb. xi. 38.)

NOTICE

To the Western N. C. Conference:—

Dear Brethren:—Realizing that I cannot come among you during the present Conference year, and recognizing that you may have need of the counsel and services of at least one of your Bishops, I have asked my beloved colleague, Bishop Kilgo, who lives within your bounds, to render you whatever aid he may find practicable, in the midst of his other duties, and to take official charge of the Conference during what remains of the time for which I was appointed to serve you.

I know of no one else quite so favorably situated for rendering you efficient service, and he has my sincere thanks in advance for whatever service he may find opportunity to render. Yours faithfully,

R. G. Waterhouse.

539 Oxford Ave., Los Angeles, Calif.

WEALTH, WELFARE AND WILLINGNESS

Delivered before the Iredell County Teachers' Association, Statesville, N. C. February 12th, 1916.

E. C. BRANSON, Rural Economics, University of North Carolina

1. **Wealth and Welfare.** The words of this phrase are meant to serve as cues to our thinking about the supreme problem of developing democracy in North Carolina. Our State needs (1) larger stores of accumulated wealth and (2) larger willingness to convert our wealth into welfare and well-being.

The fruition of every noble dream that anybody dreams in North Carolina depends upon these two fundamental necessities. School authorities struggle for better school facilities, and everywhere their success depends upon the wealth of the community and the willingness of the community to convert its wealth into advantages and opportunities for the children. In one community wealth is greater than willingness; here we have the disgrace of private greed. In another, willingness is greater than wealth, and here we have the tragedy of poverty. Both the disgraces and tragedies of this sort have been definitely mapped in the studies of The North Carolina Club at the University.

I am trying to say as briefly and convincingly as possible that wealth is the material basis of welfare and well-being; and it is just as true of the church and its work in the world as it is of the school. The church needs wealth for maintenance, church extension, and missions; for its educational institutions, its widows, orphans, and faithful, worn-out servants. Nobody knows this better than ministers, deacons, stewards, vestrymen, and officials of the general church boards.

But the relation of the church to wealth neither begins nor ends with the emptying of contribution boxes. The church needs to capture the whole realm of wealth—the producers, the processes, and the products; and to weave into the work and wealth of the world the spiritual significances of life.

And the church must speedily set herself to the great task of bringing men to believe that wealth without willingness to serve the common good is a curse—now, here, always, and everywhere since the world began to be. There is no salvation in wealth alone. The survival of modern democracy depends upon the conversion of wealth into weal, wealth into commonwealth, and commonwealth into common weal. And if the church cannot bring men into a willingness to convert wealth into well-being we shall witness till the end of time increasing progress side by side with increasing poverty, and increasing magnificence side by side with increasing misery among men. The tooth-and-claw struggle for survival and supremacy among men and nations is a familiar, sorry spectacle, but it is nevertheless a lie and libel upon the mind and message and meaning of the Master of men. A bit of the Kingdom begins to be on earth wherever personal greed and private wealth freely surrender to community safety, progress and prosperity; and it is willingness more than wealth that works the miracle of change.

2. **We Need Greater Wealth in North Carolina.** A dearly beloved bishop said to me on the train several years ago, "Whoever writes the history of North Carolina and fails to make it a history of poor people, brave and noble, but poor—will misrepresent the state." It is true and it is also true that our people have wrought miracles out of hard, untoward circumstances and conditions in the years gone by; but we are now attempting to make brick without straw in North Carolina.

For eighteen months The North Carolina Club at the University has been puzzling at this problem of our wealth; our total and our per capita wealth, county by county and in the state at large; our wealth compared with that of other states, and our wealth today compared with that of 1850. From every angle of approach it is evident that we are a poor people, poor when compared with the people of other states, and poor when compared with ourselves in the days before the war; too poor to build noble dreams into fit tabernacles for men on earth; so poor that our poverty cripples, delays and retards everything, every business, and everybody in the state.

Our per capita wealth, all property whatsoever considered, in 1912, was only $794 against $1965 in the United States, $2495 in Oklahoma, and $3539 in Iowa which ranks next to the wealthiest state in the Union. Mississippi, with $726, is alone of all the states poorer than North Carolina. These are the figures of a recent Census Bulletin on National wealth.

When farm properties and country populations alone are considered our per capita wealth in the census year was only $322; against $995 in the United States, $829 in Oklahoma, and $3386 in Iowa. Only four states are poorer than North Carolina in per capita country wealth, Florida with $321, Mississippi with $300, Louisiana with $287, and Alabama with $231. Per capita country wealth in these figures is based on the 1910 census. North Carolina ranges from $47 in Dare to $560 in Alleghany.

Leaving out our wealth in slave property, the per capita taxable wealth of the whites in North Carolina in 1850 was $383; against $313 in 1910, or $70 less than it was 65 years ago. In the census year the per capita taxable wealth of our whites ranged from $89 in Yancey to $865 in Durnam County.

3. **Why We Need Greater Wealth.** Without larger wealth, larger public revenues, and larger willingness to convert wealth into well-being in North Carolina we must be content to trail the rear in the forward march of American states.

Our undeveloped resources call for capital. Our farm regions need more cash for operating expenses and marketing purposes. We need improved public roads and highway maintenance funds. We need to invest liberally in public health and sanitation; in whole-time health officers and community nurses; in hospital facilities for our afflicted—the victims of tuberculosis, pellagra, epilepsy, insanity, feeble-mindedness, blindness, deafness and old age.

We need more money for our orphans and our old soldiers. We need better school advantages for all the people, and immensely increased public library facilities. We need larger support for our Normal Schools, our Agricultural and Mechanical College, and our University.

We need, you see, greater wealth, greater public revenues in our state treasury and our county treasuries, and a greater willingness to convert wealth into welfare and well-being.

4. **Our Wealth-Producing Power is Great.** North Carolina is poor, not because she does not create great wealth from year to year, but because she does not retain within her borders a reasonable share of the wealth she creates. Our wealth producing power is enormous; our wealth retaining power is feeble. Hunting down the causes of this fatal defect in our state economy and applying the necessary remedies challenges the best thinking of farmers, business people, bankers, teachers, and preachers in every community. They are all concerned in this problem, especially social servants like teachers, physicians and ministers whose success or failure is largely based on the wealth and the willingness of the people they serve.

I have said that our wealth producing power is enormous; and it is. Last year our farms produced in crops alone $218,000,000 worth of newly made wealth. That is to say, our farms produced more wealthh in a single year in crops alone than our banks have been able to accumulate in 250 years—more by $67,000,000. It was more by a million dollars than the capitall we had invested in all forms of manufacture whatsoever in the census year. Our investment in the business of farming in North Carolina is more than our investment in railroads and street railways combined; more by $165,000,000.

And this reminds us that in per capita wealth the richest state in the Union is not Massachusetts nor New York nor Pennsylvania nor any other state in the great industrial section of our country. Iowa, a well developed farm state, is richer than New York by $913 per inhabitant; richer than Pennsylvania by $1600 per inhabitant; richer than Massachusetts by $1734 per inhabitant.

5. **Our Wealth Retaining Power is Feeble.** North Carolina in extent and variety of manufacture is the best developed industrial state in the South; but her weal or woe in the years to come depends most of all upon her country people and her agriculture. We need to go further and faster in manufacture; but it is far more important for North Carolina to develop a well organized, well balanced, stable, safe agriculture. Prosperity, hope and high courage in our farm regions are a larger asset in our developing democracy than flamboyant wealth in our towns and cities. Here I may say that the biggest problem that our growing cities face is the promotion of prosperity in their surrounding trade territories. They can well afford to be generously interested in prosperity on the farms, comforts, conveniences, and culture in country homes, well built and well kept country roads, well equipped country schools, and well supported country churches. Their future growth and prosperity depend on good cheer in the country regions. It is no longer safe for cities to grow fat in a lean countryside; maintaining a safe balance between city and country civilization is a big national problem. It is so in North Carolina. It has been so in every country in every age of history.

The fact that our farmers create every three years, in Iredell every four years, nearly as great wealth in crops and animal products as they have been able to accumulate on the tax book in two centuries, in one hundred and twenty years, is the most stupendous single fact in North Carolina today. It is tragic, its large significance considered. This economic waste cripples the farmer, but also it cripples trade, banking, schools, churches, every business and social interest in the state. And it calls for big, statesmanlike consideration on the part of everybody.

6. **Why Our Wealth-Retaining Power is Feeble.** We are not a self-feeding farm civilization; and therefore not a self-financing people. For a half century or more we have violated the first principle of a safe agriculture; namely, that the first business of the farm is to feed the farmer, the farmer's family and the farm animals. In the census year we sent out of the State in ready cash $119,000,000, in Iredell in 1910 $1,558,000, for bread and meat, hay and forage, and other staple food and feed supplies that we might have raised at home with comparative advantage; and when year by year a king's ransom of this sort slips through our fingers our accumulation of farm wealth will be slow and the totals saved will be small. We have tried to grow rich buying farm supplies with cotton and tobacco money long enough to know that it cannot be done.

Meanwhile the farmers of the Middle West have grown rich selling us farm supplies for cotton and tobacco money. Our richest cotton belt state is a self-feeding state. Oklahoma, the most youthful of our southern commonwealths, leads in per capita country wealth; and Oklahoma was the only state in the South in the census year that raised food

and feed enough for home consumption with a surplus of breadstuffs to sell abroad, $20,000,000 worth.

But 1915 marked a new era in North Carolina agriculture, or let us hope so. Last year found us $9,000,000 richer in horses, mules, cows and swine, and $40,000,000 richer in food and feed crops than we were in 1910. But we are still producing nearly $80,000,000 less of bread and meat, hay and forage, than we need for man and beast. We can never grow rich buying these standard staple supplies; but farmers elsewhere can and do get rich selling them to us.

We must cease to be crop farmers merely and mainly. We must rise to the level of livestock farming and agricultural industries. We must grow into a self-feeding, self-financing farm civilization. We must accumulate wealth in our farm regions. We must have fewer farms cultivated by tenants and more cultivated by owners. We must have larger and better equipped farms with more ready cash for operating expenses and marketing necessities.

We must raise larger crops on the same or smaller acreage at a lower cost. We must have farms enough to re-enforce human labor advantageously with horse and machine power. Our farm systems must embrace crops, livestock, and livestock industries—creameries, condenseries, cheese factories, canning, domestic meat packing, and the like. And we must rapidly develop co-operative community efforts in buying, selling, marketing and credits.

I am simply itemizing the things that make agriculture a prosperous business in Iowa, and Iowa farmers the richest country people on the globe.

Hand-made crops, marketed on four wheels, made and marketed under time-credit conditions, have kept us poor long enough in North Carolina.

7. The Producing Power of Carolina Farms and Farmers. The crop-yielding power of Carolina farms is large; the wealth producing and wealth retaining power of Carolina farmers is small. The average per acre value of crops in North Carolina is year by year greater than that of Iowa and all the rest of the rich prairie states of the Middle West, but our production of wealth per farm worker is smaller, so much smaller that the following comparisons are well worth studying hard and long: Number of farmers in Iowa, 341,499; in North Carolina, 605,000. Acres cultivated in Iowa, 29,491,000; in North Carolina, 8,813,000. Average acres per farm worker in Iowa, 86; in North Carolina, 14. Total farm wealth produced in Iowa, $597,000,000; in North Carolina, $180,000,000. Per acre production, 1914, in Iowa, $17.92; in North Carolina, $20.18. Per capita production in Iowa, $1,680; in North Carolina, $290.00. Per capita country wealth in Iowa, $3,386; in North Carolina, $322. Per capita wealth, all property, in Iowa, $3,439; in North Carolina, $794. Average farm, cultivated acres, in Iowa, 130; in North Carolina, 35. Acres per work animal in Iowa, 19; in North Carolina, 25. Work animal per farm in Iowa, 7; in North Carolina, 1 1-3. Farm implements per cultivated acre in Iowa, $3.23; in North Carolina, $2.10. Farm implements per farm in Iowa, 521; in North Carolina, 72. Country illiteracy, per cent., in Iowa, 1.6; in North Carolina, 19.6.

Although acre for acre our farms yield larger average values year by year, nevertheless the annual yield per farm worker in North Carolilnla in only $290 while in Iowa it is $1680, or five and a half times greater; and the per capita country wealth of Iowa is $33886 or more than ten times greater.

Why? Among many reasons, these: (1) one man with labor-saving machinery on larger farms cultivates in hand-made crops an average of only 14 acres per worker; (2) three-fourths of the Iowa farmer's income is from the sale of livestock and livestock products, while two-thirds of our farm income is derived from crop sales alone; (3) they are self-feeding farmers with surpluses of food stuffs to sell, while we are largely cotton and tobacco farmers with food and feed to buy; (4) they have well developed agricultural industries, butter factories, mainly, while we are just beginning to reach this higher level in agriculture.

8. A Promising Farm Region. Our Piedmont and mountain countries are a hopeful farm area, (1) because the farms are cultivated by owners mainly and suffer least from the blight of farm tenancy; (2) because the negro population is small; (3) because the country people are food and feed farmers mainly, with a rapidly developing interest in livestock farming and agricultural industries, which means silos, winter cover crops, permanent pastures, grain, hay and forage, milk, butter, cheese, poultry and eggs in growing abundance; (4) because here tobacco and cotton can easily be surplus cash crops, as they ought to be everywhere in the South; and (5) because here will be first realized in large measure in North Carolina the spiritual value of co-operative enterprise in farm business—co-operative creameries, cheese factories, selling and purchasing assoications, credit societies, mutual in-

I say spiritual values because they are the largest result of co-operative effort. They far outweigh all possible economic advantages. If farmers will not pull together here on earth, neither shall they surance, mutual telephone lines and the like. dwell together in Heaven—so reads Timothy ten sixteen.

9. Iredell a Progressive County. Iredell is in the heart of this promising farm region. Her people are not the richest in North Carolina. In per capita country wealth ten counties are richer. Three hundred and seventy-seven dollars is not a large per capita wealth for a country people. Iredell is not rich in worldly goods, but she is rich in willingness to convert her wealth into welfare and well-being. She has invested liberally in public education and improved roads—tow elementary factors in progress and prosperity. In 1910, only six counties in the state had less illiteracy among native whites; and on January 1, 1915, more than two fifths of her entire public road mileage was improved—295 miles were graded, and 275 of these miles were surfaced. Only twelve counties made a better showing.

She invests in medical inspection of schools. She is one of the fifteen counties that employ rural school supervisors who keep the club work of the boys and girls going with effectiveness, and multiply many times over the value of every dollar spent in public education.

Aside from the twenty cent school tax, which is uniformly levied in all the counties, she raised by local taxation for her school in 1912-13 nearly $20,000. She spent nearly $5,000 for new country school buildings. She had $62,385 invested in rural school property; and 66 of her schools were equipped with modern furniture.

She supports a farm life school at Harmony, one of eighteen such schools in North Carolina.

She voted bonds for the Statesville Air Line Railway and now she joins Catawba in building a $15,000 bridge over the Catawba river. For many years she has supported the work in farm demonstration.

Iredell has been investing in brave big ways in law and order, progress and prosperity.

And she is reaping her reward in better schools, better churches, increased population, new farm enterprises, livestock associations and silos, cream routes all over the county and a co-operative creamery, larger buriness for trade centers; greater prosperity, and larger social outlook.

Willingness like this in every community and county would quickly put North Carolina in the very forefront of American states. It will be a great calamity if partisan politics turns back the hands of the community clock in Iredell.

10. Our Wealth is Greater than Our Willingness. However poor we may be in the state as a whole, our wealth is nevertheless greater than our willingness. We are rich enough to buy what we want most, but we are too poor to invest in what we want least. For instance on January 1, 1916, our investment in automobiles in North Carolina was $11,000,000; but our investment in public school property, in Superintendent Joyner's last report, was only $9,078,000.

Our per capita investment in motor cars is $4.70; in public school property it is $3.88. Our horse power in automobiles is greater than our horse power in manufacturing plants of all sorts. Not counting chauffeur salaries and garage rents, we spend $1,500,000 more per year on our cars than on our public school teachers and superintendents. The annual upkeep of our automobiles amounts to $2.13 per inhabitant; the annual cost of our public schools amounts to only $1.76 per inhabitant. And yet the per capita tax burden for the education of children is heavier in 46 sates and the school fund per child of school age is greater in 47 states. Evidently our investment in publilc education has not yet bankrupted our people.

11. A Task for the Church. We need larger wealth in North Carolina, but even more we need a larger willingnessto convert our wealth into common weal. And these lessons and disciplines in willingness are the supreme task of the church today. The world sorely needs a larger experience in generous private giving and sharing—most of all in righteous sharing with those who help in the production of wealth. But also we need a larger experience in righteous civic surrender of our properties for public protection, progress and prosperity.

Wherever the church breaks down in this crucial matter the community suffers along with the church. The areas of unwillingness in church support are the areas of stagnation in civic development. The man who will not support his church generously will not as a rule support any public or civic enterprise generously. If he closes his purse against his church, he is likely to silence his conscience in listing his properties for taxation.

For instance, a group of eleven churches in North Carolina with 1378 members contributed last year for missions, orphans, Christian education and ministerial relief just $35.50. An average of three cents apiece is the measure of their willingness to suport these noble church purposes; but it is also a measure of their willingness to contribute to community saftey, progress and prosperity. The people of this county are among the twenty-seven wealthiest country communities in North Carolina. Here the per capita burden of taxation is the least in the state; but here also are 300 miles of uniriproved roads; here are 1822 illiterate native born whites 10 years old and older or more than one-sixth of them all, and 612 illiterate white voters, or nearly one-fifth of all the white voters in he county. Here are children eager for schooling, and ranking tenth in this particular among our hundred counties; but here only four of the sixty-four school districts levy a local school tax and the county ranks ninety-second in the total amount of school funds raised in this way. Here is a county that is willing to receive from the state more than four times the sum that it raised by special district school taxes; here are ten districts with log school houses or no school houses at all. Here are 58 of the 60 schools with old fashioned, home-made desks, or no desks at all; but also here is a county with automobiles worth two-thirds of all the school property in the county.

Tight-fisted religion and tight-fisted citizenship are one and the same. This community is not alone or even peculiar in religion or citizenship. For instance, another group of thirty churches with 1898 members averaged only two cents per member last year for missions, orphans, Christian education, and ministerial relief; another group of fourteen churches with 1155 members averaged only four cents per member for these purposes; and another group of twenty-three churches with 1867 members averaged only five cents per member. In varying degrees all over the state we find wealth greater than willingness. And both the church and the state are suffering in consequence.

The church everywhere must begin to think more generously about the workaday welfare of the community in which it exists, or it will cease to exist—not as divinely instituted but as humanly constituted. That is to say, the egoistic spirituality which naturally springs out of the individualism of sparsely settled peoples must develop into altruistic spirituality. We have been long enough praying Peter's prayer, "Lord, save me ere I perish." We need to pray, "Lord save them ere they perish." The country this side of Jordan and the people who dwell therein are a proper religious concern. Our religion must not be less personal, but it must be more social. It must be more oncerned with the every-day problems and puzzles of men and women who are doing the world's work. They need our overflowing willingness more than they need our wealth. The Master wanted the willingness of the rich young man, not his wealth.

I am not sure that our imported French democracy is immortal; but I am sure that democracy as Saint Paul had it in mind will endure forever, if only it can begin to be on earth. His democracy is the democracy of membership in one body; it is organic democracy. It is more concerned about duties and privileges than about rights. It thinks more about service to one's fellow kind than about doctrines of equality. It is Christian democracy that solves by the law of love many problems that never can be solved by the law of the land. It is democracy that sets the making of men above the making of money. And it belongs to the sons of men: never to the sons of mammon.

INTERESTING NEWS FROM THE FIELD

District Conference Directory

Greensboro, High Point .....Aprll 27-30
Mt. Airy, Elkin .....June 21-23
Waynesville, Andrews .....May 23-25

NOTES AND PERSONALS

—Ex-Governor Malcolm R. Patterson, of Tennessee, and Mr. Swadener will speak in the Grand Opera House here next Sunday at 3 p.m.

—The correspondent of the Morganton Herald speaks in high terms of the preaching of Rev. A. C. Swafford, pastor of the Morganton circuit.

—We are pleased to learn of progress on the new building at Rutherford College. The societies are looking forward to occupying their new halls about April 1st.

—Rev. H. C. Sprinkle, presiding elder of the Mount Airy District, announces his District Conference to meet at Elkin June 21st, with dates inclusive 21-23.

—The Ladies' Aid Society of Granite Falls, realized $36.60 as the result of an entertainment recently given. The money is to be used in placing electric lights in the church.

—Mrs. A. K. Gray, a devout and loyal member of Spring Garden Street church, passed away at her home west of the city last week, aged 84 years.

—Dr. J. C. Rowe, presiding elder of the Salisbury District, preached an excellent sermon to a large congregation at the First Street Methodist church, Sunday night.—Albemarle Enterprise.

—Rev. J. E. Abernethy will deliver the address at the county commencement here April 8th. The county superintendent is going to use home talent this year. The people who will attend the county commencement will hear a fine address.—Monroe Enquirer.

—We regret to learn that Brother W. R. Lynch, lay leader of the Mount Airy District, had to carry his little daughter, Evelyn, to the hospital in Danville last week. It was thought that an operation for appendicitis would have to be performed.

—Friends of the family will be glad to learn that Mrs. Starnes, wife of Rev. J. F. Starnes, pastor of Swannanoa circuit, who has been in the Merriweather hospital for an operation, is improving and hopes to be out at the expiration of three weeks.

—Rev. J. H. Bennett, pastor of Centenary church, this city, is organizing his forces for an evangelistic campaign, beginning next Sunday. He expects to do all the preaching himself, holding services only at night during the week. The meeting will continue indefinitely as interest may justify.

—Rev. Dr. C. W. Byrd, pastor of West Market Street church, who has been off on a short vacation, returned on Monday night. We are glad to announce that Dr. Byrd is very much improved in health and hopes soon to be entirely well again. He was accompanied by Mrs. Byrd.

—Rev. N. H. D. Wilson, pastor of St. Paul's church, Goldsboro, filled the pulpit at West Market Street church last Sunday morning. Brother Wilson is in his own country when visiting Greensboro and the people were delighted to have him. We regret to have missed his call at the Advocate office on Monday morning.

—Rev. W. R. Ware, presiding elder of the Statesville District, reports some of the results of his first round as follows: Thirteen or more professions and reclamations, about seventy came forward for prayers, and one thousand promised to pray daily for a revival, besides attention to all routine work of the district.

—The churches in Charlotte are moving for organized effort at Sunday school teacher training. A meeting is to be held on Thursday evening of this week, in which Rev. Dr. E. L. Bain is to deliver an address on "The Advantages of Co-operative Effort in Sunday School Work." It is expected that a training school will be organized.

—Our people will regret to learn through the note from Bishop Waterhouse, printed elsewhere, that he is not able to resume work and will not be able to do so this year. On the other hand, our people will welcome the administration of Bishop Kilgo, to whom Bishop Waterhouse has committed the oversight of our Conference.

—Mr. Isaac Helms, a member of our church on the Prospect charge, passed away at his home in Buford township, Union county, on Thursday of last week. The Monroe Enquirer says of him: Mr. Helms was a splendid citizen and was a high toned Christian gentleman. He was a member of the Methodist church and died in the Christian faith.

—The correspondent of the Reidsville Review, writing from Spray, says: Rev. J. Frank Armstrong, pastor of the Methodist church, delivered an illustrated lecture on "The Havoc of War Wrought in Belgium," in the graded school Wednesday night of this week. Thursday night in the Methodist church he will speak on "National Preparedness."

—The Monroe Enquirer last week says: Rev. M. A. Osborne, the pastor, closed a meeting at Prospect Methodist church in Buford township last Friday that resulted in about fifty professions of religion and fifteen addition to the church. The meeting was attended by large congregations and the interest throughout the entire meeting was good. Mr. Osborne did all the preaching.

—Rev. S. B. Turrentine, D. D., informs us that Rev. T. N. Ivey, D. D., editor of the Christian Advocate, Nashville, will preach the baccalaureate sermon for Greensboro College for Women, on Sunday morning, May 14th, and Dr. H. N. Snider, president of Wofford College, will deliver the literary address on Tuesday morning, May 16th. We congratulate the college and community on the good bill of fare promised in this program.

—Rev. R. A. Taylor, one of the men appointed to evangelistic work in our Conference this year, is very anxious to arrange his work for the year, and we would advise all who wish to arrange for his services to get in correspondence with him. Brother Taylor has been quite successful in his evangelistic work and those who have had him testify to his great zeal and earnestness as a revival preacher. His permanent address is Salisbury, N. C.

—Mrs. Sarah Elizabeth Harris, widow of the late Rev. C. F. Harris, of the Methodist Protestant church, died at the home of her son at Summerfield last week at the advanced age of 84 years. She was the mother of Mrs. G. T. Glascock, of this city and is survived by several other children. The deceased was a daughter of the late Joseph Dunn, of Virginia, and was for years in her youth an instructor in the old Edgeworth Seminary, a fashionable school, which was located in Greensboro.

—A correspondent of the Lenoir Topic, writing from Granite Falls, says: Granite Falls has made wonderful progress within the past year. The town is now lighted with electricity, its manufacturing plants and business houses are prosperous, a cotton mill is in construction, and other developments are in progress. Granite is a center around which some fine permanent road building has been done recently, and the surrounding country contains many progressive and enterprising farmers and business men.

—A correspondent of the daily press says: The State Board of Health announces that an offer is to be made to the churches of the state that will doubtless prove interesting to many of them. The State owns a considerable boundary of land at Montrose, where the State Sanatorium for the treatment of tuberculosis is located, and will donate sufficient land to any church for the erection of a cottage of four to eight rooms for the use of tubercular ministers, their wives and children. Being close to the sanatorium, with its corps of trained physicians and nurses, the best of treatment may be secured at an unusually low price. If the

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Walnut Circuit.—Rev. J. O. Banks, pastor of Walnut circuit, Asheville district, reports a very kind reception and a continuous pounding on his charge. A new church has been organized at Stackhouse to be called Stackhouse Methodist Episcopal Church, South. They are now worshiping in the school house, but expect to build a church at an early day. There are three Sunday schools all doing well. In a revival at Stackhouse seventeen persons professed conversion and a prayer meeting was established. The pastor has visited nearly all the members and has received fourteen into the church and baptized two infants. The outlook for success is fine and the pastor is pleased with his field.

Mooresville Circuit.—Please allow me space in your columns to try to express my gratitude to the Mooresville circuit people for their many kindnesses shown their preacher and his family. On one of the Christmas days just past old McKendree church sent in to the parsonage in a tow-horse wagon, a generous supply of things necessary to our comfort. Last Thursday, all unexpectedly, the wagons, buggies and automobiles began to come in from Triplett church, and when these happy and liberal folks drove away there was found piled on our dining room table supplies for many days to come. It is good to be a preacher on the Mooresville circuit for many reasons, and if I am removed by my own request before the quadrennium is out it will be because I feel inadequate to serve such a people. May God's blessings come in abundance upon this generous-hearted people.

J. T. Ratledge.

Main Street Church, High Point.—During the closing weeks of the pastorate of Rev. H. C. Byrum, he made the statement that he had not done as much for the spiritual condition of the church here as he had hoped to do, but he felt that the ground aad been broken for a great work along this line, and that we were getting a good man to do this work, in the person of Rev. H. H. Robbins, our present pastor, and his prediction has proven true.

Brother Robbins came to us at a time when we were just recovering from a long, hard pull of three years' work, which included paying off a $3,000.00 indebtedness on our church, installing a $1750.00 pipe organ, etc., for all of which we are very grateful to Brother Byrum.

Just at this point Brother Robbins came upon the stage of action, and our church is now advancing nicely in all lines of Christian work. Our Sunday school is now the largest and best organized it has ever been in its history. Our wide-awake superintendent, Brother J. O. Connor, spares no efforts in seeing to it that the school throughout is conducted according to

the best methods known to Sunday school workers. Under his careful leadership the school is continually increasing in numbers. The teachers of the school are very earnest in their work of both instructing their pupils in the Word of God and in pointing them to Jesus as their personal Saviour, so that the school is having a wonderful growth, both spiritually and numerically.

As to our preaching services, they are unsurpassed. We are especially blessed in having Rev. H. H. Robbins for our pastor, and under his wise and godly guidance we are moving forward in a way never known to our church before. We are not only growing spiritually, but are growing in numbers, for a goodly number have already been added to our church roll this year, both by certificate and on profession of faith, and we have the largest congregations at every service that we have ever had at any time.

We have our committees on evangelism, on social service and on missions, all well organized and all are doing most excellent work. We expect to have a revival meeting in the near future. We are praying for a great meeting and are expecting it too.

The way the year's work has already started off, it bids fair to be the most prosperous year in the history of our church in every way.

Reporter.

Stanley Creek.—Our pastor, Rev. Neill C. Williams, has been planning to hold a series of services in each of his churches this winter and early spring. On February 13th he began here at Stanley what proved to be one of the greatest revivals it has been my good fortune to witness. Owing to certain conditions the preaching fell to the lot of the pastor. It seems that a wise Providence was directing in this. From the very first service a deep earnestness took hold upon the people; members of the church renewed their covenant; at every service the Spirit's presence was manifested; deep conviction settled down upon men. The meeting was discussed in places of business, on the streets, in the homes of the people. By the middle of the week sinners were restless, some not being able to sleep at night or rest by day.

By the powerful preaching of the old way of repentance for sin and faith in our Lord Jesus Christ a sense of individual responsibility was brought home to every heart. As a result men and women began to examine themselves as to whether if "Christ should come would He find faith" in them?

Never in the history of the writer has he heard a more powerful presentation of the gospel in the town, and never has he witnessed a more powerful work of grace. With no excitement, no great noise there seemed to be a wonderful undercurrent of grace working in the hearts and lives of men, as a result one could not enter the church without feeling the mighty workings of the Holy Spirit.

Brother Williams dealt with the fundamental principles—the corrupted life of men, the great need of new life, the gift of that life as embodied in the Christ life, personal responsibility for the use of life, the power of sin over men, the greater power given by God through Christ, etc., etc.

The meeting came to a close on Sunday morning, February 20th, but the work is continuing. The visible results were about forty professions and reclamations, a deeper interest manifested by the whole church in the work of the kingdom.

With Prof. J. W. Dellinger, our energetic superintendent's wise leadership, the Sunday school is taking on new life and growing constantly. We have thirty men lined up in the Wesley Adult Bible class. We are expecting even greater things this year. Pray for us.

Fraternally, Howard R. Thompson.

Revival at Rhodhiss

I have been with Brother G. W. Fink, of Rhodhiss, N. C., in a fifteen days' meeting, which closed last Sunday night, Feb. 20th. There were about 65 conversions and reclamations, in the good old fashioned way. Brother Fink is a faithful worker and is much loved by his people.

We are now in a meeting at West Concord with Brother Forbis. The meeting is starting off nicely and prospects are for a great meeting. Pray that the Lord may give victory.

My time is all taken up to and through the second Sunday in May. I shall be very glad to hear from any of the brethren who would like to have me help them in meetings. I have a tent and shall be glad to use it where desired. Any who wish to have me help them, please write me as early as possible, as I want to get my slate filled out for the year.

R. A. Taylor, Conf. Evangelist.

From Conference Evangelist

Since our last report we have held a meeting with Brother McSwain at Brookstown, resulting in twenty-one professions and twenty accessions, and much good to the church. We found a clever people at Brookstown. We then held a few days' meeting with Brother Allison at Mount Pleasant on the Rural Hall charge. This meeting resulted in two professions and a good revival in the church. There are some good people at Mount Pleasant. We then went to Centenary with Brother J. T. Ratledge, on the Mooresville charge, and had a gracious meeting, resulting in about thirty-two professions and a revival in the church. Brother Ratledge is in good favor with his people, and has some good people at Centenary. We then went to Brother M. W. Heckard and held a few days' meeting at Thermal City, resulting in ten professions and good to the church. We found some clever people there. We have just closed a great meeting at Rockford, with Brother Crouse, resulting in about fifty-two professions and ten accessions. We here found a loyal little band of people who love to stand by their pastor and church, and they dearly love Brother Crouse. We are now in a meeting with Brother Oakley at Jonesville. We have held eight meetings since Conference. Brother Rudd Newsom has been with me in all of these meetings except one, and has rendered very valuable assistance in song service and otherwise.

W. L. Dawson.

Report of Quarterly Meeting and Other Things

The first quarterly conference for the Concord circuit was held at Olivet church, February 5th. Rev. J. C. Rowe, the presiding elder, was present and did his work in a way that was pleasing to all. His preaching Saturday and Sunday was instructive and edifying. Besides the official members present on Saturday, there was quite a number of the private members of the church and others in attendance. A good dinner had been prepared and was enjoyed by all. The stewards had held their annual meeting and had made the assessment for the pastor's salary. The following amounts were apportioned to each church for pastor's and presiding elder's salaries: Olivet, $361.00; Mt. Carmel, $156.00; Rocky Ridge, $276.00; Bogers, $206.00. The following amounts were paid the first quarter: Olivet, -54.25; Carmel, $13.40; Rocky Ridge, $33.00; Bogers, $19.00.

This circuit paid everything up in full last year and something besides; paid for all purposes, $3418.00. The assessments this year are a little more than they were last year, but in acknowledgement of the goodness of God we expect everything to be paid in full this year also, and we hope the circuit will make even a better report this year than it has ever made. The Woman's Missionary Society reported last year $80.00. They are going forward in their good work. This society is at Alivet. We hope the other churches will fall in line. We know the good ladies are anxious to do all they can for the cause of the Lord, who did so much for them. The Sunday school and Epworth League at Olivet church have assumed responsibility for all of the foreign missionary assessment for that church, and are expecting to take a special besides. Our young people are beginning to realize that there is a blessing in doing good and blessing others, and indeed we ought all to try to learn the meaning ff our Lord who said, "It is more blessed to give than to receive." salary We traveled during the first quarter on the circuit, 163 miles and made 36 visits, besides doing some visiting in the town. Since the quarterly meeting we have made one round on the circuit and made several visits. Also attended a great missionary convention at Greensboro, where we heard some excellent speeches delvered. P. L. Terrell.

Children's Home

Fifth Sunday Collections

J. M. Coleman, Hayesville, Oak Forest S. S., $1.05; M. C. Scercy, Glass, Unity S. S., $1.40; T. P. Norwood, Randall's S. S., $1.00; W. G. Maner, Thomasville, Prospect S. S., $1.47; Robert L. Snow, Taylorsville S. S., $12.64; J. W. Taylor, Whitsett S. S., $2.35; T. A. Moore, Reidsville, Bethlehem S. S., $4.25; D. C. Flowers, Lenoir, Cedar Valley S. S., $1.50; Rev. J. T. Stover, Unionville, Zion S. S., $1.25; J. P. Stacy, Morganton, Bethel S. S., $1.25; M. L. Allred, Climax, Bethlehem S. S., $1.85; E. H. Howell, Way esville, Shady Grove S. S., $1.00; Cliff Ratliff, Morven S. S., $6.27. Total, $37.28.

Received on Ten Per Cent. Assessment, and on General and Special Support

"A Friend," $5.00; Capt. W. T. Rowland, Taylorsville, $11.00; Rev. H. C. Byrum, Ramseur, Franklinville Ch., $7.50; Rev. W. A. Jenkins, Dallas charge, $13.30; Rev. J. T. Stover, Unionville Ct., $10.95. Total, $47.'5.

Donations in Kind

Grateful acknowledgement is made of the following gifts: From the ladies and Ladies' Aid Society of Bethel church, Asheville, through Miss Nannie L. McDowell, a large box of miscellaneous artices of clothing; from Mrs. Julia Edwards, Glass, for Unity church, Kannapolis Ct., one quilt; from the Light Bearers, West End church, Gastonia, one bundle of miscellaneous articles of wearing apparel.

To the Subscribers to the Building Fund of the Children's Home

As the friends of the Home are probably aware, we have no financial agent at this time. Brother West turned over quite a number of subscriptions to this fund, which are to be payable this year. It is manifestly impossible for the Superintendent to call upon all these subscribers in person. It is, therefore, hoped that those who have made these subscriptions will not delay payment in waiting for some one to call on them, but, will forward them, by mail, direct to the Home, at their earliest convenience. The funds for use in building and equipment are very urgently needed at the present time. Thanking you,

Very truly yours, Walter Thompson,
Superintendent.

The most truly religious thing that a man can do is to light his way through habits and deficiencies, and back to pure, manlike elements of his nature, which are the ineffaceable traces of the divine workmanship, and alone really worth fighting for.—Weiss.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

TWO PICTURES

I.

The key of yesterday I threw away,
And now, too late,
Before tomorrow's close-locked gate
Helpless I stand—in vain to pray,
In vain to sorrow;
Only the key of yesterday
Unlocks tomorrow.

—Priscilla Leonard.

II.

If through some door of opportunity
I pass today,
It needs must be that somewhere on the road
Of life's long way
I found some key of knowledge, which I strung
For future use
Upon the thread of life's experience.
I now produce
That key. By chance or purpose is it mine?
I question not!
But use it to unlock the door that leads
To larger lot.

—Colby Academy Voice.

CHANGE OF ADDRESS

Mrs. W. A. Newell, Conference Superintendent of Social Service, asks us to state the change in her address from Weaverville, N. C., to Tryon, N. C. Mrs. Newell has very recently moved to Tryon where she will reside for the present, and all social service superintendents are asked to remember this change of address when sending in their reports. Address all communications intended for Social Service Superintendent, to Mrs. W. A. Newell, Tryon, N. C.

AN ALL-DAY MEETING AT REIDSVILLE

The good women of the Reidsville auxiliary feel that there is nothing in their society that takes the place of the all-day meeting which they hold quarterly. Judging from the splendid reports of these meetings we have had from time to time we feel sure they must be, not only enjoyable and pleasant occasions, but occasions that result in great profit to the members. Mrs. Arch Wilkinson, the superintendent of mission study of the auxiliary, has written us about a recent meeting, and we will let her speak for herself.

"On February 10th a most interesting and enthusiastic meeting of the Woman's Missionary Society was held in the parlor of the Main Street Methodist church. At 10:30 o'clock quite a number of ladies had gathered and the meeting was called to order by the president, Mrs. Lucy Trotter, who led the devotional service.

Papers on the topics selected for the day were read: "New Life for China," by Mrs. Harris; "New Americans," by Mrs. McGeehee. Both of these papers were filled with vital and important truths and were greatly enjoyed.

Resolutions of sympathy on the death of Mrs. A. E. Fordham, our District Secretary, were read by Mrs. Wilkinson, and unanimously adopted. Reports showing an earnestness and zeal and highly encouraging were read by the officers. A committee was appointed to visit North Main Street and re-organize that society or invite the members to unite with us at Main Street. Pledge cards were distributed and their use especially stressed.

At 12:30 the society adjourned to the basement of the church where a most tempting lunch was served. Here we were joined by our pastor and a number of other visitors who were welcomed most cordially.

After the noon hour Rev. W. A. Lambeth entertained us with a description of his visit to the great Laymen's Convention in Greensboro. He said that all his life had been accustomed to see women gather to talk about missions but this gathering of men was something new and portended something in the world's history and evangelization.

The program for the afternoon meeting was given over to Mrs. James Turner, who represented the society at the annual meeting in Greensboro. Her report was full of interest and enthusiasm and we feel that we were well represented at this great and important gathering of our missionary workers.

The Conference Hymn, "Have Thine Own Way, Lord," was sweetly sung by Miss Ruth Rawley, after which the 23rd Psalm was repeated in concert.

A closing prayer was offered by Mrs. Eugene Watt."

THE COUNCIL DAILY

Have you sent in your subscription yet to the Council Daily that will be issued during the session of our Council meeting at Atlanta, April 12-20? No member of the missionary society can afford to be without this paper if they desire to keep in touch with the work of this body of our workers.

The Council meeting promises to be one of unusual interest from the fact that it will be an anniversary occasion, as the Foreign Missionary Society of the M. E. Church, South, was organized in Atlanta in 1878. In recognition of this fact, the first meeting on Wednesday night will be Founder's Night and will be a historic portrayal of the work. It will be participated in by those who were pioneers in the several organizations which have come together to form the Woman's Missionary Council. Thursday will be given to Home work, Friday to Foreign, Sunday will be a feast day of spiritual things, and the climax will come on Wednesday evening in the consecration and ordination of the deaconesses and missionaries.

The "Council Daily" will be full of each day's proceedings, and of course, will be interesting to all of us. Send twenty-five cents to Mr. John Hancock, care of Foote and Davies, Atlanta, and secure this splendid little sheet.

REPORT OF THE SUPERINTENDENT OF SOCIAL SERVICE

Mrs. W. A. Newell

This Conference suffered irreparable loss in the death of its Superintendent of Social Service, Mrs. T. F. Marr. Her successor came into office after the beginning of the fourth quarter, and as a mailing list could not be found any report of the fourth quarter's work is necessarily merely fragmentary. I can show no report of work methodically done; I can, however, say to you it is work eminently well worth doing, second in significance to no other department of Conference activities. I can stress each line of work open to you and beg each delegate to see, upon her return home, that at least one line of effort for social welfare be taken up by her auxiliary.

All Christian work lives by inspiration, study and deeds. Prayer seeks inspiration; knowledge of work needed in other lands comes through study, but deeds of service to our neighbor must be done to complete the trinity of Christian living. To this effort the Social Service Committee are dedicated.

I have been asked since coming here, "What ought to be expected of a social service committee?" I would answer, "Whatever thy hand findeth to do, do it with thy might." The work of each auxiliary should be determined largely by the needs of its locality; and these needs are vastly different. The "next thing" to be done is usually much easier to see in a rural neighborhood than in a city—as in the latter case there are frequently many agencies at work for social welfare, so many at times that there would seem to be danger of overlapping, and consequent wasted energy. There is, however, no locality where everything is being done that should be done, and when a woman of insight, sensitive to human needs, could not find a call for her sympathy and effort.

Wherever there is a badly housed family, an unsanitary back yard, a shut-in invalid, a case of unguarded tuberculosis, an unscreened house, an unsanitary dairy, a polluted water supply, an untaught defective child, an unrestrained delinquent child, a child inadequately mothered, a fatherless family in need, an over-crowded school-room, a group of children without a playground, or a neglected negro quarter, there is work for a social service committee.

The committee has two functions—first, to spread information among the auxiliary members about the work being done through the church at large, and for this, let me emphasize the use of the leaflets issued for the purpose, and the necessity of using items and articles so excellently prepared in each issue of the Voice. With these as a start, get the habit of clipping from magazines and the daily papers anything that bears upon current topics of social welfare.

This the superintendent can begin and set each member of her committee to help her by keeping their eyes open for supplementary material in their daily reading.

The second task is to initiate and carry on local welfare work and to seek opportunities of aiding in social legislation.

In the country or in the village this work is often individual, friendly, unorganized, but real. In the city where other agencies in other denominations and outside the churches are at work it is not always so easy to see just what belongs to the social service committee that is vital. Let me try to point out one or two ways in which you are needed. First, be represented through your members on these various undenominational boards and societies, such as, supposedly a Play Ground Association, Housing Reform Club, or Young Women's Christian Association, and bring back to your monthly or quarterly auxiliary meeting definite reports of progress, which will be expected and called for. Thereby you will keep your members in touch with good work outside your own limits and make them feel in a more real way their part and their responsibilifies in social service.

Second, you can initiate a social survey of your town and indicate its social needs and all facts possible concerning them. Tabulate at the same time the efforts to relieve ugliness, dirt, danger, loneliness and ignorance and see whether the supply of social help falls short of the demand. The preliminary study will enlist every member of a large and wide-awake social service committee. All they will need will be pencils, note books and an inquiring mind, the latter being something every woman is supposed to have been given by Nature.

Third, every such committee can keep an eye on legislation. During the next session of our State Legislature, four bills will be presented that will merit the support of every woman of North Carolina. This support can be given by calling the attention of every woman in each auxiliary to the bill in question and asking her to write her representative Congressman or Senator, and asking him to support it. One of these bills is an act to provide a State home for delinquent girls and a reformatory for outcast women.

Another bill points toward the better grading and classification of prisoners, measures for training them and inculcating self-respect and the will to reform through probation offices, parole board and the indeterminate sentence.

One matter that every social worker has often longed for, is a clause providing for partial support of the dependent wife and children of the prioner, by the remittance to them of such par t of his earnings as a convict laborer as may remain after the portion has been taken out to refund the State for the expense incurred by his maintainence.

Still another bill is the Public Morals Law, formulated in Greensboro, which gives the people distinct advantages in preserving law and order, and a fourth, and perhaps, most far-reaching in its effects, a bill to provide for a Social Welfare Board or Commission which shall study all plans of social welfare and prepare for legislation for the promotion of the health and morals and safety of our citizens in every way.

We cannot close this report without again calling the attention of our members to the almost untouched field of negro work. Much might be done by helping the negro women to organize Mothers' Clubs and Missionary Societies which could become a propaganda for ideals of sanitation, hygiene house-keeping, care of children and thrift. I suppose we all try to help improve their condition through personal influence with our servants, but an organized effort in this direction would be a mighty force for good among them, the reactions of which upon the white population would be considerable.

In closing let me make an appeal to you to encourage and support your local social service superintendent. This is not new work. It is the old, old gospel put into practice in the old way under a new name. But our whole social order has changed and is changing. New times bring new conditions, and new openings for us to help those who need us. To this work therefore, we must bring love, tact, initiative and courage. Any woman who has these qualities, and such women are to be found anywhere, will be an admirable superintendent, and let us bid her God speed.

REPORT OF SOCIAL SERVICE COMMITTEE

Your Committee on Social Service recommends the following:

First, that we redouble our efforts to brighten the lives of the sick and lonely by friendly visiting, cottage song services and the distribution of good literature.

Second, that we enlist in the work of etaching the illiterate in homes and in night schools, co-operating when possible with the Committee of One Hundred on Moonlight Schools from the State Federation.

Third, that we urge our auxiliaries in rural communities to find opportunities in their own neighborhoods for cultivating a better social life for the young and old through story clubs, singing clubs, game and play clubs, either in school houses, school yards, or in home play-grounds; further, that such auxiliaries -co-operate with the Community Service League now organized throughout the state.

Fourth, that we do all in our power to extend in a similar way ideals and methods of good home-making through cottage cooking and house-keeping classes.

Fifth, that we find ways of co-operating with the traveling libraries.

Sixth, that we enlist the help of our young people's auxiliaries in the lines of the negroes in their own communities.

Eighth, that each auxiliary, through its social service committee keep a watchful eye upon proposed legislation and use every means to secure the passage of bills designed to promote social welfare and at the same time study its environment for needed legislation.

(Continued on page 10)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

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Rev. E. L. Bain .....Charlotte

Vice-President

H. E. Walter .....Asheville

Secretary

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Greensboro District

R. R. Mitchell .....Greensboro

Morganton District

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Miss Stanly Hall .....Hickory

Salisbury District

Miss Vergie Jenkins .....Salisbury

North Wilkesboro District

Rev. J. M. Downum .....Boone

Waynesville District

Mrs. J. T. Smathers .....Murphy

Shelby District

Miss Della Nolen .....Gastonia

THE FAITHFUL FEW

By W. W. Redish

When we go into the house of God
And we look about the room,
We are sure to see some faces
That from out the shadows loom;
They are always at the meetings
And they stay till it is through.
The ones of whom I'm speaking
Are the always-faithful few.

They take part in every service,
As they're always on the spot,
No matter what's the weather,
Though it may be very hot.
It may be cold and rainy,
But they are tried and true;
The ones that we can rely on
Are the always-faithful few.

There are lots of Epworth Leaguers
Who will come when in the mood;
When everything's convenient,
They will do a little good.
They are a factor in the League
And are necessary too;
But the ones that never fail us
Are the always-faithful few.

If it were not for the faithful
Whose shoulders at the wheel
Keep the League moving forward,
upward,
Without alter, without reel,
What would be the fate of the League,
With all the good it can do?
It surely would go under
But for the faithful few.

Leaguers, I bring to you this message;
It's simple, but it's true.
Do you spend your lives for others
As the Lord would have you do?
Are you living up to duty
And for Christ who died for you?
If you're not, you are not numbered
With the always-faithful few.

Faithful workers, lose not courage;
Our Father will take care of you.
("Where a few are duly gathered
In His name, he will be too.")
When on earth your work is ended
And you bid this world adieu,
You will share the joys of heaven
With the always-faithful few.

—Epworth Era.

SOME OF THE THINGS FOR WHICH THE EPWORTH LEAGUE STANDS

H. M. North

One of the most tragic and pathetic incidents which the world has ever witnessed was the Children's Crusade. Thousands of young people raised to a high pitch of religious enthusiasm left their native land and marched in vast defenseless armies to rescue the Holy Sepulcher from the unbelievers. Their forces were soon scattered and wasted somewhere in the great world, and God alone knows where their dust is sleeping today. This was a blind, fanatical movement doomed to failure from the very beginning; and even if they had fulfilled their purpose it would have been of little practical value to humanity.

How much better is the Epworth League of the present time than such a movement as the Crusades. Multitudes of young people with an intelligent devotion to Jesus Christ are engaged in the greatest of all efforts, that of bringing the world to the knowledge of our Lord. Their energies will not be wasted, neither will they die in a hopeless cause. The aim of the League is to build upon a sure foundation a work which shall grow stronger and mightier through the years. Let us see what the meaning of the League may be to the Methodist church. The General Conference declared that there were several ends that it should accomplish. We will look now into the suggestions of the Conference upon this point.

The first "The holding of weekly devotional meetings for Christian fellowship and the cultivation of spiritual life." In these things we find the very heart of our gospel and religion. The constant aim of the Epworth League is to save the young folks of the community and train them for Christian leadership. The harvest is still great and the laborers are few, and the League has the richest opportunity in the history of the church to do telling work in this field. In these devotional meetings the young people came in close sympathy with one another as they speak of their difficulties and hopes. It is an hour to look forward to throughout a whole week. They are all the stronger for work when they come from such services. Here the spiritual life of the members is built up in devotional study of the Bible, in talking on spiritual themes and in prayer. The church will look to these young people to furnish its spiritual leaders, superintendents, teachers, stewards. It has suffered for a long time for lack of this essential quality in its official men. It will take the spiritual and devotional to keep the League from drifting into a mere social or literary club.

The second point is in "Training young people in church-life and activities." The League members will become used to holding public worship, and will be thoroughly at home in our services. They learn here to think and plan for the interests of the church. It will make them more loyal and intelligent members of the congregation. For twenty-five years the official boards have been recruited from the Epworth Leagues, and the ranks of the ministry is being constantly replenished from its numbers. It may be safely declared that any one who becomes a faithful member of the League will also be one who will love the whole church and give himself without stint to its service.

We are directed in the third place to "Development in missionary giving and instruction in missions." It is beautiful to see with what eagerness our young folks go into this matter of missions. There are but few doubters and complainers among them, but they take the command of Jesus seriously and joyfully giving with a liberal hand to the missionary cause. They study the life and needs in foreign fields as well as in the home land, and literally hundreds of the Epworth League members have given their lives to this great work and are even now in the midst of the toilers on the other side of the world. They have gone to swell the numbers of the teachers, nurses, physicians and ministers. Whether they go or stay they will become Christians with broad sympathies and outlook whose plan of life embraces the entire world. They become systematic givers themselves, and teach the church to have a more sensitive conscience regarding liberality and missions.

Again the League is appointed to make a fine social life for its followers and to cultivate the noblest qualities of manhood and womanhood in them. There are clubs and societies innumerable which have different standards for their adherents. Some have literary or educational tests alone; some wealth or family name; others expect their members to engage in practices either questionable or positively wrong, but the Epworth League asks its young people to furnish the test of an unblemished character developed in the loftiest Christian graces. Instead of envying these other classes their social life, it lies within the power of the League to create its own social surroundings, in which it will not have to strain either purse or conscience to be in good fellowship. This is an exclusive society, but exclusive in the sense alone that it shuts out that which is false and immoral. The enjoyments found here are such as leaves no sorrow behind them. False standards of life have held sway among us long enough, the kind that demands no real culture but only the form of things. The Epworth League would teach the youth of the land that there is a higher form of entertainment than by one's fingers and feet. Is there not enough within the scope of the church to satisfy all the right cravings of our young life around us?

And so it is that the Epworth League has well-nigh a perfect organization and an aim which is as high as the heavens. What more could it need? Only this, that it might be filled and energized by the Spirit of God. It will then be no dead machine pulled here and there by some outside force, but a living, acting organism to do the will of God. He promised that in this age He would pour out His Spirit especially upon young men and young women and that visions should be granted unto them. These visions are now being fulfilled in the life of the youth of our church.—Raleigh Christian Advocate.

NORTH ASHEVILLE JUNIOR LEAGUE

On November 28th, 1915, the Junior League was re-organized at Chestnut Street Methodist Church, South. There is no one so interested in the boys and girls as Dr. Atkins, our pastor. We now have fifty-two on roll, with an average attendance of half our membership. Twenty-eight Juniors will give a sentence prayer. The officers always pray first and are followed quickly by the members. Last Sunday only twenty were present but we had seventeen prayers. Twenty-five Juniors pray twice a day, twenty-five have the "blessing" asked at the table and some say it for themselves, thus setting a good example for their elders. Twenty-one read the Bible every day or hear it read. Twenty-six attend church services every week. We have made sixty-nine visits in three weeks to sick and strangers. Each one answers to roll call with a verse of Scripture, thus storing their minds full of Bible verses that will never leave them.

Each Sunday we have a different member to lead (first a boy and then a girl) so all will learn to take a prominent part in service for Christ.

At the last district meeting we had six delegates and an excellent report.

Our aim is to develop the spiritual life of the boys and girls of this church and make them grow to noble Christian men and women.

Gordon, Jones, Sec.,
Mrs. F. J. Bates, Supt.





The Chinese Woolflower

introduced by us last year has proved a great success everywhere and a most wonderful floral novelty. It is a Celosia of new form and easy growth. Plants throw out scores of branches bearing balls of crimson wool nearly a foot thick. Also many laterals with smaller heads, and fresh green foliage. Flowers form in June but none fade before frost, continuing to expand and glow with its wonderful crimson-scarlet color, very showy and succeeds anywhere.

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BREVARD INSTITUTE NOTES

C. H. Trowbridge

The second term of the school year is now coming to a very satisfactory close. The enrollment to this time is greater than ever before in the history of the school. There was a time when there was no graded school in Brevard, during which the enrollment reached 212. When the graded school opened, this enrollment naturally decreased. It has gradually increased until it reached 263 for the full year 1914-'15. In January, at the middle of the 1915-'16 session, the total enrollment was 252, which makes it seem probable that the total enrollment for the year will run considerably above that for last year.

There has been considerable growth in most all the departments. The equipment of an adequate carpentry shop has increased many fold the amount of work done there. The Music Department also has grown until it has just become necessary to employ Miss Bess Ogburn, the daughter of Rev. T. J. Ogburn, Murphy, N. C., to assist in this department. Miss Ogburn was trained at the New England Conservatory and has taught at Lander College, Greenwood, S. C.

The third term will open February 29, 1916. At the same time the regular twelve weeks course for teachers will begin. Those teachers who enroll at that time are enabled to take work in technical pedagogy and to avail themselves of the thorough reviews of the common school branches which are present in the spring. At the same time they are permitted to enroll in any of the regular common school or high school courses without extra charge. Some of them come especially for the domestic art, domestic science, or manual training work, as they wish to prepare themselves to introduce these courses in their own schools.

A considerable number of applications are already coming in for admission to the summer school which extends six weeks from June 6th. In this session practically all the departments of the school are in operation under thoroughly skilled instructors. A number of students in high schools or grammar schools attend to make up any back work or to advance themselves in their course of study. Students who are expecting to enter college frequently work off conditions in Latin or mathematics by attending the summer school. A large per cent. of the enrollment is teachers who wish to do institute work more deliberately than it can be done in the county institutes. Courses in pedagogy are offered by those who are instructors or have conducted state and county institutes and review courses in common school branches are open to all. At the same time the manual training, domestic art, household economics, commercial and music departments are all in operation. These vocational departments are all now located in well equipped laboratories and are able to do the most successful kind of work.

The prospects for the year 1916-'17 are very bright. A very large correspondence is already being carried on in regard to registration next fall. There will be few if any changes in the faculty and the continuance of the success of the past seems assured.

OUR WASHINGTON LETTER

While the war in Europe is still raging and hundreds of thousands of the young men are falling victims of the modern weapons of warfare in this bloody conflict, our own peaceful American citizenship are becoming just a lettle restless for fear that some unwise step may be taken that perchance might precipitate our own country into war before a proper and satisfactory adjustment of the difference existing between this and some of the foreign

(Continued on next page)

WOMAN'S DEPARTMENT

(Continued from page 8)

Ninth, that each committee take upon itself the needs of strangers, newcomers and foreigners that they may be welcomed to a vital social and religious life.

Respectfully submitted,

Mrs. W. A. Newell, Chm.,
Mrs. J. E. Sills, Sec.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL

The Woman's Missionary Council will hold its sixth annual meeting in the First M. E. Church, South, Atlanta, Ga., April 12-20, 1916.

A worker's Conference will be held Wednesday afternoon, April 12, at 2 o'clock, and an inspirational service at 8 o'clock the evening of the same day.

Delegates and visitors should correspond with Mrs. Alonza Richardson, College Park, Atlanta, Ga., chairman of the committee on entertainment, who will furnish a list of hotels and boarding houses.

As the probable attendance will not guarantee reduced railroad rates, it will be best for groups of persons coming from the same or contiguous territory to secure party tickets.

Friday, March 31, has been set apart as a day of fasting and prayer for the Council Meeting, and the Executive Committee calls the women of the church to observe this season of privilege, that the Spirit of God may manifest itself throughout the meeting.

Miss Belle H. Bennett,
President.
Mrs. Fiitzgerald S. Parker,
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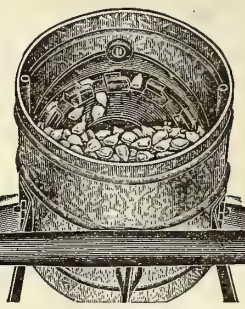
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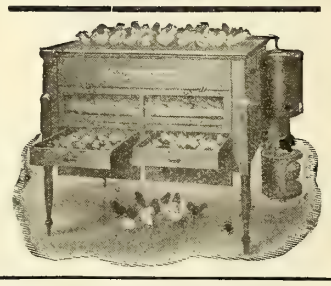
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countries. The present attitude of Congress is not agreeing with President Wilson's foreign policy which is to maintain America's honor by not consenting to an abridgement of the rights of her citizens, which he forcibly outlined in his special message to Congress this date.

The message now before Congress more directly effecting Washington City, but indirectly the nation is the Shepherd prohibition bill. Besides thousands of letters written direct to representatives, petitions signed by about 12,000 citizens, backed up by all Protestant churches, have been presented to Congress praying for the passage of a measure giving to the nation's capital absolute prohibition. It is interesting to note that our Southern members are generally favorable to the measure. This city has no machinery for holding elections, however, the opponents, coming chiefly from organized associations, the Catholic church, and the negroes, favor the amendment to this bill, providing for referendum vote which clearly means defeat for prohibition, as many good citizen here who go back to their respective states to cast their suffrage would not participate in a local contest at the expense of losing citizenship back home.

The judiciary committee refuses to take action of the bill for universal, or woman suffrage at the present session of Congress.

The Burnett immigration bill, vetoed by President Taft and again by President Wilson, will be up again in a few days, and will very likely pass, although the opposition to the illiteracy test for admission of foreigners is bitterly opposed by all foreigners, particularly the Catholic church.

Impressive ceremonies marked the laying of the cornerstone of the new Mount Pleasant Southern M. E. church, now in course of erection at Sixteenth and Lamont streets northwest, Tuesday afternoon, Feb. 22, 1916. The cornerstone was laid by Bishop A. W. Wilson, of Baltimore, who, preceding the exercises, preached a sermon to the congregation of the church in the Post-office Hall, Fourteenth and Park Road. He was assisted by the pastor, Dr. Forest J. Prettyman; Dr. W. P. Tudar, and also Bishop Cranston, of the M. E. Church, about one dozen other ministers being present. Following the sermon, the congregation, led by the children present, marched in a body to the new church location. The following articles were placed in the cornerstone: Roll of the officers and members of the church, roll of the Sunday school, names of the Woman's Missionary Society, copy of the Nashville Christian Advocate, copy of the Baltimore Southern Methodist, copy of the North Carolina Christian Advocate, program of the breaking of the ground for the new church, copies of the Star, Times and Post, and a piece of stone from Solomon's quarry at Jerusalem, as well as one from the Parthenon at Athens, showing ancient building material.

Benediction pronounced by Bishop Wilson concluded the exercises. The edifice in course of construction was decorated with banners of the various church societies and American flags.

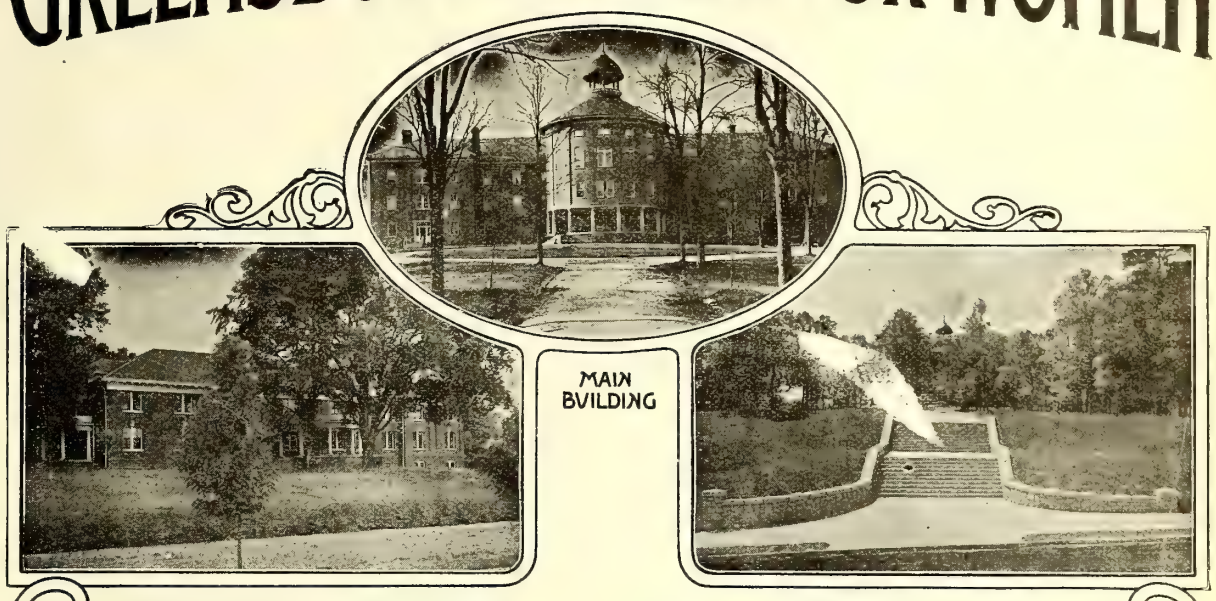
This section of the church, known as the Sunday school, will be completed within a few months, at a cost of about $25,000 and has a seating capacity of 550 in the main auditorium.

Dr. Geo. H. P. Cole, well known as an influential worker in our church in Western North Carolina and as a banker at Hendersonville, has retired, and, together with his interesting family, has located in this city.

Mr. Eugene C. Ward, a promising young lawyer of Asheville and president of Central church Epworth League, spent last week in Washington with this scribe.

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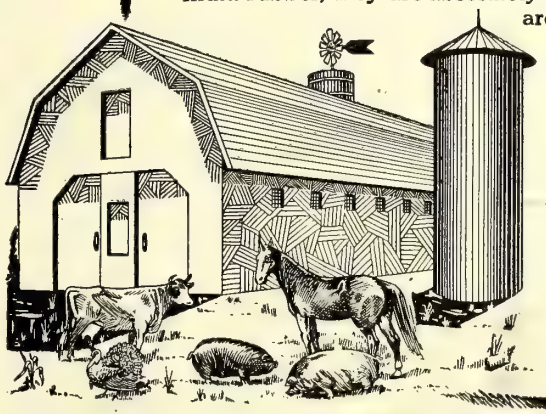
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The Sunday School Lesson

FIRST QUARTER—LESSON X—
MARCH 5, 1916

THE DEATH OF STEPHEN
Acts 7:1 to 8:3

Golden Text—Be thou faithful unto death, and I will give thee the crown of life. Rev. 2:10.

Summary of the Lesson

Gilbert Chesterton somewhere makes an important distinction between a martyr and a suicide. The martyr cares so much for something that he is willing to die for it. The suicide cares so little for anything that he is unwilling to live. In Stephen it was revealed that the new life was such a priceless thing that a man would die for it. Already it had energized common men until their lives were electric with power. Already it had made the church into a self-forgetful brotherhood. Already it had conquered foes without, standing fearless in the presence of the highest Jewish tribunal, untamed and unmastered by the threats of powerful foes. Already it had conquered foes within by the flashing of some invisible sword of vital power. Already it had turned suffering into triumph. In Stephen the new life confronted death itself and swept by in majestic victory. The death of Stephen was not so much a surrender of life as an expression of life triumphant.

The Inner Life of Stephen

Robert Browning's "Sordello" does not pretend to be an account of events. The poem is a sort of literary cinematograph by means of which a man's soul is thrown upon the screen. It is probable that some people have read the poem without knowing much about the soul of the hero, and that is principally because they wanted to know what happened to him and not what happened in him.

It may seem to some that we know very little about the inner life of Stephen. Meager the account is surely. One powerful speech, a few brief references and the marvelous tale of his martyrdom—these make up the story, but everything which we do know counts, and it all throws light upon his soul. Really we know Stephen better than we know some men with whom we have done business for many a year.

Stephen was the very incarnation of the spirit of springtime. The religious winter of the world was passed. The triumphant Christ was giving His great gift of a spiritual springtime to men. Stephen was born for such a time. He responded to it with his whole soul. All his life was soil for the sowing of the Master of the springtime, and soon the brightness and the bloom and the music of the spring filled Stephen's soul. There was something winning and winsome and infinitely full of charm about the religious life of Stephen. All the community felt it. He was like some rare and exquisite flower, with a fine gift of beauty and fragrance for the world.

Because Christianity—to use a name not yet born in the days of Stephen—had made all things new in the heart of this passionately eager young man he knew that it was to make all things new for the world. Until the days of Paul's far-flung vision no one realized the reach or the revolutionary quality of the new religion as did Stephen, and this was because he knew that what had happened to him was to happen to the world.

Stephen the Administrator

It used to be said that William Ewart Gladstone had a most unusual power to make statistics fascinating. He could make a romance out of a financial report and a poem out of a budget. Once in a while you find a man who combined a vivid, dramatic imagination with a genuine gift for administration. Such a man was Stephen. When "the seven" were chosen to look after practical matters relating directly and indirectly to the food supply of the community Stephen was the very first one to be selected—the leader of the group—and we are told at once how the church prospered after this wise selection had been made. We hear no more of complaints of Grecian Jewish widows. The machinery of the community moves with a new celerity and smoothness now that a man of skill and efficiency, with a group of life minded men to aid him, is in control. Stephen is a splendid example of the practical mystic. His hand moves very skillfully, but life is never made hard and secular because he has a skillful hand. His heart is flooded by the warmth of a great devotion, but he does not become an impractical visionary because he has a burning heart.

There are some men who seem to have a strange power to make the human life about them organic. Men spontaneously follow their leadership. Men who would oppose each other unite in carrying out the plans these magnetic, harmony producing leaders suggest. Such a man was Stephen. He was a born master of men.

The Clash of Contending Minds

Dr. Clifford, the great London Baptist and Nonconformist leader, was once described by a friend as "a man of war from his youth." In the moral battles of the mind Dr. Clifford has been a mighty leader. His words have flashed like swords and his eloquence has been like the onslaught of a calvary charge.

There are some men who are content to feel their way into the heart of things. They do not feel a compulsion which drives them to much mental activity. There are some men who are content with right action. They are somewhat impatient with the theory back of the action. The action itself to them is the important matter. To do is more important than to think. There are some men so constructed that they simply must think things out. They must have a mental battle and master the field in the name of truth, and having found mental mastery of a subject which satisfies them some inner compulsion drives them to the work of exposition and interpretation. Stephen was the kind of man who must take his mind with him wherever he goes. When the new life mastered him his mind set about mastering the meaning of the new life. Thus it was that he soon began to speak with a lucidity and a grasp of the significance of fundamental cleavings and a compulsion of argument which put him at once in a place all his own in the early church.

The opponents of the new movement soon saw that intellectually Stephen was a man of strategic significance. First some particular groups tried to answer his arguments, but his speech became more clean-cut and vivid. His arguments became even more cogent. The compulsion of his magnetic personality, on fire with devotion to Christ, became more powerful. There was no answering him intellectually. There was no man with moral vigor or incisiveness which could be used against him successfully, and in spiritual vision no one could match him. He was sweeping the field—a fiery young knight of the Spirit whom none could withstand.

The Last Dread Prince of Devotion

"Who follows in his train." says the searching, summoning, challenging hymn. Stephen was the first man to meet the direct, inescapable force of that question. He seemed just about the most gloriously, and vividly, and winsomely alive man in the early church, and he was to be the first to die. His arrest was sudden. He found himself face to face with his judges, and his judges were his foes. He made a defense startling and extraordinary in its quality. It was not really a defense. It was an indictment. He read the history of the nation to prove that always it was a turning from the light, a stoning of the prophets, a refusal to hear God's message. With dramatic skill and with cutting passion he declared in effect to the Jewish leaders that there was a national tradition of failure to respond when God called, of failure to obey when God commanded.

All thought of judicial calm forsook the assembly. With grinding, gnashing teeth they rushed upon Stephen. In the midst of their wild fury he was so possessed of his shining vision of the open heavens and the Son of God standing at the portals to receive His servant that wild and clamorous foes suddenly became of small significance and a martyr's death a triumphal journey. He committed his spirit to the living Christ. He knelt as one in the presence of a mighty monarch. Then he brought his mind back to earth long enough to pray for the forgiveness of his foes. Then, like a little child peacefully sleeping, he lay quiet as the deadly stones showered upon him. With the sight of the Son of God filling his soul the stones seemed a small part of the experience. This was not death. It was life. Stephen was never so much alive as when he died. It was a veritable experience of immortality.—Lynn H. Hough, D. D., in New York Christian Advocate.

LETTER FROM NEW YORK

My correspondence is sadly behindtime. And I trust you will indulge me again as I write a message of love and good will to my friends down home. And I also hope they will accept this message as a personal one because I am very busy now. We have heard so much about the wickedness of great cities and the deadness of city churches that it gives me great pleasure to tell something about the other side of city life. At present I am assisting Dr. Otho F. Bartholow, pastor of the First Methodist church of Mt. Vernon, which joins New York City, and about half an hour's ride from the heart of the city. This church has about fifteen hundred members. Last Sunday morning a class of seventy-five was received into the church, and there will be another big class next Sunday. One of the most interesting phases of the church work here is a men's Bible class which has over seven hundred members. Dr. Bartholow began this class eleven years ago with five members. This shows that even in a great worldly, wicked city there are wonderful opportunities for Christian work, and that people will respond to earnest, persistent, gospel preaching

It would take considerable space to tell of all the activities of this great church. I can only say that Dr. Bartholow is considered one of the greatest preachers in this state. And it is one of the most pleasant experiences of my life, to be associated with him in this revival. He has promised to visit me some time next summer when I am back in North Carolina under my big tent, and I only wish that all my friends there could know him and his splendid wife.

My wife got tired of being separated from her husband indefinitely, so mother kept the babies and Molly came up and spend some days with me here. Last week we went down to Trenton, N. J., and heard "Billy" Sunday preach in the great tabernacle. Our experience was peculiarly pleasant. We were in company with Mr. John Lowry, a merchant here, who does a great deal of prison work among the criminals in Sing Sing Prison, especially those who are under sentence of death. Mr. Lowry is a warm friend of "Billy" Sunday and so we were fortunate enough to meet "Billy" and "Ma" Sunday and George, and Homer Rodeheaver, the great chorister who leads the choir of fifteen hundred voices, usually with his trombone. They invited me on the rostrum and asked me to lead the congregation in prayer. I was afraid my voice would not reach over that big tabernacle, but was surprised to find that the acoustic properties were splendid. Just over the speaker's head there hangs a big wooden arrangement like six half sections of a big megaphone. This enables the speaker's voice to be heard easily in the most distant part of the tabernacle. "Billy" Sunday preached the same sermon twice the day I was there. It was on the much neglected doctrine of the "Second Coming of Jesus Christ." About four thousand people heard him the first afternoon I was there, and more than ten thousand heard the sermon that night. The preacher seemed to be at his best. The seriousness of the man greatly impressed me. He followed his manuscript pretty closely, making only occasionally excursions from it. The reports of "Billy" Sunday's antics are greatly exaggerated. He made few gestures in any of the sermons which I heard him preach; used very little slang, and only an occasional flash of humor. After listening to him three times, I went away loving and respecting the man and wishing, as I told him, that the Southern people might have the opportunity of hearing him preach in the near future.

I trust that my preacher friends in North Carolina will be patient with me in regard to my deferring the answers to their letters. At this time my plans are not at all mature. I am flooded with invitations here and may have to continue until March.

Another thing that troubles me is that my old tent is about worn out, and I am trying to make arrangements to get a larger, new tent for the coming season. It is my plan also to secure, if possible, two thousand folding seats, so that I will not have the expense and delay entailed by improvising seats for the tent everywhere I go. Just as soon as I know whether the tent is a surety or not, I will make out my schedule for the coming months. Many of my friends are urging me to remain in the North and do tabernacle work, but for the present at least, I am content to stay among my own people and work under the tent. A big tent means worry and responsibility, but with it I can reach in North Carolina more than half a million people from April the first to November the first, which is probably six or seven times as many as I can possibly otherwise. I feel that if it is the Lord's will I will get it somehow, and if it isn't His will, I wouldn't want the thing. So pray for me that His will may be done.

Brother Comann and I have not given up the idea of our Bible School in Lincolnton, but we have deferred its opening until October. We hardly had time to get things well organized for a winter session as we had hoped. During the coming year we will lay our plan if we find that there is really a need for such a school as we hope to build, and I am sure the Lord will prosper us in the undertaking.

One of my New Year resolutions is to do more preaching through the printed page, and I hope to be able to get a great many subscriptions to the Advocate this year, and also to be able to keep in touch with my friends through its columns.

Praying God's richest blessing on you, I am, Yours fraternally,

Raymond Browning.

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Our Little Folks' Department

ELLEN'S ECHO

"We had the best time," Ellen told her mother. "It's just lovely out to Uncle Henry's in the winter. We had a picnic under the pines on Razorback Hill, and we skated on the pond; but I think I liked the echo best. You ought to hear it in winter; it seems to sound twice as loud. We had the most fun shouting at it. We shouted, 'Go 'way!' and it rumbled back at us just like a big, angry giant trying to get us out of his domain. So we played he was a giant, and we yelled all kinds of things for him to scare us back with. It was more fun. We pretended to run, and Fred and Gertie tumbled down the hill. You should have seen them rolling over in the snow."

Mrs. Lethran smiled. "You children never seem to tire of that echo," she said; "and, indeed, I know of grown people who are quite as enthusiastic over the echo there as you are."

"I wonder why there are not echoes everywhere," Ellen pondered.

"Why, I think there are," her mother answered, "only people get so accustomed to them that they don't pay any attention to them."

"Why"—Ellen's eyes opened very, very wide—"you don't mean to say we have an echo here?"

Her mother nodded. "I sometimes think it is your echo," she said, "because it seems to echo you more than any one else."

"Well, I never heard it," Ellen said. "Where is it. How can I hear it?"

"Just keep your eyes and ears open, and you will both hear and see it before the day is over," her mother promised and would say no more.

Ellen was very much puzzled.

"Well, it's time for dinner now," her mother said; "go and wash and freshen your hair a little."

A moment or two later they were at the table, father and mother at the head and Ellen and three-year-old Mildred next.

"Pass the potatoes," Ellen said, for she was very hungry.

Her father absently passed them.

"Pass 'tatoes," ordered Mildred, beating her fork upon the table.

"Why, Milly, that isn't the way to ask for things," her mother reproved; "say 'please.'"

"Ellen said, 'Pas 'tatoes,'" Milly insisted stubbornly.

"Did you forget to say 'please,' Ellen?" her mother inquired.

"I guess I did, I was so hungry," Ellen explained; "I'll say 'please' next time."

After dinner Ellen seated herself, with a book, in the window seat. The cat jumped up beside her. "Go away!" Ellen said crossly, for Puss always tormented her when she was reading, as if jealous of her book. "Go away, you horrid thing!"

"Some one's coming up the walk," Mrs. Lethran said a little later. "Why, it's Mrs. Lee and little Edmund! Put down your book, dear. See, Milly, here's Edmund." She flung open the door and welcomed the two.

Mrs. Lee put Edmund down on the floor, whereupon he toddled over to Mildred, who was busily playing.

She pushed him away. "Go 'way," she said, "you horrid zing!"

Ellen gasped, and Mrs. Lethran ran to Edmund. "Why, Milly!" she cried. "What do you mean?"

Mildred resumed her play. "Ellen said it," she returned placidly."

After the guests had gone Ellen came to her mother. "I think I've found the echo, mother," she said in a very low voice.

"Have you?" Her mother smiled. "Do you think it is a nice one, as nice as Uncle Henry's?"

Ellen hesitated a moment. "It's nicer," she said finally, "but it's rather more unexpected. I think people ought to be more careful what they say and do before this echo than they do before Uncle Henry's," she added gravely. "An echo is a kind of a responsibility, isn't it, mother?"

"Indeed it is," nodded her mother. —Faye N. Merriman.

VOICES OF THE NIGHT

Ted Arnold dropped the big cross-bow and arrow to the ground and looked about in blank surprise—trees to the right, trees to the left, trees before and behind him! A sudden chill raced up his spinal column, for he realized that he was lost.

"Here, Rover," he called unsteadily.

Immediately from the thick hazlenut bushes came a big brown dog.

"We're lost, Rover," Ted said slowly; "and I don't see any way to get out of this place."

Ted sat down to think, and Rover sat down close beside his young master.

"I guess I should have listened to what mother told me," mused the boy. "She said not to go beyond the creek, and I clean forgot it; for we's after a gray squirrel when we got to the creek, wasn't we, Rover?" he questioned. "And I didn't remember having seen that creek till a few moments ago. Now I don't know which way to turn, for I might go deeper into this forest. Maybe Uncle Bill will miss me and come in search of me," he thought, and so he decided to sit still. But after an intolerable wait and no voice called, Ted began to feel a tiny bit more concerned. "It would be awful, Rover," he whispered, "to have to spend a night out here; maybe we'd better try to find the way out."

And rising to his feet, Ted started through the forest. On and on boy and dog moved together; but no sign of a fence or open space greeted them, and Ted's heart was heavy. Ted had never been in the country before. He had always played on the sidewalks and vacant lots in the city; and no matter where he was there, he knew how to get home. But this was different.

Ted and his mother were enjoying a stay in the country with his Uncle Billy, and such a good time as he had had! He and Rover had three possums, two coons, and a red fox to their credit. Just that day Uncle Billy had given him a lovely new cross-bow and arrows and taught him how to shoot, and first jump he'd forgotten his uncle's and mother's instruction about entering the big forest, and now he was lost. Suddenly it began to grow dark, and Ted and Rover increased their speed. O joy! They had stumbled into a creek. A quick, clear sound stopped them.

"Go home! Go home!" something said distinctly and dived into the water.

"I'm trying my best to go home," Ted answered falteringly, and on they went.

"Who—who—who are you." a voice called from the branches of a big oak.

"I'm Ted Brown," the boy replied; "and I'm lost."

"Go home! Go home!" rang the first voice again.

Fred started in a run, not caring now where he went so long as he could get away from those ugly creatures who were teasing him.

Suddenly he ran, kerplunk! into a paling fence. He had to stop, and, gazing about him, he gave a little cry of delight, for unconsciously he had come home. Supper was over when he entered the house, and he insisted on going to bed hungry for his punishment.

But his mother was sorry for her disobedient boy and, creeping into his room that night, kissed him tenderly.

"I'm not asleep mother," he said softly. "Ise just thanking the good Lord for letting me get home safely and promising myself I'd always remember to do as I was told after this, as I did tonight when something said, 'Who, who!' at me and something else said, 'Go hose,' and I did."

"Well," laughed the mother, "I hope my little boy will remember that promise and obey mother after this as well as he obeyed the voices of the night." —Alice L. Whitson.

WHEN ROB BURNED HIS SELFISHNESS

Rob opened the bottom drawer of the sewing machine and took out a sagging pasteboard box that jingled merrily when he shook it. He carefully took off the broken lid and dropped a hot, sticky cent in beside a big family of its mates.

"I need only two more," he boasted, "to buy that squirming snake at Taylor's, an' then won't I have fun?"

Mrs. Dean laid down the gingham rompers she was mending for little Alvin and looked at Rob in a way he did not just like. "But Alvin would be afraid of a snake," she suggested; "and you don't want to buy anything he can't play with, do you?"

Rob opened his eyes wide. "It isn't for Alvin," he exclaimed. "I earned every cent of the money, an' it's for me."

His mother shook her head, and Rob pushed the drawer shut on his precious box and ran away.

Alvin was not there, and Rob thought that it would be a splendid time to play with his candy soldiers. Alvin loved to play with them, too, but they were Rob's men, and he was very careful with them. They were too wobbly to stand alone, so he stood them up in their box and was pushing it along the porch in a make-believe march when he suddenly heard the gate open. It was Alvin coming. He was carrying a big red apple in each hand. Rob scrambled up, snatched the box of soldiers, and ran to the kitchen, where he turned round and round, looking for a place to hide it. At last he spied the open oven and had barely time to push it in and slam the door shut when his little brother ran in, holding the apples as high as his short arms could reach.

"Wobby may have the biggest one," he cried, "'cause I had a ride with Uncle George."

Rob flushed guiltily, but took the biggest apple. Then both boys sat down on the steps to eat the apples. Before they were half through Kitty Gray came marching up the walk, holding her head high, and from her hand dangled a sure-enough live kitten.

It was an hour before Rob thought of his soldiers again and ran to the oven, but they were not there. There was nothing in the box but a red-and-blue waxy jumble of tinsel swords. "O, O, my soldiers!" he cried. "They're every one melted up."

When he told his mother what had happened to his soldiers, she looked sober and stroked her boy's tousled hair.

"They we-re g-g-good soldiers, too," Rob sobbed, "and I was their captain."

"Poor fellows!" said his mother gently. "A captain who would force soldiers to such an end as that is about the worst one in the world."

Rob raised his sorrowful face and stared at his mother. Had she not understood that it was her own little boy who had put them there?

"It wasn't my boy Rob," she went on, as if she knew what he was thinking. "It was old Captain Selfishness, and he doesn't care much about others, just so he has a good time himself. Poor little soldiers!"

Rob's mouth dropped open while he stared silently; then he turned and went sheepishly away. Just before supper he dashed into the house again. In one hand he carried an empty pasteboard box, which he carefully put away in the bottom drawer of the sewing room. His fingers trembled as he untied the string and took out two sacks of marbles. He dropped one of them into Alvin's glad hands and hugged the other one close to his breast and then glanced shyly at his mother, who came straight over and kissed him.—F. H. Sweet.

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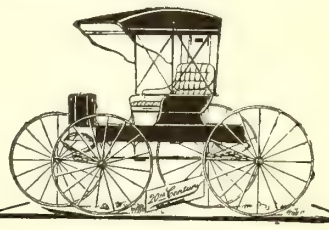
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Our Dead

SMITH—Mrs. Clara Coward Smith was born in Jackson county, March 2nd, 1847, and died at her home near Cullowhee, N. C., March 29th, 1915, aged sixty-eight years. She was converted at the early age of twelve years, at an old time camp meeting and united with the Methodist church.

She was married to Lewis J. Smith, November 13th, 1867. To this union were born twelve children, nine girls and three boys. Her husband and five children preceded her to the grave. She leaves five daughters, two sons and a host of relatives and friends to mourn their loss. Her love for her children was unfeigned.

Her faith in God through all the trials, hardships and sorrows of life was unshaken. During her last illness she was wholly resigned to God's will. It was the writer's privilege to be the pastor of this sainted woman for more than three years. Her home was always open to ministers, and it was an inspiration to hear her talk of her undaunted faith in God.

She was true and loyal to her church, always filling her place, if not unavoidably kept away. She was indeed a good woman and it may be said of her "She hath done what she could." And she has, no doubt heard the glad plaudit, "Well done, enter thou into the joy of thy Lord."

Many in that day will surely rise up and call her blessed. D. R. Proffitt.

RESOLUTIONS OF RESPECT

We, the special committee appointed to prepare a tribucte of respect in memory of our beloved sister, Lena Faye Beach, submit the following:

For the fourth time in the past three years the call to come up higher has been answered in this family, and another sister has gone from us to everlasting peace. We must not mourn for it was our Heavenly Father's will to take one of the great links that bound us into one united cause. We have hope that some day we may join the angelic chain of choirsters who dwell in our Faher's mansion. Sister Lena Beach was a granddaughter of Mr. and Mrs. W. P. Beach, and was much loved by all. She professsed faith in Christ at the age of fifteen years, joined the church and was baptized in March, 1914, and lived a consecrated life until her death, which occurred at her home January 10, 1916.

Be it resolved:

First, that we bow in humble submission to our Heavenly Father by redeeming his will through this manner of dealing with us.

Second, that we hereby express our sincere sympathy and pray for the bereaved family of our deceased sister.

Third, that a copy of these resolutions be read in the church at Henson Chapel, a copy sent to the bereaved family, a copy to the North Carolina Christian Advocate and the Watauga Democrat for publication.

T. H. Williams,
Blanche Stokes,
Lillian Bingham.
Committee.

The Educational Conference for our church will be held in Birmingham, Ala., April 4-6. The prospects are good for a great conference.

* * * *

Bishop Eugene R. Hendrix will deliver the Avera Bible lectures at Trinity College on April 9-11. His general subject will be, "Some Things Alone Taught by Christianity."

* * * *

The total pledged by Atlanta citizens for Emory University to February 15, the last report, is $258,333. The physicians of the city reported $35,115 for the week ending February 8, and the lawyers reported $10,690 during the week ending February 15th.



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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Second Round

March

Mills River, Horseshoe 4-5
Hendersonville, night 5
Spring Creek, Paint Rock 11-12
Fairview, Sharon 18-19
Central, night 19
Asheville, Elk Mountain 25-26
Biltmore-Mt. Pleasant, Biltmore, night 26

April

Flat Rock-Fletcher, Patty's 1-2
Chestnut Street, night 2
Swannanoa, Azalea 8-9
Black Mountain, night 9-10
Leicester, Dick's Creek 15-16
Bethel, night 16
Walnut, Stackhouse 22-23
Hot Springs-Marshall, Marshall, night 23-24
Sulphur Springs, Acton 29-30
West Asheville, night 30

May

Henderson Ct., Edneyville 6-7
Tryon-Saluda, Saluda, night 7
Rosman Ct., East Fork 13-14
Brevard, night 14
Mars Hill, Shiloh 20-21
Weaverville, night 6-7
Weaverville Circuit 27-28
Haywood Street, night 28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

First Round

March

Morven, Sandy Plain, 11 a. m. 4-5

Second Round

Trinity, 11 a. m. 12-13
Calvary, night 12-14
Hawthorne Lane, 11 a. m. 19-20
Pineville, Harrison, 3 p. m. 19-20
Brevard Street, night 19-21
Hickory Grove, 11 a. m. 25-26
Tryon Street, night 26-27

April

Seversville, Pleasant Grove, 11 a. m. 2-3
Spencer Memorial-Derita, Spencer Memorial, 3 p. m. 2
Belmont Park, night 2-3
Prospect, Carmel, 11 a. m. 8-9
Central, night 9-10
Unionville, Oak Grove, 11 a. m. ..15-16
North Monroe, Icemorlee, night ..16-17
Waxhaw, Bond's Grove, 11 a. m., 22-23
Weddington, Weddington, night..23-24
Thrift, Moore's Chapel, 11 a. m. ..29-30
Chadwick, night ....April 30-May 1

May

Matthews, 11 a. m. 6-7
Dilworth, night 7-8
Lilesville, 11 a. m. 13
Ansonville, Mt. Vernon, 11 a. m. ..14-15
Morven, Morven, 11 a. m. 20-21
Wadesboro, night 21-22
Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29

June

Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Second Round

March

Pleasant Garden, Rehobeth 4-5
Centenary 5-6
Coleridge Ct., Rehobeth 11-12
Ramseur and Franklinville, Ramseur 12-13
Uwharrie Ct., Union 18-19
Ashboro 19-20
Ruffin Ct., Ruffin 24
Reidsville 25-26
Wentworth Ct., Wentworth 26-27

April

Greensboro Ct., Mt. Pleasant 1-2
Spring Garden 2-3
West Greensboro Ct., Friendship ..8-9
West Market 9-10
Randolph Ct., Fairview 15-16
Denton Circuit 16-17
Deep River, West's Chapel 22-23
Randleman, St. Paul's ....23-2'
Wesley Memorial, High Point 29-30
East End, High Point 29-30

May

Denton, Pleasant Grove 6-7

District Conference at South Main Street, High Point, April 27-30.

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

Second Round

March

Old Fort, Ebenezer 4-5
Marion Station 5-6
Morganton Ct., Zion 11-12
Morganton Station 12-13
Thermal City, Trinity 18-19
Marion Ct., Catawba 25-26

April

Rutherfordton, Gilboa 1-2
Green River, Lebanon 8-9
Broad River, Union 15-16
Henrietta and Caroleen, Caroleen,22-23
Cliffside, Hopewell 29-30
Forest City, Salem 29-30

May

Table Rock, Linville 6-7
Connelly Springs, C. Springs 7-8
Spruce Pine and Bakersville, Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.

Second Round

March

Yadkinville, Center 4-5
Pinnacle, Whitaker 11-12
Pilot Mountain, night 12-13
Mt. Airy Ct., New Hebron 25-26

April

Madison-Stoneville, Stoneville 1-2
Ararat, Chestnut Grove 8-9
Leaksville, 11 a. m. 16-17
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30

May

Rural Hall 6-7

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

March

Helton Ct., Greenwood 4-5
Jefferson Ct., Jefferson 11-12
Creston Ct., Big Laurel 18-19
Watauga Ct., Henson Chapel 25-26

April

Elk Park Ct., Elk Park 1-2
Avery Ct., Mt. Zion 8-9
Boone Ct., Hopewell 15-16
Laurel Springs Ct., Transou 22-23
Sparta Ct., Potato Creek 29-30

May

North Wilkes Mission 6-7
Wilkes Circuit 13-14
Wilkesboro Station, night 14-15
North Wilkesboro Station 20-21

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

Second Round

March

North Lenoir Ct. 4-5
Granite Falls and Hudson 5
Statesville, Broad St., 11 a. m. 12
Statesville, Race St., night 12
Lenoir Ct., Pleasant Grove 18-19
Lenoir Station, night 19
Hickory Ct., Grace Chapel 25-26
Rhodhiss, night 26

April

Troutman Ct., Rocky Mt., ...1-2
Cool Springs Ct., Rose Chapel 8-9
Iredell Ct., Mount Bethel 9-10
Statesville Ct., Bethel 15-16
Stony Point Ct., Center 22-23
Alexander Ct., Rocky Springs ..23-24
Maiden Ct., Friendship 29-30
Catawba Ct., Center ....30, May 1

May

Newton 7
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

March

Westford 4-5
Epworth-Center, Epworth 5-6
Woodleaf, Cleveland 11-12
Park Avenue 12-13

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W. E. WEBB, Secretary **Statesville, N. C.**

Spencer, 11 a. m. 19
East Spencer-North Main, night 19
Salisbury Ct., Providence 25-26
South Main, night 26-27

April

China Grove 1-2
First church, night 2
Cottonville, Zion 8-9
Norwood 9-10
Albemarle Ct., Pine Grove 15-16
Albemarle, Central, 11 a. m. 16
Albemarle, First St., night 16
New London Ct., New London 22
Gold Hill Ct., Liberty 23-24
Mt. Pleasant Ct., St. Paul 29-30
West Concord, Harmony 30

May

Concord Ct., Carmel 6
Concord, Central, 11 a. m. 7
Concord, Forest Hill, night 7
Bethel-Love's, Love's 13-14
Oakboro 14-15
Salem 20-21
Kannapolis Circuit 27-28
Kannapolis Station 28-29

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

March

Bethel, Sunburst 4-5
Canton Ct., Liberty 11-12
Jonathan, Shady Grove 18-19
Clyde, Elizabeth 11-20
Waynesville 19-20
Judson, Maple Springs 25-26

April

Hayesville, Meyers Chapel 1-2
Ranger, Bellview 8-9
Murphy 8-9
Franklin Ct., Bethel 15-16
Macon, Asbury 16-17
Franklin 19
Highlands, Flatts 22-23
Glenville, Double Springs 24
Robbinsville, Trinity 29-30

May

Murphy Ct., Peachtree 6-7
Canton Station 13-14
Haywood, Finchers 13-14
Fines Creek, Fines Creek 20-21
Andrews 24

District Conference at Andrews May 23-25.

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

March

Salem, 11 a. m. 5
Burkhead, night 5
Jackson Hill, New Hope 11-12
Centenary, 11 a. m. 19
Grace, night 19
Farmington, Bethlehem 25-26
Cooleemee, night 26

April

Walkertown, 11 a. m. 2
West End, night 2
Davie Liberty 8-9
Mocksville, night 7-9
Lexington, 11 a. m. 16
Lewisville, Daubs 22-23
Advance 29-30

May

Southside, 11 a. m. 7
Liberty, night 7
West Davie, open.

District Conference will be held in Main Street church, Thomasville in May. Date will be given later.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

South Fork, Palm Tree 4
Cherryville, Bethlehem 11

March

Stanly, Iron 19
Crouse, L. Chapel 25
Lincolnton, McKendree 26

April

King's Mountain, ElBethel 1-2
McAdenville, McAdenville 2
Polkville, Clover Hill 8-9
Bessemer, Concord 15-16
Belmont, Belmont 16
Shelby Ct., S. Springs 22
Shelby, Central 23
Belwood, St. Peters 29-30

May

Lowesville-Mtn. Island 6-7
Mt. Holly, Mt. Holly 7

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INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT.
President Unity Cotton Mills.

Johnston, S. C.

I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold ofone of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative: the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my livermost marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct, 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

STEPHENS.

Carlisle, S. C.

It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

Virgilina, Va., March 28, 1914.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years, She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C,

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others,

Mrs. J J.

Sanford, N. C., April 15, 1914.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.

Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 5T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

Please write distinctly.

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Methodist Episcopal Church, South

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HUGH M. BLAIR, - - - - - - Editor

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EDITORIAL

NOTE AND COMMENT

Referring Again to the Dancing Mania, our readers may be surprised when we say that in this new movement, powerful in its organization and having the quasi endorsement of the State, looking to making the school house the community center, there is the undisguised purpose to introduce the dance as one of the accredited means of recreation for the young. This we have seen intimated frequently in recent utterances of men who are taking it upon themselves to tell how the problems of country life are to be solved.

In the last issue of the Christian Advocate (Nashville), the editor says:

"It is not so very long ago that we sounded a warning against the sure encroachment of dancing on the public school life of many hundreds of thousands of our American boys and girls. With the growing forgetfulness of the old saying that there is no royal road to learning and with the increasing disposition of many leaders in public school education to teach that we shall find our highest educational development in the exercise of the "play ground" theory in running public schools, it is not strange that in the public schools of some cities the dance is looming as the very biggest thing. To glance at some of the illustrations in the newspapers of these cities you would judge that the authorities are determined to make public dance halls out of our schoolhouses."

Referring to a sermon preached by Dr. Matt. S. Hughes, of Pasadana, California, he quotes:

"This is the moral tendency of the dance during the past few years. I do not attempt to describe the new dances nor to characterize them. I call attention only to the fact that this is the camel which is now poking its nose into the public school tent. The situation does not call for a revival of morality, but for the preserving of ordinary decency. In conclusion, it will be seen that the interests of our youth which by common agreement should be served by our public schools are the very interests antagonized by the dance as we have it. Our public schools should conserve the health and vigor of our young people; the modern dance is destructive of health and wasteful of vital forces. Our public schools are dedicated to intellectual attainment; the modern dance is guiltless of any great demand for intellectual capacity and makes no contribution to intellectual life. Our public schools are supposed to serve the wholesome interests of social life; the modern dance is used as a makeshift to hide the poverty of social resources and to fill a social vacuum. Our public schools are supposed to teach and enforce certain canons of good taste; the modern dance is a gross violation of conventionalities as accepted and observed elsewhere by respectable society. Our public schools are intended to develop and safeguard a fine morality; the modern dance, even with careful chaperonage and under the best auspices, cannot be credited with tendencies in that direction."

* * * *

A Strange Position is that taken by Charity and Children, as follows: "The trustees of the Anti-Saloon League made one recommendation that we think wholly unwise, and that was the endorsement of the Alabama law which makes it unlawful for periodicals carrying liquor ads to circulate in the State. Many of our ablest magazines carry liquor ads, but they also carry information on great questions of the day that we cannot afford to deny ourselves. We must not shut off the light because of this one blot on the pages of our magazines. There also are our great metropolitan dailies. They carry liquor ads. Must we do without them? Why cut off our noses to spite our faces? The trustees went too far."

Mr. Johnson, the editor of Charity and Children, is chairman of the Board of Trustees of the Anti-Saloon League, but was absent from the meeting in which this action was taken. If he is as tenderfooted as the above would signify he should have been on hand to prevent the folly. By the way, this action was taken with absolute unanimity. Not a word was spoken against it and the opinion expressed was that it would meet with great favor. If our own publishers have to cut it out, and most of them have done so of their own accord, why should we welcome in the state those publications that endeavor to flaunt liquor in the faces of our boys? The fact is, when a few more states take similar action these publishers of great(?) magazines and great(?) metropolitan dailies will sit up and take notice.

* * * *

A Constructive Program of Efficient Service in the country church, is the thing for which our brother, Rev. T. S. Coble, pleads in a letter to President E. K. Graham, in the current number of the University News Letter. Among other things brother Coble says:

"I hold the church to be the one logical center of every community interest which should mould, direct and conserve every other interest of the community for the extension of God's Kingdom among men.

Every worker in his respective field has gone on with his own loneliness of success or defeat as the case may be. We need a larger appreciation of the fullness of joy to be found in the Christian fellowship plan of co-workers as farmers, teachers, doctors and ministers.

Now we need an organized movement that the country church may set itself fully to the task of solving the whole country-life problem, economic, educational, social and spiritual. We need to strike hands with all our brothers in the field, and go out in the fervor and zeal of a co-operative Christian fellowship movement to make conditions ideal in every home, our whole country over; to the end, that every citizen of our state shall be a citizen of the Kingdom of God looking for a new heaven and a new earth, but determined by the grace of God to make the new earth first.

Many are so anxious to reach the sweet by-and-by over there, that they freely yield the sweet here-and-now to selfish men, ignorance, disease, and devil.

We need to call into conference the country preachers, country school superintendents and country teachers, the farm demonstrators, public health officers, and leading farmers to counsel together about good roads, public health, scientific farming, education on the consolidated movement scale, and efficient country churches and Sunday schools."

* * * *

We Agree in the Main with what is here suggested. We have long felt that the educational work undertaken by our Agricultural Department, and which has done so much for betterment of our country life, needs a supplementary religious program so as to present the complete ideal of a prosperous and happy country life. These occasions should hold out not only the possibility of material welfare, but, above all, the possibility of the highest social and spiritual development of the family in the country. The peril of every movement of this kind is that of teaching, in effect, that man shall live by bread alone—leading our country life into a prosperous materialism which will satisfy itself with the introduction of thoroughbred pigs, horses, and cattle. Joining himself to such a movement a minister is in danger of forgetting the vital thing for which God has commissioned him, while he busies himself with the things that help to place the mere veneer of social respectability upon the community life. We want to see the proposition tried out, but we want it done without any compromise of the supreme place which vital religion holds in the whole scheme of life.

Our Board of Missions has received a bequest of $3,634.65 from the estate of Mrs. Annie H. Tinsley, of Petersburg, Va. This money is for the Girls' School, Rio de Janeiro, Brazil.

CAUGHT IN THE PANIC

Our readers will doubtless be surprised to see the Advocate come in half-sheet form this week. We are not in the habit of serving half a loaf. For many years the old friend has made its weekly visits without limping or apologizing; but the times in which we are now living are much more out of joint than most people realize. All last year we suffered without murmur many inconveniences and disadvantages on account of the war and would not now parade any of our difficulties, but for the fact that this half-sheet calls for explanation.

Within the last few weeks the paper market has "gone to pieces." Anticipating trouble, we made a contract last fall with one of the most reliable firms in the country for our supply of paper for the next twelve months at a fixed price. January 23rd we gave them instructions to deliver a car load not later than February 25th. We had no reason then to fear that delivery would be delayed beyond March 1st, but as we write this, March 7th, we have no tidings save that paper will be delivered just as soon as the mills can get it here. Many of the mills are working day and night and can not keep up with the demands.

Fortunately, we happen to have on hand a small quantity of paper one half our regular size, and as nothing else can be done, we come into the homes of our people this week not only without hat and coat, but minus collar and cravat; but we are still in the ring and mean to stay at our post.

All book papers have advanced 30 per cent. and it looks like the end is not yet. There seems now a prospect for a paper famine and many publications are likely to be compelled to suspened indefinitely. It is one of those situations over which, for the time being, no one can exercise control. We are fortunate in having our supply of paper secure until the end of the year. We hope by that time the war may be ended and something like normal conditions again restored. Meantime, the thing for all to do is to stand steady and not forsake the ship. If there ever was a time that called loudly for our people to stand loyally by their church papers, this is the time.

We hope to come next week, or at least by the following week, in full dress, clothed and in our right mind. In the meantime our pastors and others will not expect us to print all they have sent in. We will do the best we can.

"THE CHURCH AND THE LABORING MAN"

It is perhaps due Mr. Craig, who favored us with his paper on the above subject two weeks ago to explain that it was read before the City Ministerial Association of Winston-Salem and was printed in the Advocate by request of the Association.

We are printing elsewhere this week a very strong paper on the same subject, by Rev. Jno. F. Kirk, pastor of Broad Street church, Statesville. We are sure this paper will be read with great interest, and we take occasion, in behalf of the whole circle of Advocate readers, to thank Brother Kirk for it. The editor of the Advocate has, for years, observed with no little anxiety, the evident purpose of a certain class of men to make for the church a problem of the laboring man. It is but just to Mr. Craig to say that he prefaced his paper by the statement, "I am by no means convinced that any real problem exists between the church and the laboring man."

It has been observed many times that social exclusiveness exists quite as much in the minds of the poor as it does in the attitude of the rich; and somehow the so-called laboring man is thought of as of the former class, while the employer of labor is usually classed among the latter, notwithstanding the fact that, in many cases, the employer is really the poor man. The root of the difficulty lies more in a failure to take an intelligent view of the situation. Ignorance and prejudice are disposed to herd together, segregating themselves and cultivating a feeling of dislike for those who appear better, and especially those to whom the laborer must sell his labor. The diffusion of education and geunine religion will do more to break down this feeling of exclusiveness than anything else. In fact, there is no hope of social harmony except as it is promoted by the spirit of brotherly love, and that intelligent estimate of a man for what he is rather than for what he has. Some of the most beautiful exhibitions of social equality it has ever been our privilege to observe, have been by individuals whose financial conditions have been as wide apart as the poles. Socially, they were in the same class; financially, they were wide apart.

The ignorant and vicious will spoil the social equilibrium no matter where you put him. If, by some turn of the wheel of fortune, he happens to become possessed of wealth, he will be overbearing and exclusive, oppressing those with whom he deals or whom he employs. If he shoud be without estate, dependent entirely upon the labor of his hands, he will be no less disposed to defraud his employer by giving less than value received for his wage, and by stirring up strife and dissatisfaction among fellow employees, even going at times to the extreme length of injustice by trying to destroy the property of his employer. There is really no difference between that class of men who would oppress the hireling in his wages, and the other who would resort to violence to extort more from the employer. They are both of that class who would resent the teaching of the Prophet, who tells us that the duty of man is "to do justly, love mercy and walk humbly with God."

In our opinion two things are contributing to the growth of a class feeling in our churches which may have a tendency to embitter the so-called laboring class toward the church. The first is an unfortunate tendency on the part of some pastors to coddle a few of the richer men, employers of labor, and give them an undue prominence in the official management of church affairs. No man should be placed in a prominent official position simply because he has wealth. This is especially true in the case of a man who is not as much distinguished for his piety as he is for his wealth.

The other cause of class-feeling is the agitation of certain so-called laboring people who constantly din the ears of their fellows with the cry that the church and the ministers care nothing for the common herd of men. We know of no wickedness greater than this; and this is the chief cause of any thought on the part of the masses that they have not a hearty welcome in the church service, and that they have not the sympathy of all the ministers. Any person who takes it upon himself to go about disaffecting the laboring people against the church and her ministers, and against those who give employment to labor, is wicked beyond our power to characterize, and this is really the chief difficulty in this whole matter. Our pastors must be patient in dealing with such a situation and doubly diligent in their pastoral work, so as to convince the people that these agitators are not their friends, but enemies. A diligent, tactful and consecrated pastor can do more to offset the influence of these wicked agitators than all other agencies. Let them show that in the church, as nowhere else, "the rich and the poor meet together; and the Lord is the maker of them all."

THE BLESSINGS OF AFFLICTION

To the materialist it sounds like a contradiction to say that we should rejoice in tribulation, but in reality every upward step in all the mighty struggles of humanity has been through sacrifice and pain and tears. It is not our pleasures which arouse and push us upward, but our pains. The youth who has all that an indulgent father can supply is truly unfortunate in comparison to the poor boy who has to struggle against what seems the impossible in order to succeed.

The greatest blessing which befell the early church was the opposition and persecution it had to face; the faith of the saints was tested and as they came forth triumphant they were stronger to endure the conflict and the pain. When we study the record of Paul, suffering, persecuted, stoned, beaten, imprisoned, we forget that all these worked out for him an experience rich and full which gave him the strength to endure, faithful and brave, even to the executioner's block. In his day it seemed labor lost for that mighty man to be shut up in prison so that he could not go forth among the people holding up the cross and pleading with men to surrender all to Him, but now we can plainly see that in his imprisonment he found leisure and time for reflection that he might preserve to mankind the great truths we find in his Epistles to the churches.

If John Bunyan had not been forced to spend long years in Bedford jail, Christian literature would never have been enriched with that wonderful book the "Pilgrim's Progress."

We all have to face many trials which are sore and painful. There are many disappointments in this life. Plans and hopes are broken asunder. Sorrows and separations come which leave us with seared and bleeding hearts. It seems we cannot bear the trials and the burdens of life. We are so weak and helpless. Then we look beyond our weakness and find in Him who came to be our burden bearer all the strength we need. We lay our burden at His feet and find an experience, a blessing, a joy which draws us so close to Him that we can now understand the Apostle James who said "Count it all joy when ye fall into divers temptation, knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If we seize our misfortunes and conquer them in the name of Christ they are stepping stones to higher and better things.

The imprisonment of Paul and Bunyan was the work of wicked men, but God can make even the wrath of man to praise Him. The great war now raging in Europe, terrible in its aspects, in its destruction of property and life, entailing poverty and sorrow and almost despair; even out of all this terror and destruction may we not hope there will come a revival of religion and a sanctified humanity which God can better use to promote righteousness and purify life?

ANOTHER FOOLISH MANIA

Another mania is the morbid taste which disports itself in witnessing the wrestling contest. Shame upon our little North Carolina cities, they now tolerate these exhibitions of low breeding and brutality. One was pulled off in the city of Greensboro last week. The contest ended suddenly when one of the men lay limp on the mat, the result of a thrust of his antagonist's knee just above the region of the heart so the papers said. Of course, in these exhibitions of coarseness and brutality, every cruel and unfair means is resorted to, just as in the boxing contests, and, the same people who would be the spectators at a Sunday afternoon bull fight, look on with gleeful interest. We suggest that the moral sentiment of Greensboro, Asheville, Charlotte and other places where these contests are held, assert itself to the end that a stop be put to the whole brutal business.

"The Church and the Laboring Man"

Rev. John F. Kirk

I CONFESS to a feeling of mild puzzlement, as I read Mr. Craig's article in your issue of February 24. Is the laboring man indifferent to the church, and is there a growing danger that this indifference will change to antagonism and the lack of religious enthusiasm to a spirit of enmity? Do the three reasons given for the laboring man's attitude in reality exist?

Our Conference has 890 congregations. Out of all these congregations, I can think of only four, possibly six, where the conditions feared by the writer could conceivably exist. I believe that in any one of these six, if a careful census were made each Sunday morning for a year, more than fifty per cent. of the attendants would be found to be made up of laboring men and their families, wage earners or small salaried clerks. I believe that in not a single congregation in our Conference would the employer class be found to predominate numerically speaking. Of the 100,000 Methodists of our membership in this Conference, I very much doubt whether there could be found 500 that belong to the employer class, if we limit that term to those who employ as many as a hundred men. The Methodist church in North Carolina is made up of poor folks; laboring folks, if you please, at least 99,000 of them are poor folks, for North Carolina is made up of poor folks. The laboring man is about the only man we find in our pews on Sunday morning.

But for this very reason the church ought to think a great deal of them. Abe Lincoln is reported to have said, "The Lord must love poor folks, He has made so many of them." But our question lies much deeper than a class, or I very much miss my guess. I do not believe that the church has any business going out of its way to attract any class, rich or poor, employer or employee. I do not believe that the church has any right to recognize any such thing as class, caste, race, or any other artificial distinction.

God is no respecter of persons, so Peter at least perceived. I do not conceive that the church is, or has any right to be. "God hath made of one blood all nations of men." We are all of one blood and made of the same kind of clay; and on this basis, God regards us and loves us. He so loved the world, the world of men, all men, that He gave His Son. The church then should direct its regard and its effort to the salvation of all men, without regard to accidental differences, on the fundamental basis of manhood, and on the further ground that Jesus Christ died for all men; it should seek to attract all men on the basis of a common manhood and a common need of a Saviour.

The church thus becomes the champion of manhood against rank, against class, against all barriers of distinction and difference. Paul indeed asserts emphatically that "there is no difference; for all have sinned, and come short of the glory of God." The church is the friend of man, not of the laboring, nor yet of the capitalist, but of man as man. If the church can convince the world that it is the champion of manhood against all else, it will have gone far toward the abolishment of all class distinctions. The church too, is more than the champion of manhood, it is the friend of man. If the laboring man can be convinced that the church is his friend, really and deeply and radically his friend, against the world, the devil and the flesh—above all his friend against the world—the laboring man will not fail to show his loyalty to the church. By the same token, the church must show to the rich man, that it is his friend, not because he is rich, but because he is a man.

The church has a great opportunity just at this point at the present day. The sin of this age is a self-centered individualism. This sin possesses too largely both rich and poor, church member and non-church member, employer and employee. It manifests itself in a crass materialism that seeks to live by bread alone. According to its philosophy, the only good is to get. Living on such a plane as this, and acting from such a motive as this, the strong man must always get more than his share, and the strong man with us is the rich man, the man who has already got his. It is a perfectly simple thing for him to get more. Christ says that the only good is to give; the gospel says that they who are strong ought to bear the infirmities of the week; the gospel believes in the survival of the most unfit; God indeed uses the weak things of the world to confound the mighty, that is our gospel. Hence the appalling injustice and sin of the whole thing.

The preacher should preach this gospel, and the church should stand for it. Jesus declared that his mission is to give life and life more abundant. Whatever ministers to life, ministers to the kingdom of God, and the gospel of Jesus Christ. And life is manhood, not prosperity. There are no values, except as they are related to life and manhood. There are no rights, except those vested in humanity, and in the Father of humanity. Property has no rights, vested or otherwise, except as it ministers to the life of humanity. It finds its charter to existence just here. Industry must be made to understand that its only office is to serve; it must serve all, employer, employee and the general public; to serve and not to prey. Organized labor exists to serve and to serve all, its members, its employers, but most of all the great public body. This conception must run through all the activities of life—politics, business, education, manufacture, agriculture and the professions, all these exist only as servants of the common good.

It is not that the preacher is to prove to the laboring man that he, the preacher, is a jolly-good-felow; that were an easy job, any "good mixer" can do that. But the preacher must prove himself a prophet that dares to cry out with Micah, "Woe to them that covet fields and seize them, and houses and take them away; they oppress a man and his house, even a man and his heritage." He must dare to point out the great financial institution that oppresses a man, or a firm, because it can; the bank in his own community that forces a man to pay 8 per cent. on a loan, or a twenty per cent. balance while the loan is carried, whipping the poor devil around this convenient stump, all because the poor devil is obliged to have the money and is at the mercy of the bank. He must dare also to point to the great railroad systems and the still greater brotherhoods of railway employees, and to enforce upon them the truth that they have no moral right, no right in the sight of God, to tie up the track of a whole country, while they fight out the matter of whose greed and gain shall prevail for the period of the next contract.

The church is the only agency on earth that can afford to stand out and fight organized selfishness, and it can not afford not to do it. Your president can not do it, they would turn him out at the next election, your congress can not do it for the same reason. There is no possible solution of your capital and labor problem, except as the church shall solve it. Here is your preacher's great opportunity, not to attempt to attract men by palaver and smooth speech, not to gain the ephemeral good-will of men by patting them on the back and kissing their babies, not by the type of pastoral visiting that is but a thinly disguised personal popularity contest, but by a plain appeal to the consciences of men. It is an opportunity for the preaching of a plain gospel against the fundamental sin of selfishness, to preach that justice be done between man and man, between the corporation and the dependent public, to preach that Christianity is service to a common humanity, not a grabbing of all that is in the bag, and then running off with the bag itself, that justice be done to the humblest man as well as to the greatest man, to place the ban on selfishness and rapacity wherever they show themselves. It is the opportunity of the church. None other can create for us a national conscience of these matters; the church can and I believe it will. Then Congress will automatically carry out the will of the common conscience.

When the preachers and the church get down to preaching this doctrine courageously and persistently, when they continue this course long enough for the novelty to wear away and give it time to sink into the hearts and minds of men, there will be something doing in this old land of ours. You will then have no problem of the laboring man, in fact most of your problems, so-called, will have vanished into thin air. But that is some job; the preachers can not do it of themselves, the church must stand back of the preacher who has courage enough to declare the whole counsel of God. There is more dependent on it than the attitude of a class, it means the salvation of the church and of society; and in this salvation your laboring man will be saved.

AN INTERESTING OLD DEED

Rev. A. W. Plyler

March 18, 1791 is the date of the title to one acre of ground that Thomas Tarlton conveyed to a board of trustees for the purpose and under the restrictions contained in the following paragraph which I copied from the Anson county records:

"The said trustees shall permit those preachers known by the name of Methodist and appointed and approved by the yearly conference of the Methodist Episcopal Church, and no other person, to enjoy the free use and benefit of the premises, that they may preach and expound God's Holy Word. Provided that the said persons preach no other doctrine than is contained in the Reverend John Wesley's Notes on the New Testament and four volumes of sermons."

Evidently, that place was intended to be for Methodists only, and Methodists who conformed to the standards recognized in that community one hundred and twenty-five years ago, if not in all parts of the world today.

This is the first deed made to trustees of the Methodist church that is on record in the court house in Wadesboro. If the Methodist church owned land in Anson county before that time, the title papers did not go to record. The deed in question was not recorded till July, 1810, a fact that leads one to think that there may have been a number of titles to church property which found no place on the books of the register of deeds.

But it was only six years before, in the summer of 1795, that Beverly Allen established Methodism in this part of the country and formed the Pedee circuit. Hence Long Pine church on the Morven circuit may be counted, if not the first, as among the oldest Methodist churches in the Anson county section of the Pedee valley. The church at present is about one-half a mile from the original site.

From the Field

DISTRICT CONFERENCE DIRECTORY

Greensboro, High Point ..April 27-30
Waynesville, Andrews .....May 23-25
Winston, Thomasville .....May 24-28
Mt. Airy, Elkin .....June 21-23

NOTES AND PERSONALS

—Rev. A. L. Stanford, pastor of First church, Hickory, returned from Florida last week.

—Mr. Geo. L. Hackney, of Lexington, was a welcome visitor to the Advocate office on Thursday of last week.

—Rev. J. V. Williams requests us to state that he is now ready to make engagements with the brethren in North Carolina to conduct old fashioned Methodist revivals.

—Mrs. J. B. Holloway, wife of the Burke County Register of Deeds, and a member of the Methodist church in that place, died at their home in Morganton, on Thursday of last week. She leaves a husband and seven children.

—The Alleghany Star says that Rev. A. S. Abernethy has been holding revival services at Cox's Chapel on the Sparta circuit with good results. The meetings were largely attended and many conversions reported.

—Hundreds of admiring friends in this city were glad to greet Col. Al Fairbrother, editor of Everything, on our streets last week, after several months absence in the interest of his health. He is looking well and goes right along grinding out "stuph" for his unique publication. We are glad to know that the stay in Arizona and California has greatly benefitted him.

—Mr. John M. Pugh, for several years a member of the police force of this city, and a member of Spring Garden Street church, passed away at St. Leo's Hospital on Wednesday morning of last week. Mr. Pugh was operated on for appendicitis on Friday evening preceding his death. He was in a desperate condition when taken to the hospital. He leaves a widow and several children.

—The people of Centenary church, Greensboro, on last Friday night pounded their pastor with a new suit of furniture for the parsonage and an abundant supply of groceries. This church is growing rapidly; fifty-five members have been received since Conference, and the membership is now well beyond 500. Centenary will soon take its place with the first churches of the Conference.

—The following is from Hospital Notes in last week's Morganton News-Herald: Rev. A. C. Swafford filled his appointment at Oak Forest church Sunday night. Mr. W K. Houk will conduct services there and preach next Sunday at 11 o'clock and there will be a layman's meeting there at night. Some of Mr. Houck's friends at Hickory recently donated a nice pulpit for Oak Forest church. Mr. Houk last week installed five large acme lamps in the church. It is now splendidly lighted.

—Mr. B. J. Dobbins and Miss May Melle Langston were happily married in the Caroleen Methodist church on Wednesday, March 1st, at 4 p. m., the service being performed by Revs. S. M. Davis and M. B. Clegg. Brother Dobbins is the popular and efficient superintendent of the Henrietta Mills, and Miss Langston, whose home has recently been at Spartanburg, S. C., is a young woman of rare charms and accomplishments. Their many friends wish for them a long and happy life. They immediately boarded the train for New York from whence they are expected to return about March 10th.

—The second quarterly meeting for the Pleasant Garden charge was held last Sunday and Monday. Dr. Weaver the presiding elder, having to preach elsewhere on Sunday, Rev. H. M. Blair preached in his stead to a fine congregation almost filling the house. On Monday at 11 o'clock Dr. Weaver preached to a good congregation. Dinner was served on the ground and in the afternoon Rev. Frank Siler delivered a great missionary address, which was followed by the quarterly conference. There was a large attendance of official members and a fine financial report. Everything indicated a general revival of interest on the whole charge. Rev. C. F. Sherrill, the pastor, is in fine favor.

DAVENPORT COLLEGE

Dear Advocate:

Nothing has appeared from this part of the interest of church in columns of the Advocate, and nothing from my pen for months. The thought of writing came on me of late, and I am going to venture. Last August I was elected by the executive board of the trustees of Davenport College to come here and help in its endeavor to do its work I being its bursar, this new office and officer being necessary because of the over-burdened condition of its faithful, hard-working president, who, under the strain, had endangered his own useful life. I am happy to state that under God, and the relief, this faithful, wise, enthusiastic educator has in a large measure been restored to his normal condition physically. No man can understand what he has endured, what burdens he has borne, what suffering has fallen to his lot, and how heroically he has fought through it all, save he who stands by his side. It is marvelous what he has accomplished.

Well, what of it, Davenport College today is in a better condition than it has ever been in the history of its existance. Never in the history of its work has there been a finer body of young women on the hill. For sixty-five years this humble, unpretentious college has been sending out, through its endeavor, trained and educated young women to build the homes of our commonwealth, and build up the kingdom of our Lord Jesus Christ, in giving Him the fruits of our labor. He has given us deliverance from disease and death, for in all these sixty-five years not a death or a case of fever has fallen on us. In her limited strength and possession the world will never know the number of worthy girls she has helped to lives of usefulness. No institution of learning in the state is doing more of the real thing to help make the homes of North Carolina than Davenport College, and no president has been enabled to place her where she could do this more effectually than the present president, Rev. J. B. Craven, I am so glad God is renewing his lease on life and that he bids fair to live many years yet to honor God's name and bless our race.

Brethren, this is an institution of the church and I am religiously proud of it. God is on this hill to guard it against danger and death. The atmosphere is fine for the bodies of the girls, for their intellectual life and for their soul life. Davenport College stands ready to help you. When your girls are ready for college training send them to us. Under God Davenport will endeavor to send them back to you strong in body, strong in mind and strong and pure in faith. Our commencement is approaching. We have a strong bill of fare for this occasion. Bishop Kilgo for the sermon. Isn't this grand? President Few, of Trinity College, modest, sweet-spirited, gentle, for our literary address. Isn't this grand? I tell you Davenport is coming. Come and see, brethren.

Lenoir, N. C. C. M. Campbell.

THE REVIVAL AT WHITE OAK

I want to give some account of our revival at the Methodist church at White Oak which closed Sunday, March 5th. It began, I think, with our first service there for this Conference year. At that service I invited people to join the church, and to my surprise three persons came forward and were received. From that time the spirit of optimism seemed to grip the people. The congregations were fine, and the Sunday school went forward by leaps and bounds. Two weeks ago I began the meeting sure enough and was joined by Brother Kirkpatrick on Tuesday night. Three persons professed at this first service, and from that service we had professions every day till the close of his work with us. The congregations became very large, crowding the house to its utmost capacity. New seats were brought in, and still many had to stand. The books show 105 added to the church. We do not pretend to say how many professed. Of those saved, should say the most were young people, say from fifteen to thirty years of age. Still, old men and women were there, and boys and girls also. It was refreshing to hear the shout of victory when a soul was saved, and to see young people and old testify to the joy of a new born love.

Rev. C. S. Kirkpatrick is pastor at Mooresville, and is a most valuable minister in revival services. His preaching is earnest, convincing, powerful, his zeal is unflagging. The presence of the Spirit was manifest in every service. The people hung upon his message.

I should not close this account without saying this: Much of the success of the meeting is due to the church. Our music was fine, soul-stirring. And the people had a mind to work, working in the mill, in the congregation, at the altar, and everywhere. A religious atmosphere pervades the town. Brother Kirkpatrick takes with him the warmest love of the people. The pastor spoke in interest of the Advocate at a service near the close of the meeting and secured twelve new subscribers.

Sunday at the closing service I administered the Lord's Supper to the largest crowd of all my life time.

F. L. Townsend.

ROCK SPRING CIRCUIT

The Holy Spirit is still doing glorious things for us here on our circuit. We are now in our fifth meeting since Conference. At Marvin we had the first one. The weather was very inclement, but the Holy Spirit gave us a blessed little revival. The church is now in splendid condition. Brother Houck, of Mt. Holly, that holy man of God and earnest preacher of truth, did the preaching in our meeting at Denver. The meeting was just simply glorious. Some wonderful things were witnessed. That master preacher and expositor of Bible truth, D. H. Comann, did the preaching at hobeth, to the blessed edification of Rehoboth, to the blessed edification of not soon be forgotten there, neither the great messages he brought.

At Mt. Pleasant and Webber the pastor did the preaching. At Mt. Pleasant we still find that deep, unusual power which makes it ahead of any church I know. Very few there had backslidden. Glorious meetings we witnessed there. But at Webber, I cannot describe it. How wonderful are the things which happened here—backsliders, liquor men, skeptics—all such gloriously saved.

And yet the good work continues. The meeting here continues. Will write more of it later.

Jim Green.

NOTES FROM LEXINGTON

An Epworth League of 32 young people has recently been organized. It starts with fine prospects.

The children's church, consisting of 104 members of the church sixteen years and under, held its first service Sunday morning. The writer preached an appropriate sermon.

An every-member canvass of the congregation in the interest of the Sunday school was conducted a week ago. As a result 60 new members have enlisted for the school proper, a cradle roll of 65 has been established, and a home department of 99 persons has been organized. The Sunday school's contribution to missions a week ago was $54.00.

Owing to better business conditions and better financial methods, the financial receipts for three months have been $941.00 against $437 for the same period last year.

A reveival campaign consisting in personal work and preaching will be launched next Sunday. The movement is to close Easter Sunday.

PROGRAM OF MISSIONARY INSTITUTE TO BE HELD AT RUFFIN MARCH 10, 11 and 12

Friday, March 10

10:00 a. m. Opening Exercises—Rev. H. C. Smith, Pelham.

10:30. The Field is the World—Rev. Mr. Oldham, Yanceyville.

11:00. Opportunity and Responsibility—Rev. F. L. Townsend, Greensboro.

2:00 p. m. Laymen and Missions—C. J. Yarboro.

2:30. Sunday Schools and Missions—A. L. French, Spray.

7:00. Address—W. R. Lynch, Spray.

Saturday, March 11

10:00 a. m. Opening Exercises—J. I. Ware.

10.30. Prayer and Missions—Rev. J. F. Armstrong, Spray.

11:00. A Man's Job and Doing it Now—Rev. W. A. Lambeth.

2:00 p. m. Revivals and missions—J. W. Walker, Josef Lindsey and Rev. C. W. Merchison.

3:00. "Stewardship"—Rev. C. D. J. Parker, Danville.

Sunday, March 12

9:30 a. m. Talk to Young People on Japan—Miss Annice Siler, Missionary to Japan.

11:00. Preaching—Rev. H. M. Blair, Editor N. C. Christian Advocate.

2:30 p. m. Addresses by Miss Annice Siler, Greensboro College, and Miss We Tsung Zung, of China.

7.30. Preaching—Rev. H. D. Guerrant, Danville.

TRINITY COLLEGE NOTES

The Trinity College debating team composed of Henry Greenburg, of Dur Durham; W. R. Shelton of Asheville; and W. W. Matthews of Vidalia, Ga. defeated a team representing Wash ington and Lee University here thi evening on the affirmative side o the puestion, "Resolved, That the pro posed administrations policy of arma ment increase is demanded by the bes interest of the United States." It wa the third and deciding contest in a se ries of three debates with the Vir ginia college. President Few pres ded, and Mr. J. W. Spansy, of the Dur ham City Schools, acted as time keeper. The team from Washingto and Lee was composed of Messrs Charles Kupfer, W. J Fox, and D. A Falk. The judges were Mr. F. T Hicks of Henderson, Dr. Edwin Greer law, of the Univrsity of North Car lina, and Mr. W.L. Foushee, of th Durham bar. Following the decisio of the judges, which was two to on in favor of the local team, an informa smoker was held in the hall of th Columbian Literary Society, in Eas Duke Building, in honor of the team officers and judges, and invited guest Dr. W. H. Glasson, of the departme of economics, acted as toastmaste nad several toasts were responded by those presnt.

The Trinity Archive, the month magazine of the students, in its Febr ary number, contains a poem from t pen of Mr. D. W. Newsom, '09, whi praises the lovable qualities of t character of old "Uncle Jack" Dick son, for twenty-odd years a faithful n gro servant of the college. The a thor of the poem has in recent yea displayed rare literary and creati gifts.

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Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

THE CONFERENCE HYMN

Several requests have come to us for the name of the book containing the Conference Hymn, which it seems was especially liked by those in attendance upon the annual meeting It is one of the Chapman-Alexander hymns, and is found in "Alexander's Hymns No. 3," and can be bought from Fleming H. Revell Company, 158 Fifth Avenue, New York, price 25 cents.

A RESOLUTION

The end of the first quarter is almost here and the time for the first report draweth nigh, and in view of this fact, we want to ask each officer of each auxiliary (Adult, Young People and Junior) in the W. N. C. Conference to adopt with us this resolution:

"Be it resolved that we will send in our reports to the proper officers promptly and that we will see that they are accurately and correctly filled out."

Now do you not think that would be a good resolution to put into effect? No little amount of worry and suspense on the part of the Conference officers would be saved, and then too we would get in the habit of doing this important work as it should be done. Who will try it? Let all who will do so, see that their reports get off in time.

A COUNCIL VISITOR

One of the most interesting visitors and speakers at the Council meeting will be Dr. Mary Stone, of Danforth Hospital, Kiukiang. Dr. Stone is recognized as one of the foremost Chinese women physicians. Her parents were among the first Christian converts in China. She was baptized when a baby, and the parents, with true devotion, brought her up with natural feet, thus giving her the distinction of being the first girl not a slave in Central and North China, to have feet as God had made them. She was an apt student and at the age of nineteen was matriculated in the University of Michigan. She graduated in 1896 and returned to work among her own people. She has had a wonderful career since that time.

MISSIONARIES AT THE COUNCIL MEETING

The following missionaries will attend the Council meeting in Atlanta April 12-22:

Misses Bertha Tucker, Alice Dean Noyes, Ellasue Wagner, Bertha A. Smith, from Korea; Misses Annie Bradshaw, Sallie J. Smith, May Hixson, from China; Misses Florence Bartion and Virginia Howell, from Brazil. All these dorkers, me feel sure, will be a great inspiration.

MEMBERSHIP CAMPAIGN

It may be of interest to our readers to know the results of the membership campaign launched last year by our Woman's Council. During the three quarters since the Council meeting there has been a total of 924 new auxiliaries and 21,861 new members, and we have just begun. This membership campaign is to go on in our Conferences and we hope to make still greater gains during this year.

CHILDREN'S CHURCH IN CHINA

Friends of Miss Kate Hackney, who left last July to take charge of the Kindergarten Training School in China, will be interested to read the following hopeful report of her work. She says that they have seventeen splendid young women in the Junior class. In speaking of the Sunday school she says: "Our Sunday school is fine. I think I might use the word 'grand' when speaking of the Beginner's Department. I know a good many in America who could sit up and take notice and profit thereby. And just think, we have a children's church too! While the regular services are going on, these children come together and have the regular form of service; but the songs and lessons are all suited to their needs. They are the officers and workers in the church and they are learning to do things right. There is plenty to do and I am so happy to be here and be a part of it all."

REPORT OF CONFERENCE SECOND VICE-PRESIDENT

Mrs. Mattie H. Stewart

During the year an increasing interest in the work of the Children's department has been noted with gratitude. The hearty co-operation on the part of the district secretaries, and the hard, untiring work of the second vice-presidents, have helped me to bring to this annual meeting a good report.

Many letters have been written to strengthen weak societies, organize new ones and answer inquiries about our work.

The financial report has not come up to expectations, but when we remember that with the new constitution to learn it has been largely a seed-sowing time—a time for making plans and laying foundations from which we should now soon begin to gather results.

The educational value of the work has been stressed and the number of study classes and subscribers to Young Christian Worker have both increased. When we fully realize that a large part of religious work is educational and training, we will then covet every child in our church for training in the great work of saving the world.

In this day when the Christian and all other forces for the betterment of the world are stirred to intense activity over the welfare of the child, shall we, as women, be found wanting in our duty toward the training of the children in the Western North Carolina Conference? The child is the foundation of both the home and the church, hence the fundamental need in all our work is that the spiritual life of the individual be developed. If Christ gets hold of our lives and touches them with His love for the world, we will have a burning zeal for His cause, and nothing will be impossible of accomplishment. Our first aim should be a consecrated personality.

During the year there have been a number of new organizations; some were short-lived and some old ones fell by the wayside, but I can report eleven new organizations with bright prospects. Twenty societies made seventy five or more points, thus entitling them to be on the Roll of Honor.

Ever since Mrs. Steele told us at the last meeting the sooner we fell in line with the constitution, the better for the work, I have advised a strict following of the Constitution. It has been a source of grief again and again to see the children outgrow their society at about fourteen years of age and drop out of the work, because there was no Young People's Society of "teen" age for them to enter, as provided by the Constitution. Let me beg of you for the sake of the children at this Conference to correlate the so-called young people's societies at adult ages with adult societies. The greatest leakage in our work is right along this point.

One of the greatest privileges of my life was to attend the Missionary and Sunday School Conference at Junaluska, and following that to visit the Waynesville and Asheville districts, with the help of he district secretaries. I also attended the Epworth League Conference at Spencer, being a member of the League Cabinet. In every possible way I have endeavored to correlate our work with the Junior Leagues, but results have not been as gratifying as I would like. Duties at home prevented my attendance at the district meeting, but I provided for the holding of institutes on children's work, conducted by certain second vice-presidents.

For months past I have stressed two points—Christian Stewardship and Efficiency. Would that we might make this the keynote of all our work for the year 1916.

REPORT OF COMMITTEE ON CHILDREN'S WORK

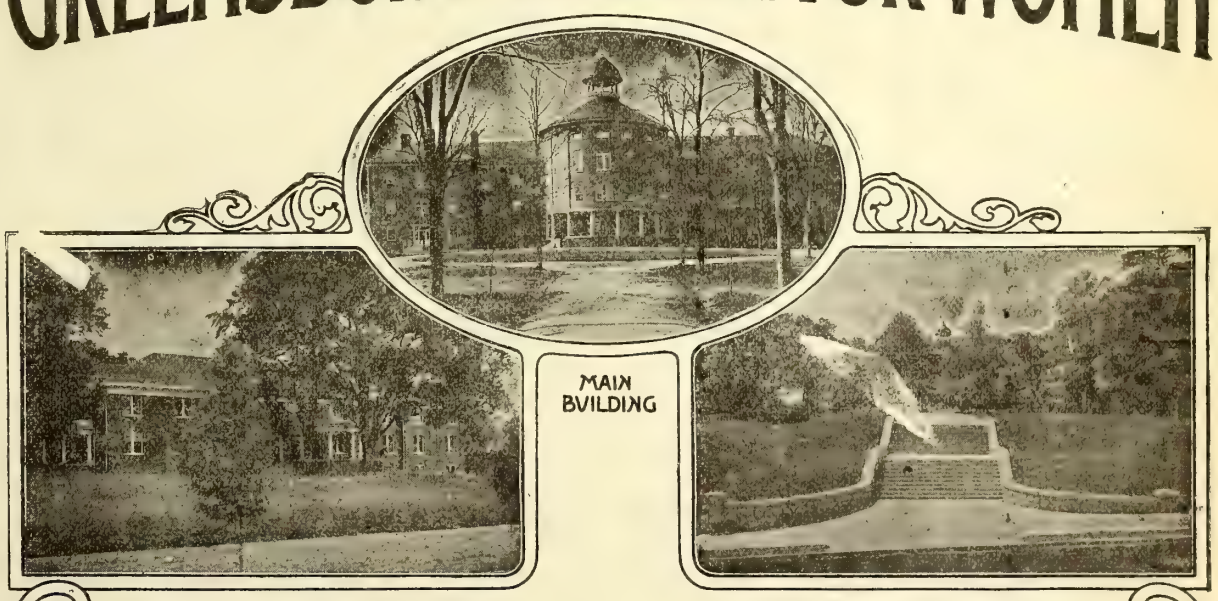
Realizing that this department should be the strongest link in our missionary chain, we, your committee on children's work, submit the following recommendations:

1. That each auxiliary choose as a second vice-president a woman who loves children and is willing to give herself in the service of their training.
2. That earnest and persistent effort be made to organize both Baby and Junior divisions in every church.
3. That the officers of the children's societies be taught the importance and dignity of their duties, and as far as possible, conduct the programs and work of their divisions. Also that quarterly meetings be held at which time the children should be clearly instructed and plans and programs be discussed with them.
4. That the month of March be the season for membership campaign.
5. That October be the special mission study campaign month. That definite mission study classes be conducted and that educational work be stressed through the use of the year book, leaflets, story hour and Young Christian Worker. That careful training be given on Christian Stewardship and that Social Service be made practical for children.

That a vigorous effort be made to place the Young Christian Worker in every Methodist home in the Western N. C. Conference.

6. That a public meeting be held once during the year, also that a mother's meeting be held at least once a year.
7. That one day of the Week of Prayer be given to the children's work.

GREENSBORO COLLEGE FOR WOMEN



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REV. S. B. TURRENTINE, A. M., D. D., PRESIDENT, GREENSBORO, N. C.

8. That meetings be held twice a month and mite boxes be distributed and collected quarterly if possible, in both Baby and Junior Divisions.

9. That the adult auxiliaries render all help and encouragement possible by appointing their members to visit the Junior meetings.

10. That we redeem our part of the Council Pledge by stressing, explaining and following specials as given by the Council.

Baby Division to support Holding Institute and Kindergartens in the foreign field.

Junior Division to support Gulf Coast work and Soochow work, except the missionaries' salaries.

11. That delegates be sent from the Junior Division to the District meetings and that a place on the program be given them.

12. That an institute on children's work be held at all district meetings.

13. That certificates of honor be given to each auxiliary attaining seventy-five points.

Miss Daisy Cuthbertson, Chm.,
Mrs. Mack Coburn, Sec.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Second Round

	March
Spring Creek, Paint Rock	11-12
Fairview, Sharon	18-19
Central, night	19
Asheville, Elk Mountain	25-26
Biltmore-Mt. Pleasant, Biltmore, night	26

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Second Round

	March
Trinity, 11 a. m.	12-13
Calvary, night	12-14
Hawthorne Lane, 11 a. m.	19-20
Pineville, Harrison, 3 p. m.	19-20
Brevard Street, night	19-21
Hickory Grove, 11 a. m.	25-26
Tryon Street, night	26-27

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Second Round

	March
Coleridge Ct., Rehobeth	11-12
Ramseur and Franklinville, Ramseur	12-13
Uwharrie Ct., Union	18-19
Ashboro	19-20
Ruffin Ct., Ruffin	24
Reidsville	25-26
Wentworth Ct., Wentworth	26-27

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
Second Round

	March
Marion Station	5-6
Morganton Ct., Zion	11-12
Morganton Station	12-13
Thermal City, Trinity	18-19
Marion Ct., Catawba	25-26

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.
Second Round

	March
Pinnacle, Whitaker	11-12
Pilot Mountain, night	12-13
Mt. Airy Ct., New Hebron	25-26

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

	March
Jefferson Ct., Jefferson	11-12
Creston Ct., Big Laurel	18-19
Watauga Ct., Henson Chapel	25-26

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.
Second Round

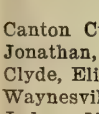
	March
Statesville, Broad St., 11 a. m.	12
Statesville, Race St., night	12
Lenoir Ct., Pleasant Grove	18-19
Lenoir Station, night	19
Hickory Ct., Grace Chapel	25-26
Rhodhiss, night	26

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Second Round

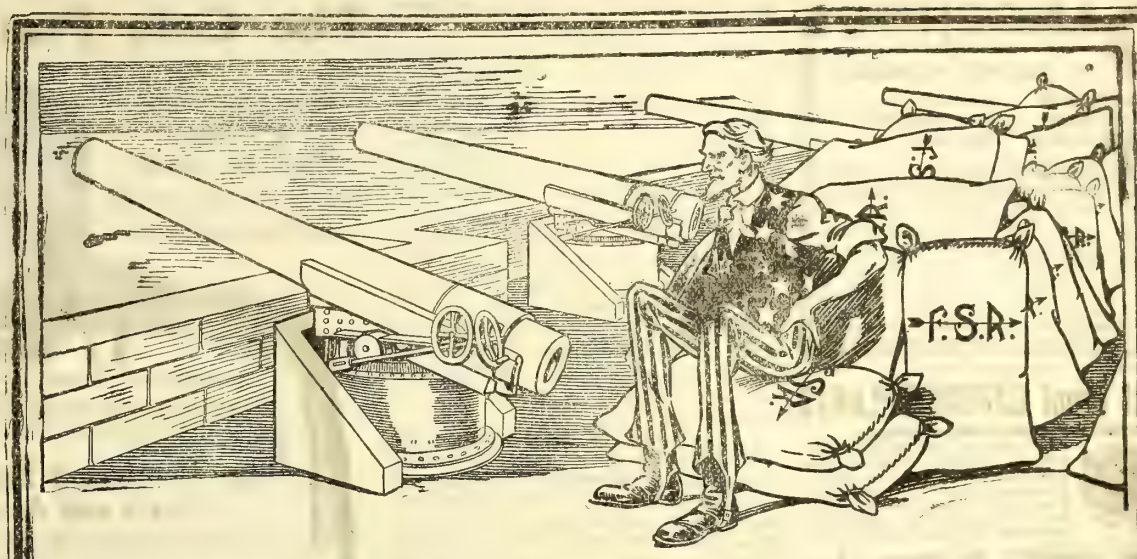
	March
Woodleaf, Cleveland	11-12
Park Avenue	12-13
Spencer, 11 a. m.	19
East Spencer-North Main, night	19
Salisbury Ct., Providence	25-26
South Main, night	26-27

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

	March
Canton Ct., Liberty	11-12
Jonathan, Shady Grove	18-19
Clyde, Elizabeth	11-20
Waynesville	19-20
Judson, Maple Springs	25-26



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WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

	March
Salem, 11 a. m.	5
Burkhead, night	5
Jackson Hill, New Hope	11-12
Centenary, 11 a. m.	19
Grace, night	19
Farmington, Bethlehem	25-26
Cooleemee, night	26

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Second Round

	March
Cherryville, Bethlehem	11
Stanly, Iron	19
Crouse, L. Chapel	25
Lincolnton, McKendree	26



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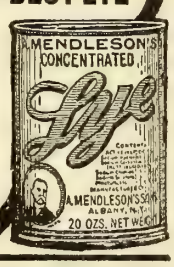
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The seed are carried up and dropped into the spout at the top, by little cups in the edge of the sloping seed-plate. All done right before your eyes. Any seed carried part way up in front of the cups soon slide back of their own weight. No brush or metal cut-off—Gravity does the work.

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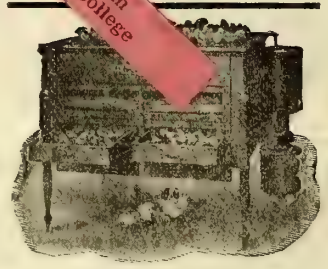
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VOLUME LXI NUMBER 11

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, MARCH 16, 1916

Reading Room Trinity College

DAY BY DAY

Mrs. Robert Chapman Stevens

As the shadows of the evening fall so silent, one by one,
And in gold and blue and silver fades away the sinking sun
Then so quiet as the night-time steals across the hearth stone, gray,
In the inmost heart there passes all the deeds that filled the day.

Silently they pass before me—some cause deep and bitter pain,
Others speak in condemnation, some are neither loss or gain;
But the ones that speak most poignant—stinging like a poisoned dart
Are the ones that sit in judgment in the altar of my heart.

Day by day the Master gives us golden hours with love to fill,
Day by day his mercy begs us just to strive to do His will,
Day by day we fail and falter, oft in weakness do we fall
But we rise and still press forward for our God is over all.

Day by day the Master cleanses every blot and every stain,
When we come to Him repenting of the sin that dwells within:—
As the ocean sweeps the sandbar of the mounds that children make,
So the Father blots out, daily, all our sins, for Jesus' sake.

Asheville, N. C.

North Ca lina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

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EDITORIAL

NOTICE TO OUR SUBSCRIBERS

All church papers are having quite a struggle to keep going. The policy of inserting nothing but the highest class of advertising has reduced the income from that source to an almost insignificant sum. For this reason we are more than ever dependent upon the income from subscriptions.

Seeing that we would be compelled to have more prompt payments and reduce our system as nearly as possible to a **cash in advance** basis, the Board of Publication in the report to our last Annual Conference, said:

"The Board has requested the management to adopt a strict method of notifying subscribers when the time paid for expires, so that, if possible, the heavy losses from year to year on our subscription list may be avoided. This loss has heretofore been very heavy and we urge our people to co-operate with the management in preventing it hereafter."

In compliance with this request we are now engaged in sending out these notices, and attention should be given at once. Any subscriber who can not remit at once should write and request that the paper be continued, stating as nearly as possible when remittance may be expected. Those who are determined not to pay for the paper if continued, should write a postal requesting that it be discontinued.

If subscribers receiving these letters will pin check or money order to the letter and return, it will simplify the work very much, save the pastors much trouble and worry and avoid many mistakes and delays.

With the paper market advanced more than 30 per cent., any reasonable person can see at once why we can not continue to carry subscribers from year to year without prompt settlement.

Some mistakes will be made in these statements. In such cases we beg our subscribers to be patient and write calling attention to mistakes so that they may be promptly corrected. Some will receive statement after having already remitted. In such cases no attention need be given to the notices.

THE REVIVAL NEEDED

The proposition now before every pastor in the Western North Carolina Conference is that of the simultaneous revival services proposed by our evangelistic committee. There is no dodging the issue, and each pastor must come to a conclusion for himself. He must consider the matter seriously and finally say, yes or no. Dr. Boyer very properly calls our attention to the fact that we too often adopt a report with a trifling estimate of what it really means. Can it be that we have trifled with God in this instance! If so, how shall we meet Him in the great day of accounts?

The vital matter hinges upon the question, do we need the revival? To ask this question is to answer it, when we realize that less than half the people in the larger towns and cities really affiliate with the church, and that conditions in the country are in reality little, if any, better. Moreover, large numbers of those in the church are no more than nominal Christians. Worldliness abounds; the church and Sunday school frequently depend for leadership upon those who lead in card parties, dancing and social dissipation in general. So the revival is needed quite as much to save those within, as to rescue those from the big world without.

In many places family religion has gone into decay, and the altars of religious worship have been abandoned. In fact, society functions and amusements, such as consume the time and thought of people in many places, are altogether out of harmony with the spirit of piety and devotion to Christ and His cause, and these things call loudly to us, not only to conduct special revival services, but to conduct them with the utmost tact and zeal.

We say tact and zeal because there is a zeal even in revival work that is not according to knowledge. While the preacher is enjoined to "reprove, rebuke," he must never forget that he is to do this "with all long suffering and doctrine." Here are two essential elements of revival preaching that must not be forgotten, especially in dealing with a lukewarm or backslidden church—"long suffering and doctrine." We think it quite significant that the apostle should have associated these two things, for while many reproofs and rebukes have failed because of having been given in wrong spirit, quite as many, or perhaps more, have failed for lack of a proper doctrinal setting. The word of God is the sword of the Spirit, and somehow the proper wielding of this sword is always associated with the spirit of long suffering and kindness—gentleness, if you please—on the part of him who wields it. The editor recalls more than one instance in which the frosts of spiritual winter have fallen suddenly upon a congregation where there were good signs of springtime and harvest. Anathemas may sometimes be in order, but let the evangelist—the preacher of good tidings—beware, lest he turn from his holy mission of publishing good news to that of calling down fire from heaven to consume the obdurate and rebellious. We would exhort pastors to launch out in this campaign of evangelism with much prayer and with great faith in God. Let each day provide for itself, and if things do not seem to move as they should, do not lose courage nor become impatient. Do not scold the people present because of the delinquents who are not on hand, but rather encourage them to help in the services by going after the absent ones. Some of the greatest revivals we have ever witnessed began under unfavorable and discouraging conditions.

By all means let every pastor arrange to hold one or more revival meetings during the period designated by the committee. The revival is greatly needed, and none can be more helpful to the whole church than the one led by the pastor. "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." This Scripture will apply to you, brother pastor, if you feel weak and inclined to hesitate in the presence of this great duty.

UNITY AND ORGANIC UNION

It would seem to one who reads the papers published by our Methodist Episcopal brethren that they are not only much concerned over the question of union with other Methodist bodies, but that they are far from the point of a general agreement on the subject. There seems little prospect of general agreement among them at the present time, and there is hardly the ghost of a chance that the plan proposed by the Commission on Federation and endorsed by the Methodist Episcopal Church, South, will be adopted. The only hope is that, taking this as a working basis, the matter may be kept going through other quadreniums, till some plan may finally be agreed upon.

We have not hesitated for some years to express our preference for some plan of organic union between the M. E. Church and the M. E. Church, South. This we have believed the only plan that will effectually eliminate the things which clog the wheels of Methodism in America. Any other sort of union will only furnish shelter for the sentiments which irritate and estrange the two great bodies, and keep us from concentrating all the energies of this great religious movement upon the gospel as preached by Wesley and Asbury to the whole world. Two great religious bodies with the same doctrine and practically the same polity, should not cavil over small matters and thus block the way for a perfect union and allignment of forces. Those who discuss union by reviewing unpleasant history, will find that they have hindered rather than helped the cause they profess to love. It is time for us to discuss this question with our eyes on the present and the future rather than on the past.

Cultivating the spirit of unity will help the cause more than all other things combined. In fact, the whole church, in all its branches, must learn to appreciate unity in variety, and understand that diversity of organization does not imply antagonism in work. The Presbyterian Standard aptly says: "The question is, What is meant by this unity? Is it a merely external unity, or a spiritual unity? The unity of the Godhead we know is something more than an external one. It is the unity of thought and purpose—spiritual oneness. Man's idea seems to run to the external, and unless he can see the unity, he imagines that it does not exist."

A SUNDAY IN RUFFIN

The pastor, Rev. L. P. Bogle, had arranged a great feast for his people at Ruffin, barring at least one item of the program for Sunday, in a missionary institute which began on Friday and continued till Sunday night. The program as published in the Advocate last week was carried out with only slight variation.

The congregations on Friday and Saturday were not large, but fairly good, and the preaching and addresses were reported as splendid. Among those taking part were, Revs. F. L. Townsend, J. Frank Armstrong, W. A. Lambeth and Frank Siler.

On Sunday morning a large congregation gathered and listened to a charming address by Miss Annice Siler on the Customs of the Japanese. Miss Siler spent two and a half years in Japan, teaching in the Hiroshima Girls School. With her natural gift of speech and a very fascinating style, Miss Siler is destined to become a favorite on the platform. In appearance a mere girl, one wonders while listening how one so young could have lived so much already. The way should be opened for her to speak to the young people of the churches as often as possible, for the reason that our young women need the stimulus and inspiration which is only to be had by contact with such a personality.

At eleven o'clock the editor had a fine opportunity to preach to a very attentive and appreciative congregation, and in the afternoon the house was packed to hear Miss Tsung We Zung, the Young Chinese student of Greensboro College for Women. Miss Zung speaks very good English, with much less difficulty than most Chinese having spent so short a time in this country. Her talk on Sunday afternoon on the customs, religions and the progress of Christian missions in China was very much enjoyed and will do good. Miss Siler also spoke again in the afternoon. The large congregation listened to the end of the rather lengthy service with unabated interest.

These Missionary Institutes are worth while on all the circuits and our pastors can not render their people a better service than to arrange for at least one each year.

Brother Bogle is serving his fourth year as pastor of Ruffin charge, and the people speak in high praise of his preaching. They say we have few, if any, better preachers than L. P. Bogle. He is now occupying a nice new parsonage, built entirely since he came to the charge.

NOTE AND COMMENT

Why Not Extend the Principle of co-operation in all our industrial corporations? The Mill News says: "It is a unique but very effective control the Ford Motor Company exercises over its employes. The main factories as well as the 50 American branches, including the one at Charlotte, which assembles 30 cars a day, have an elaborate system of espionage over the men. The employe must show a bank account, and regular additions to it from his wages. He must show receipts for all his principle expenses, even for a suit of clothes, and inspectors pass on the condition in which his home is kept. But all this is for the contentment, happiness and prosperity of the men and their families. The Charlotte manager says of his men: 'They leave the plant in the afternoon and return in the morning with a glimmer of sunshine in their eyes.' They are not complaining over the limit to their personal liberties so long as they are making a fair living and saving money."

* * * *

Those Who Sell Their Labor have suffered more from a failure to take care of their earnings and maintain sanitary conditions in their homes than they have from short wages. This Ford plan puts each one on a system which, while encouraging economy, at the same time puts every home under strict surveillance as to the maintenance of conditions which make for health and efficiency. But how long before the upstarts who live upon agitation will be crying against this invasion of the personal liberty of the laboring man? Contentment, such as this plan is calculated to bring about, is what such agitators do not want. They live upon discontent, and it would be a grievous disappointment to them if the wage earners should once fall upon a plan by which to eliminate the services of the walking delegate.

* * * *

The Decision of Congressman Page who, for nearly fifteen years, almost without opposition, has represented the seventh North Carolina District, to retire from his place, is a great disappointment to many of the very best people in the state. Mr. Page announces his purpose to retire upon the ground that he is not in perfect agreement with the Administration in its foreign policy. We do not see, however, that his position is very well taken for the reason that, when strictly construed, we do not believe that he and President Wilson differ very widely after all as to the proper course for this country to pursue. Moreover, we believe in such a time as this, every public man should stick only the closer to his limb till the storm blows over.

* * * *

Conditions in Mexico seem to have grown distinctly worse during the past week. Villa and his bandit followers made a raid on Columbus, New Mexico, last week and killed a number of soldiers and civillians besides setting fire to the town and destroying much property. Immediately President Wilson authorized General Funston to follow the bandits across the border, and at the present writing the War Department is organizing a movement by which it is hoped to surround the wiley bandit and take him, dead or alive. There is some anxiety as to the possible attitude of President Carranza, though the Washington government is endeavoring to secure his co-operation, with the assurance that our only motive is pacification. We sincerely hope that Carranza may be broad enough to see and grasp this opportunity for establishing peaceful conditions in this pitilessly devastated country.

* * * *

The Greatest Military Struggle in the history of the world has been going on in North France during the past month. While comparatively little progress has been made, yet the struggle continues, Germany apparently determined to press forward regardless of cost till they break through and take possession of the fortress of Verdun. There have been immense losses on both sides, the French claiming that Germany's loss is far in excess of the losses on the side of the Allies. It is now the general belief that some decisive issue is near at hand, although the infantry operations seem less furious during the last few days. No one can tell now what a day may bring forth.

* * * *

The Movement for a Great Revival Meeting in Salisbury under the leadership of Bishop Kilgo, is assuming large proportions. An announcement printed elsewhere from Dr. Marr, pastor of first church, will doubtless bring many of our pastors to the meeting for at least a few days, and hundreds of people will come in from near-by towns. Everybody should pray especially for pentecostal power upon preacher and people . We look for this meeting to have large effect, not only upon the immediate community, but upon our whole Conference. We take great pleasure in giving our readers a series of views, showing how the great tabernacle in which the meetings are to be held, was erected practically in a single day. The meetings will begin on Sunday, March 26th.

NOTES AND PERSONALS

—Rev. H. Bascom Brown, for many years a prominent member of the South Carolina Conference, passed to his reward last week.

—Rev. W. R. Ware, D. D., presiding elder of the Statesville District, preached in revival services at Stony Point last week.

—Mrs. John H. Harris, a faithful member of our church at Spencer, passed suddenly to her reward at the home in that place on Wednesday night of last week.

—The ministers of Kings Mountain are moving for a better enforcement of the law in that community, especially the law against Sabbath dessecration, profanity and drunkenness.

—Rev. M. A. Osborne goes right along with his revival work on the Prospect circuit. Osborne is a hustler. The Enquirer says that he began a protracted meeting at Trinity church last Sunday night.

—Rev. B. A. York, who took a superannuate relation at our last Annual Conference, is much improved in health and would like to assist the pastors in revival work. His address is Hickory, N. C. We hope the way may open for Brother York to be kept busy.

—Bishop John C. Kilgo has accepted the invitation to preach the baccalaureate sermon at Davenport College commencement, which will take place in May. The literary address will be delivered by Dr. William P. Few, president of Trinity College.—Lenoir Topic.

—At the Methodist parsonage in Pleasant Garden, N. C., on Saturday, March 11th, Mr. Gurley Hemphill and Miss Beatrice Craven were united in marriage. Rev. C. F. Sherrill performed the ceremony. Mr. Hemphill is the son of Mr. D. E. Hemphill, of near Climax, and Mrs. Hemphill is the daughter of Mr. Lee Craven, of near Ramseur.

—Rev. R. G. Kendrick, who for about seven years has been pastor of the Forest Avenue Baptist church, this city, has accepted a call to Fair View church, Portsmouth, Va., and will take charge at once. The congregation at Forest Avenue accepts his resignation reluctantly. Brother Kedrick was much loved by all people here.

—A recent issue of the Hickory Daily Record had this item of news: Sunday the members of the First Methodist church were delighted to have Rev. B. A. York fill their pulpit morning and evening. He preached to large and attentive congregations. His sermons were excellent, spiritual and very interesting. Any pastor needing help in revival work, would do well to call on Brother York.

—An important step has been taken by the North Carolina Children's Home Society in securing a building in Greensboro which is to be used as a receiving place. They have been handicapped in their work heretofore on account of having no suitable place for receiving and taking care of children till homes could be found for them. This will be obviated in the future since they have secured and opened a twelve-room dwelling on Lithia Street.

—Mrs. Martitia Dicks Gregson, wife of Rev. Amos Gregson, passed to her reward on Sunday, March 5th. Mrs. Gregson died at the home at Spero, Randolph county, and the funeral was held at St. Paul's, Randleman, on Monday. Great sympathy is felt for the bereaved husband, who, for many years, has been one of the best loved and most useful local preachers in his section. Mrs. Gregson will be greatly missed, for she was abundant in good works, always helping those in need. We hope to have a full memoir at an early day.

—Many friends among Advocate readers will regret to learn of the serious affliction which has befallen Brother T. A. Groce and family this year. January 25th, he had to submit to an operation for appendicitis, and last week, when about ready to take up his work again, his wife was stricken with the same trouble and had to be carried to the hospital for similar operation. A letter just received from Brother Groce brings the glad news that Sister Groce is recovering nicely from the operation. Brother Groce requests that their friends remember them in prayer.

—The Thomasville correspondent of the Davidson Dispatch says: Prof. W. C. Jackson spoke at Main Street Methodist church Monday night and afterward organized a Teachers Sunday school training school, composed of very many of the leading Sunday school workers of the town, irrespective of denomination.

—The old Faculty Row, where five residences of members of the Trinity Faculty have stood for some twenty-five years, has been condemned and the residences will be removed. This is done to make way for the opening of a nice street and greatly improving the appearance of the college park.

—The press correspondent writing from Salisbury under date of March 15th, says: Preparations continue to be made and perfected for handling large crowds at the Bishop Kilgo Tabernacle meeting, which begins here on the 26th. The latest move is to secure permission from the city authorities of East Spencer and Salisbury to have a jitney bus operated between these two towns during the life of the meeting. The committee having the meeting in charge has decided to invite all the preachers of the Western North Carolina Conference to come to the meeting and stay as long as they can. If they will send their names to A. B. Saleeby, chairman of the entertainment committee, several days before they come, they will be provided with entertainment while here. The tabernacle is now completed in almost every detail and is a splendidly built structure, and well arranged.

NOTICE TO PASTORS AND WORKERS

The two books on the China in the Sunday School Course, "Heroes of Faith in China," and "New Light in An Old Land," cost 15c each in quantities, instead of 10c, as announced formerly. Sample copies of one each to preachers, 10c.

Frank Siler,
Conf. Mis. Sec.

PREPAREDNESS

Rev. J. M. Rowland

FROM one end of the land to the other the word is in the mouths of the people. It has become campaign powder for the political trenches. It is making legislative halls of state and nation hear the flop of the eagle's wing and quiver at his scream. The pulpit is pulling it; the press is pressing it; the moving picture is moving it, and picturing it; the lawyers are pleading it; the teachers are teaching it; munition factories are manufacturing it; and capitalists are capitalizing it.

It is not the purpose of this paper to discuss either side of this question. We will pass by those who want peace at any price, those who want war at any price, and those who want protection for defense, and come at once to some grave questions growing out of this issue that American people need to think of just now.

We are told there is great danger of this country being invaded by a foreign foe and we must prepare for it. It has already been invaded. A foreign army of over a million strong every year pours into her ports. Many of these come with no love for America's honor or traditions, but with a hunger for her gold at any price. They hate law and government, and look upon them as their bitter enemies. They have foreign religions and standards directly opposed to ours. Their priests come with them and hold them to their faith. Then Black Hand leaders meet them at the docks and swallow them in the underground tunnels of Anti-American life. Last year's religious census for America reported a Catholic population of thirty-seven million seven hundred thousand; Mohamedons, Hindoos and others amounted to ten million three hundred and seventy-nine thousand. An army of forty-eight million with a religion in all points opposed to the Protestant Christianity that gave this country birth is indeed a formidable army of invasion. All of these people of course are not foreigners, nor would it be right to call all of them a menace, but after we eliminate all that are American in spirit and our brothers at heart, we still have the greatest danger to America's security in case of trouble with foreign nations.

This mighty foreign army of invasion has intrenched itself in our cities until many of them in life and spirit are almost foreign cities. In New York there are many squares where it is hard to understand your native tongue as it is in Cairo and Constantinople. A large majority of saloons in our big cities are run by foreigners. Also the saloon's sister cess pools of vice where shame thrives and anarchy flourishes. If war ever comes between us and another nation, this army that has already invaded us will be more to be reckoned with than the enemy's war ships. In case of war no matter what defense was in New York's harbor, there are enough foreign mines, anarchistic bombs, and socialistic Black Hands in New York's underground secret dens to produce an explosion over night that would make the ruins of Rome look like a wrecked doll house in a neighbor's back yard. As we faced these eruptions within what could we do with our troubles without?

Another mighty foreign army that has invaded our land is the forces of Greed and Vice. These did not come over with our fathers. They are foreign to the spirit and purpose of our country in her making. Our fathers were poor and they were clean. But now we have waxed mighty and rich and the forces of Greed for Gain have opened camp for their army in all our land. Everywhere we turn we see men who are marching at double quick pace in the great army of Greed that is making for the trenches of the Almighty Dollar. Perhaps a great crisis is ahead of us and we need to be prepared, tho' it is a bold prophet who ventures what a day will bring forth. The map of the world may be changed over night and empires may be buried tomorrow. At any hour the Almighty Himself may appear on the battle line, and raising the hand that made the world cry, "It is enough. Man's day of judgment is at hand."

Over the seas the nations bleeding, dying, starving, broken-hearted hold out their hands to us for help. We have nobly come to their help. We are enriching ourselves over their misfortunes and making capital of their shame. At high prices we sell them implements to do their killing, and when they no longer kill we will, if the security be good, grow richer still by selling them bread to feed the widows and orphans the guns we sold them made. Along with this greed that turns the shame of Europe into American dollars may grow worldliness, disregard of Sabbath, lowering of home ideals, and the forsaking the stern righteousness of our fathers. In the day we remember our greatness may come the day we forget our God. The increasing tide for frivolous, shallow pleasure, hunger for dissipation, forsaking the deep things of life, runs strong in the waters of America today.

The dangers from within are greater than the dangers from without. All nations whose bones lie bleaching white along the trail of human history were brought to the dust more from the foes that preyed within than from the armies that assailed without. Over the graves of Egypt, Rome, Greece, Israel, Babylon, the jury holding autopsy to seek cause of death returns the verdict, "The deceased came to death from the disease of worldliness caused from the weakening of character and the lowering of ideals." There never has been a time when on the walls of Zion the prophets needed more to cry preparedness—a preparedness to combat the forces from within that are more dangerous than the armies from without.

Again, whatever military preparedness our country sees fit to make against the invasion of European armies, God help her to see to it that her borders are not invaded by the spirit of European militarism. This spirit is more to be dreaded than a foreign foe. Great military preparation never prevents war but causes it. The Triple Alliance was a combine by Germany, Austria and Italy for great military preparedness to prevent further war in Europe. This was the very thing that caused the worst war Europe ever had. Ask any man the cause of Europe's war. There is but one cause—the military spirit. A great army, well trained and equipped, constantly drilling, gets tired of being tin soldiers and wants to fight. Nations with such armies grow anxious to see them try their strength. If a king has a big army at his back he carries a chip on his shoulder. The surest way to have a fight is to keep a bull dog, and the surest way to have a big war is to have a big army.

And isn't it about time we are having some other ideal than the war ideal? Is it the Christian spirit to equip the tot with a uniform and a sword? Is it not time to teach children in school some other history than one bloody war after another? Is it a good omen for our boyhood when Ernest Thompson Seton, the great Naturalist who founded the Boy Scouts, felt forced to leave them because they were turning it into a military organization instead of a band for the great outdoors to learn nature's lessons as he intended? Isn't there a higher patriotism than that which goes with drawn sword? Isn't the higher preparedness that which teaches us to fill the place God has given us, than to fight the wars men declare?

I come from a line of fighting men whose path runs back through many bloody wars to Cromwell's ironsides; but above all this cruel story, of my country's deeds so gory, there rings the blessed story of the Master's heavenly glory, when in the Garden He adored, as He faced the angry hords, with a calm and peaceful word, He forever sheathed bold Peter's sword.

Let us hope that out of the great crisis through which the nations are now passing they may come to establish international disarmament. Then the brotherhood of the nations will abolish militarism and have an army of police only. Then any nation that gets the war spirit will be boycotted and cast off. Let no more wars come unless the men who are to do the fighting and the women who are to be broken-hearted have voted to declare it. Let the day be done when a two-penny king can throw a country into war and hie him back to his castle safe beyond the danger zone and look at the struggle through a glass as innocent men fight out his quarrel.

Let us again hope that in the great crisis we face our country will rise in the ruins of tottering nations and trembling crowds, not with drawn sword, but flourishing the Torch of Liberty, enlightening the world with the beams of Peace and Brotherhood. May God make America the Moses of the nations, to lead them out of the wilderness of war to the promised land of peace!

And still again let us hope that our nation will rise to the call of higher preparedness and be ready to meet the call of Christ in the times that are thrust upon her. Over the seas the hearts and homes of the people are laid as bleeding sacrifices upon the altar of the war god. Money, home, all, is thrown into the conflict. If these nations and these people make a sacrifice so stupendous that it staggers us, to make their cause successful, let our people make the greatest sacrifice they have ever made—of money, lives and devotion to meet the higher preparedness and see the Kingdom of Jesus Christ, the Prince of Peace, triumphant in the earth, while,

"From North to South the princes meet
To pay their homage at His feet,
While Western Empires own their Lord.
And savage tribes attend His word."

122 W. 31st St., Norfolk, Va.

SIMULTANEOUS REVIVAL

Rev. H. K. Boyer

Our Conference Committee on Evangelism during the recent mid-year meeting in Greensboro, after much prayerful consideration, unanimously recommended a Conference-wide, simultaneous revival for the Western North Carolina Conference, to begin the last Sunday in March and close about the second Sunday in May.

So far but little has been said or written in the Advocate to indicate the acceptance or rejection of this recommendation. The Bible, the Methodist Discipline, and experience teaches us that "there is strength in union." There is great strength in united effort. This is in harmony with, and in compliance with divine law. Our church is connectional, or supposed to be. The great success of our church is due largely to this fact. However, we have gotten into the habit of passing (unanimously?) many resolutions at our Conferences, which are soon forgotten, or ignored, and spoken of afterward as impracticable, hence, they become obsolete. This ought not to be. Most of us are guilty. This habit is breaking, shattering, destroying our forces and power at the strongest point. We elect men and committees, to do certain things, empower them, request and instruct them to do

them, afterward, if we do not openly hinder and antagonize, we are so modest and silent, their efforts and recommendations fail.

It is said, the home, which ought to stand nearest to God, is deteriorating for want of the exercise of parental authority. It is also said that our great church is weakening in her inner strength, because of the tendency to ignore her laws, and treating too lightly the call from the men of God, ordained with authority. Whatever amount of truth there is in the above statements, we are face to face with the fact that there is an alarming tendency to treat many of the fundamental laws of our church very lightly.

But I started out to call attention to the simultaneous revival, because I am convinced by experience that it is a good thing to do, and that on the stations we should hold revival services during the time mentioned; and as far as possible, at as many churches as possible. Hold them during the same time on the circuits. It is altogether impracticable, and unreasonable to expect a pastor to hold revival services with success in eight churches during the months of August and September. I have found a few churches, judging from what the members said, that even the official board scarcely believed they could have conversions except during the "second week in August."

Let us stand by the recommendation of the Committee on Evangelism, with every minister, and every converted official and member praying daily for success, and, to work, believing that God will bless our efforts, then, we have a perfect right to expect success beyond what we may think or ask.

"Therefore, I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Jesus.

HOW TO HAVE A REVIVAL

Rev. J. O. Ervin

To this question many answers have been and may be given, but one will suffice—is completely sufficient. To have a revival at any time or at any place one thing is needful—Lift up Jesus Christ. "Thou shalt call his name Jesus for he shall save his people from their sins," "And I, if I be lifted up, will draw all men unto me." The great apostle granting that others may preach the law and constrain the people to be circumcised, etc., goes on to say, "But we preach Christ, the power of God and the wisdom of God." I am persuaded that while we are sincere and through our preaching say a great many good and truthful things, we are too careless with reference to our handling of the Son of God. First, we must lift him up, not as a hero or simply as a perfect man, but as God, incarnate, God in the flesh, as the one and only sacrifice for the sins of a ruined and fallen race. It may seem presumptuous to intimate that we are holding Him up in any way different from this. But when they tell me that "We have lifted Him up until we have Him as a little God above the people and that it seems that, we are being converted to humanity," I become very serious, yea, and fearful, lest we make the preaching of the cross of none effect. Oh, when they tell us that he was holy in the same sense that my child is holy and without sin, and that his great life was due to the teaching of his father and mother, with a few others; I say when we poor sinners hear this, it may make us long for good fathers and mothers to teach us to live the guiltless life, but in such teaching the Son of God loses his power over us. We look rather to good teaching than to a saving Lord. From all such folly we are glad to turn and take comfort in the thought that if men do let themselves be so misled, the Holy Spirit is not befooled or misled. He knows Jesus, who he is, therefore, when we preach humanity up and put Jesus in for good measure he leaves us alone. We may exalt any or all the heroes of earth and display much eloquence and uncap much learning and the Holy Spirit still lets us alone; but if we, in clear language and simple faith, exalt Jesus Christ, then His blessed presence moves upon the hearts of the people and souls are saved.

It is well and we must honor the Spirit. We do this by preaching Jesus. Peter and Paul and Wesley and all who were and are a success, preached Jesus, and the Holy Spirit added His seal. Brethren, to have a revival we must hold up Jesus.

DURANGO

J. H. Fitzgerald

On the western side, just beyond the continental divide, at the foot of the everlasting hills of the Sierra Madre that encircle a rich agricultural valley, is the city of Durango, Mexico. Besides its agricultural resources it is in the midst of a rich mining district. The precious metals, from the mountain of solid iron, rising five hundred feet above the surrounding surface and measuring three miles in circumference, sinking to an immeasurable depth on an ever widening base, to copper, silver and gold, are found in great abundance. The mountains to the west are covered with rich forests of pine, oak, cedar and cypress. A lake of crystal pure water, fed by many springs, just within the city limits, furnish the inhabitants an abundant supply and a good surplus for irrigation purposes.

The principal buildings are constructed of stone quarried from the hills at the city's edge. Durango stone is famous throughout Mexico. It is shipped to all parts of the country. Our handsome church at Toreon is built of it.

The atmosphere is pure and bracing. The climate is unsurpassed. In 1907 the city had a population of 43,000. It has doubtless increased during the revolution.

Isolated from the outside world during many years of its history, closed in by mountain ranges, compelled to live on its own resources, Durango, nevertheless, grew to considerable proportions. About, 1892 the first railroad crossing the Rio Grande at Eagle Pass, reached it. This was not regarded as an unmixed blessing. A certain rich land holder complained that it destroyed his timber, the smoke from the engines poisoned the atmosphere, and the whistle frightened his stock and cattle. Many of the poorer class affirm that mosquitos were unknown before, and not a few contend that flies have been more abundant since the entrance of trains. But benefits have been sufficient to cause a branch line to be built to Tepehuanes, the main line to pierce the mountains westward to Ila Grande, and during the first year of the revolution a branch was completed nearly to Gusman to tap the Mexican Central in order to shorten the distance to Mexico City.

In this prosperous mountain city is located one of our most important mission stations. The MacDonell Institute, our boarding school for girls and small boys, MacDonell memorial church, two good parsonages, one for the Mexican, and the other for the American pastor.

A rectangular base of masonry supporting an iron fence in the church lot marks the resting place of all that was mortal of Rev. Robert W. MacDonell, who gave his life for the establishment of the mission, and in whose honor both church and school are named. His widow, who wrought and suffered with him, is the honored and loved secretary of the Woman's Home Department of our Board of Missions. The Mexican parsonage is named in honor of Miss McFarren, whose memory is revered by hundreds of Mexicans for whom her life was given.

Having to take root in the barren soil of the most virulent type of fanatical Catholicism the work grew slowly and with difficulty. But it grew and waxed strong. Both work and workers commanded respect of friend and foe. During the first revolution it stood all the storm and grew. During the counter revolution it had to be abandoned for some months except what the native pastor could do. There was a lull in the storm for a few months. The workers returned. The school filled almost immediately. The work prospered greatly, the outlook was unusually bright. But suddenly the clouds of revolution darkened again, and the workers, acting on advice they could not afford to ignore, left the field in charge of the Mexican pastor. The horrors of war multiplied, the city was taken, innocents killed, town looted, principal families exiled, their houses destroyed, and the best stores burned. Our mission school was shot up, doors dynamited and forcibly entered, people refugeeing there arrested, threatened with death, terrified and wounded. People walking on the streets afterward were greeted by neighing horses poking their heads out of the broken windows of the few good dwellings that were left standing.

The situation became so trying that our native pastor, Rev. Miguel Narro, nerve-racked and broken in health, brought his family to El Paso in the fall of 1914, leaving the little flock of Christians alone with God their only comforter. Immediately after the close of Conference last February he returned at his own request. I have been able to visit him only once during the year. Then the surrounding hills were full of soldiers and bandits opposing the government in power. They were expected to cut the road and attack the city any day. I don't know how many times during the past year the city has been taken and re-taken by opposing factions. I do know that it was taken three times within two hours. At this writing trains are suspended.

Both the wealth of the city and its location have contributed to its greater misery and degradation all during the revolution. No city in the Republic has suffered so much. At first the great granaries on the rich valley ranches were burned. Later they have supplied food for every army that could get them. The cattle and stock ranches have supplied them with horses and meat. The men with guns have been fed while the poor laborers have had to look on and suffer. The hills have furnished hiding places for bands of bandits, who have preyed upon the people and their property under all governments that have controlled the city. Recently an important town of several thousand inhabitants was ordered depoulated within twenty-four hours by the de facto government. Durango was the only place of refuge as it has been for all the towns and villages nearly in the state. Many of the refugees reaching Durango without resources have been helped by our people from their own poverty.

What follows is of a better flavor. Our people in all of these towns have been faithful. Some of them have been shot, some blown up in trains, and some have died from sickness, but in life and death they have been faithful to Him who redeemed them and washed them in his own blood.

The report just received from Brother Narro who could not come to conference, has the following: Number of local preachers, 2; members last year, 199; additions on profession of faith, 13; adults baptized, 8; children baptized, 7; present number of members, 208; one Epworth League with 65 members; one Junior League with 33 members; collected in the League, $64.40; paid on assessments, $82.02 gold; paid for other purposes in all kinds of money, $1,345.80.

During the year Brother Narro has sent me $10.00 gold, collected in the League for work in Korea. The congregation has paid traveling expenses for a local preacher to visit Muleros, Nombre de Dios, and Cuencame, all of which have been without pastors.

Miss Mercedes Fernandez, who is holding day school in the MacDonnell Institute, reports 45 pupils in actual attendance.

El Paso, Texas.

From the Field

DISTRICT CONFERENCE DIRECTORY

Greensboro, High Point ..April 27-30
Waynesville, Andrews .....May 23-25
Winston, Thomasville .....May 24-28
Mt. Airy, Elkin .....June 21-23

MISSIONARY NOTES FROM FIELD SECRETARY

Rev. E. B. Troy, Table Rock circuit, has just completed several missionary rallies. Brothers Gay, Swafford, J. R. Williams (Baptist) and Miss Lettie Spanhouer, a Baptist missionary from Soochow, assisted him. He reports a great time. Six Sunday schools have pledged fifty dollars "special" for China as follows: Oak Hill, 10; Linville, 10; Ivey, 10; Mt. Grove, 10; Olivet, 5; Fairview, 5.

The following are some of the charges that have lately introduced the special supplementary missionary course on China into the Sunday school: Wesley Memorial, South Main and East High Point, Thomasville, Main St., Thomasville Ct., Lexington, Advance, Mocksville, Cooleemee, Davie Ct., Kernersville Ct., Davidson Ct., Mineral Springs, on Forsyth Ct., Linwood Ct., Randleman charge, Pleasant Garden Ct.
charge, Pleasant Garden Ct., Proximity, Ruffin, Rehobeth church on Coleridge charge, Ramseur and Franklinville.

The quarterly conference of Linwood circuit authorized the raising of a China special to support a circuit in China.

The every-member canvass continues.

Rev. H. C. Byrum, of Ramseur-Franklinville charge, says: "The canvass has been a very great succeess. Everything in full with some specials."

CONCORD, WESTFORD

We closed a two weeks' meeting Sunday night, March 5th. Rev. R. A. Taylor did the preaching. The meeting was the best held at this place in several years. Brother Taylor is certainly in his right place this year; his preaching produced conviction, fire from heaven came down and a goodly number were converted. The last service was the best. We did not have room to seat the people. On Sunday morning we heard a great sermon by Dr. J. C. Rowe, this being the occasion of our second quarterly conference. We feel better prepared to carry out our year's work.

R. L. Forbis.

REVIVAL AT WESTFORD, CONCORD

Last Sunday night, March 5th, we closed a thirteen days' meeting at Westford, Concord, with Rev. R. L. Forbis. We had a gracious revival, resulting in 91 professions. Many who had grown cold and had become aliens to the cause of Christ, testified to their regret of past conduct and renewed their covenants with God.

Brother Forbis is in high favor with his people and bids fair to have a great year.

I am to go to West Hickory next Saturday, March 11th, to be with Brother D. F. Craver in a series of meetings. Brethren, pray the Lord to give victory and save scores of souls.

R. A. Taylor,
Conference Evangelist.

GREEN RIVER CHARGE

The pastor, Rev. J. M. Barber, writes: We have just closed a good meeting here at Bethlehem. Had a meeting that will not be forgotten soon. Many were under conviction of the Spirit, and twelve made a public confession of sin and began a new life in Christ Jesus. The church at large was much helped. Strong men were made to feel their weakness and helplessness, and lost condition.

We had with us a great preacher, one who stays close to God both in his preaching and in his life, a man of prayer, who did some of the old time gospel preaching. He told men of sin and righteousness and judgment to come. This man was none other than Rev. L. D. Thompson, of Marion. I am sure his earnest pleas and great efforts to get men saved will not be in vain. Sunday was the red letter day in the meeting. God's Spirit fell upon many while the preacher preached a great sermon. Sunday night Brother Thompson spoke about the unavoidable Christ. His text was these words: "Behold I stand at the door and knock." This was a great sermon. Men trembled as he spoke. As a whole we had a great meeting, and all feel grateful to God. Pray for us.

NEW LONDON CIRCUIT

We arrived at New London on December 3, and received as warm a welcome and as kind treatment as we have ever received anywhere. And what is better, they have kept it up all the time, and we see no signs of a "let up." The New London congregation pounded us at New Year's and some of our near neighbors seem to divide all the good things to eat which they have with us. I rarely ever make a visit to see the members but they put something in the buggy. Our family was remembered with nice gifts from the Christmas trees. The ladies have put in some new furnishings in the parsonage and are raising money to put in more. The New London Sunday school, superintended by Brother C. V. Ritchie, is one of the best for the size of the membership, and the community I have seen anywhere. We are in great need of a new church at New London. We ought to have a good brick church here, costing $8,000 to $10,000. We hope to start a movement to this end soon. We have the best eight-room parsonage we have ever occupied. There is talk that a street car line will soon be running from Salisbury to Albemarle, through New London.

E. J. Poe, P. C.

FROM WEDDINGTON

I had engaged Rev. John W. Moore, of Charlotte, to assist me in a meeting which began Sunday, March 5th, at Weddington. But on account of sickness Brother Moore did not come. I carried the meeting on for eight days, and preached sixteen sermons, closing last night. The church membership was greatly blessed. The stiffness and indifference to spiritual life and activity was all broken up, and about the whole church quickened and started out with renewed covenant to God, into newness of life. We planned the meeting for the benefit of church members. I do not know how many were converted. I received six into the church last night. I don't know when I ever enjoyed preaching more than in this meeting. Would have carried it on longer, but this is a farming section, and this is the beginning of the busy season.

I can sympathize with you in being able to supply only half a loaf to the large Advocate family last week. We may get hungry for more, but can make out on half rations until you can feed a full meal.

Yours fraternally,
N. R. Richardson.

HENDERSON CHARGE

Mr. Editor, will you give me room for a few words in our paper? Just after Conference we left the good people of Avery circuit, and started across the mountains for Henderson. On the third day we landed in Fruitland, where we received a hearty welcome and we have been at work ever since we came here. On the second Sunday in January we started our first revival meeting. It was a good one, resulted in six professions and five joined the church. Brother A. Burgess did the preaching and I must say that he preached and preached the pure gospel, the old time religion. He is a fine, humble, consecrated man.

On the fourth Sunday night in January I started a revival at Edneyville, where we continued two weeks. O, how the Lord did revive the church and save the lost! Here we had up in fifty professions. They were saved from eight years old, up to seventy. Thirty-one joined our church on profession of faith. It surely was the best meeting I ever experienced. I praise God for it.

On the second Sunday in February Brother Wood held our quarterly conference. We had a good one, and we started our revival there. We had about six professions, and four joined our church on profession of faith. Up to this time we have added forty to the church on profession of faith. We are expecting forty more yet before Conference. We have good people to work with.

Sincerely,
John H. Green.

SPARTA CIRCUIT

Just a few words about the meeting which closed at Cox's Chapel last Sunday night, March 5th. During my ministry I have seen many wonderful meetings, but never have I seen a place where the Holy Spirit was felt as it was there. Some would not surrender at the church but were converted at their homes in the night. Conviction seems to have swept over the whole community. At first it looked as if we would have to give up. I was sick with cold, and the weather was so bad; but I continued to preach, until the church was wonderfully revived, and the Holy Ghost came upon us. People were heard shouting for some distance. Old men who have lived here for years say that it was the greatest meeting that had ever been in the church. We had a number of conversions, several additions to the church and the church took on new life. Some began to pray who were never heard to pray before. New family altars were established. We bow our heads in gratitude to God for what we have seen and felt for the past two weeks. Brethren, pray for us.

I am yours in the work,
A. S. Abernethy, P. C.

TO THE PREACHERS OF THE CONFERENCE

A number of preachers have signified their intention of coming to the Bishop Kilgo meetings in Salisbury, which begin March 26th, and will probably continue four weeks.

The committees having the tabernacle meeting in charge voted to invite all the ministers of the Western North Carolina Conference to come to the meeting and stay as long as they can, and asked that this invitation be extended through the Advocate.

If those who can come will notify A. B. Saleeby, chairman of the entertainment committee several days before they come entertainment will be provided for them in the homes of our people.

We are expecting a great meeting.

Sincerely, T. F. Marr,
Pastor First Church.
Salisbury, N. C.

REVIVAL OVER THE BORDER

Our revival at Red Hill on Galivants charge, closed last Sunday night, March 6th, resulting in fifty professions of religion and twenty additions to the Methodist church, fourteen to other churches. It was indeed a glorious meeting—the best in the history of Red Hill church perhaps, at least so say the people who attended its services. The meeting is the talk of people far and near.

The altar was crowded with penitents at different times. As many as twenty-nine penitents were at the altar one night. Several nights penitents remained at the altar from one to two hours, and refused to leave till they prayed through to God and were converted in the old time way. To God be all the praise. We are to begin another meeting next Sunday night. Everybody pray for the success of the meeting. W. H. Perry, Pastor.

THE METHODIST REVIEW FOR APRIL

To the Preachers and Laymen of Methodism:

The April number of the Methodist Review, to appear about March 20th, will carry a full content of fresh and timely theological and discussional matter. But its exceptional interest will center in three articles on Bishop Asbury, specially written for the Review and adapted to the points of the Asbury Centenary, to begin March 26th, and continue until the end of the Conference year. The order of these articles is as follows, viz:

I. "Francis Asbury, Apostle."
II. "Francis Asbury, Theologian."
III. "Francis Asbury As Educational Reformer."

These will give a complete and illuminating view of the character and work of the great Methodist leader whose memory is now being renewed.

Order the Review at once if your name is not on its list. The subscription price is $2.00 per year. If you cannot see your way to subscribe for the year, send 50c for the April number. In this case you should order very promptly, as the margin above the regular edition is likely to be exhausted at an early date after publication. Send orders to Smith & Lamar, Publishing Agents, Nashville, Tennessee.

H. M. DuBose,
Editor Review.

MEETING OF BOARD OF MISSIONS

The Board of Missions will hold its annual session in Nashville, beginning Tuesday, May 2nd, at 9:30 a. m. This date is in accordance with the action of the Commission of Representatives of Boards held last year, and the place of meeting was fixed by the Executive Committee in recent session. A full meeting is greatly desirable and it is hoped that the business of the Board may be concluded as promptly as its extent and importance will allow.

According to the action of the committee, members will be designated to be present and represent the Board on the occasion of the dedication of the new Church Extension building in Louisville. These, as well as the Bishops and others who may be members of the Board of Church Extension, should be able to reach Louisville in ample time for the business of that Board.

Very respectfully,
W. W. Pinson.

REUNION BALLS

A few years ago, all the presiding elders in North Carolina joined me in saying that there ought to be no public dancing at Confederate Reunions. I hope the Christians in these Southern States will speak out and ask the program committee to give us no more balls. The old widow whose young husband was killed in the war will not feel like dancing. I am sure God does not want us to have any such amusements.

A. D. Betts.
Greensboro, N. C.

NOTICE TO THE PASTORS

I am a young preacher completing the course at Rutherford College this year. Not having finished my educational preparation as yet, I would like to have some work in the vineyard of the Lord during my vacation this summer, so I would be very glad indeed to hear from any of the brethren who may feel lead by the Lord to use me in their revivals. I have had four summers experience in that kind of work. I will gladly furnish reference upon request.

Fraternally,
Burley C. Reavis.
Rutherford College, N. C.



NORTH CAROLINA STATE ANTI-SALOON LEAGUE

The Board of Trustees of the North Carolina Anti-Saloon League met at the Anti-Saloon League headquarters February 24th, 1916. The meeting was called to order by the superintendent, R. L. Davis, and the following were present: Dr. L. B. McBrayer, Sanitorium; Rev. L. S. Massey, Raleigh; Rev. High C. Moore, Raleigh; Dr. Clarence Poe, Raleigh; Rev. R. L. Gay, Raleigh; Rev. H. M. Blair, Greensboro; Rev. R. L. Davis, Raleigh.

Rev. Hight C. Moore was elected temporary chairman in the absence of the permanent chairman, Mr. Archibald Johnson. Rev. R. L. Davis was elected secretary pro tem in the absence of the permanent secretary, Dr. L. E. M. Freeman. Prayer was offered by Rev. H. M. Blair, of Greensboro, and the chairman called on the superintendent, Mr. Davis to state the object of the meeting. In stating the object Mr. Davis read the call which was sent out for the meeting some ten days before, in which it was stated that the purpose of this meeting would be to decide what legislation, if any, the Anti-Saloon League would ask for at the next General Assembly. As instructed by the Board of Trustees, at their last meeting, October 20, 1915, Mr. Davis stated in the call that, at this meeting, would be considered "legislation to prohibit any liquor's being shipped into the state; to prohibit the advertising of liquor in any way, or the sale of papers that advertise liquor; to limit the amount of liquor one might have in possession for personal use; to stop the manufacture and sale of ciders and wines; and to prohibit the keeping and storing of liquor in cl bs and other public places." It was moved, seconded and carried that these matters be taken up one at a time and definite action taken upon them. The secretary stated that one other matter that had recently come up which ought to be considered, was the amending of our automobile law in such a way as to secure the confiscation of automobiles and other vehicles used in transporting liquor for illegal purposes, if the Supreme Court of North Carolina, in the case of Skinner and others vs. Thomas, should, in their decision, uphold the lower court. After an informal discussion of this matter and the case now pending before the Supreme Court and other similar cases. Dr. Clarence Poe moved that we declare ourselves in favor of a law that will insure the confiscation of conveyances and animals used for the unlawful purpose of carrying on the liquor traffic and that if the Supreme Court should uphold the decision of the lower court in the case above referred to, we ask the nevt General Assembly to so amend our present law that it may be made similar to the Federal Law and provide for the confiscation of property so used, regardless of its ownership. This motion was seconded and unanimously carried.

The secretary stated that he had received communications from several trustees who had given their views on the legislation proposed in the call and, at the request of the committee, letters endorsing the proposed legislation were read from the following:

Dr. W. A. Harper, Elon College; Ex-Governor R. B. Glenn, Winston; W. H. Sprunt, Wilmington; Rev. R. M. Andrews, Greensboro; Rev. J. A. Campbell, Buies Creek; T. T. Hicks, Henderson; J. B. Blades New Bern; Rev. J. W. Holt Burlington; Heriot Clarkson. Charlotte.

A law to prohibit the delivery of liquor was next considered and, after informal discussion, Rev. H. M. Blair, of Greensboro, moved that we re-assert our former position on this legislation. This position which was declared by the Board of Trustees in its meeting January 29, 1914, is:

1. That we, in harmony with the action of the churches above referred to, declare ourselves in favor of the passage of an act, by the next General Assembly, to prohibit the delivery of liquor in our state for beverage purpose; that we request the citizens of the state in every voting precinct to call upon their candidates for the General Assembly to declare themselves on this question, and we urge the Christian voters to see to it that such members of the General Assembly are elected as will stand for this measure.

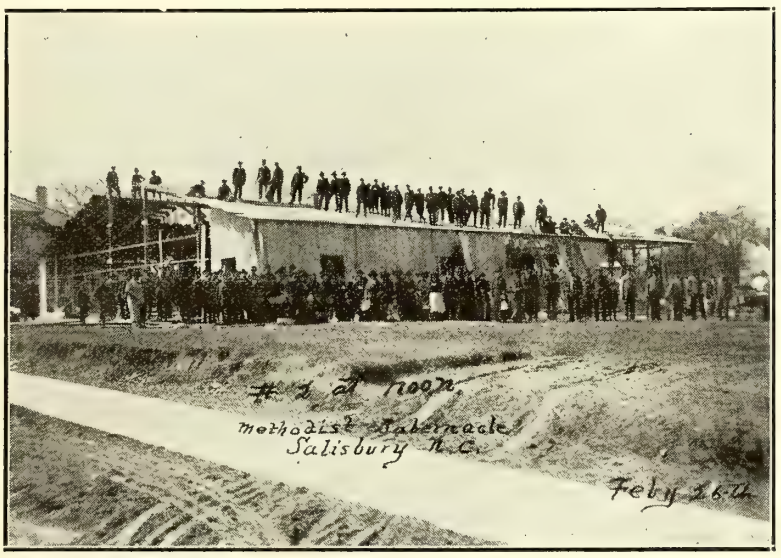
"2. That we instruct our superintendent to so organize the state and carry this campaign into all the counties as that we shall be assured of the passage of this measure by the next General Assembly."

This motion was also unanimously carried.

This motion was unanimously carried.

The next legislation considered was the "anti advertising legislation," and it was moved by Dr. Clarence Poe, seconded and carried that we ask for legislation that will prohibit all advertising of liquor and will also stop the sale in this state, of papers that do advertise liquor—a law similar to the Alabama "anti-advertising law." It was also unaimously carried that we ask for legislation that will limit to one-half gallon the amount spirituous liquor one may have in possession, this amount being the amount named is the reports of some of the Ecclesiastical gatherings. Rev. L. S. Massey moved that we ask for legislation that will prohibit the sale or manufacture for sale of wines and hard cider, which motion, after some discussion, carried. There seemed to be but one view as to the matter of legislation to stop the storing and keeping of liquor for use in clubs and other public places and, with little discussion, a motion was made to ask for such legislation. which was unanimously carried. In the discussion, it was brought out that already nine states in the Union have such legislation.

Dr. Clarence Poe suggested that something ought to be done that some attention might be given to the matter of instructing the children in our schools on the effect of alcohol on the mind and body. The state law requiring that such instruction be given in our schools was read and discussed. Dr. Poe then moved, and the motion was carried, that the Board request Supt. J. Y. Joyner to take this matter up, by letter with his county superintendents and ask them to impress upon their teachers the necessity of carrying out the provisions of this law and that each letter be accompanied by enough copies of the law and enough circular letters from Supt. Joyner to the teachers to furnish te said law and circular letter to each teacher in the state. Rev. H. M. Blair then moved that Hight C. Moore, L. S. Massey, Clarence Poe and Supt. Davis be appointed a committee to wait on Supt. Joyner and ask him to use his influence with the county superintendents and others in authority to get them to carry out the provisions of section three of the above referred to law.



The next business was the financial report of Rev. R. L. Davis, Superintendent, for the year 1915. This report showed that the League had received during the year $6,848.43 and that it had disbursed $6,688.40, leaving a balance of $160.03 on hand January 1st. The report showed further that te liabilities or current accounts on the first of January, 1916, were $499.29. The said report was properly audited by Henry J. Young on January 8, 1916. On the motion of Rev. L. S. Massey, the report was approved. It was gratifcing to the committee to learn that the ndebtedness the first day of January, 1916, was $732.85 less than on the first of January, 1915.

There being no other business before the committee, it adjourned with prayer by Rev. R. L. Gay.

Children's Home

FIFTH SUNDAY COLLECTIONS

Rev. J. J. Eads, Robbinsville S. S., 28c; J. M. K. Randall, Ellenboro, Oak Grove S. S., $1.00; L. J. Horne, Farmington S. S., $1.53; Wingate Andrews, Reidsville, children of public school, $4.00; J. A. Weisner, Olin S. S., $1.00; W. E. Kerley, Huntersville, Union S. S., $1.90; J. A. Magee, Winston-Salem, Burkhead S. S., $13.12; J. N. Newsom, Newsom, Poplar Spring S. S., $1.65; R. L. Bowman, Wadesboro S. S., $9.23; J. Harry Kistler, Charlotte, Seversville S. S., $1.25. Total, $34.96.

AMOUNTS RECEIVED ON TEN PER CENT. ASSESSMENT AND GENERAL AND SPECIAL SUPPORT

C. M. McKaughan, Winston-Salem, $3.03; Rev. J. J. Eads, Robbinsville, $5.62; J. Robert Long, for J. E. Coburn, Bryson City church, $12.00; J. A. Odell, Greensboro, for Rev. R. H. Daugherty, Franklin, $25.00; S. T. Coburn, Salisbury church, $15.00; Rev. M. T. Steels, Charlotte, Hickory Grove Ct., $5.00; Rev. T. B. Johnson, Summerfield, $7.75; Rev. E. A. Crowder, Trinity, $1.00; sale of cattle, $175.93; sale of cattle, $58.75; Rev. E. Myers, Advance charge, $6.00; J. Harry Kistler, Charlotte, Seversville church, $4.00; C. M. Grier, Macon, Ga., $45.00; Rev. J. H. Green, Denver, Rock Springs Ct., $3.75; Geo. L. Hackney, Lexington, for Mrs. Jno. Harkey, $12.00. Total, $379.83.

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for Red, Weak, Weary, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, $1.00. Murine Eye Salve in Aseptic Tubes, 25c, $1.00. Eye Books and Eye Advice Free by Mail.
Murine Eye Remedy Co., Chicago.



Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

NEW ORGANIZATION, ASHEVILLE DISTRICT

Junior Society, Bethel Church, Asheville.—President, Miss Ruth Dinkins; first vice-president, Miss Bessie Gill Tomlin; second vice-president, Master William Robey; corresponding secretary, Miss Lottie May Tomlin; recording secretary, Mr. Arthur Kale; treasurer, Miss Winnie Divelbliss; superintendent mission study, Miss Naomi Mclean; superintendent social service, Miss Ruby Enloe; organist, Miss Lucile McLean.

Mrs. C. E. Anderson, 207 South French Broad Avenue, Asheville, N. C., second vice-president of adult society, is in charge of this auxiliary.

RE-ORGANIZED

We are glad to note that the woman's auxiliary of North Reidsville, has recently been re-organized with the following officers: President, Mrs. R. W. Hutcherson; recording and corresponding secretary, Mrs. F. B. Jones; treasurer, Mrs. F. B. King; superintendent of mission study, Mrs. W. T. Barber; superintendent supplies, Mrs. E. H. DeGrotte; agent Missionary Voice, Mrs. Gilmore Strader.

YOUNG PEOPLE ISSUE

We are very glad to give the greater portion of our space this week to the work of the Young People. We have tried to bring as quickly as we could through these columns, the reports of each department of our work and were very sorry that for want of space in our last issue, due to a shortage of paper in the Advocate office, the report of our Superintendent of Supplies was left out. This was one of the finest reports read at our recent meeting and we hope very soon to give it in full so that our readers may know the progress of that department under the efficient leadership of Mrs. Hauss, Conference Superintendent of Supplies.

We trust our young people will read carefully every word of this issue and try to carry into effect the suggestions made by their Conference leader, Mrs. H. K. Boyer, and through the reports of Committee on Young People's Work.

A WORD TO THE YOUNG PEOPLE'S AUXILIARIES

In addition to the report of the First Vice-President, which was read at our annual meeting and which is a review of the work of the past year, we are glad to give space to the following message which is full of splendid suggestions for our Young People's auxiliaries, and by which, we hope, they will greatly profit.

My dear Young People:—

We have entered upon another year with conditions auspicious for a larger service than we have ever rendered before. If we accomplish this, there are a few points which demand immediate attention.

Promotion

It is our policy for the year "that the whole line advance." Promotion is the order; "age limit" is the factor which is compelling consideration whether we will or not. From the cradle roll, promotion to the Junior Division; from Junior Division promotion to Young People (fourteen to twenty-seven years) and from Young People to Adult or Young Woman's Society. In our entire organization the Council has left nothing to be desired in the beautiful and harmonious system which they have given us, by which every one "from the cradle to the grave," may find her place with comrades of like age, tastes, interests, and purpose.

We trust that so far as is practicable, this phase of the work will receive consideration, as there are self-evident reasons why it is important, and if systematically worked will yield increase, all along the line, as one organization becomes feeder to the next higher.

Pledge

The attractive pledge cards which you received several weeks ago, have, I trust, been already signed up, as it is very important that your pledge be made during the first quarter. If you need more cards than you received order the desired additional number from Mrs. Bessie Lipscomb, 810 Broadway, Nashville, Tenn. We want each member to pledge, whether much or little, this year.

"Go ask thy soul in the silence,
Alone with thy Father bow,
And search thy heart with the question,
How much and what owest thou?"

Find the answer to this question, and then make your answer as unto the Lord.

Mission Study

I am intensely concerned that every society may have the joy and inspiration which come with a good, live mission study class. Talk it. Order your books from Smith and Lamar, 819 Broadway, Nashville, Tenn., organize at your next meeting and report it to Mrs. Hume R. Steele, 810 Broadway, Nashville, Tenn., and to your Conference Superintendent of Mission Study, Mrs. W. R. Harris, 87 Starnes Avenue, Asheville, N. C.

Bible Study and Prayer Circles

Most important of all our activities, and, strange to say, most neglected, are Bible Study and Prayer Circles. We hope this year to see each of these in many (why not all?) of our societies.

The only way to succeed is to set our standard high and begin NOW working steadily, month by month, doing the things that count, each officer alert and informed as to her duties and performing them "promptly and accurately."

Remember, I am counting on YOU and God is counting on US.

Faithfully, Mrs. Hugh Boyer,
Conf. First Vice-Pres.

YOUNG PEOPLE! READ THIS!

Finances

Your Constitution says:

"Any one between the ages of fourteen and twenty-one may become a member of the auxiliary by giving regularly prayer, service and a stated offering monthly or quarterly.

Pledge

"Each member shall be asked to make an offering for the maintenance or extension of such work in the home and foreign fields as are assigned to the Young People by the Council. Such funds shall constitute your pledge. Your pledge this year goes to the same objects as last, Korea and Sue Bennett School.

Retirement, Relief and Conference Expense Fund

"Each member is expected to contribute to the Retirement and Relief Fund (10 cents per year) and to the Conference Expense Fund (25 cents a year.) These funds are for the retired missionaries and deaconesses and our own Cnference expenses. The amount of your monthly offering is optional with the individual, but each member is expected to give as liberally as her circumstances will allow. I would suggest that each society will name an amount of stated dues, as 20 cents or 10 cents per month, according as your young people are financially able to contribute, so that those who cannot give more, may give this minimum amount, and still be in "good standing," while those financially able to do so give more, thus balancing the receipts. This plan adjusts the offering to the individual and presupposes a conscientious and liberal consideration by each individual. It is a call to the very best of which each one is capable and the response of the grand army of young people of the Western North Carolina Conference is anxiously awaited not only within our own borders, but by our sister Conferences, and high over all, your response is awaited by your King, to whom you have pledged loyalty.

Standard of Excellence

Each mission study class, 10 credits; each Bible study class, 10; prompt and accurate quarterly reports, 10; one delegate to Annual Conference, 10; two delegates to district meeting, 10; each new member 1. Dues paid for every member, 20; contribution to Council pledge, 10; Retirement and Relief Funds paid, 10; Conference Expense Fund paid, 10. An auxiliary must have a total of 91 credits to be given a place on the ROLL OF HONOR.

REPORT OF CONFERENCE FIRST VICE-PRESIDENT

Mrs. H. K. Boyer

In looking backward over the work of the Young People for the year 1915, it appears before me as a picture in mosaic—a picture of great design. In the execution of this design, the Young People and we, their leaders, have wrought, not always so wisely as we might, perhaps, but always so faithfully as was our privilege perhaps, but the finished piece shows some bold and vivid coloring, splendid high lights, exquisite half-tones and shadows enough to subdue and soften the whole.

To the eye of the casual observer it is pronounced good, but I, who have watchful the possibilities of he work with an eye single, and felt the vastness of it, and realize my responsibility for it, I wonder how it appears to the All-seing Eye of the Master Artist.

I rejoice that within my own inner consciousness that notwithstanding the imperfections He sees, yet, I feel that even He pronounced it good.

Into this work have gone consecration, prayer, faithfulness and a fullness of service upon the part of many which bring their own sure reward.

The District Secretaries have responded most cordially in assisting me. The Adult First Vice-Presidents have labored "in season and out of season" while the Conference officers from our own dear Mrs. Robertson, on to the end of the list, have been real helpers and a source of constant joy and inspiration. And the Young People about whom all this interest centers—what of them? They have proven themselves capable and responsive and their first vice-president has only words of commendation and appreciation for them and their work, as a whole.

There are some phases of the work, however, as they exist and are operated, which are out of line with our Constitution, which calls for the most careful consideration in their adjustment; and until this adjustment is made I feel that we cannot achieve the full end and aim of our existence as a Young People's organization. But a desire for progress is everywhere manifest and I predict a larger service from the Young People and more splendid results for 1916 than we have for 1915.

SUPPLIES

Mrs. J. N. Hauss

In view of the fact that the Supply Department has been for me an entirely new field of work for the past year, it is somewhat difficult, in submitting my report for 1915, to say just what advancement, if any, has been made over the splendid record of this department for the year previous.

It seems fitting therefore, simply to tell something of the work that has been attempted and accomplished through this channel since we met last in Annual Conference,

In the first place, an effort has been made to interest a larger number of our societies in the supply work—not only because of the work's sake, but also in order that the auxiliaries of the larger cities might, if possible, be relieved to some extent f the various and many heavy demands that are made upon them. However, the work would have suffered much but for the help of these strongholds, and as usual these have a large share in whatever results we may have to show. show.

Fifty-four donations have been reported during the year, representing forty societies. The total donations have amounted to $1,142.60. Of this amount $773.60 has gone to the aid of twenty-one of our needy preachers, and $310.00 has gone to Brevard Institute. Only one box has been sent to another Conference and only two to the foreign field. So far as I have known we have received no aid whatever from other Conferences. In addition to the fifty-four donations, reports have come to me of boxes sent to the Children's Home at Winston; some to county homes and some to various other places, but these could not be included in my report. By referring to the Constitution and By-Laws for Adult Auxiliaries, issued by the Woman's Missionary Council in 1915, this statement will be found: "The auxiliary as a society shall not assume obligation for ythe assistance or support of outside organizations such as orphanages, hospitals, travelers' aids, Y. W. C. A., etc." A large number of donations have been made to our Children's Home during the past year and I regret that they cannot be reported as no doubt they would swell our totals considerably.

Brevard Institute and our needy preachers have made the strongest appeals to our auxiliaries. I am glad that this is true. There are many poor but worthy and ambitious boys and girls throughout our Conference to whom Brevard is indeed a door of opportunity, through which they have been enabled to receive a thorough. practical, Christian education at a very low cost. Your donations to this school help to make this possible. Is it not a glorious and far-reaching work?

But the cause that comes a little nearer our hearts, perhaps, is that of helping over hard places some of God's heroes who are fighting on the "far-flung battle line." I believe we have had some real hilarious giving done along this line the past year. Often has come the reply to an appeal, "We are glad to do this," or "We do this cheerfully."

In the packing of boxes for our needy preachers, auxiliaries have been encouraged to make the standard of their donations as high as possible and I cannot help but believe that the standard has been raised. I cannot speak for every box that has been sent out, but with the report of many has come this good news, "All articles new," or "Everything new except a few articles for the children that are good," with the word good underscored. Let us rejoice that the day has come when we can no longer be called "Distributors of Old Clothes."

The box of highest value was sent by Wesley Memorial, High Point. For value, serviceableness and high standard of donation, the box packed by Lexington auxiliary deserves mention.

Remember when you are packing a box for one of these needy preachers, it may be that God is using you to answer a prayer, or perhaps, to fulfil one of His promises. I trust that every delegate here will go back with a desire to do more through this department in the future than you have done in the past. If you have not elected a superintendent of supplies in your auxiliary, will you not do so at once, and see that she gets in touch with your Conference Superintendent of Supplies, whoever she may be. And "let us not weary in well doing for we shall reap if we faint not."

Epworth League Department

Conducted by R. R. Mitchell, Greeosboro, N. C.

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BETHEL EPWORTH LEAGUE SOCIAL

The Epworth League of Bethel church held their regular monthly meeting at the home of Misses Lucile and Ruth Dinkins. A very interesting talk was made by Miss Wilson and Anderson. A social hour followed, which was very much enjoyed. Those present were: Misses Ruth and Lucile Dinkins, Grace and Dorothy Bryson, Lucile Divelbiss and Mrs. Bishop; Messrs. Harry and Sam Allison, Arthur McLean, Roy Bates and David Kimberley.

ASHEVILLE DISTRICT NOTES

I have just read in the Epworth Era the date of the Western North Carolina Conference. June sounds like a long time off but when we begin to count the months it is closer than we realize. I am a great believer in beginning on time to plan for anything that amounts to much. We should all work together with our president and conference officers to make this Conference the greatest in the history of our Conference. It is not too early even for the chapters to begin to talk about it and study how many delegates they can send and who are the best ones to attend such a gathering and bring back inspiration that will be of value to their chapters. How about it, Leaguers? As for me I will promise to do my humble part in making this Conference the best ever.

As I have just received one request for presidents of chapters in the Asheville District, and thinking that the other conference officers might desire a list of them, I take pleasure in giving them below, with the wish that they will be of service to some one.

Acton, Thomas Burnsides; Candler, C. D. Mallonee; Biltmore, Clyde Taylor; Elk Mountain, J. Collins, Asheville, R. F. D. 5; Haywood Street, H. E. Yalter, Asheville; Henderson ville, Bessie Aiken; Tweeds Chapel, Joe Seacy, Fletchers, R. F. D., 2; Weaverville, Mary Louise Eskridge; West Asheville, Mrs. L. K. Leadwell, Medical Bldg., Asheville; Chestnut St., Amy Hackney, 22 Bearden, Asheville; Central, Eugene Ward, Oates Bldg., Asheville; Bethel, Grace Bryson, 102 Blanton, Asheville; Mt. Pleasant, Charles Ralston, Asheville, R. F. D. 1;

Biltmore Juniors, Mrs. D. K. Lipe; Chestnut Street, Mrs. F. J. Bates, Broad Street; Canton, Effie Chambers; Waynesville, James Ferguson, Jr.; First Methodist, Bessie Melton, 9 Pearson Drive.

The Leagues at Canton and Waynesville are in the Waynesville District as they have no district organization. The League at First Methodist is of the Methodist Episcopal Church, but have a splendid League, and we welcome them to our Union.

The Asheville District is perfecting plans for the District Institute on or before the 6-8 of April. We will have Dr. Parker from the home office, with us. Will publish more details later.

W. W. Edwards.

OUR ANNUAL EPWORTH LEAGUE CONFERENCE

In a tentative schedule prepared by our Central Office at Nashville for the Epworth League Conferences, June 26-29 has been designated as the date for our session. Although our cabinet has not as yet approved this date, they have had the matter under consideration for several days and it is probable that this date will be accepted by them.

Although it may be considered unfortunate by some that our League year is to be thus cut short by about one-fourth, this objection may be overcome by getting down to business for the next three months.

With the exception of the Asheville district, none of the districts in our Conference have made the progress in the organization of new chapters that we want our reports at Conference to show. This means that an enthusiastic campaign for the organization of new Leagues must be carried on during the remaining months of our fiscal year. It would require very little effort to double the number of chapters in our Conference within the next two months. Let every Leaguer take steps right now to organize at one or more of the several places where he knows there is an opportunity.

There are at least three financial obligations that each chapter must discharge in order to come up to Conference with a clean sheet. These are the Chapter Membership Free ($2.50), the Conference Ten-cent Assessment, and the Africa Special. The two former items are absolutely essential to the promotion and extension of our work throughout our Conference and connection, while the latter is a sacred obligation entrusted to us by the General Conference. These three things we are bound to pay if we are to preserve our honor and self-respect.

Whether our Conference is held in June or October, the sooner these things are done the better. It is well to "Be Prepared."

SUGGESTED PROGRAM FOR SUMMER CONFERENCES IN 1916

The following draft of a program is designed to be merely tentative. Criticisms and suggestions are invited and will receive careful consideration in giving its final form.

Theme: "Young People in Relation to the Kingdom of God"

First Evening

Subject, "The Appeal of the Christ to the Youth of Today."

Hymns are not named, but should be chosen with great care and always well in advance of the meeting in order that they may be practiced. Use only the Methodist Hymnal.

Stop occasionally in the midst of the program for short seasons of intercession, "praying always with all prayer in the Holy Spirit."

First Day

Morning.—Period 1. Sunrise Prayer Meeting. (The sunrise meetings should be devoted to prayer, praise and testimony. Do not let the leader make a speech or preach a sermon.)

Period 2, 9.00 to 9:45 o'clock. Devotional Bible Hour. (The Bible hour will usually be most helpful if in charge of the same leader every day.)

Period 3, 9:45 to 10:15 o'clock. Business Session.

Period 4, 10:15 to 11:15 o'clock. Spiritual Work: "The League Devotional Meeting."

Period 5, 11:20 to 12.15 o'clock. Address. "How May One Enter the Kingdom of God?"

Afternoon.—Period 6, 2:00 to 3:00 o'clock. Leader's Round Table: "Things Essential to Efficient Administration."

Second Evening

Subject, "The Endowments of Young People an Asset for the Work of the Kingdom."

Second Day

Morning.—Period 1. Sunrise Prayer Meeting.

Period 2, 9:00 to 9:45 o'clock. Devotional Bible Hour.

Period 3, 9:45 to 10:15 o'clock. Business Session.

Period 4, 10:15 to 11:15 o'clock. Social Service: "The Spiritual Life in Relation to Community Welfare."

Period 4, 10:15 to 11:15 o'clock. Social Service: "The Spiritual Life in Relation to Community Welfare."

Period 5, 11:30 o'clock. Address. "Preparation of the Heart for the Work of the Kingdom."

Afternoon.—Period 6, 2:00 to 3:00 o'clock. Leader's Round Table: "The Leaguer's Talent and Time the Price of Efficiency."

Third Evening

Subject, "Opportunities of Service for Young People in the Field of the Kingdom."

Third Day

Morning.—Period 1. Sunrise Prayer Meeting.

Period 2, 9:00 to 9:45 o'clock. Devotional Bible Hour.

Period 3, 9:45 to 10.15 o'clock. Business Session.

Period 4, 10:15 to 11:15 o'clock. Devotional Bible Hour.

Period 4, 10:15 to 11:15 o'clock. Address: "The World for Christ; He Is the Universal King."

Afternoon.—Period 6, 2.00 to 3:00 o'clock. Leader's Round Table: "The Literature of Efficiency."

Fourth Evening

Period 7. Address: "The Response of Youth to the Call of Christ Today."
—Epworth Era.

Mr. W. W. Edwards, President of the Asheville District Union, writes: "As District Secretary and President of the Asheville District Union, I hope to be able to do much for the League. I believe in it with my whole soul and believe we can do much this year. A chapter in every charge is my idea." This is a District Secretary after our own heart.—Epworth Era.

We are glad to note that a new League has been organized at Lexington, with thirty-two members. We have been expecting this ever since Rev. W. H. Willis became pastor of this church.

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The Sunday School Lesson

FIRST QUARTER—LESSON XII
MARCH 19, 1916

PHILIP AND THE ETHIOPIAN
Acts 8.26140

GOLDEN TEXT—Understandest thou what thou readest? Acts 8:30.

SUMMARY OF THE LESSON

A company of people sat listening to a skillful musician. A strange passion of longing seemed to wing itself forth from the instrument. It was as if all the vague unrest, all the half-understood desire, all the mounting aspiration of a human life had been made articulate. There was a moment of silence when the music ceased. Then one of the listeners spoke: "It's all seeking and never finding—all the quest and not a word of the goal. It makes me restless." A thrill of sympathy with the words seemed to move through the group. Then a man whose face had a certain noble quiet in it replied: "Yes, this is the music of the quest, but the capacity for the quest means that there must be a goal. The music of aspiration stirs me and it makes me glad. I like the songs of the seekers of the world." The Ethiopian courtier belonged to the company of the world's seekers. How his quest was rewarded is told in the narrative which we are to study today.

A SUCCESSFUL COURTIER

Robert Browning's poem "Colombe's Birthday" gives a revealing and effective picture of life in a little court. You feel before you have gone far with the drama that the question is whether anybody could keep his soul alive in that atmosphere of petty intrigue, and the triumph of the soul is the real theme of the play.

The Ethiopian eunuch was a brilliantly successful man at the court of his queen. He was her trusted treasurer. Amid all the delicate and involved and indirect activities of an Eastern court he had exercised such qualities of leadership that he had become a person of outstanding authority and power. The ability to detect traps and refuse to walk into them, to discover nets and refuse to be caught by them, to have his eyes everywhere and to see everything, to overhear men's very thoughts as they meditated his overthrow, to anticipate their schemes and to defeat them before they became dangerous—all this belonged to the Ethiopian courtier whom Philip met in the desert way. The man who could maintain his place at an Oriental court was a man of the utmost practical sagacity and skill. He knew men. He knew men's motives. He knew how to command them. He knew how to use them.

The wonderful thing about it all is that in the midst of the atmosphere of court intrigue this Ethiopian had kept his soul alive. He had not sacrificed his character to secure his position. With all his skill and shrewdness he had preserved the integrity of his inner life.

Henry Drummond once made a remark to the effect that when you actually get to know the inner life of people you are very much surprised at the amount of spiritual hunger there is in the world. You often find evidences of its presence just where you least expect it. The wealthy courtier who was the treasurer of the queen of the Ethiopians would not seem to the ordinary observer a man likely to be giving much time to considerations of the claims of the spirit. He had a great many things to think about. He had large financial interests to superintend. He had heavy responsibilities at court. There were evil doers to thwart and enemies to watch. There was the whole restless, intriguing court life to understand and master. Surely this constantly occupied man of affairs had little time to give to matters of the inner life.

But there he rides in his chariot, his brow furrowed, his mind intent on a great old Hebrew prophet and his message to the world. The wealth and the intrigue and the buzzing activity of the Ethiopian court are quite forgotten by this powerful official. The thought of God and His will and His message to the world has dwarfed into insignificance all other thoughts.

There are questions in the mind of the Ethiopian which have never been answered. There are longings in his heart which have never been satisfied. He belongs to that company of men to whom life is an earnest quest for the satisfaction of hungry hearts.

He did not drown his inner longings in Oriental indulgence. He did not crush out the call of his soul in the rush of daily activity. He was not suffocated by magnificence. He was not entombed by his own success. The cry of his hungry heart was heeded, and he looked away from the Ethiopian court to the court of heaven.

AN HOUR OF PERPLEXITY

There are a good many people to whom a new book by that genial essayist Arthur Benson is a ditsinctly happy event. His last volume, Escape, is full of characteristic observations and successfully creates the alluring Benson atmosphere. A sentence worth quoting in connection with the Ethiopian eunuch is this: "The belief that one has all the experience worth having is an almost certain sign that one ranks low in the scale of humanity." A man in the position of this courtier of Ethiopia would have had some excuse for considering himself an expert in life, a connoisseur of its experiences, but this man kept his humility of mind. He kept that eager interest and curiosity which is the condition of growth. He was willing to learn of any one who could teach him.

As he rode along in his chariot he was reading one of the great "servant passages" of Isaiah. In this passage God's messenger is not described as a prophet with words of fiery power; he is not described as a warrior conquering his foes; he is not described as a king caring for his people. He is described as an innocent sufferer, bending under the burden of a terrible weight of woe. It is significant of much that this was the passage which caught and held the attention of the high court official. What was it which caused his heart to throb and his mind to quicken at the thought of vicarious suffering? His very perplexed anxiety to know fully the meaning of the words he was reading tells us that he was a man with an instinct for reality. A superficial man would have passed by the portrait of the innocent sufferer, with no interest or even with distaste at the thoughts which it suggested. The Ethiopian dwelt upon it. He longed to penetrate its secret. He felt helpless in the presence of the mysterious vistas which it seemed to opened. He wished that he had some one to guide him.

AN HOUR OF DECISION

Then it was that Philip, all glowing withh the joy of the new life, joined the eunuch. With fine simplicity the great man asked for guidance of this vital, magnetic man, whose very bearing suggested that he had found some rich and solemn secret of a glad and victorious life.

Philip took the Old Testament portrait of an innocent sufferer and interpreted it in the light of that great deed upon the cross when the spotless Galilean gave Himself for men. The meaning of life, the tragedy of sin, the joy of forgiveness all took on a new meaning as Philip's voice discoursed of the great deed of suffering love.

To the eunuch the words were like the play of fountains in a desert. For such words he had been unconsciously waiting. For such a message he had been hungry with a restless, lonely hunger. He knew now why the Old Testament picture had held his eyes. He knew now why his heart had thrilled with strange response as he read of the innocent sufferer. That gift of moral love which God gave to the world in the death of Jesus upon the cross was the gift he needed more than anything else. His decision was immediate, but there were years of moral struggle, and failure, and achievement, and inarticulate longing behind it. At his own suggestion the chariot was brought to a halt and the high court official was baptized and admitted to the brotherhood of the new church. The Ethiopian began that journey from Jerusalem to Gaza with the book of a mysterious prophet in his hand. He ended the journey with the love of a living Savior in his heart.

—Lynn H. Hough, D. D., in New York Christian Advocate.

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Our Little Folks' Department

THE LITTLE SOLDIER

Billy sat on the floor of the library with his regiment of tin soldiers lined up in front of him. Father was reading the evening paper, but he was also listening to Billy's commands to his men. Father had taught Billy just how to make those commands, and Billy was very serious and earnest as he gave them.

One of the soldiers just simply wouldn't stand up. Billy stood him on his feet two or three times, and then he became very angry. He picked the poor little tin soldier up in his hand and flung it the length of the library with an angry exclamation. It hit his mother's writing desk and made a big scratch in the polished wood.

When Billy saw what his anger had made him do, he was sorry. He wasn't sorry because he lost his temper, but he was sorry that he had marked mother's beautiful desk. He looked up into father's face, and he wished that father wouldn't look at him like that. He would much rather have him angry. He went up to father and asked: "Do you think mother will forgive me for doing that?"

"Mother will forgive her little son," father replied, "but it will grieve her very much to know that the scratch was made because her boy lost his temper over one of his soldiers."

"But he just wouldn't stand up," Billy defended himself, "and I just lost my patience."

"Father is going to tell you something, son, that he thinks will perhaps help you," father began. "Just now in play you were the captain of your regiment. You were in command, and yet you lost control of yourself. Do you think, sonny, that a man who cannot control himself is worthy of being captain of a company of soldiers? In the real army the men who are put in command are always men who can control themselves, men who by their fitness command respect and obedience from their men. Do you think soldiers would think as much of their captain, if he lost his temper at every least little thing and started to throw things, as they would of the man who in a quiet, competent manner tried his best to make things right? There is always a way of making things right, Billy boy. If you had brought the soldier who wouldn't stand up to me, I would have fixed him so he could stand up. Instead of that, you lost your temper and incidentally injured mother's desk, thereby making an innocent person suffer. When we get angry and lose our tempers, very often others suffer as a result. I want my little boy to grow up to be a real soldier in every way. Don't you want to start right in now trying to be captain of your temper and never letting it get away from your command?"

Billy squeezed father's hand very tightly as he said: "O father, I do want to be a real little soldier, and I will try awfully hard! And, please, may I get the man to come up right away and fix mother's desk, and pay for it out of my bank."

Father smiled the smile that Billy loved to see. "Suppose we telephone for him now," he replied.—Ethel Owen.

LITTLE HOME KITTEN

There was once in the country a pretty little kitten that looked exactly like his big mother cat. She was gray and white; so was he. She had white paws and a white-tipped tail; so had he. This little kitten was left with his mother many weeks after the rest of his family had been given away, but at last one morning the little fellow was put in a basket with the cover tied on tightly and carried seven miles to town. He heard the farmer's little girl say: "Put the kitten carefully in the hay in the bottom of the wagon, so he won't get his little head bumped."

The little kitten wasn't a bit afraid The farmer climbed into the wagon, and the horses trotted off. The little kitten straightway cuddled down and went to sleep. At the end of the journey the farmer took the basket into a big house in town, lifted the kitten out, and gave it to a child. "Here is your kitten," said he; and soon afterwards away he drove and left that gray-and-white kitten.

The family who lived in the town house were pleased with the plump, pretty pet; they offered him a pink saucer full of cream to drink and a spool to play with. The kitten ate the cream daintily and played with the spool; but when the door was open and no one was looking, out she skipped and started home. And that little kitten knew the way home. He traveled on and on until he was so hungry that he said "Mew" to a little girl he met on the side-walk.

"O, you pretty little kitten!" said she. "I shall take you right into the house and ask mother to let me keep you."

When the little girl's mother saw how clean the little kitten looked, she said: "Yes, keep him."

Those two kind friends then gave the stranger a blue saucer full of milk and a plate of chicken bones and made him a bed in a basket. Little kitten drank the milk, picked the bones, and went to sleep in the basket after he sang a song of purring. He stayed all night in that house, but continued his journey the first minute the door was left open in the morning. Then on and on he trotted, straight toward home.

He met a big dog. The big dog said, "Bow, wow!" and didn't touch him. At last the kitten reached the main street of the town, where wagons and street cars and automobiles were traveling up and down, making a dangerous crossing for a baby cat. Kitten knew he had to cross that street, and over he went at last and reached the opposite side in safety.

He walked into a meat market and asked for a bite. The meat market man gave him a slice of good beefsteak. Kitten said, "I thank you," cat fashion, and ran away.

"Here, kitty, kitty, kitty!" called the meat man. "Stay here and live with me." Kitten ran faster.

Next a grocer caught him, took him into the grocery store, and fastened him inside of a box. "We need a fine cat to catch mice in this store," said he.

Kitten never knew how long he stayed with the grocer, where he was fed and petted and petted and fed, and where he took many naps before the grocer let him out of the box.

You might think he would have forgotten the way home by that time, but that baby cat was a regular home kitten, and somehow he knew the way to go, and he didn't forget the comfortable barn where he was born, nor did he forget his big gray-and-white mother cat.

After many days the farmer's little girl was driving the cows to pasture one morning, when she saw a kitten trotting along the country road—a kitten that looked exactly like old Mother Gray's baby cat. And what do you think? After the child drove the cows into the field and went back to the house, there was the kitten in the kitchen eating milk from his old cracked saucer, and there was Mother Gray cleaning him up with her rough tongue, only stopping now and then to purr, as if she were the happiest cat alive.

"And I know who taught our kitten the way home," the little girl said to her faher and mother, who were also in the kitchen watching the joyful sight. "It was God." Which was, indeed, the truth.—Frances Margaret Fox.

BOBBY'S BURGLAR

When Bobby saw his Shetland pony walking around the back yard, he was so pleased that he couldn't do a thing but smile and follow it around. The pony was white with black spots on it. The largest of the black spots almost covered the pony's face, making him look as if he had caught his head in a bucket of black paint and had splashed it in big spots all over his body. Bobby called him "Blackface" the minute he saw him, and from that time they became fast friends.

It was several months lates, when Bobby had become so used to his new friend that he could take care of him all by himself, that something unusual happened. Though Bobby and Blackface were still as good friends as ever, the newness of their friendship had worn off, at least as far as Bobby was concerned. Sometimes Blackface did not get as much dinner as he wanted, because Bobby was in a hurry to go and play with the boys at feeding time.

Late one afternoon when the snow was falling thickly, Bobby rode in hurriedly out of the storm. It was almost supper time, and Bobby was in such a hurry that he did not notice whether Blackface had enough for his supper or not, but just shoved him into the stable, closed the door, and ran into the house where warm fires and a good supper were waiting for him.

After supper Bobby got his lessons and went to bed. He tucked his head under the bedclothes. My, how good it was to be so nice and warm and to think how cold it was outdoors, where the snow covered everything! The wind whistled around the corner of the house, and Bobby was almost asleep. Suddenly his eyes opened wide. He thought he heard a noise outside the window. He listened for a minute, but hearing nothing, turned over to go to sleep. Then it came again, a loud, scratching noise. This time Bobby sat upright. "Burglars." he hought. He waited breathless. The third time there was no mistaking it; some one was trying to get in the window. A cold chill ran through him as he decided that he would have to get up to alarm the rest of the family. He tried and tried, but it seemed that he could not rest his feet on the floor, it was so black and cold down there. Just as his feet did reach the floor that awful noise came again. Bobby jumped back in bed in a hurry. He lay quite still for several minutes. When he finally did have the courage to look toward the window, what do you suppose he saw? There was Blackface, rubbing his face against the glass. The floor did not seem so far away or so dark this time as Bobby jumped up. "Blackface! Blackface!" he called. "How did you get out?" He ran to call his father and told him that Blackface had gotten out.

Mr. Sullivan, who had not gone to bed, went out and soon had Blackface back in the stall. When he came back into the house. he said: "I thought you cared more for your pony than to put him to bed without any supper, Bobby. And you didn't fasten the door securely; so the wind had blown it open, and the pony was so cold. I'm surprised at you."

Bobby felt very sorry and promised never to do it again. He went back to bed, this time not to be frightened by a hungry black-faced pony.—Lurana R. Wilson.

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JOIN THE NORTH CAROLINA CHRISTIAN ADVOCATE PIANO CLUB See Announcement on Page 16

. RESOLUTIONS OF RESPECT .

Whereas God in his infinite wisdom has removed from us our beloved brother, Geo. W. Messer.

Therefore be it resolved by the Sunday school of Elizabeth Chapel, Clyde Circuit, M. E. Church, South, this 9th day of February, 1916,

First, that we have lost a consecrated member, though grieved, we bow in submission to the will of the all-wise Father.

Second, that his influence shall ever be felt shadowing us with the life so beautifully exemplified.

Third, that we thank God for the touch of such a life, pure and consecrated, faithful and true, and trust that we may ever emulate his example.

Fourth, that these resolutions be placed upon our record, a copy sent to the bereaved family, and a copy to the North Carolina Christian Advocate.

J. E. Swayngrin
Sam Melton
James R. Haney
Committee.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Second Round

March

Fairview, Sharon 18-19
Central, night 19
Asheville, Elk Mountain 25-26
Biltmore-Mt. Pleasant, Biltmore, night 26

April

Flat Rock-Fletcher, Patty's 1-2
Chestnut Street, night 2
Swannanoa, Azalea 8-9
Black Mountain, night 9-10
Leicester, Dick's Creek 15-16
Bethel, night 16
Walnut, Stackhouse 22-23
Hot Springs-Marshall, Marshall, night 23-24
Sulphur Springs, Acton 29-30
West Asheville, night 30

May

Henderson Ct., Edneyville 6-7
Tryon-Saluda, Saluda, night 7
Rosman Ct., East Fork 13-14
Brevard, night 14
Mars Hill, Shiloh 20-21
Weaverville, night 6-7
Weaverville Circuit 27-28
Haywood Street, night 28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Second Round

March

Hawthorne Lane, 11 a. m. 19-20
Pineville, Harrison, 3 p. m. 19-20
Brevard Street, night 19-21
Hickory Grove, 11 a. m. 25-26
Tryon Street, night 26-27

April

Seversville, Pleasant Grove, 11 a. m. 2-3
Spencer Memorial-Derita, Spencer Memorial, 3 p. m. 2
Belmont Park, night 2-3
Prospect, Carmel, 11 a. m. 8-9
Central, night 9-10
Unionville, Oak Grove, 11 a. m. ..15-16
North Monroe, Icemorlee, night ..16-17
Waxhaw, Bond's Grove, 11 a. m., 22-23
Weddington, Weddington, night..23-24
Thrift, Moore's Chapel, 11 a. m. ..29-30
Chadwick, night .....April 30-May 1

May

Matthews, 11 a. m. 6-7
Dilworth, night 7-8
Lilesville, 11 a. m. 13
Ansonville, Mt. Vernon, 11 a. m. ..14-15
Morven, Morven, 11 a. m. 20-21
Wadesboro, night 21-22
Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29

June

Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Second Round

March

Uwharrie Ct., Union 18-19
Ashboro 19-20
Ruffin Ct., Ruffin 24
Reidsville 25-26
Wentworth Ct., Wentworth 26-27

April

Greensboro Ct., Mt. Pleasant 1-2
Spring Garden 2-3
West Greensboro Ct., Friendship ..8-9
West Market 9-10
Randolph Ct., Fairview 15-16
Deep River, West's Chapel 22-23
Randleman, St. Paul's .....23-2'
Wesley Memorial, High Point 29-30
East End, High Point 29-30
Denton, Pleasant Grove 6-7

District Conference at South Main Street, High Point, April 27-30.

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

Second Round

March

Morganton Station 12-13
Thermal City, Trinity 18-19
Marion Ct., Catawba 25-26

April

Rutherfordton, Gilboa 1-2
Green River, Lebanon 8-9
Broad River, Union 15-16
Henrietta and Caroleen, Caroleen,22-23
Cliffside, Hopewell 29-30
Forest City, Salem 29-30

May

Table Rock, Linville 6-7
Connelly Springs, C. Springs 7-8
Spruce Pine and Bakersville, Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.

Second Round

March

Mt. Airy Ct., New Hebron 25-26

April

Madison-Stoneville, Stoneville 1-2
Ararat, Chestnut Grove 8-9
Leaksville, 11 a. m. 16-17
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30

May

Rural Hall 6-7

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

March

Creston Ct., Big Laurel 18-19
Watauga Ct., Henson Chapel 25-26

April

Elk Park Ct., Elk Park 1-2
Avery Ct., Mt. Zion 8-9
Boone Ct., Hopewell 15-16
Laurel Springs Ct., Transou 22-23
Sparta Ct., Potato Creek 29-30

May

North Wilkes Mission 6-7
Wilkes Circuit 13-14
Wilkesboro Station, night 14-15
North Wilkesboro Station 20-21

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

Second Round

March

Lenoir Ct., Pleasant Grove 18-19
Lenoir Station, night 19
Hickory Ct., Grace Chapel 25-26
Rhodhiss, night 26

April

Troutman Ct., Rocky Mt., ...1-2
Cool Springs Ct., Rose Chapel 8-9
Iredell Ct., Mount Bethel 9-10
Statesville Ct., Bethel 15-16
Stony Point Ct., Center 22-23
Alexander Ct., Rocky Springs ..23-24
Maiden Ct., Friendship 29-30
Catawba Ct., Center .....30, May 1

May

Newton 7
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

March

Spencer, 11 a. m. 19
East Spencer-North Main, night 19
Salisbury Ct., Providence 25-26
South Main, night 26-27

April

China Grove 1-2
First church, night 2
Cottonville, Zion 8-9
Norwood 9-10
Albemarle Ct., Pine Grove 15-16
Albemarle, Central, 11 a. m. 16
Albemarle, First St., night 16
New London Ct., New London 22
Gold Hill Ct., Liberty 23-24
Mt. Pleasant Ct., St. Paul 29-30
West Concord, Harmony 30

May

Concord Ct., Carmel 6
Concord, Central, 11 a. m. 7
Concord, Forest Hill, night 7
Bethel-Love's, Love's 13-14
Oakboro 14-15
Salem 20-21
Kannapolis Circuit 27-28
Kannapolis Station 28-29

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

March

Jonathan, Shady Grove 18-19
Clyde, Elizabeth 11-20
Waynesville 19-20
Judson, Maple Springs 25-26

April

Hayesville, Meyers Chapel 1-2
Ranger, Bellview 8-9
Murphy 8-9
Franklin Ct., Bethel 15-16
Macon, Asbury 16-17
Franklin 19
Highlands, Flatts 22-23
Glenville, Double Springs 24
Robbinsville, Trinity 29-30

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

March

Centenary, 11 a. m. 19
Grace, night 19
Farmington, Bethlehem 25-26
Cooleemee, night 26
Walkertown, 11 a. m. 2
West End, night 2
Davie Liberty 8-9
Mocksville, night 7-9
Lexington, 11 a. m. 16
Lewisville, Daubs 22-23
Advance 29-30

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

March

Stanly, Iron 19
Crouse, Lander's Chapel 25
Lincolnton, Lincolnton 25-26
Lincoln Ct., McKendree 26

April

King's Mtn.-El Bethel 1-2
Gastonia, F. Avenue, night .....
Polkville, Clover Hill 8-9
Bessemer, Concord 15-16
McAdenville, McAdenville 16
Shelby Ct., S. Springs 22
Shelby, Central 23
Lowesville, Mtn. Island 29
Mt. Holly, Mt. Holly 30
Belmont, Belmont 30

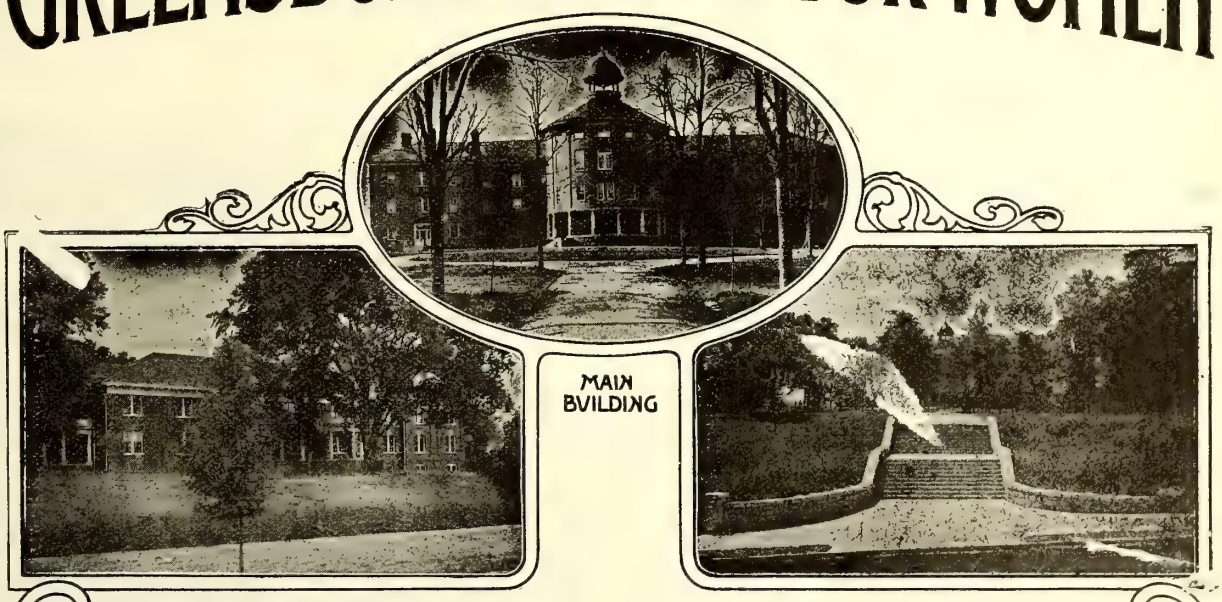
May

Cherryville, Bethlehem 6-7
Belwood, St. Peter's 13-14
South Fork, Bethel 21
Rock Spring, Bethel 27-28

June

Lowell, Bethesda 3
Gastonia, Main St. 4-5
Dallas, Dallas 4-5

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If you secure your Player-piano through the Club you not only save approximately one-third the price, but you also secure the benefit of the Club's Free Music Roll Service by which you can exchange your old rolls for new selections at a nominal cost to cover postage and the expense of handling. This represents, in the course of time, a tremendous saving. Do not make the mistake of obtaining your Player-piano from a house which cannot give you a free and comprehensive service in the exchange of music rolls.

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Do not look upon the Club as an experiment for it passed that stage years ago. Over one thousand delighted members are ready to assure you that the Club is the one perfect solution of the piano buyer's problem. We have printed hundreds of their letters in a book. Write for a free copy and see what they say. Here are a few samples selected at random:

TYPICAL LETTERS FROM CLUB MEMBERS.

Cedartown, Ga., Dec. 31, 1912.

Ludden & Bates, Atlanta, Ga.:

"The Piano is a treasure, and everyone remarks on the sweetness of tone, and it has been so much pleasure to the family. The Club Plan places the Piano in so many homes that otherwise would have to wait an indefinite time to buy. Accept my sincere thanks for your courteous treatment." Mrs. R. A. Spinks.

College Grove, Tenn., Feb. 15, 1913.

Ludden & Bates, Atlanta, Ga.:

"In regard to the Piano, I am perfectly delighted with it, and everyone that has heard it, or has played it, says they never heard a finer tone one, and I can observe such a vast difference in this one and others that are in this community, that have been placed by agents. Too, everyone, even those that know nothing about music, can tell the superiority of this Piano over others. Wishing you much success, I am" Mrs. Jordan Riggs.

Columbia, S. C., Dec. 28, 1912.

Ludden & Bates, Atlanta, Ga.:

"I have had one of your pianos in my home for several months and I find that it comes up to your representation in every particular. Your Club Plan for the payment of same strikes me as being very lenient and I think that every home can afford a Piano on this basis."
Mrs. Ava Jackson.

Bradentown, Fla.

Ludden & Bates, Atlanta, Ga.:

"Your Ludden & Bates Piano arrived O. K. and am very much pleased with it. The tone is elegant, action easy, and finish of case simply perfect. Thank you for selecting such a superb instrument for me."
W. M. Baxter.

Blowing Rock, N. C., Dec. 29, 1912.

Ludden & Bates, Atlanta, Ga.:

"Your letter received some days ago and will say that I will be only too glad to recommend my piano to the highest. I could not wish for more in a piano. The woodwork is beautiful and the tone is as sweet as can be. Every day I am prouder of it. I would not do without it for anything.

As to your Club Plan, I certainly think it is the very best way in which the pianos could be sold, and I feel that by joining the Club I got a much better Piano for the money than I could have anywhere else.

Thanking you for your kindness, and for the beautiful calendar I received from you, I am," Miss Rose Edna Brown.

Ardella, Ala., Dec. 30, 1912.

Ludden & Bates, Atlanta, Ga.:

"In reply to yours of the 29th, I wish to say that the Club Plan is all and more than you claim. It has proven satisfactory to me and to all my friends and has won much praise for its sweet tone. Your Club Plan of selling has also proven satisfactory in every respect." S. A. Smith.

Vaiden, Miss., Dec. 2, 1912.

Ludden & Bates, Atlanta, Ga.:

"I am perfectly delighted with my piano. I think the Club Plan a capital idea."
Mrs. Rufus B. Smith.



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North Carolina Christian Advocate Piano Club Department,

ATLANTA, GA.

VOLUME LXI NUMBER 12

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, MARCH 23, 1916

Reading Room Trinity College

NOT FOR SELF

"An old man going a lone highway,
Came at the evening, cold and grey,
To a chasm vast and cold and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"'Old man,' said a fellow pilgrim near,
'You are wasting your strength with building here;
Your journey will end with the ending day;
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at even-tide?'

"The builder lifted his old grey head---
'Good friend, in the path I have come,' he said,
'There followeth after me today,
A youth whose feet must pass this way.
This chasm, that has been as naught to me,
To that fair-haired youth, may a pitfall be;
He, too, must cross in the twilight dim---
Good friend, I am building this bridge for him.'"

—*Selected*

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

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EDITORIAL

Chasing Bandits in Mexico is likely to prove a far more serious business than many seemed at first to think. For nearly a week, several thousand American troops have been across the border supposed to be trying to locate General Villa and his men. To date nothing definite has been accomplished and it is doubtful whether he can be caught in months. Meantime, it is altogether uncertain as to just how much of support the Mexican people generally will give to the good offices thus tendered by America in the effort to rid the country and our border of this constant menace to peace and order. In fact, the people of the United States need not not be surprised to find that what we have begun with the magnanimous purpose of assisting the Mexicans in establishing a stable government for themselves, will have to edge itself into a genuine intervention. There can be no doubt now that the United States Army is in Mexico to stay till peace and order are established by one method or another.

* * * *

The Great German Drive for possession of the fortress of Verdun in North France, which has been in progress for a month, seems to have practically spent itself. Comparatively little has been accomplished except the slaughter of men on both sides and an immense waste of resources in the consumption of war munitions of all kinds. Of course the fact that the French army has been able to hold the fortress against the supreme efforts of the army under the Crown Prince, gives to the cause of the Allies an immense advantage in the greatly enhanced confidence which the whole world already feels in the final discomfiture and defeat of the Central Powers. Somehow, there seems now better ground for hope that we are nearing the time when this awful carnage may be brought to an end.

* * * *

There is Wonderful Inspiration in the thought that at this moment thousands of our people in Western North Carolina are praying daily for the outpouring of the Spirit in all the churches where special revival services are soon to begin. Perhaps all will not find it convenient to begin revival services on the same day, but most of our pastors serving stations can hold these services during the next month, and we hope they will do so. Pastors serving more than one church can arrange for one or more revival meetings during the spring with great advantage. Let all Advocate readers join in earnest prayer for showers of blessing upon this campaign of evangelism. This is the work that delights heaven, for "there is joy in heaven over one sinner that repenteth."

* * * *

A Free Medical Dispensary was undertaken by the Burkhead Institutional Church, of Winston-Salem, opening in December, 1914, for the treatment of general medical and surgical cases who were unable to pay a physician for his services. The Daily Sentinel, referring to this work, says:

"The dispensary has had a large attendance every day since the opening, the following number of visits having been made:—General medical and surgical, 1,012; surgical operations performed, 11; number doses typhoid vaccine, 1,200; total visits to dispensary, 2,223.

The great need for such service in Winston-Salem has made it a pleasure for the physicians in charge of the dispensary to be able to reach so many needy people with their services, who would have otherwise suffered.

The demand for the work is growing and it will not be very long until the capacity of the dispensary will be reached. The quarters are very limited in space and the accommodations in the way of equipment are meager.

The Young People's Missionary Society of Burkhead church have come to the rescue in a noble way. From them come the funds necessary to meet the expense of the dispensary. The money raised by them during the year amounted to $207.51. The State Laboratory furnished the typhoid vaccine free.

It is to be hoped that the time is not far distant when more suitable quarters and better equipment may be had for this much needed work."

The foregoing account is immensely suggestive, as it seems evident our city churches might easily combine their efforts in the community and not only give needed help to hundreds of needy people but, at the same time, attract hundreds of indifferent people to the churches.

* * * *

Nagging Vanderbilt and People supposed to be in sympathy with Vanderbilt, seems to be a favorite pastime with a few people. The church gave up Vanderbilt, as we understood, some two years ago because it had to, and then proceeded to inaugurate an entirely new educational system under the direction of the Educational Commission. This system now has as its head Emory University, at Atlanta, and Southern Methodist University, Dallas, Texas, the two universities having distinctly defined spheres as to patronizing territory. Now we rise to move that all nagging about Vanderbilt cease, and that we spend our energies endeavoring to make Emory and the Southern Methodist Universities far outstrip anything evere dreamed of for Vanderbilt. We can do it. Why not all agree about it, especially those of us who edit Southern Methodist papers?

* * * *

Various Things Have Been Suggested as a means of vitalizing the mid-week meeting. There is but one thing that vitalizes a religious service, whether in the mid-week or on Sunday, and that is the religious fervor or glow which only the Holy Spirit can give. It is no use to delude ourselves with the idea that large numbers is the only criterion of interest. "Where two or three are gathered together in my name there am I in the midst of them." A meeting announced for the discussion of social subjects might attract more people for the time being, especially if slum conditions were to be shown in moving pictures, and such a meeting would be profitable, but it would not answer the purpose of a meeting to stimulate interest in the matter of personal religious experience. Let us not get things confused. Nothing can substitute the means of grace by which the soul maintains its vital connection with the invisible.

"A VERY PRESENT HELP"

The Psalmist must have spoken the words of the forty-first Psalm out of an experience of overwhelming defeat and disappointment. It takes an experience of this sort to bring one into a full realization of dependence upon God, and of God's willingness to be our helper. It is said that many times the German army has marched into batte singing Luther's great hymn, "A mighty fortress is our God." Knowing that they were marching into the very face of death they were feeling for the foundation—the only foundation—of hope for a poor mortal when all earthly defenses have been swept away.

Sooner or later, to every one of us must come the moment when the things that have given us delight and the things upon which we have depended, will be swept away. Then we shall be of all men most miserable if we do not find a refuge in our religious experience. To such an one there is nothing left but faith in God, who is revealed to all such as a mighty fortress, a "very present help in time of trouble."

Some of us as Christians stand very much in need of seasoning. We have been living softly—having our own way. We have been clothed in soft raiment, and are not prepared to meet life's emergencies with the heroism of a great faith. There is no hard fibre in the muscle, and we are therefore wholly unprepared for the conflicts that are inevitable if we would, like our Lord, be "made perfect through suffering."

The object of this little meditation is to warn many who may read these lines of the test that must come, sooner or later, to every one. We give this warning not only because of the tragedy which must be revealed to those who are unprepared for the test, but because of the infinite loss sustained all through life by those who live for themselves and fail to learn the great lesson of trust in God. Only a hero of faith could ever have said, "Though the outward man perish, yet the inward man is renewed, day by day."

There is such a thing as being of the earth, earthy, and having all our affections rooted here, being constantly dependent upon that which gratifies only the fleshly nature. It is altogether possible for those who have their habitation among God's people, and who dwell in God's house, to be unduly concerned about worldly affairs and to be walking only by sight. Such are not ready for the great emergency which is sure to come suddenly, in a day when they think not, and when they will find themselves far from the tower of strength in which to take refuge. They will find it then impossible to adopt the words of the Psalmist and say, "God is our refuge and strength, a very present help in time of trouble."

OUR DISTRICT CONFERENCES

We are this week adding two more announcements to our directory of District Conferences. The reader should examine this directory and see the schedule as announced. We hope before many days to have the directory complete.

The first of these meetings will be that for the Greensboro District, and will be held with the South Main Street church, High Point. This is now only about one month ahead of us and we are hoping that Greensboro District will set the pace for the most profitable series of Conferences we have ever had. The key-note should be intelligent spirituality. We mean by this a spirituality which roots itself in the home life of our people and feeds upon a knowledge of God's word and of the relation which all Christian people sustain to those who are unsaved, both in the home land and in the regions beyond.

One question which we sincerely hope every pastor will be able to answer affirmatively is whether or not the quota of new subscribers for the North Carolina Christian Advocate has been secured. Surely there will be ample time to have completed this work, and it will be a matter for congratulation, not to the Board of Publication alone, but to the Conference at large, if each pastor can stand up and say that the task has been finished. There is hope that our people will develop an intelligent piety when they become regular readers of church literature. There is no hope without it.

A FIGHT AGAINST DISEASE

Some think the danger of disease spreading and the cry for sanitation extreme. They have been so accustomed to a sort of go-easy and indifferent habit with regard to health conditions that it is hard for them to realize the menace to life and health which is now abroad, especially in all populous communities. Until within the last two decades North Carolina had lived in conditions scarcely removed from those of pioneer settlements, so far as sanitation is concerned, and many diseases which were known as dread and fatal maladies were accepted as inevitable, even by physicians.

Times have changed in almost every sense, and in no sense more than in our conception of what should be the sane and intelligent policy with reference to disease and conditions of health and sanitation. The eyes of the people are now opening to the fact that there are really few, if any, incurable diseases, and the next great battle for liberty in this country will be that against disease. Tuberculosis, long time referred to by the people as consumption, has been allowed to creep along in its insidiousness until the figures which represent its havoc are of amazing proportions. But the time has come to call a halt since physicians now know that the disease is both curable and easily preventable. It is going to require aggressive work on the part of those who are in authority, but the time is not far distant we believe when, through isolation and proper sanitation, the havoc of this dread disease will be effectually overcome.

* * * *

We are not in the habit of devoting much space to matters not of a strictly religious character, or not directly related to some phase of church work. But we believe the importance of this matter will justify us in giving here a very thoughtful article which appeared in a local city paper last week from the pen of Dr. J. W. Long, that eminent surgeon and physician of Greensboro, of whom we have spoken before in these columns—a man eminent as a Christian philanthropist as well as a surgeon. Dr. Long was moved to write this by the interest which he feels in a movement to establish a Sanitorium for Guilford county for the treatment of tubercular patients. The Advocate hopes that this movement will give the cue for starting a similar movement in many other counties in the state. But here is what Dr. Long says:

Tuberculosis is the greatest foe to the human race. Its prevalence is universal. It spares neither rich nor poor. It visits the palatial home of the opulent. It hovers about the hamlet of the indigent. The United States census shows that one death out of every seven is due to tuberculosis. I am persuaded from a professional experience covering thirty-five years that this estimate, formidable though it be, is too low. The reason I say this is that a great many deaths due primarily to tuberculosis are listed under other headings. Many cases of death due secondarily to degenerative changes of the liver and other internal organs are caused by bone tuberculosis. It is surprising to know how many cases of abdominal tuberculosis the surgeon finds.

The next most frightful feature of tuberculosis is its contagiousness. The infection takes place so slowly that its importance is not recognized. If tuberculosis were caught from one person by another, as quickly as is measles or scarlet fever its infection would naturally receive more consideration from the public. It burns like a slow fire. It creeps along like a thief in the night. The germs stick to the fingers of the little child as it crawls over the floor. Of course the baby puts his fingers in his mouth. The tonsils take up the germs and carry them to the deeper glands and the lungs. The tuberculous mother does the cooking and sets the table. The family all use the same utensils, the same glasses and many times the same old unsanitary dipper or gourd that has not yet disappeared from use.

The National Safety First Exhibit of February 20, inaugurated by the government to exhibit safety devices for the public, showed that the spinning-room takes a toll of death by tuberculosis of three and one-half men and four and one-fourth women per one thousand.

The hopeful thing about tuberculosis is twofold. First, despite the fact that sometimes during their lives the larger per cent. of the entire population have tuberculosis, yet it can not be conveyed from one to the other unless the person has an active type of the disease. For instance, a person with tuberculosis from which he does not cough and the lung lesion is in that state which is described as latent, is not a menace to his fellows. It is by no means necessary to exclude every person who has tuberculosis from the various occupations. This would be destructive to the industries and disorganizing to the social life of every community. But those who have the disease in an active form should for urgent reasons be withdrawn from contact with other people and placed in an environment that will cure the diseease most rapidly.

The second feature of tuberculosis upon which I like to dwell is that of all serious general diseases tuberculosis is the most curable. I know of no disease that offers a more hopeful outlook than tuberculosis when treated in its incipiency. When I say treated I use the word in its larger sense.

Many specific remedies, such as internal remedies, serums to be given hypodermically, turtle juice, watery extracts from the tuberculous germ, and other things too numerous to mention, have been devised for the treatment of tuberculosis. One and all, have been disappointing. There is no specific medication for tuberculosis that has yet been discovered.

Fortunately Guilford county is full, brimful, shaken down, pressed together and running over with the best remedies on the face of the earth for tuberculosis. In the first place she has an abundance of fresh air, sunshine and a mild climate. In the next place she has plenty of unoccupied territory upon which a county sanitorium for tuberculosis can be established. In the third place she has sufficient citizens of ample means and the disposition to co-operate with the county authorities in the establishment of such a place.

The rational treatments of tuberculosis then may be summed up in a few words. First, take the patient away from his work, his family and home responsibilities. Second, put him in such an environment that he can have abundance of fresh air, sunshine, rest in bed as long as has fever, plenty of nutritious food and a little judicious medication, such as laxatives, etc. With these measures faithfully carried out a large per cent. of these patients will, within a reasenable length of time, be healed of their disease, restored to their family and be able to take up their labor, thus becoming again useful members of the community.

RURAL CREDITS

The National Congress has under consideration a plan to establish a system of banks for the special benefit of the agricultural classes who often find it difficult to secure loans through the regular channels. It is proposed that the capital required for this new system shall be voluntarily subscribed by the people, but if they should fail to invest sufficiently then Congress shall appropriate enough more to satisfy the demands. From these banks, upon safe collateral, farmers may secure long time, low interest loans.

Our last Legislature passed the McRae bill which provides for rural credits somewhat on the order of the Building and Loan plan. In some localities, notably the Sharon community in Mecklenburg county, an organization has been effected and the plan provides $10.00 shares to mature in eighteen months, payable in weekly or quarterly installments. Loans are granted only to secure material with which to make a crop, viz., stock, food, fertilizers, etc. This is to aid especially the tenant farmer in securing at cash prices the material he is obliged to have. If the loan fund available is insufficient, the credit union, being well secured, underwrites at the bank for the benefit of the tenant borrower, so that he can buy his supplies for cash.

This is a philanthropic movement which can be carried out in nearly any rural community if the well-to-do element will take it in hand and stand by the less favored neighbors. The mortgage system with long time credit at unreasonable prices has worked a great hardship on the small farmer, but under the new order if generally carried out, there is a brighter prospect for the tiller of the soil, who well deserves the best the nation can give. All that can be done for the uplift of the country districts should be done, because the salvation of the nation is entirely dependent upon the character of the country folks. The two-horse farmers are the backbone of the nation. What redounds to their benefit blesses every grade of our citizenship.

As long as we can have a frugal, contented and Christian citizenship in the country we need have no fears for the republic. The country people need the best school teachers and the best preachers. They need good roads, good school buildings and churches as well as good, wholesome laws. On the farms and not in the cities, are being trained the future merchants, preachers, lawyers, thinkers, leaders of the nation. Let every influence be favorable to the proper development of that mighty host.

We hear much in these latter times of the conservation of our coal mines and water power and forests and such like. The conservation of all that is best in the country boy and the country girl is paramount in this progressive age, for God has a great task for these country boys and girls to perform and they should be well equipped for that service.

DEATH OF REV. C. C. THOMPSON

Many Advocate readers will hear with sadness of the death of Rev. C. C. Thompson, of the Los Angeles Conference, which occurred at a Sanitorium in San Diego, on Sunday, March 12th. Rev. C. P. Moore, through whom we learned of Brother Thompson's death, says:

"He had been a great sufferer as you know for a long time. He underwent a serious operation a few days before his death and seemed to rally well from the shock. All were hopeful of his ultimate restoration, but it was not to be. He died triumphant and 'ready to go if it was for the glory of God,' or ready to stay if that would be for the best. Sister Thompson is bearing up very bravely. She is now with us in our home, where she will remain for a while."

The body was laid to rest in Englewood Cemetery, Los Angeles. Brother Thompson was, for a number of years, a member of the Western North Carolina Conference, transferring to the West on account of his health.

THE ADVOCATE CAMPAIGN REPORT

Our first issue in April, just two weeks from this date, will contain a full report of the number of new subscribers secured for the Advocate. This report will be given by districts and will show the number secured by each charge. We are hoping that this report will be a regular hall of fame on account of so many charges being on the roll of honor. Brother pastor, if the work has not already been done, you will have ample time yet to secure the full allotment for your charge. You will not like to see this report if your name is not written there.

CONTRIBUTIONS

A WOMAN AND HER DOG

D. P. Waters

A woman came to town one day,
No one thought she'd come to stay;
All surmisings struck abog,
When we found she'd brought her dog.

What she came for no one knew,
The guesses made were not a few;
But we all began to dodd,
When 'twas known she had a dog.

All suppose she's doing right,
Working for the "mountain white,"
And do not wish her to go back,
Until she's helped the "mountain black."

Poor black and white together stand,
In this Southern mountain land;
Help they need to turn the sod,
But not that of a brindled dog.

"All religion is in vain."
That's what they say from whence she came,
"Unless you do just like me."
That's what we mountain folks can't see.

The one who comes to us, therefore,
And brings their dog right in our door,
And thinks to make us better men,
Had better be at home right then.

We like a dog in its proper place,
Don't comb its hair nor wash its face,
But keep it in the kennel where
Dogs and fleas the better fare.

All can follow her who will;
For me 'twould be a bitter pill.
I'd rather have a rubber ball
Than to have the woman, dog and all.

CHURCH EXTENSION

Dr. W. F. McMurry

The Board of Church Extension of the Methodist Episcopal Church, South, will meet in annual session in the chapel of the new building, 1115 South Fourth Street, Louisville, Kentucky, on the morning of May 6th, at 9:30 o'cock.

The meeting of the Conference Board of Representatives, called by the last Annual Meeting of the General Board, will convene on the morning of May 4th at 9:30 o'clock in the chapel of the new building.

The hour for the formal dedication of our new home has been fixed for Sunday afternoon, May 7th, at 3 o'clock, and the dedicatory address will be delivered by the Rev. S. A. Steel, D. D., of Columbia, S. C., in the auditorium ot our Fourth Avenue church, which is only one lot removed. Following the address the congregation will immediately re-assemble for the formal dedication of the building, by the Bishops, which ceremony will be conducted from the front portico.

SPIRITUAL TRAINING; OR THE RIGHT USE OF OUR EARS

Rev. D. H. Tuttle

If any man have ears to hear, let him hear.—Mark 4:23.

1. Let him hear, means that you can hinder his hearing. How can you hinder? Answer: (a) By visiting his home at the hour for going to church. We have known some families that just would not be hindered in hearing God's gospel in this way. They would take their visitors with them. Beside this evil, social visiting on Sunday is sin. Read Isaiah 58:13,14. (b) You hinder by persuading persons "who have ears to hear" to stay away from church either for your profit or pleasure, or because you do not like to go to church. Quit it or the sin of it will sting you in dying. (c) You hinder persons "who have ears to hear" from hearing by bad behavior in church. God has first right to the ears of all people when in church, and you sin against yourself and them when you hinder God's word from getting to their souls through ear-gate. Do not do so again. 2 Cor. 5:10, 11.

2. Take heed what ye hear.—Mark 4:24. Why, What? Because faith cometh by hearing.—Rom. 10:17. Bad hearing breeds bad believing. The Bible speaks of sound doctrine, good doctrine, and doctrine of Christ. It also warns us of doctrines of devils, therefore take heed "what ye hear."—1 Timothy 4:1. Sincere hearing or believing does not make a bad doctrine good. Test your hearing by personal searching of the Bible. That was the way the Bereans proved Paul's preaching. See Acts 17:11.

3. Take heed therefore how ye hear.—Luke 8:18. How? (a) Hear reverently. It is God's word that is being spoken to you. Prepare for hearing by private prayer, and by bowing in your seat when you enter God's house. (b) Hear with an honest and good heart, and having heard the word, keep it, and bring forth fruit with patience.—Luke 8:15. Be not a forgetful hearer, but a doer of the work.—James 1:22, 25. You will not forget the preaching you put into practice. Hear, not to provoke God by unbelief (Heb. 3:10-17), but mix faith with hearing (Heb. 4:3) that promised profit may result in your Christian experience. Some are dull of hearing (Heb. 5:11) and hence do not get truth straight, thereby hurting themselves and others.

4. When to hear. The Holy Spirit saith, "Today if ye hear my voice harden not your hearts." Behold now is the accepted time; behold now is the day of salvation.—2 Cor. 6:2.

"Sinner, the voice of God regard,
'Tis mercy speaks today;
He calls you by His sacred word,
From sin's destructive way."

A MODEL JUNIOR DEPARTMENT IN A MODEL SUNDAY SCHOOL

Bessie C. Townsend

Our Sunday school has what I call a "Model Junior Department." We have an enrollment of nearly a hundred, including the teachers and officers. We meet in an attractive and well ventilated room. There are eight separate class rooms, opening into the assembly room which can be thrown with the adult department when desired. The class rooms are each equipped with suitable chairs, a table large enough to accommodate the ten members and a rolling blackboard and a Bible map. The few pictures adorning the walls are scenes that appeal to the interests of the respective classes.

Our superintendent is a good spiritual leader and a man of great executive ability. His officers and teachers are his "right hand men" and he trains each to do the task assigned.

Besides assisting the superintendent, the assistant superintendent has charge of the enrollment and classification of all new members.

The treasurer and secretary reports every Sunday the total enrollment, number of members present and amount of the offering, comparing same with the preceding Sunday's report.

The church librarian has several shelves devoted exclusively to the use of the Juniors. There are books of adventure, heroism and history, but each book has been carefully read by a committee before being placed within t child's reach.

The children take an active part in the s vice. One boy stands at the door and sees th every child is supplied with a song book. T other boys act as ushers. There is also a ch for the boys and girls composed of the ten be voices in the department. The organist, wi the superintendent's help, selects the "stirring hymns that Juniors like. The following is t order of service:

Song
Prayer
Scripture Reading
Song
Reading of lesson in concert
Song
Class Period
Song
Announcements
Song
Birthdays—New Members.
Benediction.

The Junior Department is divided into eig classes; girls and boys in separate classes, ma ing one class of girls and boys for each yea The ladies who teach the girls are attractiv lovable and capable of influencing the liv of the girls. The men who teach the boys a energetic and good business men, who will mal model heroes for the boys. The teachers r alize that this is the age of habit formation, greatest activity and the "Golden Age of Mer ory," and the object of each teacher is to la a solid foundation for the child to build his spi itual life on.

Every child in Grade No. 1 is given a Bibl This year is spent in teaching the stories of th Bible, its characters and in interesting the chi in the Bible as a whole. Special emphasis placed on the memorization of hymns.

The Juniors of ten years of age or Grade N 2, study the geographical side of the Bible. Ma are made on the sand table and written hon work is expected. Moral heroism is impresse and missions are studied. The memory work this age consists of scripture verses and cha ters.

The children of Grade No. 3 are taught Bib history and are expected to learn the boo of the Bible, etc., as memory work. The teach of this age (eleven) endeavors to impress t child of the difference between right and wro and to pave the way for the next year's wor

The last grade in the department is co posed of the children of twelve. The life Christ is taught in detail and also the laws the church. The teacher's sole aim is to get t child to catch a vision of the Saviour and t life Christ would have His children to lead.

Besides the Sunday morning meetings, t teachers often meet their classes during t week. Games of all kinds are engaged in, su as basket ball and baseball. Socials are he sometimes in the gymnasium and again at t homes of teacher and pupil.

Besides the regular class lessons, several sp cial days are observed during the year. O Rally Day is usually the first Sunday of t year. Easter, Christmas and Thanksgiving a not celebrated by recitations and songs alo but each teacher strives to teach the pupil t spiritual meaning of the day.

Children's Day is celebrated in June connection with the whole school, and cert cates of promotion are awarded.

Our greatest and most important day co in the fall and is called "Decision Day." T success of this Sunday's service is due to the fluence exerted by teacher, companion and p ents.

[The foregoing paper was prepared by M Townsend, who is a member of the Junior D partment of the Greensboro Training School Sunday school teachers. This department taught by Rev. E. Frank Lee, pastor of Buff Presbyterian church.—Editor.]

THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA

G. B. Winton

This meeting, held in Panama, February 10-20, was called a congress because in Spanish the word conference (conferencia) does not convey primarily the idea of a gathering but of a public address. There was a certain appropriateness in the word congress (a coming together) even in English, though the word is one which has become rather technical in its meaning.

It was in fact a great gathering. Latin America means all of America south of the Rio Grande, with most of the West India islands thrown in. It is a huge territory, the major part of the Western Hemisphere, with a population of about 65,000,000. It is called "Latin" because it was colonized by the people of Southern Europe, and its two official languages, Spanish and Portuguese, are twin sisters, daughters of classic Latin. Of the sixty-five million of people it is true that fifteen millions or more of Indians still speak their aboriginal dialects. These native languages, however, have no official recognition or status, the policy of the several governments being to teach only the official language. Of the two, Spanish is the more widely used, Portuguese being confined to one great republic, Brazil. This circumstance, it may be said in passing, is due to a papal decree issued soon after America was discovered. The dispute between the Portuguese and Spanish monarchs was growing warm over their rights in the lands that were being discovered by their adventurous subjects. Nobody then (1495-1500) had any proper conception of the new world. It was generally thought of as a group of islands. So the Pope designated and imaginary line running north and south so many miles west of Azores, and assigned all land, discovered or to be discovered, on the east of it to Portugal, and all on the west to Spain.

The document he issued is a curious one. It is virtually a deed, in which as vicegerent of heaven, assuming unquestioned sovereignty over all unknown lands and people, he made title of the same, specifically including the people, to his sons the "most Christian monarchs" of Portugal and Spain. This gave the projecting coast of what is now Brazil to Portugal, and the remainder of Latin America to Spain.

The Congress was made up of about three hundred delegates and official visitors from abroad, and about one hundred and seventy-five local members, residents chiefly of the Canal Zone. Of the visiting members, about half came from the United States, Canada and Europe; the other half from Latin America. Of the latter somewhat less than half were native workers; the rest missionaries. Of missionaries, secretaries, etc., there were present representatives of twenty-one mission agencies, a few of them independent or interdenominational. I did not learn the exact number of churches represented.

The Congress was purely for discussion and study. It made no attempt to settle matters, otherwise than by throwing light on them. This was done first by means of eight Commission reports which had been prepared beforehand and printed in tentative proof form. The holding of such a meeting was suggested by the success of the World Conference at Edinburgh in 1910 and by the fact that on that occasion all discussion of missions in Catholic lands was omitted. This was in deference to the desires of the Anglican church people, some of whom object to such missions. Preparation for the Congress was made possible by the existence of an interdenominational Committee on Co-operation in Latin America. This committee, organized a few years ago, is a by-product of the Conference of Mission Boards of the United States and Canada, a body which, made up mostly of the missionary secretaries of various boards, has been in existence and holding annual meetings for about fifteen years. Bishop Lambuth, then missionary secretary of our own church, had a hand in organizing it.

The Committee on Co-operation in Latin America, of which Mr. Robert E. Speer is chairman, with the advice and consent of the boards concerned, took all preliminary steps for holding the Congress. Eight commissions, made up of twenty or more members each, were appointed to report on various matters to come before the Congress. The subjects assigned them were as follows: I. Survey and Occupation; II. Message and Method; III. Education; IV. Literature; V. Woman's Work; VI. The Church on the Field; VII. The Home Base; VIII. Co-operation. The chairmanship of two of the eight commissions fell to our church; Miss Belle Bennett headed the Commission on Woman's Work and Professor Andres Osuna that on Literature.

The eight working days of the Congress were given to the consideration of these commission reports, with sessions morning and afternoon. At night there were public meetings with addresses on germane themes. The Congress held its meetings in the ball room of the Tivoli Hotel. This hotel stands on the crown of a little hill, just over the line from the city of Panama, within the Canal Zone. It looks out eastward over the edge of the old city, across the Bay of Panama. Although it is on the west coast, Panama faces eastward, and the sun rises out of the Pacific. This is due to the goose neck from the isthmus at this point. The Canal itself, running from Atlantic to Pacific waters, has a southeasternly course.

Most of the delegates had rooms in the hotel. Some were lodged in private homes that had been opened in Ancon and Balboa, twin towns within the Zone, lying on opposite sides of the big hill that looks out over Panama to the sea. Balboa is to be in future the administration headquarters of the Zone, and already the handsome new Administration Building is a center for a beautiful new town.

The method of procedure was to have the printed report presented and reviewed by the chairman of the commission or by some member of it representing him. Then it was discussed, or the topic it introduced was taken up, by volunteer speakers, each limited rigidly to seven minutes of time. All members held proof copies of the reports, with wide margins for annotations. The addresses were taken in shorthand and will be printed along with the reports, modified into their final form, in the bound volume report of the Congress. The purpose is to gather up into these volumes the best thought of missionary workers and leaders upon the problems and possibilities of work in Latin America. This treasury of vitalizing information will then be at the service of all boards, officials, missionary candidates and other interested students.

The discussions were all spirited, but the reports which held closest attention were those on Survey, on Message and on Co-operation. Under the first there was a natural effort to review and map out the entire territory and its needs. Representatives from all sections were eager to speak, lest some interest dear to them should be overlooked. The matter of the gospel message and the mode of presenting it developed more divergence of view than any other subject taken up. This was not because of any serious difference of opinion as to what is fundamental in the gospel, but rather due to questions of manner and emphasis. The storm center, if such a phrase might be permitted when there was only a very gentle breeze of debate, was as to how to deal with the Roman Catholic Church. As might have been expected, there were two tendencies. Leaders from the United States, who are used to looking at things in a large way and who would like to encourage the leaders of that church to live up to the professions of good will and liberality which they so freely make, wished all references to be kind and conciliatory. This did not meet the views of the men from the field, of the native workers especially. They have seen the "Mother Church" in quite a different light, and feel that professions of benevolence come with a poor grace from that quarter. All had their "say" in the tolerant, kindly atmosphere of the Congress, and their words will go to record in its proceedings, to be weighed at what they are worth.

Co-operation was a sort of watchword. The reports on Education, Literature and Occupation all urged the importance of it, suggesting concrete and definite applications of the principle. Some of the speakers on the topic itself were led into the rather vain extreme of denouncing all denominationalism and urging universal, corporate union. How men can fancy such things possible is passing strange. If there were no denominational lines, language and racial diversities would soon produce them. To denounce them as sinful and contrary to our Lord's high-priestly prayer, is to miss the whole point. The unity of believers is one of spirit, not necessarily or primarily of form. An army must be divided into infantry, cavalry, and artillery units, and these subdivided into lesser units still. We need not offend against the spirit of unity because we work in different camps. Denominations should be looked upon as working devices, and shifted, divided, united, exterminated or created as the exigencies of the case demand.

Those in attendance on the Congress from the Methodist Episcopal Church, South, were the following: Bishop W. R. Lambuth, Mr. John R. Pepper, president of the Board of Missions, Revs. Ed F. Cook, G. B. Winton, F. S. Onderdonk, E. E. Clements, S. A. Neblett and H. C. Tucker; Miss Head, Mrs. MacDonnell, Miss Bennett, Mrs. Chappell, Miss Case, Miss Nutt, Miss Fox, Miss Markey, Mrs. Carter, Mrs. Rollins, Mrs. Pepper, Mrs. Winton, Mrs. Ketchum, Mrs. Taylor, Mr. and Mrs. Kittleman, and Mr. and Mrs. Turner.

POWER COMETH NOT SAVE BY PRAYER

There is no power that is not brought down by prayer. Prayer links man with God, as the wire links the machine with the dynamo. John Wesley spent two hours daily in prayer, and often more than this. He began at 4 in the morning. One who knew him well says of him: "He thought prayer to be more his business than anything else, and I have seen him come from his closet with a serenity of face next to shining." Bishop Asbury said: "I propose to rise at 4 o'clock as often as I can and spend two hours in prayer and meditation." Samuel Rutherford rose at 3 o'clock in the morning to meet God in prayer. Robert Murray McCheyne spent from 6 to 8 a. m. and an hour after tea shut in with God.

We are told that John Fletcher stained the walls of his room with the breath of his prayers. Sometimes he would pray all night. John Welch, a wealthy son-in-law of John Knox, and wonderful preacher, thought the day ill spent if he did not spend eight to ten hours in prayer. His wife would complain when she found him on the ground weeping. He would reply, "Oh, woman, I have the souls of 3,000 to answer for, and I know not how it is with many of them!"

It is said of the saintly Payson that he wore the hardwood boards into grooves where his knees pressed so often and so long. His biographer says: "His continuing instant in prayer is the most noticeable fact in his history and points out the duty of all who would rival his eminency." Dr. Adoniram Judson spent several hours a day in prayer. He impressed an empire for Christ and laid the foundations of imperishable granite in the heart of Burma.

Oh, Christians, let us take this to our hearts. The days of the revival are here. But how shall we prevail with men if we prevail not first of all with God. Oh, for men and women of prayer! Oh, for churches at prayer! In this our Saviour is our Pattern; He has shown us the way.—Selected.

INTERESTING NEWS FROM THE FIELD

District Conference Directory

Greensboro, High Point .....April 27-30
Waynesville, Andrews .....May 23-25
Winston,Thomasville .....May 24-28
Mt. Airy, Elkin .....June 21-23
Morganton, Glen Alpine .....July 13-16
Charlotte, Harrison church .....July 19-21

NOTES AND PERSONALS

—Rev. Tom P. Jimison writes that he is this week engaged in a great revival meeting at Blufftown, S. C.

—Rev. E. L. Bain preached the anniversary sermon for the Ladies' Aid Society of McAdenville on Sunday night, March 12th.

—A new list of appointments for Shelby District appears in this issue. Let all concerned look them up and govern themselves accordingly.

—Rev. Geo. D. Herman reports a fine outlook for the year at Mount Airy. On Sunday, March 5th, the collection for missions in the Sunday school was $55.00.

—Rev. Dr. Gilbert T. Rowe has been engaged to lead in revival services at Broad Street church, Statesville, beginning early in June. Rev. John F. Kirk is pastor at Broad Street.

—Rev. Raymond Browning reports, under date of March 14th, that he is assisting the pastor at Clarksville, Tennessee, in revival services —assisting the pastor who received him into the church seixteen years ago.

—Rev. E. B. Troy filled his regular appointment at Arney's chapel Sunday. A large audience was present and enjoyed the message. There will be services every Friday eve and night until Easter.—Morganton Herald.

—Near Pleasant Garden, on the evening of March 11th, 1916, Mr. Dillard Field and Miss Mallie Frazier were united in marriage, Rev. C. F. Sherrill performing the ceremony. Mr. and Mrs. Field both live in Greensboro.

—Rev. W. B. West, pastor of our church at North Charlotte, was with his father, Rev. J. H. West, at Morven last week, assisting him in revival services. Brother West has a family of boys that are enough to make him the envy of all his brethren. How delightful are children when they do well!

—One of our exchanges recently contained the following announcement: "Vance Heavner, the 11 year old boy preacher, will preach at Kids chapel at 11 in the morning and at night on the third Sunday in March, which is on the 19th instant." That's the place for Vance. Such a kid ought to have a chapel all to himself.

—Any pastor desiring the services of a singer for evangelistic services would do well to communicate with K. J. A. Ljung, of this city. Brother Ljung has been the tenor soloist in West Market Street church for a number of years and his deep consecration and splendid Christian character render him especially valuable in revival work.

—Rev. Frank Siler has been with Dr. Weaver for some two weeks or more and has been doing some very effective work. He will hold an institute at Muir's Chapel, on the West Greensboro charge, next Tuesday. Last week he attended several institutes on the Mount Airy District. He moves rapidly and does effective work notwithstanding the rapidity of his movements.

—Next Sunday, March 17th, the corner-stone of the new Wesley Memorial church, High Point, will be laid. Bishop Kilgo will preach the sermon and officiate in the ceremony of laying the ston.e This church has been completed and occupied for more than a year, but, for some reason the corner-stone laying has been deferred. The pastor, Rev. Dr. Gilbert T. Rowe, has a full announcement elsewhere this week.

—Rev. Dr. W. R. Ware, presiding elder of the Statesville District, reports a good revival at Stoney Point with Rev. W. T. Albright, the pastor. There were about 45 professions and reclamations, and the church was greatly revived. The family altar and the circulation of the Advocate were specially emphasized. There were several accessions to the church. There was good fellowship and co-operation on the part of other denominations, as many as seven or eight ministers often being present in the services, adding much interest to the meeting.

—The Southern Sociological Congress will hold its fifth annual session at New Orleans, April 12-16. The announcement sent out from Nashville, Tenn., where headquarters are located, says: "Ministers and laymen from many states have made their arrangements to attend the congress on account of the interesting program which has been announced. Of especial interest to the people of the religious world will be the conference on "The Church and Health," which will bring together a notable group of ministers and physicians, as well as hundreds of others who will be interested in the discussions."

—The Monroe Enquirer in a recent issue had the following note of appreciation about a very worthy man: "The North Monroe Methodist church has recovered, partly repainted and a belfry added which is a decided improvement over the old order of things, and the congregation is justly proud over what they are pleased to call their "new church." The funds to do the work were solicited by the pastor, Rev. R. H. Kennington, and when the time came to do the actual work Mr. Kennington was on the job and put in several days of hard honest toil. This is his fourth year on this work, which has been four years of earnest effort, and his reward is written on high. His people love him and he enjoys the esteem and respect of the entire city. The membership of the church is gradually increasing and the Sunday school is in a flourishing condition."

—Rev. E. C. Sell, Maysville, N. C., recently received a letter which would doubtless be of interest to some of the older Methodists in North Carolina. The letter is from Rev. Abram Weaver, Georgetown, Texas, and reads in part as follows: "Perhaps you do not know that I am a North Carolinian. I was raised at Salisbury, educated at Trinity College, joined the North Carolina Conference in 1851 and located in 1860. During the intervening years, I was stationed at Beaufort, Plymouth, Wilmington, New Bern and Fayetteville, and I still feel interested in everything that pertains to North Carolina. I am nearing the close of my ninety-first year, and will soon pitch my tent in 'the land that is fairer than day.' Fifteen years ago, when it seemed that my work was just begun, I had to lay my armor down." All who remember Brother Weaver will be glad to hear from him.—Raleigh Christian Advocate.

From Conference Evangelist

We were with Brother Oakley in a meeting at Jonesville, which resulted in much good to the church and about twenty-four professions. Brother Oakley is doing a great work at Jonesville. He has built a nice new church house there and deserves much credit for the work he has done. We next went to Brother T. B. Johnson at Pisgah church, near Guilford Battle Ground and had a good meeting there, resulting in about twelve professions and a great deal of good to the church and community. Old troubles of long standing were settled. Brother Johnson is finishing his fourth year on this charge, and has done much good and faithful service here. We are now with Brother C. A. Johnson at Rosman in a meeting.

W. L. Dawson.

Sunday at Wesley Memorial

On March 10th of last year the congregation of Washington Street church, High Point, entered the new completed building on North Main Street for the first services, Rev. J. H. Barnhardt preaching in the morning and Rev. J. E. Thompson at night. As the change in location necessitated a change in name, the preceding Annual Conference had changed the name of the charge to Wesley Memorial. On the same day a beautiful bronze tablet bearing the name of the church and date of its erection was placed on the front of the building.

The original plan was to place within the wall of the church immediately behind the tablet a copper box, containing such articles as are usually deposited in a corner-stone. This plan will be carried out with appropriate ceremonies on Sunday, March 26. Bishop John C. Kilgo will preach at 11 o'clock and at the close of the service conduct the exercises in connection with placing the box, the contents of which will no doubt prove of great interest and value to some future generation.

At the evening service Dr. Dred Peacock will read a paper dealing with the history of Methodism in High Point, and Mr. J. W. Harris, chairman of the building committee, will give the history of the building enterprise from the purchase of the lot to the present time. Copies of both of these papers will have been deposited behind the tablet in the morning.

Wesley Memorial church, including lot and furnishings, has cost approximately $75,000. Subscriptions were taken, payable in equal monthly installments, covering a period of five years. The church now owes a little less than half of what the building has cost, having something over $25,000 in subscriptions and the old church building with which to pay its indebtedness. There is good reason to believe that in two or three years from the present time, the building will be entirely free from debt.

A cordial welcome will be given to all who attend Wesley Memorial next Sunday, which bids fair to be one of the brightest days in the history of the church. G. T. Rowe.

Report of Treasurer of Board of Missions to March 1, 1916

Received on Assessment

	Foreign	H. & C.
McAdenville, G. A. B. Holderby	$ 18.00	
Linwood, J. W. Ingle	52.20	
Table Rock, E. B. Troy	83.00	$ 106.00
Summerfield, T. B. Johnson	12.00	12.00
Total on assessment for Feb.	$165.20	$ 114.00

Received on Specials

	Foreign	H. & C.
Centenary, Winston, Z. T. Bynum		$ 33.33
Hendersonville, H. F. Stewart	$ 50.00	
Ramseur, Frank Siler		5.00
Wentworth, Jas. T. Smith	6.23	
Advance, Frank Siler		25.25
Brevard Institute, L. M. Hensley	1.21	
W. End, Winston, N. V. Stockton		33.33
Total on Specials for Feb.	$ 57.44	$ 123.91
Totals for February		$ 460.55
Previously reported—		
Foreign assessment		188.00
Home and Conf. assessment		32.00
Foreign specials		185.00
Home and Cons. specials		231.12
Totals to March 1st		$1096.67

R. M. Courtney, Treasurer.
Winston-Salem, N. C.

For Southern Industrial Institute

Rev. J. A. Badwin, Principal of the Southern Industrial Institute, Charlotte, has arranged with Helen Kellar to give a series of entertainments for the benefit of the Institute. Among the dates are the following in the bounds of the Western North Carolina Conference:

Asheville .....April 20
Charlotte .....April 27
Greensboro .....April 29

We trust that Advocate readers will note these dates and patronize this worthy cause, besides enjoying one of the most wonderful and unique entertainers in the world. Those who have heard Helen Kellar, the blind prodigy, will want to hear her again, and those who have not heard her should not miss this opportunity. In Greensboro the entertainment will be given in the Grand Opera House.

To the Preachers of the Greensboro District

Dear Brethren:

If possible have all your missionary collections secured by our District Conference and as much as possible paid in at that time. And also be able to report your allotment of new subscribers to the Advocate secured.

J. H. Weaver.

Wanted

Copies of the minutes of the Annual Meetings of the Home Mission Society of the Western North Carolina Conference, from the year 1901 to 1911 (including these two years.)

If any one has a copy of any of these she is willing to dispose of, she will confer a great favor by sending same by mail to me. All postage and other expense attached thereto will be refunded.

I am very anxious to get a copy of each meeting, and will thank any friend or friends to help me.

Mrs. F. H. E. Ross,
Box 75, Nashville, Tenn.

Let Us Go About the Task

It is now a settled fact that the Anti-Saloon League will be on hand at the next General Assembly, asking for further legisation for the extermination of the beverage liquor traffic. The Board of Trustees of that organization, at their meeting in Raleigh, February 24th, outlined their legislative policy for the next twelve months. The Board was of one opinion that the cords must be tightened and that the loop holes in our prohibition laws must be taken up. The League will ask for legislation that will prohibit clubs and other public places from storing or keeping liquor for use; that will stop the sale, or manufacture for sale, of wine; that will prohibit the sale of hard cider; that will prohibit the advertising of liquor in any form, even to the sale of papers that do adveretise it; that will make it unlawful for one to have in possession more than one-half gallon of liquor for personal use or for any other purpose; that will so revise our automobile law that all property used in conveying liquor for illegal purposes shall be forfeited to the state for the purpose of confiscation; and that will prohibit the receipt and delivery of liquor within the state.

The anti-advertising law is very effective and, therefore, very popular. Such laws are now in operation in the states of Alabama, Washington, Oklahoma, Oregon, West Virginia, North Dakota, Colorado, and Maine, and have been enacted soon to become effective in Georgia, South Carolina, Virginia, and Mississippi. The purpose of such a law is not to keep magazines and cosmopolitan daily papers from circulating in our state, nor will it do this, as some seem to think, but it is to keep them from advertising the poison, the sale of which our state prohibits. The experience of states with such legislation proves that all such magazines and daily papers continue to circulate and are sold at all the news stands, but that special editions, leaving out the advertisements, are printed for such states.

For seven years, North Carolina has dealt gently, and even tenderly, with the liquor traffic and has only denied its privileges after experience had proven that it would not keep faith with the state. The near-beer saloon proved a blind and had to be outlawed; the privilege of shipping in unlimited quantities of liquor gave an opportunity which the liquor traffic used to almost nullify state-wide prohibition; the limit of a gallon under our "search and seizure" law was disregarded by blind tigers' having an endless chain of names through which they secured liquor, and in fact, the liquor traffic and many of the liquor drinkers have consistently and persistently violated every anti-liquor law written on the statute books. No exception has been made in the matter of the manufacture and sale of wine and cider. My opinion is that every winery in the state violates the law, and it is a fact that thousands of gallons of chemical cider, manufactured by breweries and other liquor houses outside of the state, are sold today, within the state, under the claim that they are selling cider in keeping with the law. The clubs, too, wherever they are storing liquor for the use of their members, are violating the state law. In my opinion, there is not a club in the state where liquor is stored that obeys the law. All of these privileges having been abused by those that traffic in and drink liquor, it is time that these privileges be denied. The purpose of all prohibition legislation is to minimize the evils growing out of the use of liquor, and, therefore, legislation that will stop the receipt and use of these liquors must be enacted. Thus, the Anti-Saloon League proposes to ask the Legislature for legislation that will be a death blow to John Barleycorn.

Our present laws, although pronounced by some to be very stringent, are wonderfully tame compared with the legislation just passed by Virginia. That state has passed an anti-advertising law; an ouster law to impeach municipal officers that do not enforce the state law; an anti-delivery and anti-receipt law, which permits only one quart of whiskey or two gallons of beer to be brought into the state inside of thirty days and which prohibits any individual from bringing in his personal baggage more than one quart; a law prohibiting the sale, or manufacture for sale, of beer, wine and cider; and a law establishing the office of prohibition commissioner, to which is appropriated $25,000 a year for the enforcement of the prohibition laws, and to cap the climax, the joint Democratic caucus of the Virginia General Assembly elected the Rev. Sidney Peters, Field Secretary of the Anti-Saloon League, to the office of prohibition commissioner. When the conservative old state of Virginia can do things on this wise, it is high time for progressive North Carolina to quicken her pace, or else she will find herself in the rear rather than in the vanguard, where she has been moving for the last several years.

The Board of Trustees, in re-asserting their former position for legislation to keep all liquor from coming into the state, said:

"That we instruct ur superintendent to so organize the state and carry this campaign into all the counties as that we shall be assured of the passage of the measure by the next General Assembly."

We, therefore, call upon the friends of prohibition and law-enforcement throughout the state to use their influence and their ballots to nominate, at the primaries next June, and to elect in November, representatives to the General Assembly that will stand for the measures outlined above. The prohibitionists in the state are certainly in the majority, overwhelmingly so, and if they will get busy, they will secure the election of a General Assembly that will do their will. For the next nine months, the Anti-Saloon League will double her efforts.

R. L. Davis.

About Parsonages

Undoubtedly one cause of willingness on the part of Methodist ministers to try some new field of labor when the annual moving time comes, is to be found in parsonage conditions.

In case the parsonage is uncomfortable for his family, disreputable in its appearance, poorly and distastefully furnished, in an undesirable neighborhood, no wonder the sensitive human being desiring better things for wife and children debates in his mind whether it is better to endure these ills or fly to others that he knows not of. But the fact remains that charges have sometimes lost efficient and noble pastors, and complained at the unjust treatment accorded them, when, if the secret were known, pastors unwilling to complain and make a disturbance in the congregation, when sought by other charges, have not felt under obligation to continue to serve those indifferent to the demands of comfort and respectability. Perhaps the charge which seeks his services will have better living conditions for his family, and, alas, perhaps it will not.

There are right now in the Western North Carolina Conference a score of places of more or less prominence that should not allow another month to pass without making radical and extensive improvements on and in the homes which they have provided for their preachers.

Where the matter has been relegated to Ladies' Aid Societies in the long ago and they have been metamorphosed into missionary societies occupying themselves with the foreign field and all the home field except the parsonage, the boards of stewards, which boards are charged by the Discipline with this business, should busy themselves in remedying conditions.

It is hardly necessary to say that with the passing of the late century the time for transferring to the parsonage the worn out and discarded rubbish of anybody's house forever passed.

Things in the parsonage wear out just as they do in other homes. There are a few dear sisters who expect them to last always, but, in spite of them, the things just will wear out. Perhaps they would last longer if they were not second hand or shoddy to start with, or if there were some method of keeping them in repair without drawing on the meagre stipend of the preacher, barely able to meet more pressing needs.

Some of the heroines in parsonages are living in better homes than their fathers provided them, but there are many more who are not. It must require a wonderful amount of grace for some preachers' wives to admire and love some members of some parsonage committees that we know about. The house in which the preacher lives should be such at least that he will still respect himself after living in it.

Mr. Editor, start a department to run six months to be known as The Parsonage Department, in which show us our parsonages, not the handsome ones only, but the sorry ones too, and tell us what they have in them, how long it's been there, and what its present condition is. Let's hear from Tom, Dick and Harry.

Observing Itinerant.

—The meeting at Centenary, this city, closed with very gratifying results. Some forty or fifty professed conversion or reclamation. Twenty-five have given their names for church membership and there will be others. The church was revived and is now in a more healthy growing condition. The pastor did the preaching.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough.
Look for the places that are smooth and clear,
And speak of those who rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man or self
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Or mortal maladies is worn and stale,
You cannot charm or interest or please,
By harping on that minor chord, disease,
Say you are well or all is well with you.
And God shall hear your words and make them true.

—Ella Wheeler Wilcox.

From Mrs. J. F. Shinn, District Secretary of the Salisbury District, comes the encouraging news of two new organizations—an Adult and Junior at Kannapolis, N. C. We are sorry we have not the names of the officers of the Adult society but the Junior officers are: President, Julia Tucker; first vice-president, Hallie Kincaid; recording secretary, Ray Simpson; corresponding secretary, Janie Tucker; treasurer, Miss Bettie Sides; superintendent of mission study and supplies, Luther Sides. There are eleven members enrolled, and Miss Bettie Sides is in charge of the organization.

TO THE YOUNG PEOPLE

Mrs. H. K. Boyer, Conference First Vice-President, is so anxious that this be the year of years with the young people of the Western North Carolina Conference. In addition to the messages published in our last issue, we have this:

Aim for Young People for 1916

Mission Study in every society.
Prompt reports from every society.
Accurate reports from every society.
Good reports from every society.
Every society on Roll of Honor.
Every society keeping its own record on points for Roll of Honor, and reporting same at end of the year to the Conference First Vice-President.

SOME THINGS A MISSIONARY SOCIETY IS NOT

It is not a gossip club.
It is not a club of any sort.
It is not a place for the display of finery.
It is not a place for the display of the divers and sundry talents—musical, literary or otherwise—that may be found among the members; in other words, it is not a "miscellaneous shower."
It is not a place to become critical.
It is not a place to be seized with littleness or stinginess.

March 31st has been set apart as a day of special prayer for the annual meeting of the Council, which will be held in Atlanta, April 12-20. Continue in daily prayer for the outpouring of the Spirit upon that meeting.

SUBSCRIBE FOR THE COUNCIL

Only twenty days in which to get your subscription to the Council Daily. This paper will be of great help to those interested in the proceedings of this, the greatest body of women in Southern Methodism. We want a number of subscribers in this Conference. Let us not delay any longer about sending in our subscription.

The following letter from Miss Mabel Head, Secretary of the Foreign Department of our Woman's Missionary Council, who has been in attendance upon the great Congress on Christian Work in Latin America, held in Panama, and the Regional Conference, held in Havana, will, we feel sure, be read with the greatest interest by our readers who are interested in this gathering of missionary workers.:

Nashville, Tenn., March 9, 1916.

My dear Sister:

I am just back from the Congress on Christian work in Latin America, held in Panama, and from the Regional Conference in Havana. Both meetings were wonderful, full of information and pregnant with spiritual power. How I wish I could adequately give you a summary so that I might really share with you the blessing that came to me. It was so big, so thrilling, so many facts crowded in upon me that I feel wholly unequal to the task.

Not all the delegates elected at the last Council Meeting were able to go, though I believe each made an earnest effort to do so. When we boarded the ship at New Orleans our party numbered ten. Miss Bennett, who made a very large contribution to the Congress in the report of her Commission on Woman's Work; Mrs. R. W. Donnell, whose knowledge of the work in Mexico as well as of the home church made her counsel most helpful; Mrs. Nat Rollins, corresponding secretary of the Northwest Texas Conference; Mrs. E. B. Chappell, editor of the Voice; Misses Case and Fox, from Mexico; Miss Nutt, of New Orleans, formerly of Mexico; two visitors and myself. Miss Markey, of Cuba, joined us in Panama. The missionary whom we expected from Brazil was prevented from coming. 159 delegates from North America and Britain and 147 delegates from Latin countries and about 100 visitors met in daily session for ten days.

The Commission reports on the following topics were presented in the day sessions: Survey and Occupation, Message and Method, Literature, Education, Woman's Work, The Church in the Field, Co-operation and Unity, and the Home Base. These commission reports, together with the discussions upon them will be printed in three volumes, and will furnish the best information about Latin America that is available. The cost of the three volumes if ordered before May 1st, is $2.00, carriage extra. After that, $2.50, carriage extra. They will not be out of press before May or June. They should be available for missionary societies as they will be of constant use in programs.

The most of the Congress was carried on in three different languages—English, Spanish and Portuguese. The Latin American delegates could nearly all understand or read English, so little had to be translated for them. We poor North Americans though were so ignorant of the Latin tongue that all the speeches of natives had to be translated into English for us. Though the company assembled from all parts of North America, the West Indies, South America, and a few representing British and German societies, with all the varying temperament which that implies, the spirit of unity and earnest endeavor to understand each the other's viewpoint was wonderful. After the first day when we listened to the survey of the field and realized that whole countries had as yet only 2 to 5 missionaries, and no school, that great areas of the countries were without gospel work, that the Indians were almost wholly neglected, that millions of the 80,000,000 Latin Americans had had no open Bible and no real chance to know Jesus Christ as a personal Saviour, our hearts and minds were united in an effort to know just what must be done to possess the land for him. All through the Congress our hearts were thrilled by the recital of what has been done by the small force, by the transformation of the lives of thousands.

One special note was sounded often, that is the need of more work to reach the women who have such a large influence. Perhaps the most eloquent appeals for the women workers were made by natives from Chile, Argentina, Brazil, Cuba, and Peru. All spoke strongly of the vast amount of work that can be done only by women owing to the customs which largely forbid a minister visiting women. Another imperative need is for gospel literature to offset the great mass of bad literature. I cannot go on to speak of the needs or tell of the incidents of the meetings, but trust you will read the various articles that will come out soon and will get the reports and use them in your meetings.

May God lead us all to more intelligent, more persistent prayer, and a larger faith. Most sincerely,

Mabel Head.

SOME DISHONEST REASONS WHY YOU DO NOT JOIN THE MISSIONARY SOCIETY—OUR BURDEN

Mrs. Fred Felmet

As you will meet these reasons again sometime, somehow, somewhere, please be just as honest as possible when you are asked why you do not join the missionary society. You have not time. God has given you approximately three hundred and sixty hours in a month and yet you cannot spare him two of these to attend the missionary society of your church. He is giving you four thousand, three hundred and twenty hours in a year, and asking you to give him back only twenty-four of these. He is asking you not "How much of your time you are going to give to him this year, but how much of his time you are going to keep for yourself.

Rather than allow a break in the routine of your house work, and rather than allow one cobweb to accumulate in the corner of your house, you have allowed the cobwebs of "neglect of duty" to accumulate around your soul until you cannot see any further than the broom or the dish rag.

The president and officers of your society are capable, interesting women, yet they do not interest you because you cannot see beneath the surface. A soul was dying but you had a certain task to perform. They are hungering, O, so many of them, for the bread of the gospel, but you must needs bake to still the imaginary hunger of your household. Minds are groping for relief from doubts that constantly assail them, but your mind must be entertained. They are calling for aid across the dark waters but the call of society is louder than theirs. God help you that your ears may be quickened that you may hear and your conversation deepened that you may act. When someone asks you to join the missionary society, get down on your knees and ask God to help you give an honest reason, and when you cannot find one, get your hat and go, and joy and peace go with you, for it is indeed more blessed to attend the missionary society than to attend the picture show or to preside at the card table.

Our Burden

But the burden is upon us. In a recent issue of the Sunday School Times, the editor asks "Have you your burden? Are we as heavily burdened as God wants us to be. Some of us are free from a sense of burden because we have not freely offered ourselves to God as burden-bearers."

Are we, as women of the missionary society, burdened because there are those, yea, even at our very doors, who are in a state of dangerous lethargy regarding missionary work. May we not persuade them that the work needs them, but most of all, that they need the strength and blessings which are invariably derived from engaging in this work. There is so much in doing a thing at the right time. There are women who, if they do not join the missionary society this year, may never do so. Who will be the first to hoist the flag of warning to such a one? Shall we not ask God to burden our hearts because of these?

REPORT OF COMMITTEE ON YOUNG PEOPLE'S WORK

It is a matter of deep regret that we are deprived of the leadership and counsel of our Conference First Vice-President, Mrs. H. K. Boyer, in this committee because of illness in her family.

Realizing that the efficiency of future leaders depends on the training of the young people of the church, we recommend:

Mission Study

1. That the months of October and February be set apart as special months for organizing study classes in the Young People's Societies and we urge the organization of the same.

Prayer

2. That we endeavor to deepen the spiritual life of the young people of our church, by forming prayer circles in our societies. We suggest that a stated hour be set apart by each society for prayer.

Periodicals

3. That every home in our societies be supplied with the Young Christian Worker and Missionary Voice or both.

Membereship

4. That every adult first vice-president be urged to organize a young people's society and to render tender and loving assistance to increase their effectiveness, and that we endeavor to interest every young person of our church in missionary work.

Christian Stewardship

5. That we tithe not only our money, but our time. That we consecrate our talent and our influence to God's service and prove His power through a yielding life.

Reports

6. That we endeavor to send accurate and prompt reports the first of each quarter. And we urge each society to have regular quarterly executive committee meetings that this may be possible.

7. That the report of this committee on young people's work be read in each society as soon as possible after the report of the Annual Conference has been received.

Standard of Excellence

8. That we call attention to the simplified Standard of Excellence and urge its adoption.

Pledge

9. That earnest effort be made to raise a full share of the pledge of the $25,000.00, to be divided as follows: $15,000.00 to a fund for the stations of Songdo and Seoul, Korea; and $10,000.00 to a fund for the Sue Bennett Memorial School in London, Ky. Also that literature regarding these specials be studied in each society.

Pin and Pennant

10. We recommend the use of the pin and pennant significant of the aims of the Young People's Auxiliaries, which have been prepared by the Council.

Miss Rena Murphy, Chm.,
Mrs. Jno. R. Myers, Sec.

The Sunday School Lesson

FIRST QUARTER—LESSON XIII
March 26, 1916

THE GREAT MULTITUDE (Review)

Golden Text—They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes. Rev. 16:17.

Summary of the Lesson

A good many people will feel that there was much justification for James Russell Lowell's fling at "otherworldliness." A man may so emphasize the fact that his citizenship is in heaven that he is not a very valuable citizen anywhere else. He may fill his mind with the thought of future privileges to such an extent that he quite ignores present responsibilities. In this fashion heaven may rob earth of its due.

On the other hand, the thought of the great future in the other country may be an inspiration for a man's activity, a consolation in the presence of disappointment and death, a power to keep alive idealism in the soul. So heaven becomes the greatest asset of earth.

It was in this fashion that the men of the early Church were busy transforming this world while they were possessed by rapturous anticipations of the world to come.

Looking Backward

Hugh J. Hughes, in that ringing poem, "Our Father," sings:

"We are the sons of our fathers—
Passionate, free and bold;
Bred of the storm of battle,
Cast in their mighty mold;
Proud of their ancient glory,
Strong with their ancient might,
Reared with their world-winning story
Sung in our ears at night,
And we, as the sons of our fathers,
Must live by the ancient light."

The men of the early church had a vivid consciousness of the past. It was the Jewish past which they remembered. The splendid story of God's revelation of Himself in the very history of a great people, rang in their hearts. In a very deep sense they wanted to live by this ancient light.

It was a light which had come to a perfect blaze of glory in their own times. The coming of Jesus was the point at which the converging rays of past life met, and out from which the diverging rays of the future would move. This immediate past glowed with a wonder which shone like a flaming sunrise about the life of the infant church.

The men of this day of beginnings remembered dark things as well as bright things regarding the past. The story of centuries of rejection of the divine leadership on the part of many of the Jewish people was a terrible and solemn tale. The story of widelying nations, mad with a lust for power and trampling under foot all sorts of good and noble things in their advance, was like a series of dark storm clouds filling the sky of the past of the world. The shadow of the past was very heavy and very black.

Grim and ugly facts were lying all down the highways of the other and older days. With a stern realism the early Christians faced them and called them by their right names. The tragedy more than the glory of the past was vividly in their minds and heavily upon their hearts.

The Outward Look

The Emperor Hadrian was in the city of Alexandria after a quarter of the second century had gone. In a letter he gave his impression of the city: "Money," he said, "is the only god." His caustic criticism of one city in the second century came out of a mood inevitable to an earnest man in many cities in the first century. We have all read Paul's terrible indictment of the morals of his time, and other voices tell the same story. The early Christian who cast his eyes outward to survey the world in which he lived saw many a sight from which he turned in revolt and loathing.

The upper classes were enervated by a disintegrating and vicious luxury. The lower classes were bent to the earth by a colossal burden of taxation. The passion of indulgence and the ugly passion of cruel selfishness had entered deeply into the life of the period. It was a stated, disillusioned, decadent age.

To be sure goodness had not died out of the world. Among all races and in all towns there were men loyal to some moral light which was shining in their souls, waiting for some sunrise which would bring a better day to the world, but against a background of inky blackness their good lives were seen.

This looking back and finding so much of evil and looking around to behold evils manifold colored the thought of the early church. The world was a battle field rather than a dwelling place. It was more like a prison than a home.

The Inward Look

"I myself am heaven and hell," sang the Persian poet. The early Christian, looking into his own soul, found it an arena where terrible conflicts were waged. He found it a jungle echoing with the voices of wild beasts. The foes within seemed more terrible than the foes without, because they had gained the very citadel of a man's life. One of the first-century Christians put it graphically when he declared that his experience was like that of a man whose body was chained to the body of a corpse. To be in an unfriendly world is bad enough, but to find many of your worst foes in your own soul is most terrible of all. A man can be pessimistic about society in general and keep his self-respect. When he becomes completely pessimistic about himself he seems to have reached the last tragic place of gloom.

Living in a world whose past was all scarred and stained with evil, whose present was lurid with the fires of evil passion; living in a world where each man found his worst enemy in his own heart, the great cry of the soul was for deliverance.

And the Christian, looking within, found that a force had entered able to tame fierce passions and to quell evil desires. The living Christ had conquered the foe in his own soul. There was harmony where there had been discord. There was peace where there had been strife. All the manifold forces of the inner life were unified and controlled by the reigning, triumphant Saviour. The soul had found its Lord and was satisfied.

This sense of inner deliverance, of the soul again in its homeland, of the temple of the Spirit rebuilt after it had lain in ruins, was at the very center of the consciousness of the church of the first century. By the power of Christ the wilderness of the soul had been freed from wild and terrible beasts, it had been made the home of peace and prosperity, it had come to blossom as a rose.

The Forward Look

Isaiah Beethoven, in Edgar Lee Master's Spoon River Anthology, says:

"They told me I had three months to live,
So I crept to Bernadotte,
And sat by the mill for hours and hours,
When the gathering waters deeply moving,
Seemed not to move:
* * * * * * * * *
At last, when I came to lie in bed,
Weak and in pain, with the dreams about me,
The soul of the river had entered my soul,
And the gathered power of my soul was moving
So swiftly it seemed to be at rest
Under the cities of cloud and under
Spheres of silver and changing worlds
—Until I saw a flash of trumpets
Above the battlements over Time."

The early Christians were always seeing a flash of trumpets above the battlements over Time. In the midst of the struggle they sighted victory ahead. In the midst of tribulation they rejoiced in the thought of the coming of eternal peace. Assailed by hunger and thirst, they enjoyed by anticipation that life where there is no pang of hunger and thirst is not known. With the elements beating upon them they already lived by glad faith in the land where no scorching rays of the sun should leave them faint and weak. In the midst of tears the glory of a tearless land changed tears to rainbows, gleaming aforetime with the glory which was to be. In the midst of the stain and blackness of the world they lived in the thought of that stainless future where cleansed lives should stand in the whiteness of a purity God had given, in the divine presence, and should be given those joyous tasks of eternal service which make up the life of the world to come. They were willing to have earth do its worst to them, because they knew that heaven would do its best for them. They lived and died as seeing the invisible future—already made real to their glowing faith.—Lynn H. Hough, D. D., in New York Christian Advocate.

At the recent meeting of the Sunday school Council of Evangelical Deuominations Dr. E. B. Chappell, our Sunday School Editor, was elected a member of the International Sunday School Lesson Committee, representing the Council. Dr. Chappell is Chairman of the Editorial Section of the Council. Mr. D. M. Smith, Senior Publishing Agent, was reelected Treasurer of the Council at the recent meeting.

* * * *

During the past year our Conference received as traveling preachers from other Churches twenty-nine. Nine of these were from the Methodist Episcopal Church; eight from the Missionary Baptist; six from the Methodist Protestant Church; two from the Freewill Baptist Church; one each from the Presbyterian, Congregationalist, Nazarene, and Wesleyan Methodist Churches. These figures do not take into account a larger number received as local preachers from other churches.

* * * *

With reports from all except one of the Annual Conferences in the home field, the number of additions to our church on profession of faith during last year was 144,248, or more than 20,000 in excess of the number received during 1914. The ten Conferences leading in this good work, with the number of additions on profession of faith for each, are; Holston, 7,930; Western North Carolina, 7,793; Virginia, 7,586; Texas, 6,479; North Alabama, 6,429; Central Texas, 6,215; North Texas, 6,034; North Carolina, 5,975; South Georgia, 5,885; North Georgia, 5,614.

* * * *

The Texas Conference is raising funds for the Seth Ward Chair of Church History and Missions at the Southern Methodist University, Dallas. The Conference at its 1913 session adopted the following resolution: "We recommend that $50,000 be raised within the bounds of this Conference to endow a chair of theology to be designated by Bishops McCoy, Candler, Mouzon, and Rev. C. S. Wright and that Bishops McCoy, Candler, Mouzon, and Rev. C. S. Wright be invited to plan the campaign for this fund and the Conference urge the cooperation of the presiding elders and the preachers in charge in the prosecution of this work." The Commission of Education, appointed by the general conference, at its last meeting passed the following resolution: "We heartily approve the plans formulated by certain of the Texas Conferences at their last sessions for the endowment of chairs in the Theological Department. The plans proposed seem to be feasible, and they have the sympathetic indorsement of the Commission."



* * * *

The *Christian Advocate* (Nashville) says: "One of the discouraging feaures of the 1915 statistics of our church is the number of subscribers to the church papers—13,479 for the general organ and 118,417 for all of the Conference organs. These figures are not complete, this being one of the new questions that all of the pastors have not yet come o include in their reports; but looking through the Annual Conference journals, we find comparatively few blanks in the columns intended for these two items. These figures do not represent total circulations but are suposed to represent the number of subscribers in the membership of our chuch. Our church papers are going into fewer than 150,000 Southern Methodist homes; are within reach of 600,000 members of the Methodist Episcopal Church, South. What of the 1,500,000 who, so far as a church paper is concerned, are out of touch with the great movements of our Methodism? Can we expect this great body of our membership to give as they ought of service and of money if they know not what movements Methodism is enterprising?"

* * * *

The Southern Methodist Handbook, issued several weeks ago, gave the total number of members of our Church at the close of 1915 as 2,102,065. A final revision of the figures gives the total as 2,102,281 and the net increase for the year 66,634. These figures include local preachers, but not traveling preachers. Including traveling preachers, numbering 7,459, the total is 2,109,524. The Handbook figures do not include members in the territory of the Japan Mission, where there is now a Japan Methodist Church, but include all other foreign missions. The number of supplies, including only the home conferences, is 667, and the total number of local preachers is 5,270.

Epworth League Department

Conducted by R. R. Mitchell, Greeosboro, N. C.

ASHEVILLE DISTRICT NOTES

Haywood Street Epworth League is still in the lead in membership and best results obtained. They have an average attendance at the Sunday evening services of 80, and a good program well planned and carried out. At a recent social gathering with about 50 present an old-fashioned spelling match was staged. The words were given out by Miss Maggie Rector and Mrs. Arthur Graham. Much interest was shown in the contest and many good spellers were present. After a long battle, with Webster's jaw-breaking words spelled all kinds of ways, the contest was decided a draw with Miss Mary Payne and Mrs. R. W. Betts on one side and Mr. Vernon Hawkins and Miss Lillian Chandler on the other. Much pleasure was received from the social gathering.

* * * *

Union Meeting

The regular monthly union meeting was held Friday evening at First Methodist church, on French Broad Avenue. A large crowd of young people were present and splendid reports were made.

The devotional services were conducted by Miss Porter, a former secretary of the Young Women's Christian Association. She urged the young people to seek a closer walk with Jesus Christ and be more faithful servants of our Master.

The leagues present were: Acton, Candler, Biltmore, Biltmore Juniors, Haywood Street, Hendersonville, Weaverville, Chestnut Street, Chestnut Street Juniors, Central, Bethel, Waynesville, Mt. Pleasant, First Methodist Seniors, First Methodist Juniors, making a total of 15 chapters responding to the roll call. All of these chapters made good reports, showing marked progress in their work.

A splendid address delivered by Rev. J. H. Walker, of Weaver College, was enjoyed by the Union. Rev. Mr. Walker's subject, the "Best and Greatest Service," was handled by him with great care, and plainly showed the greatest and best service is possible with a life completely surrendered to Jesus Christ and devoted to Him unreservedly. Rev. Mr. Walker was sent to Weaver College at the last Conference and has made a splendid impression on all who have met him. He is a forceful speaker and tells the old time gospel truth with great power.

The merit banner was awarded to Haywood Street, as they had made the best report, and the attendance pennant to Biltmore, as they had the largest percentage of their members at the union service.

The next meeting will be the second Friday in April at Biltmore church. Delightful refreshments were served by the League at First Methodist.

* * * *

District Secretary's Visit to Hendersonville

Tuesday afternoon I had the pleasure of visiting the League at Hendersonville. They sure have a live organization. There were about 60 present at their devotional meeing. Their president, Miss Bessie Aiken, believes in the League work and is putting some good work in among this splendid crowd of young people. Their leader for the evening was Miss Dixon, who gave us a good program, assisted by several other Leaguers.

W. W. Edwards.

FROM MT. ZION LEAGUE

I want to tell you some of th great things Mt. Zion League has done in the first three months of 1916.

In February our business meeting was held at the home of Mrs. Maggie Goodrum, which was greatly enjoyed by all present. We received twenty-five new members at this meeting.

In March we met at the parsonage with our pastor, Brother R. M. Hoyle, and we had another very pleasant evening. Forty-four members were present and eleven new members were added, making a total of seventy-two members on roll. All the officers made good reports at this meeting—especially the second department, which made 102 visits to the sick.

On Saturday night, March 18th, we gave a box supper, with a large crowd in attendance. The boxes of candy that the ladies brought sold unusually well, the prices ranging from fifty cents to three dollars a box. The party was a great success in every way.

The prospects here are bright for a good League, because we have some of the best young people I ever came in contact with, and they are always ready and willing to do anything you ask of them for the betterment of mankind and for the Master's cause.

The officers are as follows: President, L. B. Honeycutt; vice-president, Miss Verna Goodrum; superintendent first department, Miss Nannie Cook; superintendent second department, Miss Myrtle Caldwell; superintendent third department, Miss Bertha Barnett; superintendent of fourth department, Miss Bessie Wilhelm; secretary, Miss Mattie Cannon; treasurer Mrs. Carl Cashion; Era agent, Miss Pearl Howard. L. B. Honeycutt.

PROGRAM OF ASHEVILLE DISTRICT EPWORTH LEAGUE INSTITUTE

Central Methodist Church, South, March 30 to April 1, 1916

Thursday, March 30

Evening Session

8:00 Music by Central Church
Address: "Individual Responsibility to Jesus Christ"—Dr. Fitzgerald Parker
"Get Acquainted Social"—Refreshments

Friday, March 31

Morning Session

6:30 Sunrise Prayer Meeting. Leader, Bob Boone
9:00 Song and Devotional Service
Scripture—Mrs. R. C. Stevens
9:20 Business Session
Appointment of Committees—(1) Policy; (2) Finance; (3) Resolutions; (4) Records
9:40 Responsibility of Senior League to Junior League—Leader, Rev. D. Atkins
11:00 Address: "The Hunger for Righteousness"—Dr. F. W. Stanton
Music by First Methodist Church

Afternoon Session

2:30 Song and Devotional Service
Scripture—Miss Susie Hunter
8:00 Problem Hour—(1) Finding and Training Leaders—Rev. J. H. Barnhardt; (2) How to Conduct a Devotional Service—Mrs. Fred M. Felmet; (3) How to Secure New Members—Mr. H. E. Walter
4:00 The Evangelistic Side of the League—(1) Department of Spiritual Work—Presiding, Miss Amy Hackney; Expert, Dr. Fitzgerald Parker. (2) Department of Missions—Presiding, Miss Ida Wilson; Expert, Dr. Fitzgerald Parker

Evening Session

8:00 Song Service
Music by Haywood Street Church
Address: "White Harvest Fields"—Rev. E. L. Bain

Saturday, April 1

Morning Session

6:30 Sunrise Prayer Service—Leader, Miss Rena Murphy
9:00 Song and Devotional Service
Scripture—Miss Julia Brookshire
9:30 Business Session
10:00 The Service Side of the League—(1) Department of Social Service—Presiding, Mrs. F. A. Walton; Expert, Dr. Fitzgerald Parker. (2) Department of Culture and Recreation—Presiding, Miss Mary Buttrick; Expert, Dr Fitzgerald Parker
11:00 Address: "The Use of Our Talents"—Rev. O. P. Ader
Music by Chestnut Street Church
12:00 Adjournment

A CALL TO THE CLANS

By J. M. Culbreth

Fellow Epworthian:

Would you not like to meet 299 Epworth Leaguers coming for the most part from sections of the country where you perhaps have never been? And if the conditions under which you were to meet those 299 were exceptionally enticing, would not that add a great deal to your interest in the matter? And if the prospect appears attractive to you personally, do you not want to invite some of your friends to get in on the proposition with you?

Well, three hundred (300 is the minimum limit of the number of Epworthians who are coming up to Lake Junaluska in August. There may be 500.

August 8-13 is the date. Blackberries will be lusciously ripe. Fishing and boating on the Lake will be at the height of enjoyment. The nights will be cool with the first high tinge of autumn freshness, and the days will be hot enough to encourage swimming.

The program will be an intellectual feast and an inspiration to the soul. Study of the Bible and of missions, open discussions of young people's questions, and addresses of real heart-power by brotherly minded men, will fill the working hours of the five days at the Lake.

Now, do you not want to come? And are there not many among your friends who would want to come too, if they only knew? Then won't you please tell them about it, and invite them to join the Band of Gideon?

The Leaguers of Richmond, Va., have formed a Junaluska Club. Every person who enrolls pays a small amount each week to provide a fund to help pay the expenses of the party. Why not form a club in your city too? Propose it today and send the Central Office the names and addresses of all who enroll. There is much in store for those who do. Let us tell them more about it. Address the Epworth League, 810 Broadway, Nashville, Tennessee.

LUDDEN AND BATES PLAYER-PIANO DELIGHTS EVERYBODY

Perfectly delighted. That is the way members of the North Carolina Christian Advocate Piano Club express themselves in regard to the Ludden & Bates Self-player Piano. It is undoubtedly the greatest home entertainer and educator of the twentieth century. It opens wide the door to the entire world of musical composition so that every member of your family may now enjoy everything that has ever been written in music. Everyone can now play the piano, and with the Ludden & Bates Self-player you really play. You get the purest and sweetest tone, the correct time, and the most delicate shades of expression which enable you to give the correct interpretation to even the most difficult compositions. The entire world of music is yours—the world's best music by the world's greatest artists.

If you secure your Player-piano through the Club you get the best instrument that the market affords, save one-third the price and enjoy the special benefits of the Club's Free Music Roll Service by which you can exchange your old rolls for new compositions, at any time, at a nominal expense of handling. The Club's proposition is too good to miss. Write for catalogue and full particulars today. Address the Managers, Ludden & Bates, North Carolina Christian Advocate Piano Club Dept., Atlanta, Ga.

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Children's Home

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Miss Georgia Keiger, Charlotte, $3.00; Rev. A. C. Swafford, Morganton Ct., $5.10; Rev. J. H. Robertson, Newton, South Fork Ct., $17.63; Wachovia Bank & Trust Company, Winston-Salem, Guardian, $95.00; W. M. Sherrill, Lincolnton Ch., $18.04; Miss Ethel Smithdeal, Advance Ch., $37.10; Rev. J. C. Mock, Olin, Iredell Ct, $10.00; Reev. E. O. Smithdeal, Pilot Mountain Sta., $10.00; Rev. Jos. W. Kennedy, Woodleaf Ct., $10.00; "A Friend," $5.00. Total, $210.87.

FIFTH SUNDAY OFFERINGS

Miss Sadie Brown, Charlotte, for Sigma Theta class, Tryon St. S. S., $6.25; M. P. Harrelson, Shelby, St. Paul's S. S., $1.31. Total, $7.56.

BUILDING FUND

Mrs. S. E. Greenwood, Fletcher, $20.00.

A REASONABLE REQUEST

The very best service our preachers in charge can render the Home, next to raising the entire amount of their Ten Per Cent. Assessment, is to remit whatever part of it they have in hand as soon as possible. The Superintendent is frequently embarrassed for the want of a little ready money, and it is no relief to him to know that the money needed is in the hands of preachers who are waiting till they make other collections before sending in what they have. There are 135 children looking to him day by day for their food and raiment, and he looks to the preachers for the money to buy it, day by day. Please make it a rule to forward to him whatever you get, whenever you get it, be it much or little, remembering that institutions like this live from hand to mouth, and that the Lord gives these orphans their daily bread but it has to pass through your hands.

EASY BREATHING A LUXURY

To persons afflicted with catarrh or severe head colds the difficulty of breathing is a great burden.

The defective aeration of the blood, through lack of contact between the air inhaled and the mucous membrane of the lungs, produces headaches, depression and lower health conditions, because the blood is not properly purified.

Under such conditions Mentholatum should be applied within the nostrils. Its aromatic oils penetrate to the membranes and tickle them to greater activity.

The secretions become more active, loosening the coagulations which cover the membranes, encouraging the clearing of the air passages.

Then comes the good fresh air in satisfying volume, direct to the membranes, purifying the blood.

Mentholatum is antiseptic and germicidal, encouraging the restoration of inflamed parts, and has proven very useful as well in relieving croup, sore throat and chapped skin.

True cheerfulness is a moral achievement; and t ocultivate the capacity for seeing and rejoicing in the good, the beautiful, and the true is a duty. We readily grant that it is a duty to give, to pray, and to work; but quite as muuh it is a duty to be bright, to look up, to have the cheery mood and speak the cheering word.—Zion's Herald.

Leaving the past benind, asking no praise, pay or reward, turning the way of faith and hope, giving ourselves only what does right or truth or love bid, we thus enter into the joyful life of the children of God.—Charles F. Dole.

Our Little Folks' Department

A SECOND-HAND FAMILY

When Martha heard people say that city life was more exciting than country life, she couldn't think what they meant. She thought more exciting things happened on grandmother's farm than any other place that she knew of.

The first thing she heard when she climbed from the wagon one August morning was a squawking in the henyard, and she ran around the house with wide eyes. There was a small brown hen running round and round, with wings spread and feathers fluffed, and clucking furiously.

"Are you there, grandmother? What is the matter with Brownie?" she called.

"Is that you, Martha? O, I just threw her off the nest! She thinks she wants to sit," replied grandmother from the henhouse.

"Why don't you let her sit?" asked Martha when grandmother came out with the basket of eggs.

"She can't sit; she's a Leghorn, and they are too fidgety," laughed grandmother. "She's off and on twenty times a day. It's too late in the season, anyhow."

"Did she never sit?" asked Martha.

"Never," answered grandmother; "and usually she doesn't want to. It's just a freak, and she'll soon get over it."

"Poor old Brownie! Never had any little fluffy chickens," said Martha pityingly.

That night at the supper table, when everybody stopped talking for a minute, everybody stared and listened. Such a chorus of yip-yip-yipping floated up from the henhouse.

"Dear, O, dear." exclaimed grandmother, frowning. "I suppose that silly Speckle has deserted her chickens, and they are just a month old and only half feathered. The nights are chilly, too."

After supper they all went out to see what could be done. Sure enough, there was old Speckle on the roost, looking down at her wailing chickens as if she had never seen them before. They were too small to fly up on the roost beside her. All they could do was to gaze up at her and yip, and they did that with a will. It was pitiful, and yet grandmother and grandfather and Martha all laughed aloud. What do you think? Brownie had crawled off the nest and was sidling up to the crying chickens, ruffling and clucking and trying to coax them under her wings. They paid no attention to her at first; they knew they did not belong to her; but after a little the smallest of the chickens grew so tired that he ran under her wing and began to croon himself to sleep. The others heard him, and one by one they followed his example. Then peace and silence settled down on the henhouse.

"Did you ever?" laughed grandfather.

The next day the chickens tried to follow Speckle, but she wouldn't take the least notice of them. Brownie tagged along after them, clucking and scratching. She was so friendly and kind that very soon they began to follow her instead of Speckle. That night they went under her wings without much fuss, and soon they seemed to forget that she was not their real mother. Brownie was the happiest little hen in the world and took care of them till they were well grown.

"Poor old Brownie! I'm so glad she got a family. They're not very fluffy, but she likes them," sighed Martha.

"A second-hand family is a lot better than none," laughed grandfather.—M. M. Parks.

THE PRICE OF DISOBEDIENCE

"So don't go near the creek," their mother cautioned as Charley Reeves and his little brother, Ned, started on their long walk to the country schoolhouse Monday morning.

It was midsummer, and the little boys often stopped at the swimming hole on their way home. Ordinarily it was only a shallow pool; but there had been heavy rains since Friday, the close of school week, and Mrs. Reeves feared that the stream might be swollen. She had mentioned this and then cautioned them to remain away from the creek.

The two children ran along, swinging their books by the straps and enjoying themselves as country children do, until they came in sight of the creek.

"W'y, mother thought it would be high!" cried Charley, the elder. "And it's not a bit. I've a good mind to go for a wade; it isn't nearly school time."

"But mother told us not to go near the creek," protested little Ned; "I don't want to go."

"Well, you needn't if you don't want to," retorted Charley. "She thought the creek was high or she wouldn't have told us that. I'm going anyhow."

"I don't think you ought, Charley," pleaded little Ned. "Let's go on to school."

But Charley was already rolling up his trousers and wading in the edge of the stream.

"You stand on the bank," he called to his brother, "if you don't want to wade."

Little Ned sat down on the grassy bank, and his small face was troubled. Presently he noticed how dark the pool just below him appeared. His brother was wading towards it.

"That looks like it has been washed out, Charley," he called; "you'd better not try to wade it."

But Charley only rolled his trousers higher and waded on, raising his head to look at his brother and wave gayly. The next instant he was struggling in water over his depth. The recent rains had washed out a treacherous hole where formerly there had been only a shallow pool.

Ned screamed when he saw his brother disappear beneath the water. He seized a stick and thrust it out to Charley when the frightened boy came to the surface. Charley caught the stick and clung to it desperately as Ned drew him ashore. And then, just as he climbed out to safety, the projecting bit of bank on which Ned stood gave way without warning, and the little rescuer went down in the dark, ugly water.

Charley's awful cries brought help at the very last moment, when he was frantically trying to reach the younger brother whom his disobedience had plunged into such peril.

(Continued on page 15)

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Our Dead

RESOLUTIONS OF SYMPATHY

From the Woman's Missionary Society of Bethel Church, Asheville

Whereas, it has pleased God to remove from our midst, by death, our esteemed friend and co-workes, Mrs. T. R. Burnette, who was for some time a valuable and much loved member of our society, always cheerfully willing to help the cause for which we work; therefore, that in the death of Mrs. Burnette we have sustained the loss of a friend whose fellowship it was a pleasure and honor to enjoy, that we bear willing testimony to her many virtues and beautiful Christian character, that we offer to her bereaved family and mourning friends, over whom sorrow has hung her mantle, our heart-felt condolence, and pray that infinite goodness may bring speedy relief to their burdened hearts, and inspire them with the consolation that hope in the future and faith in God, gives even in the shadow of the tomb.

Resolved, that a copy of these resolutions be presented to the family of our deceased friend, and a copy be spread on the minutes of our society.

Mrs. J. L. Bishop,
Mrs. George Davis,
Mrs. C. E. Anderson.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Reidsville Auxiliary, desire to extend our sympathy to the loved ones of Mrs. A. E. Fordham, our honored District Secretary; therefore, be it resolved:

First, that in Mrs. Fordham's passing away we realize the loss of a faithful and able leader.

Second, that while we deplore that loss, and shall sadly miss her visits and counsel, that we shall cherish her memory and strive to emulate her example of fidelity, of love for the Master.

Third, that we bow with humble submission to the will of Him who is Lord of our lives, knowing that He is full of compassion and tender mercy, and though at times His ways are to us past finding out, He never makes a mistake. We rejoice, that while we mourn the loss of our sister, that she is forever with the Lord.

Fourth, that a copy of these resolutions be spread on the minutes of this society, one sent to our town paper, and one to the North Carolina Christian Advocate.

Mrs. J. S. Turner,
Mrs. Wm. Ballard,
Mrs. Arch Wilkinson.

BURNETT—Mrs. Lila Arthur Burnett, daughter of Mr. and Mrs. J. W. L. Arthur, was born at Tryon, N. C., July 22, 1884, and died in Asheville, N C., Feb. 25, 1916. She was converted and joined the Methodist Church at Bryson City, N. C., in 1897. In 1903 she became a member of Bethel church, Asheville.

She was married to Mr. T. R. Burnett in Asheville, Nov. 24, 1908. She leaves a husband, two children, a father and mother, also four brothers and one sister to mourn their loss.

Her death was a distinct loss to the church and brought sorrow to many who knew and appreciated the character of this splendid Christian woman.

Mrs. Burnett was always willing and ready to help others in their time of need. She was devoted to the church and gave liberally of her time and money to its institutions. For some time before her marriage she was a faithful officer in the Sunday school, also the Epworth League.

A former pastor of hers, Rev. J. W. Moore, sends the following beautiful tribute: "Miss Lila Arthur was known and loved by a very large circle of friends in the days of her growing girlhood. As her pastor then we felt that she would always be in her place at church and Sunday school and that she was always willing to do anything possible which fell to her lot to assist in the furtherance of the Saviour's cause. She loved all young people's work but the Sunday school and Epworth League she verily delighted in. She would walk clear across the city four times every Sunday in order to attend these and other services. How faithful she was and how inspiring to us all! She possessed several specially notable and commendable traits of character. These were, first, alertness of mind. She was apt in expression and quick in perception. This made her an adept as secretary of the Sunday school, which position she filled for years with the greatest acceptability. Then she was so loyal to the church and all its duties. She felt that she must be there when any service was held. She loyally kept her vow to attend upon the ordinances of the church and encourage the service however small the attendance.

She was a girl of strong will. She always seemed to be determined in her course, hence her character was unusually forceful and inspired every one with the feeling of dependableness as she exemplified this sterling quality. She was doubtless a great aid to her companions in their struggles with discouragement and against all unworthiness of living.

She possessed also a very sunny, happy disposition which made and kept a great host of friends near her heart always. Surely her beautiful, faithful and useful life will bloom and fructify forever in that better land. We shall cherish her memory."

Mrs. Burnett was an industrious, intelligent, faithful and loving wife and mother

The best of all is she took Jesus as her personal Saviour early in life, and was faithful and loyal to Him unto death.

She refused to place a large estimate upon herself and work, and could she have awaked in Bethel church on the Sunday afternoon of the funeral services and have seen the beautiful and abundant floral offerings adn the large audience gathered to pay tribute to her memory, she would have been more surprised than anyone there. Yet she was worthy to receive all these offerings and this honor; for in the home, upon brothers and sister, to father and mother, husband and children, in all the associations of Sunday school and church, in social life, in every place where she touched the life of others, the alabaster box has been broken and a fragrant perfume has gone forth to refresh and sweeten. And through this consecrated life and beautiful spirit the purpose and legitimate result upon others was to bring them nearer to God.

Now she has gone! Yet she sleepeth, for that which we call death is only a change in the form of the activities of life. Her mission is not ended. For a while God lent her to earth. Rare and tender memories husband, children, parents and loved ones have of her, and trusting in Him who is the "Keeper of the fold," they await in anticipation of the glorious meeting just inside the gates.

J. C. Harmon, Pastor.

ROBERTS—Fletha, wife of John Miller Roberts, daughter of Frank and Jane P. Wilkins, was born May 8th, 1860, and died March 13th, 1916, aged 55 years, 8 months and 5 days. She had been a consistent member of Sulphur Springs Methodist Episcopal Church, South, for 45 years, having joined in her childhood, at the age of 12 years. She did not remember the time when she was not a Christian. Like John, the son of Zecheriah and Elizabeth, she was a Christian from childhood. "One thing have I desired of the Lord, . . . that I may dwell in the house of the Lord all the days of my life." She was familiarly known as "Aunt Bunt," was loving in her disposition, made everybody perfectly free and easy in her presence, especially in her home. As to the ministers, she was to them "the great Shunemite woman." Her home was their home.

She was married to John Miller Roberts Jan. 20, 1881. She was the mother of four children, three of whom, Vernon, Daisy and Carl, with the husband and father, survive her. She was a good woman and died peacefully.

Her pastor, A. J. Burrus.

GRAY—Mrs. M. K. Gray was Miss Nannie Clark, of Randolph county, N. C., where she lived with her brothers and sisters and widowed mother as far back as my memory goes. Her parents were William and Patsy Clark. They lived on Muddy Creek near White's School House, sometimes called West Hill, among the very best school houses in the county, and the same was said of its schools and teachers.

Nannie Clark became a Christian at sixteen and a member of Ebenezer M. E. Church, South, and continued an acceptable, consistent member of the same denomination throughout her life of four score and four.

She was a bright, cheery young woman, became the teacher in aforesaid school, where this writer, as a little boy, was one of her pupils. She was the last of all his teachers to go over to the better land and leave him an orphan as to parents and teachers.

The subject of these lines became the happy bride of McKendre Gray in early life, lived in Randolph county at Caraway School House, on a farm now owned and occupied by Stanley Redding near Mt. Vernon M. E. Church, South. Then the family moved to Lexington and resided twenty-five years, then to Greensboro, where Mr. Gray died in 1908. Here she lived and grew old gracefully and beautifully, till she finished sixty-eight years of Christian pilgrimage with the church militant 'till her translation into the church triumphant February 20th, 1916.

She had often said she was ready to go hence gladly at the call "Come up higher." She retained the clear use of her faculties to the last. The day of her death, when it seemed she had grown almost too weak to speak, one of her daughters said, "Mother, are you ready and satisfied to go?" She summoned unusual strength, and lifting both arms upward, said, "Yes, I am ready to meet my Lord. Praise His name!" and repeated it two or three times.

Her funeral was conducted in the home by her pastor, Rev. Z. E. Barnhardt, and the interment in New Garden cemetery, at Guilford College, alongside the grave of her husband.

Five daughters and one son survive her, viz., Mrs. C. F. Crutchfield, Greensboro; Mrs. Stephen G. Wheeler, Guilford College; Mrs. Carl S. Wheeler, Elon College; Mrs. W. J. Grantham, Raleigh; Mrs. Florence Keerns, who lived with her mother, and Rev. R. W. Gray, High Point. Fifteen grandchildren and one great-grandchild survive. She has only one sister living, Mrs. Margaret Wellborn, Wilkesboro, a widow of eighty.

I had the great pleasure of visiting her in her pleasant home three months ago. I had not seen her since my boyhood, fifty years ago. She was a bright, active Christian in body, mind and spirit.

I loved Miss Clark as one of the teachers of my boyhood, and then Mrs. Gray, my life-long friend. It was always a delight to visit her in later years in her home where she gave evidence of continued intelligence, wit, good sense and Christian faith, and unusual mental and physical activity.

Peace and joy to her memory! And may we, her own children, and her school children, have peace and joy in the Lord and with one another, and be obedient to the commandment,

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"Honor thy father and thy mother," thus doing unto our parents as we would have our children do unto us, and all of us live according to Col. 3:-13, that all the children and grandchildren may so live and love one another as to join the sainted mother and grandmother in the home above, is the wish of Franklin S. Blair.

Guilford College, N. C.

BOWMAN—Mrs. H. Bowman, wife of J. Q. Bowman, was born October 1, 1880, and died February 2, 1916. Sister Bowman was converted in her youth and joined the M. E. Church, South, of which she was a devoted member to the day of her death. She was the devoted mother of three children, who, with their father, mourn their loss.

She was laid to rest at Mt. Zion church, of which she was a member by a large company of friends and loved ones, and the writer.

May the Lord comfort and keep those that mourn their loss.

J. W. Hoyle, P. C.

HOOVER—Miss Adeline Sides, daughter of the late John Sides, of Burke county, was born Sept. 27, 1834, and died Jan. 6, 1916, at her home in Caldwell county. She was married to Thomas S. Hoover, of Lincoln county, April 15, 1852. To this union were born four daughters and three sons, Mrs. Mary Cottrell, Mrs. Rosa Lee, Mrs. Callie Huntley, and Miss Lillie Hoover; Mr. H. H. D. Hoover and J. R. Hoover, and one son died in infancy.

Sister Hoover was converted in girlhood and joined the M. E. Church, South, to which she was a faithful member. Her husband preceded her to the land of rest some years, but their home was the preacher's, in which many a weary servant of God has found rest and cheer. A large concourse of friends and loved ones bore testimony to the high esteem in which she was held, as we laid her body to rest at Mt. Zion.

J. W. Hoyle, P. C.

WELBORN—D. Moody Welborn was born August 23, 1876, and died March 2, 1916, aged 39 years, 6 months and 9 days. He was converted and joined Hopewell church August, 1892, along with quite a number of others, under the ministry of Rev. W. M. Begby. As a student of the Bible and as an officer of the church, he proved his faith by his works. He loved his church and the cause of Christ. He was both steward and superintendent of the Sunday school at his death.

He leaves a wife, seven children, four brothers and two sisters and many friends who mourn because of his departure.

His funeral was conducted at Hopewell church by the writer, assisted by Rev. A. S. Raper, a former pastor. As he was a member of the Junior Order, the Juniors took charge of the service and conducted same.

E. N. Crowder, P. C.

MISENHEIMER—Elizabeth Jane Misenheimer was born October 4th, 1836, and died, Feb. 12, 1916, at the age of 79 years, 4 months and 8 days. She had been married first to John Randle, who sickened and died in camp during the Civil War. One son, who died when a lad, blessed this union.

She was married to Jacob Misenheimer June 27, 1870. With him she lived happily until he preceded her to the other shore a little over 20 years ago. Four children came to bless their home, all of whom are living, viz., C. A. Misenheimer, of Ocmulgee, Oklahoma; Mrs. J. H. Barnhardt, of Asheville, N. C.; Mrs. P. W. Tucker, of Kannapolis, and Mrs. A. N. James, of Mt. Pleasant.

Sister Misenheimer was a faithful wife, a devoted mother and a kind neighbor. She manifested as much interest in her step children as she did in her own, and they all loved her as a mother.

Sister Misenheimer joined the M. E. Church, South, when a girl, and lived a consistent member of the same until her death. She was a consecrated Christian, always interested in the works of the church, and contributed to the causes as they were presented. She liked to read her Bible and other helpful reading, until her failing mind and eyesight prohibited. For a number of years she was kept at home on account of her infirmities, but she was cheerful and patient in her suffering until her extreme weakness caused her to be despondent. We are sad over her departure, but we sorrow not as those who have no hope, for we have her life and example before us. She always stood for the right. She labored to instill the principles of truth and honesty into the lives of all her children, and to impress upon them the need of accepting Jesus Christ as their personal Saviour, "And she brought them to Jesus." Thank God for a mother like that!

Servant of God, well done;
Thy glorious warfare's past;
The battle's fought, the race is run,
And thou are crowned at last.

O happy, happy soul,
In ecstacies of praise.
Long as eternal ages roll,
Thou sest thy Saviour's face.

G. A. Stamper, Pastor.

TAYLOR—Cevil Owen Taylor, son of Robert and Zora Taylor, was born May 13, 1913, and died Feb. 28, 1916, being 2 years, 9 months and 15 days old.

Going too near an open fire his clothing caught, and before the flame could be extinguished, he was so badly burned that he died in a few hours. His little body was tenderly laid to rest in the cemetery at Fairview Methodist church to await the resurrection. May God comfort the bereaved parents.

"O Father! have mercy, and grant me
thy grace,
To see, through this frown, the smile
on Thy face;
To feel that this sorrow is sent for the
best,
And to learn from my darling a lesson
of rest."

D. P. Waters.

STOKES—Bessie May Stokes, daughter of Augustus and Cora Stokes, was born June 14, 1908, and died March 7, 1916, aged 7 years, 6 months and 23 days. All was done that loving hands could do to relieve the little sufferer, but in a few short hours her sweet spirit took its flight, leaving a heavenly smile upon her face. May the God of all grace comfort the bereaved father and mother.

"O! dear little head, oh! dear little
hair,
So silken, so golden, so soft, and so
fair.
Will I never more smooth it? Oh! help
me, my God,
To bear this worst stroke of the chastening rod."

D. P. Waters.

WELBORN—Sarah Saphronia Welborn, nee Rhynehardt, was born Jan. 9, 1841, and died March 2, 1916, aged 75 years, 1 month and 22 days. She was married to Edwin L. Welborn, Dec. 31, 1856. Unto them were born five children, four of which survive her.

Some time after her marriage she connected herself with Hopewell church, where she remained a quiet member till she was called away. The smiles that were on her face in the last moments gave evidence to those who were present, of her faith in God.

The funeral was conducted by her pastor, assisted by Rev. A. S. Raper.

She leaves one son, Jesse Welborn, who is in the West; three daughters, Mrs. Jones, of High Point; Mrs. Crissie Steed, of Sanford, and Mrs. Mollie Perry, of Thomasville.

E. N. Crowder, P. C.

GIBBS—Mrs. Jane Elizabeth Gibbs (nee Hemphill) was born Feb. 23, 1840, and died at her home near Bridgewater, Feb. 1, 1916, being 75 years, 11 months and 7 days old. January 19, 1859, she was married to William Gibbs and to this union several children were born, Mrs. Anthony, of Bridgewater, being the daughter, with whom she had made her home for several years.

At twelve years of age Mrs. Gibbs joined the Methodist church, and I speak the truth when I say she lived faithful to her vows the remainder of her life. She was faithful indeed to attend the church, and up until only a short time prior to her death she walked over a mile and a half to attend the preaching services. A few weeks before her death she said to one of her brothers, "I know at the longest I can not live long; but I am conscious of one thing and that is, I am ready to go when God calls me." A testimony it was that said much. It showed a conscience void of offense toward God or man; it showed that she had worked out that high purpose in life and had been obedient to the heavenly vision. She had borne hardships as a brave soldier of Jesus Christ; she fought the fight; she kept the faith; she finished the course and was called home to rest. I would that we all could have such testimony.

The funeral services were conducted by her pastor and she was laid to rest at the Rust grave yard, near Bridgewater.

W. M. Mann, P. C.

MURPHY—Mr. A. Sidney Murphy was born August 17, 1864, and died with pneumonia at his home near Marion, Feb. 24, 1916, his age being 51 years, 6 months and 7 days. In 1887 Brother Murphy was married to Miss Nannie C. Hobbs, and to this union were born seven children, all of whom, with their mother and grandmother Murphy, survive.

In early life Brother Murphy joined the Methodist church and remained in deed and in truth a Methodist till his death. He was a man of unusual piety, a man of prayer and consecration. His mother told the writer that when a boy he had a certain place where he went daily to pray, and he continued in this habit after he became a man. He was a student of the Bible and was well versed in the contents of the same. He was a believer in God and knew Him whom he believed; he was a lover of men and was anxious for the speedy salvation of their souls; he was grateful and ever ready to give thanks unto the Lord. He was a servant of the Most High, and was eager to do a deed of kindness in the name of Christ. In short, he counted it all joy to do the Master's will at all times and under all circumstances. When I heard of his death I thought,

"It is not death to die,
To leave its weary road,
And midst the brotherhood on high,
To be at home with God..
It is not death to fling
Aside this sinful dust,
And rise on strong exulting wings,
To live among the just."

The funeral services were conducted at Nebo by his pastor, Feb. 25.

M. W. Mann, P. C.

SIGMAN—Ellenora F. Sigman (nee McKenzie) was born Jan. 25, 1839, and departed this life Jan. 29, 1916, aged 77 years and four days. She was buried at Knox' Chapel, Rowan Co., N. C. There was a large number of people that attended the burial service, showing the esteem in which she was held. She was a member of the church in Troutman circuit at Knox' Chapel, being one of the charter members of the church there. She joined the Methodist church at the age of 12 years and continued a faithful, active member until God called her to her reward. She was a good woman and her home was always opened for the preachers.

She was first married to Ambros H. Huitte. To this union was born one



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daughter. The first husband having been killed in the war, she was married the second time to Marcus L. Sigman. To this union were born nine children, eight of whom are living—four sons and four daughters.

She leaves behind a great number of loved ones and friends to mourn the loss. J. C. Keever.

BOLES—Mrs. Eliza Boles, one of the most honored members of Ebenezer, Pinnacle circuit, passed away February 17th, at the advanced age of 81 years, 9 months and 27 days. She was a very consistent Christian, loyal to God, her church, her family and neighbors. She was a sister to the well known Messrs. Solomon and John Kiger, of Forsyth county.

The funeral was conducted by Rev. Edward Suits, and her pastor, at the M. P. church, and her remains were laid to rest in the M. P. cemetery.

T. H. Stimpson.

GRIGGS—Calvin C. Griggs was born in Anson county, N. C., October 22nd, 1841, and died in Chesterfield county, S. C., Jan. 9th, 1916, having lived a little more than three quarters of a century.

He was married April 9th, 1861, to Miss Mary Fartlon. This union was blessed with a loyal and interesting family of seven sons and six daughters, all living with the exception of one son, who died at the age of 21 years.

Brother Griggs joined the volunteers of Anson county March 18th, 1862, fighting bravely through the remaining years of the war. He joined the church the second year of the war, and through the balance of his life lived a consistent Christian. His interest in the church was always fresh and vigorous and his loyalty to Christ never faltered. For 45 years he served as a steward in the Methodist church, attending many district and annual conferences. He was a man of unquestioned integrity, of manifest piety, and of sanctified common sense. He influenced more men for good, no doubt, than any other man of the same age in all this section. After living thus, it is no wonder he could so bravely challenge death and the grave in his last hours.

May our Father's sustaining grace be the portion of his widow and her children through all the years.

The following resolutions were passed by the first quarterly conference of the Morven charge, of which he was so long an honored member and leader:

On Jan. 9th, 1916, after a long life of usefulness as a citizen of the state, and of the Kingdom of God, Brother Calvin C. Griggs fell asleep to await the morning of the resurrection.

Be it resolved:

First, that it is with deep regret that we chronicle his death. and that his face is no more to be seen among us.

Second, that we realize the church has lost a wise counselor, a loyal supporter and a true representative.

Third, that we, the members of this quarterly conference, of which he was so long an official, though we feel keenly the loss, will endeavor to carry on the work which was so dear to his heart.

Fourth, that we extend to his widow, his sons and daughters, our mutual sympathies and prayers in this their hour of great sorrow.

Fifth, that a copy of these resolutions be sent to the North Carolina Christian Advocate for publication.

J. H. West.

GORDON—Arrena Louisa Kreiger was born Jan. 10, 1845, near Pilot Mountain, Stokes county, where she lived in a beautiful old country home amidst a cluster of cedars, until two years before her death, Feb. 4, 1916.

Her husband, J. Gideon Gordon, to whom she was married Jan. 25, 1870, together with two of her children, an infant, and the late D. Wick Gordon, of Pilot Mountain, has already passed on into the "unexplored country, from whence no traveler returns." An only son remains, I. M. Gordon, cashier of the Bank of Pilot Mountain.

Sister Gordon died of pneumonia, after a short illness, from the very beginning of which little hope was entertained for her recovery. Loving and tender hands ministered to her to the end, when grandma "fell on sleep, and was gathered to her fathers." As her pastor, I visited her frequently, and was impressed with her genuine Christian qualities. She was converted when a girl of 12, and had been a lifelong Methodist. She died in great triumph of the Christian faith. The Lord was her personal Saviour and her constant companion. She walked with the Unseen, therefore, she did not dread the summons to go out alone, through "the valley of the shadow of death," knowing full well that the Lord was her Shepherd, and that His rod and staff would comfort her. She said: "I have had pneumonia twice before; if it is His will for me to go this time, I am ready to go."

As she went there passed from among us one whom everybody loved. Possessed of qualities of heart that appeal to all, she counted her friends by the hundred.

The funeral was conducted from the Methodist church by her pastor, on Sunday, February 6th, and interment made in the family burying ground four miles in the country. A large crowd of friends attended the funeral, and buriel, and there were many beautiful flowers.

A token of the high esteem in which she was held:

"There is no death; an angel form
Walks o'er the earth with silent tread,
He bears our best loved things away,
Then we call them dead.

Born into the undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.
And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead."

E. O. Smithdeal

GREGSON—Mrs. Martitia S. Gregson was born Sept. 18, 1836, in Randleman, N. C., wher she spent the greater part of her life, and died March 4, 1916, at Spero, N. C., being 79 years, 5 months and 16 days old. She was converted in a high school at Thomasville, N. C., early in life, and when she returned home she joined St. Paul Methodist church, and continued a faithful member until death.

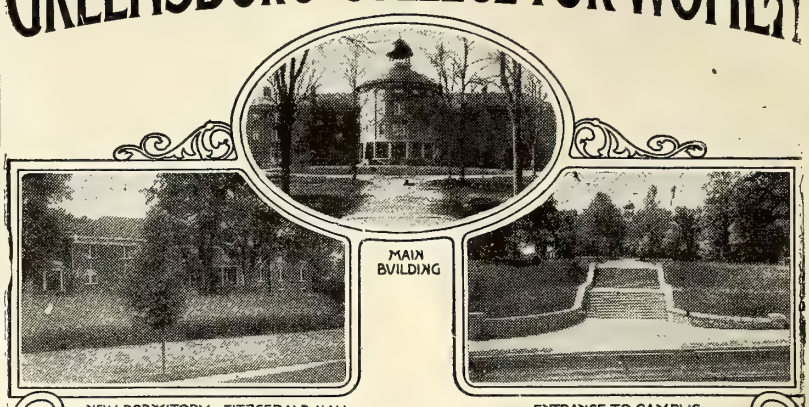
Sister Gregson was educated at Greensboro Female College. She came of a most excellent family, being a daughter of James Dicks, and was married to the Rev. Amos Gregson on the 3rd day of September, 1865, to which union there were born five children, two of whom have preceded her to the grave.

Sister Gregson loved her home and all its inmates and, though she was very frail in body, she made her home the home of the preacher. Her last illness was pneumonia, but in spite of the disease her mind was clear to within an hour of her death. She even selected the clothing that she wished to be laid out in, and told her husband that for his sake she would like to live, but that she felt it would be better to go ahead, because she wanted to be at rest. She asked her friends and relatives to meet her in heaven. Sister Gregson was one of the old type of Christian and was loved by all who knew her and respected by the entire community. Only eternity can sum up the work of her good life. By her care of the home she made it possible for her husband to become one of the most faithful and efficient, as well as one of the most highly respected local preachers of the entire Conference.

The husband and three children survive, and they have the heart-felt sympathy of all who know the family.

A. R. Bell.

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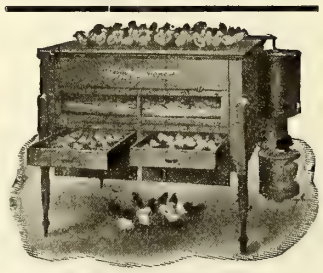
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Those who have the most of happiness think the least about it. But in thinking about and in doing their duty happiness comes, because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe.—Thackery.

Try to think individually upon what you have to learn collectively.—G. Meredith.

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The most delicate of all pleasures consist in promoting the pleasures of others.—La Bruyere.

Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Second Round

March

Asheville, Elk Mountain 25-26
Biltmore-Mt. Pleasant, Biltmore, night 26

April

Flat Rock-Fletcher, Patty's 1-2
Chestnut Street, night 2
Swannanoa, Azalea 8-9
Black Mountain, night 9-10
Leicester, Dick's Creek 15-16
Bethel, night 16
Walnut, Stackhouse 22-23
Hot Springs-Marshall, Marshall, night 23-24
Sulphur Springs, Acton 29-30
West Asheville, night 30

May

Henderson Ct., Edneyville 6-7
Tryon-Saluda, Saluda, night 7
Rosman Ct., East Fork 13-14
Brevard, night 14
Mars Hill, Shiloh 20-21
Weaverville, night 6-7
Weaverville Circuit 27-28
Haywood Street, night 28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Second Round

March

Hickory Grove, 11 a. m. 25-26
Tryon Street, night 26-27

April

Seversville, Pleasant Grove, 11 a. m. 2-3
Spencer Memorial-Derita, Spencer Memorial, 3 p. m. 2
Belmont Park, night 2-3
Prospect, Carmel, 11 a. m. 8-9
Central, night 9-10
Unionville, Oak Grove, 11 a. m. ..15-16
North Monroe, Icemorlee, night ..16-17
Waxhaw, Bond's Grove, 11 a. m., 22-23
Weddington, Weddington, night..23-24
Thrift, Moore's Chapel, 11 a. m. ..29-30
Chadwick, night .....April 30-May 1

May

Matthews, 11 a. m. 6-7
Dilworth, night 7-8
Lilesville, 11 a. m. 13
Ansonville, Mt. Vernon, 11 a. m. ..14-15
Morven, Morven, 11 a. m. 20-21
Wadesboro, night 21-22
Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29

June

Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Second Round

March

Ruffin Ct., Ruffin 24
Reidsville 25-26
Wentworth Ct., Wentworth 26-27

April

Greensboro Ct., Mt. Pleasant 1-2
Spring Garden 2-3
West Greensboro Ct., Friendship ..8-9
West Market 9-10
Randolph Ct., Fairview 15-16
Deep River, West's Chapel 22-23
Randleman, St. Paul's .....23-2'
Wesley Memorial, High Point 29-30
East End, High Point 29-30
Denton, Pleasant Grove 6-7

District Conference at South Main Street, High Point, April 27-30.

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

Second Round

March

Marion Ct., Catawba 25-26

April

Rutherfordton, Gilboa 1-2
Green River, Lebanon 8-9
Broad River, Union 15-16
Henrietta and Caroleen, Caroleen,22-23
Cliffside, Hopewell 29-30
Forest City, Salem 29-30

May

Table Rock, Linville 6-7
Connelly Springs, C. Springs 7-8
Spruce Pine and Bakersville, Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.

Second Round

March

Mt. Airy Ct., New Hebron 25-26

April

Madison-Stoneville, Stoneville 1-2
Ararat, Chestnut Grove 8-9
Leaksville, 11 a. m. 16-17
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30

May

Rural Hall 6-7

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

March

Creston Ct., Big Laurel 18-19
Watauga Ct., Henson Chapel 25-26

April

Elk Park Ct., Elk Park 1-2
Avery Ct., Mt. Zion 8-9
Boone Ct., Hopewell 15-16
Laurel Springs Ct., Transou 22-23
Sparta Ct., Potato Creek 29-30

May

North Wilkes Mission 6-7
Wilkes Circuit 13-14
Wilkesboro Station, night 14-15
North Wilkesboro Station 20-21

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

Second Round

March

Lenoir Ct., Pleasant Grove 18-19
Lenoir Station, night 19
Hickory Ct., Grace Chapel 25-26
Rhodhiss, night 26

April

Troutman Ct., Rocky Mt., ...1-2
Cool Springs Ct., Rose Chapel 8-9
Iredell Ct., Mount Bethel 9-10
Statesville Ct., Bethel 15-16
Alexander Ct., Rocky Springs ..22-23
Stony Point Ct., Center, ...23-24
Maiden Ct., Friendship 29-30
Catawba Ct., Center .....30, May 1

May

Newton 7
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

March

Salisbury Ct., Providence 25-26
South Main, night 26-27

April

China Grove 1-2
First church, night 2
Cottonville, Zion 8-9
Norwood 9-10
Albemarle Ct., Pine Grove 15-16
Albemarle, Central, 11 a. m. 16
Albemarle, First St., night 16
New London Ct., New London 22
Gold Hill Ct., Liberty 23-24
Mt. Pleasant Ct., St. Paul 29-30
West Concord, Harmony 30

May

Concord Ct., Carmel 6
Concord, Central, 11 a. m. 7
Concord, Forest Hill, night 7
Bethel-Love's, Love's 13-14
Oakboro 14-15
Salem 20-21
Kannapolis Circuit 27-28
Kannapolis Station 28-29

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

March

Crouse, Lander's Chapel 25
Lincolnton, Lincolnton 25-26
Lincoln Ct., McKendree 26

April

King's Mtn.-El Bethel 1-2
Gastonia, F. Avenue, night 2
Polkville, Clover Hill 8-9
Bessemer, Concord 15-16
McAdenville, McAdenville 16
Shelby Ct., S. Springs 22
Shelby, Central 23
Lowesville, Mtn. Island 29
Mt. Holly, Mt. Holly 30
Belmont, Belmont 30

May

Cherryville, Bethlehem 6-7
Belwood, St. Peter's 13-14
South Fork, Bethel 21
Rock Spring, Bethel 27-28

June

Lowell, Bethesda 3
Gastonia, Main St. 4-5
Dallas, Dallas 4-5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

March

Judson, Maple Springs 25-26

April

Hayesville, Meyers Chapel 1-2
Ranger, Bellview 8-9
Murphy 8-9
Franklin Ct., Bethel 15-16
Macon, Asbury 16-17
Franklin 19
Highlands, Flatts 22-23
Glenville, Double Springs 24
Robbinsville, Trinity 29-30

May

Murphy Ct., Peachtree 6-7
Canton Station 13-14
Haywood, Finchers 13-14
Fines Creek, Fines Creek 20-21
Andrews 24

District Conference at Andrews May 23-25.

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

March

Farmington, Bethlehem 25-26
Cooleemee, night 26

April

Walkertown, 11 a. m. 2
West End, night 2
Davie Liberty 8-9
Mocksville, night 7-9
Lexington, 11 a. m. 16
Lewisville, Daubs 22-23
Advance 29-30

May

Southside, 11 a. m. 7
Liberty, night 7
West Davie, open.

District Conference will be held in Main Street church, Thomasville in May. Date will be given later.

SOME THINGS THAT ARE NOT SO

Cayenne pepper doesn't come from a pepper plant, nor Burgundy pitch from Burgundy. Jerusalem artichokes do not come from Jerusalem, nor turkeys from Turkey. Camel's-hair brushes are made from the tail of the squirrel. German silver is not silver, and it was invented in China. Cork legs are not made of cork, neither do they come from Cork, Ireland. Prussian blue does not come from Prussia. Irish stew is not an Irish, but an English dish. Cleopatra's Needle was set up a thousand years before that lady was born. Chamois leather is not the hide of a chamois, but the flesh side of sheepskins.—Christian Register.

PRAYER

Our Heavenly Father, it is good for us to believe that through all storms and all darkness and all sickness and all infirmity, even through death itself, Thy love abides. As we enter upon this day we know not whither we shall go, but we thank Thee. Thou followest us with Thy care, and wrappest us around with Thy love as with a garment. In all that we do today may we know that Thou seest us, and, if our way be steep, may we be sure that Thou lovest us. Amen.—George L. Perin.

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LITTLE FOLK'S DEPARTMENT

(Continued from page 11)

A neighbor who was going along the road heard the cries and reached the spot just as Ned was going down for the third time and rescued him. But it was a long time before the half-drowned boy opened his eyes ad smiled faintly at his brother; and in that time Charley Reeves realized the awful consequences that often follow disobedience.

The kind neighbor took them home in his buggy, and their frightened mother soon had them in dry clothing.

Charley didn't wait to be reproached by her. "O mamma," he sobbed when he had told how the accident came about, "I shall never disobey you in this way again!"—Beth Slater Whitson.

WORK AND SHIRK

Work and Shirk are two little brothers:
Work is always busy, doing things for others;
Shirk is very lazy and lies around the house,
Stretching and yawning, as useless as a mouse.
All through the day Work makes things hum,
But Shirk sits around and just looks glum.
Which do you think is dearly loved by others,
Work or Shirk, these well-known little brothers. —T. C. Clark.

CALLING THE ANGELS

"'Deed, mamma, we didn't mean to be fussy," said one of a bright-eyed little group; but we's so many of us together that if one of us says just a teensy-weensy mad word all the rest must say one too, and then how can we stop?"

"I think I know a good plan for getting stopped," said mamma. "There are some little angels that just hate fusses; and if you will call one of them he will fly right away with the ugly words."

"But, O, mumpsie! how can we call him?" asked another.

"Listen now, and I'll call one." And the mother began to sing:

"There is a happy land,
Far, far away."

In a minute five little voices joined hers; and when they had sung the last "aye," every face was bright and smiling.

The next day mother heard a clatter in the nursery, and presently one little voice piped up:

"Little drops of water,
Little grains of sand."

The verses were sung all through, but some of the voices kept up the debate as well.

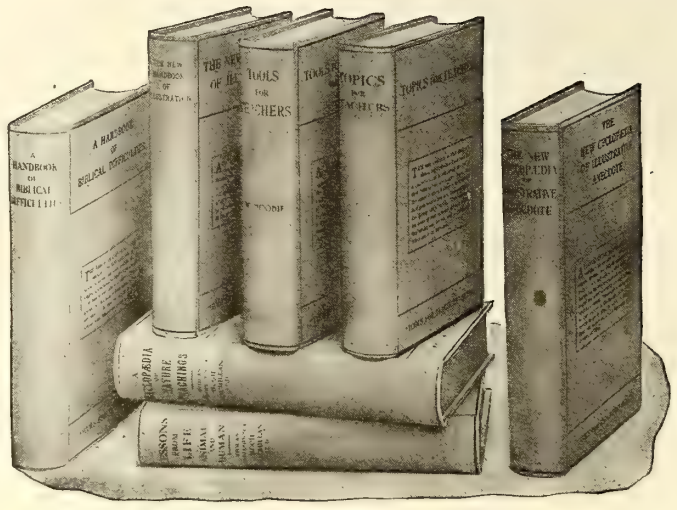
No sooner had "Drops of water" died away than another voice began: "Where, O where are the Hebrew children?" and as none of them could keep from singing that chorus, no more fussing was heard.

"But it took two of the angels, mamma, for that job," said one of mamma's boys afterwards. Do you not think mamma's plan was a good one? —Selected.

The Sunday schools of the Alabama Conference propose to raise a fund for the building of a Sunday school hall at Auburn, Ala., as a memorial to the late Dr. H. M. Hamill. At Auburn is located the Alabama Polytechnic Institute, where some four hundred Methodist boys are enrolled as students annually. Auburn is a small town, and the Methodists of the Alabama Conference propose to aid in the work of erecting a building such as will provide needsd room for Sunday school work and will be a fitting memorial to a great and useful life. Dr. Hamill spent most of his boyhood and early young manhood in Auburn and vicinity and was an alumnus of the Auburn school. Sunday, March 12, is Hamill Memorial Day for the Sunday schools of the Alabama Conference.

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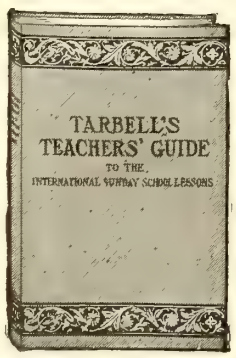
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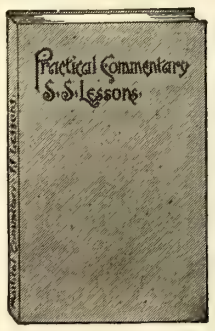


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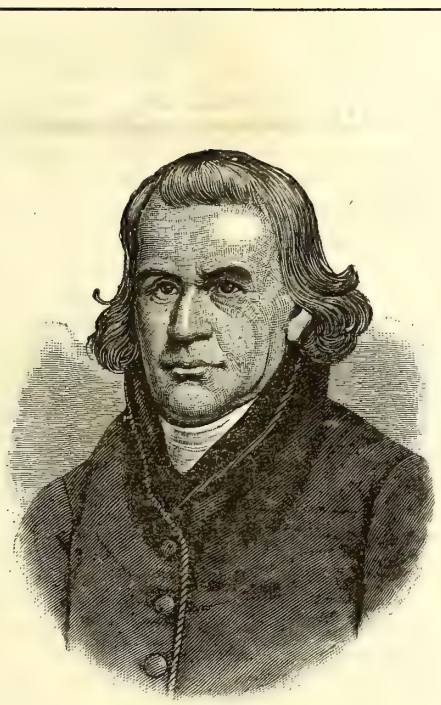
VOLUME LXI NUMBER 13

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, MARCH 30, 1916

Reading Room
Trinity College



FRANCIS ASBURY

Second Bishop of the Methodist Episcopal Church

Born in Staffordshire, England, August 20, 1745. Died March 31, 1816. During his ministry of forty-five years, it is estimated that he traveled 270,000 miles, or more than ten times the circumference of the globe, and mostly on horseback; crossed the Alleghany Mountains sixty-two times; preached 16,000 times; sat in 224 Annual Conferences; and ordained 4,000 preachers.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - - Editor

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EDITORIAL

THE ASBURY MEMORIAL

Among the many celebrated Americans whose deeds are commemorated in statuary in our beautiful National Capitol, there is not one distinctively Methodist. Nevertheless, it is conceded that no force extant in this republic during the eighteenth and nineteenth centuries contributed more to the making of the nation than the Methodist church. The circuit rider, of whom Francis Asbury was the most conspicuous example, was, for at least a century, the most powerful civilizing and educational agency in America. These men lived in the saddle and their saddle-bags carried the Bible and every essential civilizing agency so far as the literature of the time could supply them. These men were the "Pilgrim Fathers of the new America," and Francis Asbury was at the head of the great column. Of them President William Henry Harrison said:

"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their velise or saddlebags, are the sum total of their earthly possessions."

It is now proposed to erect in the city of Washington an equestrian statue to the memory of Asbury, which will, of course, at the same time, be a suitable memorial of all those heroes of faith that make up the distinguished company of Methodist itinerants. This is proproposed as a suitable commemoration of the one hundredth anniversary of the death of Asbury which occurred at the home of his friend, Mr. Arnold, in Virginia, March 31st, 1816.

All Methodists are invited to take part in this memorial and it is the hope as well as expectation that the sum of the voluntary contributions of American Methodists combined will be ample to defray the expense of such a monument as will be becoming to this great religious organization.

THE FIRST ORDINATION SERMON

At the first General Conference, held in the city of Baltimore, in 1784, Francis Asbury was ordained and set apart as a Bishop of the Methodist Episcopal Church. It is well known that Asbury was somewhat democratic in his views, and, as an evidence of this he persistently refused to take upon himself this office without first being elected to it by his brethren. Seeing the necessity of a more democratic regime for America than Mr. Wesley could possibly have inaugurated in England, we can not resist the conviction that Mr. Wesley "builded better than he knew," in choosing Asbury as one of the men to superintend the work in America.

On the other hand, he was fortunate in having chosen Coke, the scholar, and the apostle of that missionary zeal which laid hold of the very ends of the earth. So that, in its incipiency, American Methodism had, in its superintendency, remarkable personal examples of the true itinerant spirit in the home land and of apostolic zeal for the planting of the gospel in the regions beyond.

Coke was a man of great polish and of the highest ideals as to what a Bishop in the church of God should be, and it was of this discourse delivered by him at the ordination of Asbury that we began to write. That our readers may catch the inspiration of this great sermon, we here reproduce a synopsis given in the New York Christian Advocate of last week as follows:

At the consecration of Asbury Bishop Coke preached a sermon based upon Rev. 3:7-11, in which he sought to "vindicate our conduct in the present instance," to "open the words of my text," and to "delineate the character of a Christian Bishop."

He began by describing the religious conditions prevalent in America at the time, and then defended the right of the Methodists to ordain, claiming that they had "the same right as most of the reformed churches of Christendom." He declared that "the uninterrupted succession of Bishops is a point that has long been given up by the ablest Protestant defenders of episcopacy," and he quoted Bishop Hoadley as allowing "it to be unnecessary."

In considering "the grand characteristics of a Christian Bishop," he spoke of his humility as "the guard of every other grace;" of his meekness as "a passive grace," the "sacred ballast of the soul;" of his gentleness as "an active grace, which flows out in the converse and the carriage;" of his patience, which is "the grace that endures all things, that flows out in sufferings and trials, and bears up the soul under every difficulty;" of his fortitude, which lifts his soul "far above the fear of temporal dangers;" of his impartiality, which "is the rarest of all the virtues, and yet one of the most important for a ruler of the church;" of his zeal, in which a Bishop should be "eminent indeed," for "though it is softened and corrected by the other graces, yet it wraps up his heart in the interests of Zion;" of his wisdom which "reigns over all his soul;" of his communion with God and confidence in Him, which "support him under all his trials;" and of his seriousness, for "no lightness of spirit is observable in him; all is dignity as well as love. He lives in the presence of his Master, and says nothing but what is becoming the audience chamber of the King of kings."

Then, addressing Asbury, the preacher said: "But thou, O man of God, follow after righteousness, godliness, faith, love, patience and meekness. Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Keep that which is committed to thy trust. Be not thou ashamed of the testimony of our Lord, but be thou a partaker of the affictions of the gospel, according to the power of God. Endure hardship as a good soldier of Jesus Christ. Do the work of an evangelist, and make full proof of thy ministry. And thy God will open to thee a wide door indeed, which all thine enemies shall not be able to shut. He will carry His gospel under thy direction from sea to sea, yea, perhaps from one end of the continent to the other. Only feel thine importance, and feel thy danger, and let 'not the foot of pride come down against thee;' but preserve thyself in all humility, and chastity, and holy love, and thou shale be a vessel of gold in the sanctuary of God; thou shalt bring millions to righteousness immediately or remotely, and shalt shine in glory as a star of the first magnitude for ever and ever.

"O thou who art the Holy One and the True, consecrate this thy servant with the fire of divine love, separate him for the most glorious purposes, make him a star in thine own right hand, and fulfill in him and by him all the good pleasure of thy goodness!"

ON HISTROIC GROUND

Incidentally, being in the vicinity on last Sunday, I had the pleasure of attending the Sunday school and preaching to the congregation at Rehoboth, the oldest Methodist church, not only in Catawba county, but the oldest one west of the Catawba river. On a beautiful eminence, overlooking the Catawba valley, but not quite in sight of the river, stands a beautiful country church near the spot where Daniel Asbury effected this first organization west of the river in 1794. The memorial tablet in rear of the pulpit, placed there several years ago by Rev. M. V. Sherrill, bears this date. Near the church in a large and well-kept cemetery, lies the body of this pioneer, who passed to his reward on Sunday morning, April 15, 1825.

We are so prone to forget our history that it may be well enough to state here a few facts of interest in connection with the life and labors of Daniel Asbury, who, though not a kinsman, was contemporary with Bishop Francis Asbury and a co-laborer of his for many years.

Daniel Asbury was born in Fairfax county, Virginia, February 18, 1762. In early life he was captured by the Indians and spent some years in captivity, suffering great hardships. He was admitted into the traveling connection in 1786, and served as preacher in charge of many large circuits and districts, continuing his labors as an itinerant till 1824, when he was granted the superannuate relation.

In 1790 the Lincoln circuit appeared first in the list of appointments with Daniel Asbury and Jesse Richardson as pastors. Grissom's History of Methodism in North Carolina says: "In 1787 a number of Methodists moved from Brunswick circuit in Virginia and settled in Lincoln county, near the Catawba river. The late Rev. M. V. Sherrill said, 'Their names, as far as I have been able to get them, were Herbert Harwell, Samuel Harwell, John Edwards, John Turbyfield, Benjamin Stacy, John Abernethy, John Mayhew, and Aaron Mayhew. These all settled in the vicinity of Rehoboth church.'"

Continuing the interesting story of these pioneers, Mr. Grissom says: "The widow Morris and her daughter, Nancy L. Morris, and her married daughter, Rebecca, and her husband William Mays, first settled near the Vesuvious Iron Works, but they soon removed to the Rehoboth neighborhood. * * * This Nancy Morris subsequently became the wife of Daniel Asbury, who, with the assistance of John McGee, in 1789, and with Jesse Richards in 1790, was sent to form the Lincoln circuit."

These brief quotations are sufficient to establish the fact that I was preaching on historic ground last Sunday morning, and it is interesting to note the fact that a number of the names mentioned in the foregoing list of early settlers were represented in the congregation present. It is also incidentally a matter of pleasing interest that I should have made this visit just at the time when our thoughts are turned to Bishop Asbury, although his co-laborer, Daniel Asbury, is said not to have been a kinsman of his.

Daniel Asbury had a son, Henry, who, in his day, was a very useful local preacher, and whose grave is also to be seen in the family plot in the old cemetery at Rehoboth. There is still among us quite a connection of the same name, the descendents of the pioneer, Daniel. It is not unusual to hear some of these spoken of as descendents of Bishop Asbury. People who speak thus forget that Bishop Asbury has no descendents, having never been married.

Rehoboth is one of nature's beauty spots. The beautiful hilltop crowned with the pretty white church, which is now perhaps the fourth, is just such a place as one would select as a delightful community center. Surrounded by a prosperous community of well-to-do farmers, one would wonder why, after a century and a quarter, they had not so far discovered themselves as to be supporting their own pastor. The preacher was even bold enough in his talk Sunday morning to ask them why. May it not be that these noble pioneers, with all their virtues, committed one almost fatal blunder in a bequest of small things for the Kingdom? Both the Asburys were content to labor for a pittance in a time demanding this heroic self-forgetfulness, and selfish generations, able to do better, have laid the flattering unction to their conscience that what was then endured as a necessity must now be incorporated in our system and practiced as a means of grace. We have many country churches, that, with one or two small outposts joined to them, should now be served by one pastor and kept open for at least one preaching service every Sunday. Rehoboth is one of them. H. M. B.

THE FUNERAL SERVICES OF BISHOP ASBURY

On Sunday afternoon, March 31, 1816, from the home of his devoted friend, General Arnold, in Spottsylvania, Va., Bishop Asbury's spirit went up to God. His frail little body was tenderly laid to rest in the family burying ground of Mr. Arnold.

Four weeks later the General Conference was held in the Light Street Church, Baltimore, which the bishop had greatly desired to attend. On the first day the Baltimore Methodists requested of the Conference the privilege of removing the remains of the Pioneer Bishop to this city. The request was granted, and Rev. John Wesley Bond, who was with Asbury when he died, was appointed to superintend the removal of the body. Five members of the General Conference—Philip Bruce, Nelson Reed, Freeborn Garrettson, Lewis Myers and George Pickering—were elected to act in concert with the Baltimore brethren in this matter.

On the ninth of May the body arrived and was carried to the house of William Hawkins according to some authorities, but according to others to the parsonage of the old Light Street Church, which for years had been the nearest approach to a home this weary itinerant Bishop had ever had. The arrival of the body having been announced by Stephen G. Roszel to the Conference, the members resolved to hold the funeral services the next morning. Henry Stead, William Case, Seth Mattison and Henry Boehm were appointed a guard of honor to remain with the body during the night. Boehm's description of his experience during that vigil is worth repeating. He said: "Never shall I forget that night. Thought was busy in reviewing the past; the whole life of Bishop Asbury, particularly the five years I was with him, passed before me as a panorama. Five times that night in imagination, I went with the Bishop around his large diocese, over the mountains and valleys. I thought of his self-denial, his deadness to the world, of his intense labors, his enlarged benevolence, his sympathy for the suffering; of the hundreds of sermons I had heard him preach, the prayers I had heard him offer; of the many times I had slept with him, and how often I had carried him in my arms."

At ten the next morning the funeral services took place. It is said from twenty to twenty-five thousand people gathered at the Light Street church, where the body lay in state, to pay honor to Methodism's noble son.

The funeral procession, headed by Bishop McKendree and William Black, the fraternal representative of British Methodism, with J. W. Bond and Henry Boehm, his surviving traveling companions, following the coffin as chief mourners, marched to the Eutaw Street church, a mile distant, where Bishop McKendree delivered a twenty-minute address full of pathos. Asbury's remains were then placed in the vault of the church where they reposed until June, 1854, when they were taken to Mt. Olivet Cemetery and reinterred. He sleeps at the foot of a monument, nearby a goodly company of illustrious Methodist dead —Robert Strawbridge, Jesse Lee, John Haggerty, Enoch George, John Emory, Beverly Waugh and many others—in old Mt. Olivet, the Westminster of American Methodism.—Baltimore Southern Methodist.

THE TRUTH ABOUT MEXICO

By G. B. Winton

So long as popular misconceptions in regard to Mexico and our relations with that country expended themselves in talk and in futile newspaper writing, one could smile at and disregard them. But now that jingo public sentiment, combined with the nagging of his political enemies, has forced President Wilson to allow the armed invasion of a sovereign nation, with which we are and wish to remain, at peace, it is time for some plain truths to be uttered.

In the first place, let it be clearly understood that the daily papers do not give us the facts about Mexico. This is due first to the ignorance of that country and its affairs which prevails in newspaper offices as elsewhere. Editors, correspondents, cartoonists, writers of headlines, and all are equally unable to distinguish between the important and the insignificant items. They do not know the geography of Mexico, perpetrating the grossest of errors as to places and events, and have only a hazy impression of political and military affairs. Consequently they have failed utterly to put before the American public the steady uninterrupted progress of the Constitutionalists during two years and more in eliminating political and military opposition. Has any reader of this, for example, seen a statement of how many men in Chihuahua, formerly followers of Villa, have surrendered, been disarmed and mustered out within the last three months? The total is about 15,000, which means of course all that he had, except a little squad of about fifty boon companions, called the dorados. Any others he has with him now are simply adventurous boys, picked up during his recent wanderings. I could mention a half dozen other news items of almost equal importance which were not laid before the American people at all.

Next after the ignorance of those who produce the daily papers which furnish us material for making up our opinions, I mention the unreliability of the news agencies. There are two of these, the Associated Press and the International News Service. The latter is owned and controlled by W. R. Hearst. He is a persistent mischief-maker, who seizes every possible occasion to try to stir up a quarrel between this country and some other. For five years he has used both his papers and his news service to embroil us with Mexico. He is openly in favor of intervention and of annexation. To this he has a perfect right, of course. This is a free country. But he has no right to serve up constantly garbled news and exaggerated rumors so as to mislead and inflame the American public. The Associated Press is more careful and conservative. But it is not always choice in its correspondents. The one at El Paso, for instance, circulates the most stupid and incredible lies with as much satisfaction as if they were facts. El Paso is the hot bed of elements friendly to Villa because they are hostile to Carranza. Lies and rumors darken the air there. If anywhere in the United States a judicious correspondent should be employed it is there. As it is, something like half of the stuff sent out is found next day or the next week to have been incorrect. Often, however, the mischief has already been done.

Now I come to fact number three. The Catholics and the capitalists in the United States are making common cause against Carranza and the Constitutionalists. Just now they are receiving aid from the politicians opposed to Woodrow Wilson. I do not underwrite in every sense for Carranza, but I am beginning to love him for the enemies he makes. How far the Catholic influence will go with the papers of this country in suppressing undesirable news and in coloring that which is given out, is known to every man who ever investigated the matter. That that influence is being constantly exercised today is instantly evident to anyone who is in position to compare the facts as they are in Mexico with the way they are presented to the American people.

Carranza is not an enemy of the Catholic Church. He simply stands for the Constitution, which demands the separation of Church and State. This the Catholic dignitaries do not like, so they are fighting him. The capitalists, both Mexican and American, are joining in the fight, because they would like to continue in control of the wealth of that rich country, and they know that he is not going to allow it.

Such are the influences that are forming the American public sentiment in regard to the Mexican situation. And now that sentiment has gone so far as to force the President into the dangerous measure of allowing the armed invasion of a neighbor State. And people are talking lightly of the prospect that this may result in war, as if we had some good reason for fighting Mexico, and as if such a war would be an unimportant matter!

It will not be. If it comes, that war will be long and bloody and bitter. And we have no reason for it—not a single one. A robber band, known to be robbers, assaulted one of our border towns. The soldiers there were asleep, although they knew, or might have known, that Villa was near, and that he was threatening to do the very thing he did. The Mexican people are not responsible for an outlaw. The event could not possibly be made to justify us in the eyes of the world for bringing on hostilities. Light talk about going to war is criminal. We are in a powder magazine. Let us not be lighting matches.

In particular, we should, before we fight, view soberly some of the consequences. If we begin to fight Mexico, we must go on till we have gained victory. What else shall we have gained by that time? The hatred of all Latin America, for one thing. They suspect that we are bullies and hypocrites. That step would convince them. The hands of our missionaries would be tied. All this new movement of good will and closer relation called pan-Americanism would stop; the fair fabric of friendship would fall to the ground.

We shall also acquire some responsibilities concerning Mexico. First of all we should have taken it on ourselves to discredit and cripple a great popular movement there, an uprising of the people to gain their liberties. The constitutionalist movement stands for progress, for education, for equal rights. The converts we have made in our church work in Mexico and the men we have educated in our schools are all identified with it. Why should we defeat and discourage them when they seek to get the very things we boast of in our own land? Do we wish to reinstate the autocratic church and military control which has held Mexico back for four centuries?

In the second place, having conquered Mexico, we should have to decide what to do with it. We have the Philippines now, and wish

(Continued on page 6)

Francis Asbury, America's Greatest Itinerant

LIFE SKETCH WITH NOTES

FRANCIS ASBURY was born at Staffordshire, England, August 20, 1745. He could not boast of high social rank, but of something better—of godly parents who reared him in the fear of God. "The efforts of well meaning biographers to amend the social rank of Asbury's family," says Dr. DuBose, "are without profit, as they are without justification. Joseph Asbury, the father of Francis, was of humble antecedents, and the lineage of his mother was no prouder. Asbury himself plainly says that his parents belonged to the stock of common people." His religious training was such that he could say in mature life that he had never "dared an oath or hazarded a lie." He says: "Sometimes I was much ridiculed, and called Methodist parson, because my mother invited any people who had the appearance of religion to her house."

He began school life early, and was taking delight in reading the historical parts of the Old Testament at seven years of age. The schoolmaster was so very cruel that Francis was taken from school at the age of thirteen and apprenticed to business—saddle-making. The strong religious nature of the child is shown in the fact that when he was unmercifully beaten by the cruel schoolmaster, he says he found comfort in prayer. At the age of fifteen he was converted while he and a companion were playing in his father's barn, and was soon holding meetings in his father's house, calling sinners to repentance. At seventeen he became a local preacher, and at twenty-one an itinerant in the regular work.

When John Wesley called for volunteers to go to America, Asbury responded, "Here am I; send me." "It was no sudden impulse, no uncalculated conclusion that brought Francis Asbury to our shores," says Bishop McTyeire. "Before this," he says, "I had felt for half a year strong intimations in my mind that I should visit America, which I laid before the Lord, being unwilling to do my own will, or to run before I was sent." On September 14, 1771, he set sail for America and landed at Philadelphia October 27, 1771. He did not wait until he had reached America before beginning his evangelistic labors, for he preached to the sailors several times on this voyage. A week after beginning his voyage to America he made this entry in his journal: "I will set down a few things that lie on my mind. Whither am I going? To the New World. What to do? To gain honor? Not if I know my own heart. To get money? No; I am going to live to God and bring others so to do. If God does not acknowledge me in America I will soon return to England. I know my views are upright now. May they never be otherwise."

"When I came near the American shore," he says, "my very heart melted within me to think from whence I came, where I was going, and what I was going about." He received a Christian welcome from the little band of Methodists in Philadelphia, and immediately entered upon his wonderful career as a Methodist itinerant. When the Methodist Episcopal Church in America was organized at the Christmas conference held at Baltimore, December 25, 1784, Francis Asbury was elected Bishop, and for thirty-one years gave full proof of his apostolic calling.

The following paragraphs will give some interesting sketches of this remarkable man as he is seen by his biographers:

The Tireless Itinerant

Asbury was a born itinerant. To shut him up in a city, though he be given a congregation to minister to, was to punish him. He believed in a "circulation" of the preachers, as he said, and he "circulated," traveling on an average of from five to six thousand miles a year, mostly on horseback. While traveling in the prairies of Ohio he drove up to a home and a stranger met him and abruptly inquired, "Where are you from?" Asbury replied, "From Boston, New York, Philadelphia, Baltimore, or almost anywhere you please." This was literally true. He hailed from everywhere, and was at home anywhere."

Dr. DuBose says: "Asbury burned with itinerant zeal. His ideal was a thoroughly disciplined body of Gospel rangers going far and wide, preaching as they went. He would bring about the conquest of the continent through the foolishness of preaching. * * * Within two weeks of his arrival on the continent he had preached a number of times in Philadelphia and had traveled the entire distance to New York on horseback, preaching as he went in Pennsylvania, the Jerseys, and on Staten Island. Thus he set at once the pace which he kept for nearly half a century as an American itinerant."

A Notable Record

Bishop Janes, his biographer, says: "He visited Massachusetts twenty-three times after 1791. * * * The State of New York fifty-six times, New Jersey sixty-one times, Pennsylvania seventy-eight times, Delaware thirty-three times, Maryland eight times, North Carolina sixty-three times, South Carolina forty-six times, Virginia eighty-four times, Tennessee and Georgia each twenty times, and other states or territories with corresponding frequency. When he came to America the Methodists numbered ten preachers and 600 members; when he died, after forty-five years of work, they had 695 preachers and 214,235 members."

It is estimated that during his lifetime he traveled 270,000 miles, or more than ten times the circumference of the globe, and mostly on horseback; crossed the Alleghany Mountains sixty-two times, preached 16,000 times, sat in 224 annual conferences, and ordained 4,000 preachers.

"Give Me Souls for God, or I Die"

Asbury was subject to seasons of depression. At one time he was greatly depressed because he had not for some time seen any fruit of his personal labor in the conversion of souls. He was even inclined to believe that he had better retire from the work. "With this depression of spirit he entered the love-feast on Sabbath morning, in a rude log chapel in the woods, and took his seat, unknown to any, in the back part of the congregation. After the usual preliminary exercises had been gone through with by the preacher, an opportunity was given for the relation of Christian experience. One after another testified of the saving grace of God, and occasionally a verse of some hymn was sung, full of rich and touching melody. The tide of religious feeling was rising and swelling in all hearts, while a lady rose whose plain but exceedingly neat attire indicated that she was a Methodist. Her voice was full and clear, though slightly tremulous. She had traveled many miles to the meeting, and her feelings would not allow her to repress her testimony. She remarked that she had not long been a follower of Christ. 'Two years ago,' said she, 'I was attracted to a Methodist meeting in our neighborhood by being informed that Bishop Asbury was going to preach. I went, and the Spirit sealed the truth he uttered on my heart. I fled to Jesus and found redemption in His blood, even the forgiveness of my sins, and have been happy in his love ever since.

'Not a cloud doth arise to darken my skies,
Or hide for a moment my Lord from my eyes.'

She sat down, and ere the responses which her remarks had awakened in all parts of the house had died away, Bishop Asbury was on his feet. He commenced by remarking that 'he was a stranger and pilgrim, halting on his way for rest and refreshment in the house of God, and that he had found both; and' said he, with uplifted hands, while tears of joy coursed each other freely down his face, 'if I can only be instrumental in the conversion of one soul in traveling round the continent, I'll travel round till I die.'"

His Sympathetic Nature

Bishop Asbury, like many other great men, was often misunderstood. He was "reticent and secretive by nature," and this caused some to regard him as cold and unsympathetic. But such was not the case. His tender love for his parents was very touching. Dr. DuBose says: "After thirty-one years of absence from that 'very dear mother,' his love for her was as tender and as loyal as when a lad he sat at her knee in their humble Handsworth cottage. A tear-stained page in his homely diary is devoted to her blessed memory. Regularly his itinerant salary was divided with her, and it was this devotion that explained in part the fact that he had himself not dreamed of wife and home." Writing to his parents, who were very poor, he said: "While I live you will live also, if I keep my place and piety. I study daily what I can do without. One horse and that sometimes borrowed, one coat, one waistcoat—the last coat and waistcoat I used about fourteen months—four or five shirts, and four or five books. * * * I sincerely wish I could come to see you, but I see no way to do it without sinning against God and the Church."

Dr. Strickland, his biographer, says: "To those who looked upon him as cold and stoical, and destitute of those more tender and endearing sympathies which constitute the charm of social life, let us hear him as he speaks of the death of a Christian lady, in whose hospitable mansion he often found a home: 'I was invited to pass a night under the hospitable roof of General Thomas Worthington, at Mount Prospect Hall. Within sight of this beautiful mansion lies the precious dust of Mary Tiffin. It was as much as I could do to forbear weeping over her speaking grave. How mutely eloquent! Ah, the world knows little of my sorrows—little knows how dear to me are my many friends, and how deeply I feel their loss.'"

Trying Itinerant Experiences

"I lay along the floor on a few deer skins with the fleas. That night our poor horses got no corn, and next morning they had to swim across Monongahela. * * * We rode thirty miles to Father Haymond's, after 3 o'clock Sunday afternoon, and made it nearly eleven before we came in. About midnight we went to rest and rose at 5 o'clock next morning. O, how glad should I be of a plain, clean plank to lie on, as preferable to most of the beds; and where the beds are in a bad state the floors are worse." In the winter of 1801 he writes: "We have ridden about eighty miles this week of short and cold days. Why should a living man complain? But to be three months together upon the frontier, where, generally, you have but one room and fireplace, and a half-dozen folks about you, strangers perhaps, and their family certainly—and they are not usually small in these plentiful new countries—making a crowd. And this is not all; for here you may meditate if you

can, and here you must preach, read, write, pray, talk, eat, drink and sleep—or fly into the woods. Well! I cheer myself as well as I may with songs in the night—with Wesley's, Watt's, and Stennett's sight of Canaan, in four hymns. In this country are seen evident traces of a great population, which has some time existed before the present discoveries and settlers of America."

Sick, But Abundant in Labors, and Happy

An entry from his journal reads: "I have now been sick near ten months and many days closely confined; yet I have preached about three hundred times and rode near two thousand miles in that time; though very frequently in a high fever. Here is no ease, worldly profit or honor. What, then, but the desire of pleasing God and saving souls could stimulate to such laborious and painful duties?" Later he read: "I feel wholly given up to do or suffer the will of God, to be sick or well, and to live or die at any time and in any place—the fields, the woods, the house, or the wilderness. Glory be to God for such resignation! I have little to leave except a journey of five thousand miles a year, the care of more than a hundred thousand souls, and the arrangement of about four hundred preachers yearly, to which I may add the murmurs and discontent of ministers and people. Who wants this legacy? Those who do are welcome to it for me."

Not an Autocratic Bishop

When O'Kelly and others charged him with being tyrannical, to conciliate the disaffected, he wrote them a letter: "I will take my seat in council as another member, and in that point, at least, waive the claims of episcopacy; yea, I will lie down and be trodden upon rather than injure one soul." "If any man could be trusted with power safely," says Dr. Strickland, "it was Asbury. No man exercised it with greater discretion."

The following is his reply to those who charged him with using too much authority: "For myself, I pity those who cannot distinguish between a Pope of Rome and an old worn man of about sixty years, who has the power given him of riding five thousand miles a year, at a salary of eighty dollars, through summer's heat and winter's cold; traveling in all weathers, preaching in all places, his best covering from rain often a blanket; the surest sharpener of wit, hunger from fasts, voluntary and involuntary; his best fare for six months in the year, coarse kindness, and his reward from too many, suspicion, murmurings, and envy all the year round."

His Religious Experience

"His religious life," says Dr. George G. Smith, "was serious, self-denying and emotional. All Methodists in that day, after a conscious conversion, began to seek for what they called the removal of the least and last remains of the carnal mind, and Asbury began to seek for it with all his heart, and in the ardor of boyhood, and in his early and happy experience he thought he had attained it, but he afterwards decided that he was mistaken. He had almost an uninterrupted witness of acceptance with God, and had a constant dominion over sin and the witness of his own spirit that he was pure in his intentions; but he was confident that that lofty experience Mr. Wesley pictured as Christian perfection he had not reached when he came to America, nor for many years afterwards. During his first years in America, while he records a story of great comforts, he wrote bitter things against himself for sundry failings. Thus in 1772: 'Found an inattention to study, an unsettled frame of mind and much backwardness in prayer. Lord, help me with active warmth to move.' 'My heart is still distressed for want of more religion. I long to be wholly given up, and to seek no favor but what cometh from God alone.' * * * He had one desire: to live entirely for God. Resigned, submissive, untiring, he pressed on the way. Sometimes he is very happy after being very much depressed, condemning himself for what appears to us to have been neither errors nor sins; but, despite his changing moods, he was always faithful. On June 14, 1774, he says: 'My heart seems wholly devoted to God, and He favors me with power over all outward and inward sins. Some people, if they felt as I feel at present, would, perhaps, conclude they were saved from all indwelling sin.' The next day he says: 'My soul was under heavy exercises and much troubled by manifold temptations. I feel it hurtful to lay too much on myself. Lord, make thy face to shine upon me, and make me always joyful in thy salvation.' On Sunday, August 6, 1786, he says: 'A pleasing thought passed through my mind. It was this: that I was saved from the remains of sin. As yet I have felt no returns thereof.' But on October 5th, of the same year, he says: 'My soul is under deep exercise on account of the deadness of the people and my own want of fervor and holiness of heart.' In 1803 he said: 'My general experience is: close communion with God, holy fellowship with the Father and His Son Jesus Christ, a will resigned, frequent addresses to the throne of grace.' And January 9th he says: 'I feel it my duty to speak chiefly upon perfection, and, above all, to strive to attain unto that which I preach.' In April, 1803, he says: 'My mind is in a great calm after the tumult of the Baltimore Conference—in addition to the change of the superintendency to feel and live perfect love.' This was thirty-two years after he came to America, when he was fifty-eight years old, and, as far as I can find it, this is the first positive statement that what he sought for he had found. As in the case of Mr. Wesley and Mr. Fletcher, there is nowhere a marked line when he, by a wonderful transition, passed into the land of perfect peace. It was, as far as his journal tells the story, a constant progress, leading him at last into the land of Beulah."

A Man of Prayer

Every great man in the Church of God has been a man of prayer. Bishop Hurst says: "Asbury was a literalist in following the scriptural command, 'Be insistent in prayer.' He usually prayed with families at the close of each meal, at taverns, or elsewhere. In every pastoral visit he offered prayer. For years his custom was to pray for each preacher by name daily. On his rides he prayed ten minutes of every hour. Besides he fasted every Friday and at other times as well."

Another authority says: "He had stated hours of retirement and prayer, upon which he let neither business nor company break in. Prayer was the seasoning of all his avocations; he never suffered the cloth to be removed from the table until he had kneeled down to address the Almighty; it was the preface to all business, and often the link that connected opposite duties, and the conclusion of whatever he took in hand. Divine wisdom seemed to direct all his undertakings, for he sought its counsels upon all occasions; no part of his conduct was the result of accident."

We read in his journal time and time again such notes as these: "As sure as we draw nigh to God in sincerity He will draw nigh to us. I have given myself to private prayer seven times a day, and find my heart much drawn out in behalf of the preachers, the societies, especially the new places, and my aged parents. And while thus exercised, my soul has been both quickened and purified. Let the glory be given to God." Again: "Fasted and intended to spend a great part of the night in prayer, but felt weak through want of rest. I spent better than an hour in fervent prayer, and was much blessed, having my soul divinely filled with love when I lay down. Rose about 5 o'clock in better health; passed some time in fervent prayer for the whole work—the preachrs and people."

FRANCIS ASBURY, METHODIST PREACHER

By Bishop E. E. Hoss

In the whole history of the Christian Church, there is scarcely a career more remarkable than that of Francis Asbury. Born in 1745 of English peasant parents, whose only distinction lay in the fact that they were steady and consistent Christians in faith and in life, he became one of the recognized leaders in God's hosts, and the spiritual benefactor of a whole continent. Very scantily educated to begin with, and never at any time a round and complete scholar, he was soundly converted and received the witness of the spirit—in a farmer's barn—at fifteen years of age. At eighteen he was a licensed local preacher, and began to show his gift for persuasion and appeal. At twenty-two, after pretty searching tests, he was admitted on probation into the Wesleyan Conference.

An Apostle at Twenty-Six

At twenty-six, no more a mere novice, but a man to be fully trusted with important interests, he was sent to America, with leave to range whithersoever he would. At twenty-seven he was made Mr. Wesley's general assistant, and, with one or two brief intervals of time, held that post for the next eleven years, passing through the trying period of the Revolution, and keeping the scattered bands of Methodists together in spite of all the divisive tendencies of the times. Finally, at thirty-nine, without the slightest suggestion on his part, and in the face of his freely expressed doubts as to his competency for the task, he was designated by Mr. Wesley, along with Dr. Thomas Coke, as a Superintendent or Bishop of the Methodist Episcopal Church in the United States of North America, and was unanimously elected by his brethren of the General Conference of 1784 to that responsible and honorable post. For the next thirty-two years, or till his death in 1816, he exercised a wide and increasing influence in every part of the land, and this not by any autocratic self-assertion, but by a sleepless diligence, by an unvarying self denial, and by a stainless purity of character.

A Persevering Saint

It is not to be understood that he encountered no antagonisms. On the contrary, he faced them at every turn of his career. It was impossible that a man so steady and unyielding in all his convictions should go through the world without arousing enmity and opposition. Even by his fellow laborers he was frequently criticised and called in question. John Wesley occasionly distrusted the simplicity of his aims, and dared to lecture him in rather lordly fashion. Thomas Rankin stood aloof from him, and James O'Kelly used the language of indecent virtuperation in speaking about him,. But in spite of all this, he went right on with his work, turning neither to the right hand nor to the left. One of his noblest characteristics was the quiet strength that enabled him to adhere to his matured plans and purposes through all difficulties and all oppositions. In the end he won out completely. Long before he died, his defamers had been shamed into silence. So completely has later history vindicated the sincerity of his motives and the wisdom of his conduct that the majority of Methodists in the present day are not even aware of his having ever been malevolently ridiculed and assailed. In every generation there is more or less of stoning for the true prophets. The less they deserve it the more likely they are to get it. The ringing praises and the tomb-building come later.

Though in the course of his life Asbury was providentially required to do many kinds of work, it was chiefly as a preacher that he left

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INTERESTING NEWS FROM THE FIELD

NOTICE TO SUBSCRIBERS

We have just completed the first round of notices to all who are due for renewal. We beg subscribers to respond promptly and save us the necessity of reminding them again or of cutting off. Especially do we beg that they save us the painful duty of placing any of these accounts in the hands of special collectors. We will not do this unless forced to do so. But the Manager has no choice in the matter. He is working under the direction of the Conference Board of Publication.

DISTRICT CONFERENCE DIRECTORY

Greensboro, High Point	April 27-30
Waynesville, Andrews	May 23-25
Winston,Thomasville	May 24-28
Mt. Airy, Elkin	June 21-23
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville,	July 18-20
Charlotte, Harrison church	July 19-21

NOTES AND PERSONALS

—Rev. O. P. Routh, pastor of the Danbury circuit, is preparing for revival services in the church at Danbury. So says the Reporter.

—On our visit to Rehoboth church we were delightfully entertained in the home of Mr. and Mrs. T. F. Connor, dining on Sunday with our old friend and schoolmate, Mr. S. J. Whitener.

—Rev. J. H. Weaver magnifies his office as presiding elder in all things. He seldom returns from an official visit any more without bringing in some subscribers and renewals for the Advocate.

—We are indebted to Rev. H. H. Smith, of the Virginia Conference for the sketch and notes concerning Bishop Asbury on our fourth and fifth pages.

—Rev. J. W. Strider, pastor of the Gold Hill charge, reports the marriage of Mr. Charles R. Montgomery to Miss Hannah L. Jenkins, March 21st, and Mr. Frank Kirk to Miss Edna Jenkins, on March 25th. All of Gold Hill.

—Rev. P. L. Shore is making a fine start on the Davidson charge. Foreign mission assessment has been paid in full. He began revival services at Good Hope church last Sunday, assisted by Rev. S. L. Owens. The outlook is very encouraging.

—The reader should by all means not overlook the splendid article by Rev. Dr. Geo. B. Winton on our third page. Dr. Winton knows more of the situation in Mexico than any of them.

—Rev. N. R. Richardson requests us to announce that the commencement sermon for Weddington Academy will be preached by Rev. J. H. Bradley, of Charlotte, on Sunday, April 9th, and that Mr. R. F. Beasley, of Monroe, will deliver the literary address on Tuesday, April 11th.

—Mr. A. M. Proctor, a prominent citizen of Lincoln county, and, for many years, a merchant at Denver, also a member of the Methodist church, passed away at his home at Denver on Saturday morning, March 25th. Mr. Proctor was a popular and useful citizen and will be greatly missed.

—Rev. M. F. Moores, pastor of Central, Concord, is booked for the Annual sermon before the students of the Concord High School, on Sunday, May 21, and Dr. Marvin H. Stacy, Dean of the College of Liberal Arts, of the University of North Carolina, will deliver the literary address on Monday evening, May 22nd.

—The North Carolina Peace Society will hold its Convention in Durham, convening on Saturday, April 1st. Many prominent speakers are on the program and the intercollegiate oratorical contest to be held in connection with the convention will be a feature. The colleges to be represented will be the Atlantic Christian College, A. & M. College, Trinity College, the University of North Carolina, Davidson, Guilford, Wake Forest and Lenoir.

—Rev. Melton Clark, D. D., who, for nine years, has been pastor of the First Presbyterian church of this city, has accepted a call to become pastor of the Second Presbyterian church of Charleston, S. C., and will leave here perhaps in May or June, to assume the work in his new field. Dr. Clarke has done faithful work here and so far as we can learn was very acceptable to the congregation of the First church, where he will be given up with great reluctance.

—Rev. Walter Holcomb, of Nashville, Tenn., will assist Rev. R. M. Courtney, pastor, in a series of meetings at West End, Winston-Salem, beginning April 2nd. Brother Holcomb is one of our best evangelists and we shall expect to have good reports from the meeting.

—The Advocate office was very highly honored on Saturday by having as a visitor Mr. Marshall A. Hudson, of Syracuse, New York. Mr. Hudson is the founder of the Baraca Class movement in the Sunday school, and is in the state making some official visits. He spoke on Friday night at Grace Methodist Protestant church.

Sparta Circuit.—The pastor, Rev. A. S. Abernethy, writes: I closed a very successful meeting at Potato Creek March 22nd. In this meeting there were fourteen conversions and a number of reclamations. Eight joined our church. The Lord has wonderfully blessed us this year on the Sparta charge. I have held my own meetings and have preached about eighty-five times this year.

West Hickory—A correspondent writing from West Hickory says: A series of meetings have been held at the Methodist church here during the past week. Preaching every night and two sermons on Sunday. Rev. Mr. Carver, the pastor, was assisted by Rev. Mr. Taylor, an evangelist of Salisbury. All the services had a large attendance. Mr. Taylor is a fine preacher and a great worker.

Central Church, Asheville.—A friend writing from Asheville, says: Everything is going good in Asheville. We have had a rather remarkable growth in Central church, having received eighty-seven new members since Conference. The board of stewards have voted to employ a deaconess as pastor's assistant. Considerable money is now being expended upon the church and grounds by way of improvement. Having completed a special building proposition in Sung Kiang, China, where the Methodists of Asheville are erecting a new and commodious church, I think we will soon undertake the support of two missionaries in the foreign field—one for the church and the other for the Sunday school.

East End, High Point.—The Mystic Tea party recently given by the young ladies of East End Methodist Philathea class was a great success. The young ladies added to their treas-

THE TRUTH ABOUT MEXICO

(Continued from page 3)

we did not have them. Is anybody lookin for more "possessions?" We should either hav to govern Mexico ourselves or set some Mexican to work at the job. Would any Mexican wort his salt undertake to work under us? Hov could we get rid of Mexico if we thus got i on our hands? And how could wee fight Mex ico without getting it on our hands?

Questions like these had better be answere before we carry this thing much further. I anybody thinks the Mexicans will not fight, i is simply another sample of ignorance. Ther are 150,000 of them under arms—more tha we have. They will be defending their fathe land. They know, as Mr. Carranza has alread said, that we cannot justify ourselves in th eyes of the world.

Besidse all this, I stand with my friend, Jew socialist down the street who mends m shoes. In his window yesterday I noticed i large letters this sign: "We are for peace an not for war. War is hell!"

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ury the neat sum of $25.00 as a result of the efforts. They will use this sum toward defray ing expenses of the extensive improvemen now being made on the church. A vestibul and steeple are being added and the bell whic Wesley Memorial church kindly donated wi be installed. After this is done the churc will be painted. The total cost of improv ments will be about $175.00, of which a greate part is in hand or pledged. The pastor an members hope to have everything comple and in readiness for the revival which they e pect to start about the first week in May. Th work at East End is progressing rapidly, muc to the delight of the members and friends.

W. A. B.

The Children's Home

There are 135 children at the Home. glance at our receipts for recent weeks wi show that the amount of money received h been small. There is only $81.38 to report f the past week.

The Ten Per Cent. is coming in very slowl and this is written in an effort to stir up th minds of the brethren for a payment on san as soon as possible.

A great many of our churches take up a co lection on the Ten Per Cent. on Easter Sunda I hope these will do so this year, and that man others will join them. And then we have fifth Sunday in April. Can't we have a lar voluntary offering on that date? Surely th need of the orphan should make its own appea

So, brethren, let us have some money. W need it today. Walter Thompson.

Revival at Davenport

It will be glad news to Advocate reade that Davenport College has recently bee blessed with a fine revival. President Crav says: I am writing to tell you that we ha just closed the most far-reaching and deep spiritual meeting in Davenport since I ha been here. Every girl in the college has ma a profession of religion, and besides this wo derful result the services have resulted in a co secration of life to the Lord such as I never sa before. It has all been too wonderful for an description. Rev. H. M. North, of Durha conducted the services.

Missionary Notes from Field Secretary

Rev. H. C. Sprinkle, presiding elder of t Mt. Airy District, conducted three institut March 14-'7, at Siloam, Pilot Mountain an Walnut Cove, reaching practically all his pa tors and charges, and some of the lay officia in the interest of Sunday schools, revivals an financial methods. They were really efficien

conferences. "The China Special in the Sunday School" had right of way at each place. He holds a fourth institute at Spray for Leaksville, Spray and Draper, the night of April 17th.

* * * *

Dr. Weaver is stressing the monthly missionary Sunday program in the Sunday schools of the Greensboro District on his second round. The superintendents and schools are taking hold of the course on China with much interest. Where the entire school can not be induced to take the course individual classes are taking it. In other cases private study of books is being undertaken by officers and teachers who hope to get others to read it. "Heroes of Faith in China" for children and young people, and "New Light in an Old Land" for adults, each 15 cents, are the popular sellers. The first tells the life story of some of the greatest missionaries and their converts. The other describes the Religions and Revolution of China. Schools are gladly falling in line and taking the fourth Sunday collection for China and not using it to pay church assessment. Most of the superintendents have received the China chart for their schools and put it on walls for weekly or monthly reference. It is a study in artistic beauty and missionary information.

* * * *

Dr. Mann has sent me the following itinerary for his district:

April 1-2 .....Lilesville Charge
April 3-4 .....Ansonville Charge
April 5-6 .....Polkton Charge
April 7-8 .....Prospect Charge
April 9-10 .....Unionville Charge
April 11 .....Hickory Grove Charge
April 11 .....Tryon Street
April 12 .....Brevard Street
April 13 .....Chadwick Charge
April 14 .....Seversville Charge
April 15-16 .....Pineville Charge

Pastors are requested to arrange for three daily services on circuits—11 a. m., 3 p. m. and 7:30 p. m. A brother with an automobile can greatly facilitate us in the work by giving a day and use of machine. I find them willing to do it if suggested. In this way I can visit six churches in two days. I want with the pastor a conference at the church with superintendent and officers and teachers of Sunday school half hour before hour set for public meeting. Full announcements should be made by pastors and superintendents in advance. Sunday schools should understand that they are expected to assemble in classes at the close of address for the introduction where desired, of the course of study on China. A little personal interest by teacher will insure a full class attendance.

* * * *

"China in the Sunday School" books have been introduced lately at Siloam, Pilot Mountain, Pinnacle, Walnut Cove, Uwharrie Ct., Asheboro station, Central Falls, and West Bend, on Deep River Ct., Trinity and Mt. Vernon, on Randolph Ct.

* * * *

Since January 1, 1916, the Board of Missions has assigned ninety-seven Specials in China, amounting to $19,508.00. This represents the interest and work of possibly five hundred Sunday schools, a number of districts having undertaken the support of missionaries. If your class or Sunday school isn't doing something for China, send at once for the little booklet, "Sunday School Specials for China."

FRANCIS ASBURY, METHODIST PREACHER

(Continued from page 5)

his impress upon the world. While still an immature youth, he was an eager sermon-listener, going from one church to another that he might hear the ablest and most noted expounders of the gospel that came within his range. Though not always quite able in those days to make out just what they meant, he was, nevertheless, always deeply interested in their utterances. His own pulpit deliverances must have been in the outset somewhat wanting in their range of thought. But they never lacked the note of earnestness. He knew that the supreme end of preaching is to call men to repentance and faith, and that any lower end than this is unworthy of the chosen servant of God. He possessed in large measure the gift of exhortation, a gift which corresponds pretty closely to the prophesying of the Primitive Church, and which, I am sorry to say, has been largely lost among the modern Methodists.

His First Works

It was not strange that Asbury set so much store by preaching; for, in that respect, as in others also, he was but following and imitating the example of John Wesley, and, for the matter of that, of the apostle Paul. He had been well broken into the work, and had acquired a perfect passion for it before leaving England. In crossing the sea, he missed no opportunity that came to him. Though he had no bed except such a one as he could make out of some boards and two blankets, his zeal never flagged. Nothing is more interesting in his Journal than the record of his sermons. Sailing on September 4, he was too seasick to do anything except lie-by the first Sunday, September 8; but on September 14, he says: "I preached on Acts 17:30: 'But God now commandeth all men everywhere to repent.' The sailors behaved with decency." On September 22 he makes a like entry: "I preached to the ship's company on John 3:23; but, alas! they were insensible creatures." On September 29 he adds: "I preached to the ship's company again on those words: 'To you is the word of this salvation sent.' I felt some drawings of soul to them, but saw no fruit." The entry for October 6 is: "Though it was very rough, I preached on deck to all our ship's company, from Heb. 2:3: 'How shall we escape, if we neglect so great salvation?' The Lord enabled me to speak plainly, and I had some hopes that the interesting truths of the gospel did enter their minds." Rather fuller is the entry for October 13: "Though it was very windy, I fixed my back against the mizzenmast, and preached freely on those well known words, 2 Cor. 5:20: 'Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.' I felt the power of truth on my own soul, but still, alas! I saw no visible fruit." It is worthy of notice that he did not repeat himself on the whole voyage. And to the end of his life he was constantly trying new texts.

Landing in Philadelphia October 27, he opened his commission at once in Saint George's Church, and kept himself very busy till November 6. Being appointed to New York, he preached on the way at Burlington in the courthouse "to a large and serious congregation." Not waiting for opportunities, he made them for himself. Between Brunswick and New York he met with P. Van Pelt, who had heard him in Philadelphia, ad says: "After some conversation, he invited me to his house on Staten Island, and as I was not engaged to be at New York on any particular day, I went with him and preached." The next day he preached again morning and afternoon to large congregations in the same house, and at night, by special request, in the house of a neighbor, Mr. Justice Wight.

Reaching New York on November 12, he preached on the 13th, 14th and 18th, and found much to approve in his audiences. It did not please him, however, to learn that he and his colleague, Richard Boardman, were likely to be shut up in the city all winter. That was not his conception of the itinerancy. What he wanted was "a circulation of the preachers." With no wife nor domestic ties to limit his movements he was free to go at his own pleasure. "My brethren seem unwilling to leave the cities," he says, "but I think I shall show them the way," and so he did. Toward the end of November he was off for Westchester, some twenty miles away, under the escort of two lay brethren, and between the 25th and the 27th he preached there and in the neighborhood five times. Between that time and the end of the year he also visited New Rochelle, the home of the Huguenots, where he was received with great kindness, and found a great opening; and then went once more to Staten Island, to be the guest again of the Van Pelts and Wight, and to hold forth the word of life to many who came thither to hear him.

His Style of Preaching

My reason for thus going into detail concerning Asbury's first days in America is simply to point out the fact that he at once began a plan and policy which he kept up without change or intermission for forty-five years and more. Whatever else he might be or do, he was primarily and essentially a preacher. All up and down the Atlantic Coast, from New York to Georgia, and over the Appalachians into Tennessee, Kentucky, Ohio and Western Pennsylvania he went like an angel of God, and neither paused nor stayed in his work. Summer and winter, and sick or well, it was much the same with him. Through all his earlier years, when he was more affluent of physical health and strength, his preaching was followed by marked demonstrations among the people. Though rather a prosaic thinker, and almost entirely lacking the great gift of imagination, he yet had a tremendous grip on the essential truths of religion, and proclaimed them in demonstration of the Spirit and of power. Those who heard him were convinced of sin, led to repentance, and, in thousands of cases, experienced the joy of forgiveness. By that test, whether he was a great preacher or not, he did a great work for the Kingdom.

As he grew older, his style of preaching naturally underwent some change. He could no longer, as of yore, throw himself without reserve into his pulpit efforts, and grew, as he himself put it, a little bit more "temperate" in his speech. But even up to the very end he was always interesting and edifying. I like to think of him, not only as he was in his glorious prime, but also as he was in age and feebleness extreme. Even then the people crowded to hear him, and would take no denial—he must speak to them. The fidelity and persistency with which he kept up his service were little less than miraculous. Sixty-two times he had gone up and down the whole length of the Atlantic Coast and crossed the forbidding Appalachian ranges into the heart of the Mississippi Valley, stopping virtually every day on his journeys to address the crowded congregations in the cities and the little handfuls of hearers in the forest reaches.

The final journey had come. He was moving up through the Carolinas and Virginia toward Baltimore, which he hoped to reach in time for the General Conference of 1816. On Monday, March 18, he reached Richmond and tarried there to preach on the following Sunday, thus appropriately crowning his life of service. Too weak to walk, he was carried from his carriage into the church. Unable even to stand up, he was seated in an arm-chair; and anxious to see the whole audience, he was lifted up upon a table. Though often compelled to stop for breath as he went forward, he spoke for nearly an hour, from Rom. 9:28—"For he will finish his work and cut it short in righteousness; because a short work will the Lord make upon the earth." On the following Sunday, at the home of his old friend George Arnold, within twenty miles of the city of Fredericksburg, he met the chariot and the horsemen.—New York Christian Advocate.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

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A REMINDER

As a reminder that the time is here for the sending of the first quarter's reports, we give in this column the names and addresses of the Conference Officers, so that the officers of the auxiliaries may not be at a loss to know to whom they must send their reports. The books of the officers close the 10th of April and it is very necessary that all reports be in before that time if any credit is given the auxiliaries for the work they have done during the first three months of this year.

What has this quarter meant to your auxiliary? It is with a great deal of anxiety these first quarter reports are looked for, and this totaling of the work of each society for the opening quarter of this year; the comparing of the reports with that of the opening quarter of last year—is interesting and important. How do we compare in gifts, in number of mission study classes, in the work of our social service department, in the number of boxes sent out with the first quarter of 1915?

Let us remember to get these reports in to our officers in time, for it is of the greatest importance that we do so.

ATTENTION

At our Annual Conference meeting in Greensboro more than four hundred subscriptions to the Young Christian Worker were pledged by the various representatives present at the time, and the Conference has appointed Mrs. V. L. Stone, 68 Asheland Avenue, Asheville, N. C., to secure a list of these subscriptions that have been sent and she would like each one assuming these subscriptions to communicate with her. She has written each one a personal letter, but for fear that letter might have gone astray or been misplaced, we call attention to the matter through this column.

Please let Mrs. Stone hear from you very earliest convenience. This Young Christian Worker should be in the homes of every Methodist in our Conference, not only where there are children to be delighted with it, but that the grown people too may get some of the good things that it contains each month. Let us rally especially to our missionary publications, The Missionary Voice and the Young Crusader. We need them both; they are indispensable to our missionary life.

HAVE YOU A COPY?

A request comes from Mrs. R. W. MacDonnell, Secretary, 810 Broadway, Nashville, Tenn., for a copy of the Annual Reports of the Woman's Home Missionary Society for 1904 and 1906. These copies are needed for files in the office of the Home Department, so if any of our readers have a copy and can spare it, Mrs. MacDonnell will be pleased to receive it.

ITEMS FROM APRIL BULLETIN

Suggestions for April Program

This is the month for the presentation of stewardship, and the Scripture lesson has been chosen accordingly. Let great emphasis be placed on this part of the program. It would be well to give the Corresponding Secretary charge of devotional exercises. If the Corresponding Secretary has supplied herself with the package of leaflets from the Home Base Secretary (price, 10 cents), she will have ready something from these for the further presentation of stewardship. If she has not, there is a simple story in the March Voice that can be used.

In this connection there should be a short talk by the Treasurer on financial plans of the auxiliary for the year. Urge liberality and system in giving and insist that dues and pledge be paid in full for the quarter.

The New Auxiliaries

Did your society help to organize a new society last year? If so, that new society will need the encouragement and big sisterly oversight which you, as a strong auxiliary, can give. The following plans may be helpful in doing this. Write personal letters to the members. Write an auxiliary letter to the society. Pay a visit and have a joint meeting. Plan for that society to spend a day with you. Send them mission study books which you have used and any other interesting missionary volumes you may have in your personal and auxiliary library. Invite them to go with you to organize another society. Make every possible effort to make a strong society by the end of the year.

Nurture the New Members

We have had a large increase in members and auxiliaries. We must now use every means in our power to conserve and build up our new members and auxiliaries; therefore we urge much prayer and effort for these. Pay especial attention to the new members. Extend to them every friendly courtesy possible individually and as an auxiliary. Give the new members something to do. There is some committee needing just such help as each new member is fitted to give, and she will gladly fit into some place where she is needed. Give them a real place in the society and a real part in its work.

Increase

Everywhere we are hearing the word "increase." In 1915 there was an increase of one thousand new auxiliaries, an increase of twenty-one thousand members, and an increase of $28,266.31 in collections from the Conferences. Did your society help to make this increase possible? And will you not stand behind the Council and your Conference while we plan for even a larger increase for 1916? It may be that the forward move was made without your help, but you have an opportunity to help this year. Do not fail your Lord.

The Church as a Social Center

1. The community should have a social center.

2. That it is not good for man to live alone has a broader application than to marriage; it is the truth which the entire history of the race has demonstrated.

3. If a community spirit is developed, men must mingle and share common interests. Where shall they meet? They can meet at the blacksmith shop or the lodge. Certain groups can meet in these places, but these are not proper centers for an entire community.

4. A community center should be chosen so as to supply entertainment, culture, as well as moral and religious uplift.

5. There is danger that the church in opposing worldliness, as she must do, should fail to promote or furnish anything to meet the legitimate social and recreational needs of its membership.

6. Popular lectures, musical programs, literary clubs, conferences regarding good roads, revival services, or the suppression of evil—any and everything that enters into the making of an ideal community life should have headquarters at the church. "Let us meet at the church. The closed church is speechless in human affairs; the open church voices an abundant life."

7. The Christian community should have no other center than the church. The church should not allow its membership to find another rallying point for its life interests.

See the full article by Dr. J. M. Moore in the April Voice.

Council Daily

There is still time for you to order the Council Daily and secure a prompt account of the doings of that body. Send orders until April 12 to Mr. John Hancock, care of Foote & Davies, Atlanta, Ga. Price, 25 cents. If you prefer, you can send the subscription price and ask for all the copies fastened together to be sent to you at the close of the meeting.

HELPS TO PRAYER

I would rather train ten men to pray than a hundred to preach.—George MacGregor.

Oh, for a passionate passion for souls!
Oh, for a pity that yearns!
Oh, for the love that loves unto death!
Oh, for the fire that burns!

Oh, for the power that prevails,
That pours out itself for the lost,—
Victorious power in the Conquerer's name,
The Lord of Pentecost.

—Selected.

Does prayer reverse the laws and decisions of God? Is it illogical?

"If ye shall ask anything in my name," said Christ, "I will do it." "All things whatsoever ye ask in prayer believing, ye shall receive." "If ye have faith . . . if ye shall say unto this mountain, Be thou removed . . . it shall be done." Do we believe that Jesus Christ was dealing sincerely with us when He spoke words, or were these the lies of a deceiving man? How many of us place our confidence in Christ and in the words of Christ about prayer? There are many who find no place for faith in it in our lives. We call it illogical. But Mr. Huxley would not go so far. "Not that I mean for a moment to say," he wrote in one of his strange letters to Charles Kingsley, "that prayer is illogical. For if the universe is ruled by fixed laws, it would be just as illogical for me to ask you to answer this letter as to ask the Almighty to alter the weather." It is not prayer that is illogical; it is prayer that is disruptive; it is not prayer that cuts across the orderly workings of the forces of God. It is the want of prayer that is disruptive, and that distorts the plans of God. Years and years ago, when He outlined the development of human history, He arranged the place that the force of prayer should play in it. It is not the exercise of that force that now conflicts with His will; it is the failure of that force to do its work that interrupts the orderly workings of the plans of God, and that fractures His plan here in the world. I believe in prayer as the great force in life; I believe in prayer itself as a life; I believe in prayer as a passion, as an entreaty, as the utter longing and engulfing of the will in great achievement. We have with God and of God the power of prayer.—Robert Speer.

Ought we to ask for definite blessings, or should our prayers for the Kingdom be general?

One day in a Yorkshire prayer meeting there dropped in a stranger, who did what many men are in the habit of doing—God forgive them—he made a prayer. When he had been talking twenty minutes—and no living man ought to pray in a prayer meeting above five—and had been giving the Almighty information that he had long before that man was born, at last he said, "And now, O Lord God, what more shall we say unto thee?" A deaf old Yorkshire man, who knew how to pray, said, "Call him feyther, mon, and ax for summat." That is what we want. Jesus did not say, If you will give God information for twenty minutes, you will get something out of it. He said, "Ask, and receive; seek, and find; knock, and it shall be opened." Definiteness in prayer.—Campbell Morgan.

For What Shall We Pray?

Thinking about the efficiency of agencies leads me with deep sympathy to enter a plea for more prayer for the missionaries. I have met in my travels nearly two thousand missionaries representing about one hundred different missionary organizations and they presented to me one unbroken appeal for more prayer on the part of home Christians. Louder than their cry, "Brethren, come over and help us," there rang in my ears, as I journeyed through the mission fields, the cry, "Brethren, pray for us." The day upon which you think the missionaries need your prayers least, they may need them most.

We know not when the missionary stands before his greatest missionary opportunity. We know not when fierce temptation may sweep in upon him like a flood. We know the devices of the adversary. Let the Scripture warning ring in our souls, "God forbid that I should sin against the Lord in ceasing to pray for you." Therefore, let us be faithful in praying for those who are not within the range of our vision, who are in fields of great difficulty and peril and loneliness, and who without our prayers cannot do their largest and best work.

Let us not forget to pray for the native Christians. Remember that they have come up out of sin, superstition and degradation. Remember how weak they are in many cases. Remember how fiercely they are tempted. Above all, remember that from the ranks of the native church are to come by far the greater part of the laborers who are to evangelize the world in our generation, if it is to be done.—John R. Mott.

Never forget the order of prayers: First, the things of God; second, our personal needs; first, the Kingdom in its breadth and far-reaching needs; second, our needs in order that we may not hinder but help the coming of that Kingdom.—Campbell Morgan.

(Continued on page 14)

Epworth League Department

Conducted by R. R. Mitchell, Greeosboro, N. C.

THE EPWORTH LEAGUE CHAPEL AT LAKT JUNALUSKA

Nashville, Tenn., Feb. 28, 1916.

Dear Fellow Epworthian:

Lake Junaluska, near Waynesville, N. C., is destined to be the gathering place of thousands of Methodists during the glorious days of summertime, because it is there that the Southern Methodist Assembly has been located. Already we have a great steel-framed tabernacle surrounded by cottages, boarding houses and hotels. The tabernacle will seat several thousand. It is at once the pride and embarrassment of the Assembly. The reason why it is an embarrassment is because a small crowd is completely lost in it. And yet there is no other place on the grounds where a company of two or three hundred people may hold a service without going to forbidding trouble and inconvenience.

Next to a great, first-class hotel at the lake, the prime necessity just now is a small chapel which will accommodate three hundred people, more or less, and, in connection with the auditorium, two or three rooms in which classes may be held. Why shouldn't the Epworth League erect such a build ing at Lake Junaluska? Let him who will answer in the negative, but consider these reasons for an affirmative opinion:

1. The Assembly has set aside one of the most beautiful parks on the grounds for the Epworth League. It is a wooded glen through which runs a mountain stream, fed by a number of springs which bubble up within the area of the park.

2. On one of the most attractive sites in this park—a bit of meadow land, with long, thick grass and luxuriant apple trees, lying near the main highway passing around the lake—permission has been given the Epworth League to erect a chapel.

3. Of all the organizations interested in the Assembly each summer the Epworth League most especially needs a chapel. Young people like to be drawn closer together than they are in the large space at the tabernacle. A degree more of seclusion, too, than the tabernacle affords is much to be desired. Then the classes which are a leading feature of every conference of the Epworth League, sadly lack that opportunity for retirement and compactness which are essential in such work.

4. When not in use by the Epworth League, the chapel would be of grea service to other organizations in their institute and conference work.

THE PROPOSED BUILDING

Something entire modest and inexpensive is contemplated. A frame structure of rough boards, stained inside and out, with two class rooms at one end, to cost not exceeding $1500 it is believed, would meet the demands of the present situation.

HOW CAN IT BE DONE?

Let 100 Chapters give $5 each ..	$ 500
Let 200 Chapters give $3 each ..	600
Let 200 Chapters give $2 each ..	400
Total	$1500

THE LEAGUE IN THE MILL VILLAGE

By Thomas J. Carter, Principal of Textile Industrial School

The Epworth League opens up a field of usefulness wherever it may be. But there are certain conditions of living and environment which make the League a greater power for good in some communities than others. Furthermore, the service that the League may render to a community is measured only by the limitation and lack of opportunity in that community. There is perhaps no organization in our church that meets every need of the young life as do the four departments of the League. It is wisely planned and when carried out accordingly will accomplish wonderful results in the lives of the young people of the church. Wherever the needs of the community are greatest, there the League may be of the greatest service. The very fact that the League is a young people's organization makes its possibilities even greater. Any society that takes hold of the young people and uplifts them as does the League is contributing immensely to the building of the nation. The older heads of the community are fixed in their habits of living and thinking, and it is well-nigh impossible to change them. This is true not only in our mill villages, but in other walks of life as well. The Catholics have long since realized this and bring all their innflueces and energies to bear on the child life. This is the plastic period, and impressions made then remain. This fact, if no other, would give the League a place in our church and country not to be dispensed with for any other institution or society that might touch the older lives but neglect the young.

I believe the mill operative feels in a very keen way the lack of real, genuine friendship. Having been one myself, I know whereof I speak. Some also realize that daily routine labor, with the neglect of outside associations and learning, is calculated to make one's life dull and uninteresting. There is no question in my mind but that the League can do a wonderful work in our mill village toward making life more worth while. But the question arises as to whether the League is doing what it ought to do and has the privilege of doing for the young people of the mills. They are certainly deserving and highly appreciative of those things which help to elevate us all. They recognize their limitations and will take advantage of the opportunity to improve themselves if this assistance is wisely given. Now, if the League can supply these needs, and it can to a large extent, then we as Leaguers are not living up to our opportunities unless we are doing something along these lines that is really worth while.

Now I wish to take up the different departments and show, if I may, how each may contribute to the lives of our industrial young people, who, because of the nature of their work, are denied many of the privileges they should have. However, it is largely due to industrial conditions and not to any weakness of character that this state of affairs exists.

The First Department has charge of the religious meetings and endeavors to train for Christian service. When young people come into the church they want something to do. It is against their nature to sit down and do nothing. Yet this is just what they will have to do unless the League teaches them how to be of service, and when they are not given work the church soon becomes dull and uninteresting, and they leave it. Yet we cannot blame them. Why not let the League take them and train them to do religious work in the church? As the devotional meetings they may be taught to read a verse of scripture, lead in prayer, make short talks, or do the many little things that make those meetings helpful and interesting and at the same time develop the young Christian. As a rule, they are very religious and consequently are exposed to all kinds of doctrines and creeds. Here is where the danger lies. They cannot understand how all these

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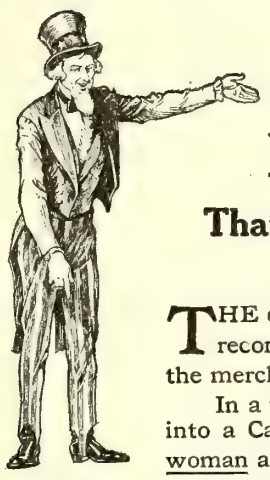
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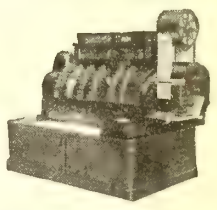
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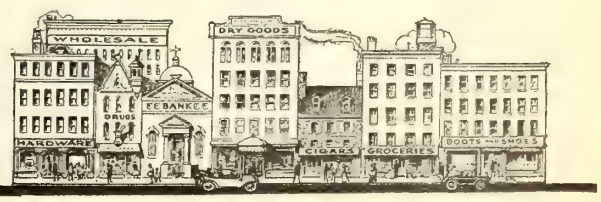
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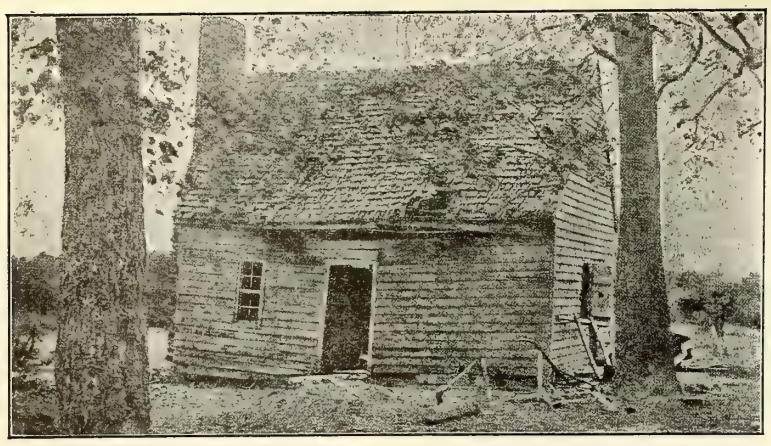
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Arnold Home, Spottsylvania County, Va., where Bishop Asbury died, March 31, 1816, while endeavoring to reach the seat of the Baltimore Conference.

different doctrines can be true and from God, and finally some fall into serious doubt and skepticism.

Here is where the First Department has the opportunity to be help in teaching the Bible and instructing them in the history and doctrines of our great church in comparison with the many kinds of so-called religious creeds that spring up and flourish during the summer, but die in winter and leave their converts in worse condition than when they found them. Though this particular feature may belong more properly to the Second Department, when neglected by the second it may be done by the first. Under the wise direction of the First Vice-President Leaguers may be brought to know Christ and go from the League into the church to find a larger and a more useful life. In this way all false doctrines and religious fakes will soon fail to find lodgment in our mill communities. On the other hand, the church will have these young Christians under her care and wise control. Then all their influence may be directed into channels that will count most in the service of their Master.

The Second Department, that of love and help, may be of wonderful power in the mill village. Everywhere people like to feel that somebody cares. There may not be the need of money or provisions, but a friend with a kind word and a sympathetic handshake. This is especially true when a family moves into the community or in case of illness in the home of a neighbor. When a new family moves into the community they feel that they are strangers, without a friend in the village, so far as they know, to whom they may go for the least necessity, an ax or a hammer or a bit of information about the nearest butcher shop or grocery store. Ofttimes this sense of loneliness continues throughout days and months, until the call of the old home or the familiar association of church and friends can no longer be resisted, and the neglected family leaves the new community for no other reason than that they "never felt at home." No one made them feel that they were welcome to the church, neighborhood, and places of worship. Could the Second Department ask for any larger field of service? Do not such opportunities impose tremendous obligation upon us who call ourselves true Leaguers?

Not only is there opportunity to help the strangers in our midst; there are numerous other ways in which this department may be of service. For example, there are always homes to be found in which there is illness or old people who will appreciate our friendship. Flowers count for so much and cost but little. A bunch of flowers sent to a home will brighten and cheer every one in that home and open an avenue for service in the Master's name that otherwise might not be possible. There may be families that are in need of the necessities of life. Perhaps it is winter and there is no coal to keep the family warm, or there may be children in the family who need warmer clothing as they go to and from the mill. More suffer in this way than we shall ever know about even after we have done our best to find out the needy ones. These conditions exists to some extent in every community, and the League can be of valuable assistance in whatever way it will.

The growing of flowers might be encouraged. Flowers sometimes transform lives. What might be the result when a boy or a girl who has ceased to find home interesting and congenial could be induced to start a flower garden and spend the outdoor moments cultivating and growing beautiful roses, ferns, and poppies to be sent by the League to the home of some less fortunate friend, and thus become a helper to the helpless and find the joy and satisfaction that come through service to others?

The Third Department, which is the Literary and Social Department of the League, also has a large and important mission to fulfill. Thesee young people are going to read. It may not be much, but it counts largely in results. It means, first of all, the acquiring of a taste for reading which will be hard to overcome in after years. It may mean the shaping of character and fixing the ideals of one's life. To a large extent this meager, desultory reading will mold the conceptions of marriage, home, and family life. Then how well guarded should the homes be against the wrong kind of books and magazines! We often read in the daily paper of some two or three boys trying a "Wild West" or "Jesse James" trick to the destruction of property and lives, or too often the young girl becomes the victim of what is known as the "red-eyed novel," which will eventually ruin both body and mind. This literature comes into the community and is passed from house to house and read by scores of people. One can easily see how the taste for good reading is being corrupted by these light, sentimental, impossible love stories and dare-devil feats, to say nothing of the effect they have on the character of these innocent ones who ought to have better reading matter put into their hands. Eternity alone can reveal what the results would be if the League should make use of its Literary Department in directing this reading. Of course where books of the wrong kind have been read the task may at first seem discouraging and the efforts unappreciated; but finally a taste for the better class of literature will be cultivated, and boys and girls will be saved from the low ideals that so often blight and blast bright futures and debar from fields of usefulness and helpfulness in life.

In every mill village there are some who are anxious for the opportunity to study and learn, but who have no one to help them. It seems to me that the League might do a great service in opening a night school. Many of the students in the schools and colleges today got their preparation and inspiration in the night school through the faithful teacher who inculcated the higher ideals of life and awakened the ambition to do their very best in life and be of the largest service to their fellow men. When such persons grow to manhood and womanhood they will not forget the church that gave them such an opportunity through its League. Motion pictures and lectures may be provided by this department as an educational feature. I know of a country town where the League provides weekly for such lectures, and the whole community look upon it as a great factor in their lives. Not only this, but entertainment may be provided for in the homes. The social life in the mill villages is very limited. The parties and social gatherings have become dull and unpopular. What is needed is for some young person to plan these meetings in advance and wisely advertise them and get the young folks together and give them a good time under wholesome conditions. I repeat, one of the greatest needs of the mill village is to know how to spend evenings socially in such a way as to make better boys and girls and thus help to make life brighter and its toil lighter. One has only to give a few minutes' thought to this field to see the great possibilities for service that will open up to the earnest young Christian who is willing to be used for service to others.

The last, but not the least, is the Fourth Department, which has charge of missions. I believe the reason why pastors have such a hard time collecting the missionary assessments is that the members of the church do not know anything about missions. Some will tell you that there is no use to give to China or India, that only about one-third of the money given will reach there, and some will go so far as to say that the money will be spent before it reaches the people whom it was given to help. Then, too, there is an opinion among the young people that missions should be left to the older church members. They do not feel that they ought to contribute anything to this great cause. They do not know anything about the methods and needs of the mission fields. Of course we cannot blame them for not wanting to contribute to a cause about which they are so ignorant. These conditions will not obtain when the Missionary Department of the League has given the proper instruction in missions. In this way these people across the ocean and in the islands of the seas will become real human beings, with human needs and feelings, and world-wide brotherhood will be felt. The League has Africa for its mission field. What a grand opportunity! Let our Leaguers be taught of the peoples and conditions in Africa; then they will open their purses and give of their means, and some will consecrate their lives to the cause of Christ in the foreign field.

Here is also an opportunity to help in home missions. It is very difficult for our working people to realize that in this great land of open doors there are many who need our help. Here they can learn of those in the slums of our great cities through the study of books and first-hand information wherever possible. They ought to know something of the needs that are to be found at our very doors. To know something of the manner of life of thousands of unfortunate people will do much toward helping discontented boys and girls to realize what opportunities and blessings they enjoy.

Since we see some of the privileges of the League as well as our obligations as Leaguers, what are we going to do about it. Do we feel it worth while, after all? Is the need sufficient to engage at least a part of our time and attention? When the task becomes hard and all seems worthless, let us be encouraged and inspired by the difficulty of the great cause, remembering the words of the prophet: "Not by might, nor by power, but by my Spirit, saith the Lord."

When we have done our best to make our League what it should be and what it was planned to be and, best of all, what it can be, then we will realize that we as well as our neighbors have been blessed. Finally, we may learn that "life is more than meat and drink."—Epworth Era.

BARACA-PHILATHEA CONVENTION MEETS IN GOLDSBORO APR. 27-30

Dr. Chas. D. Bulla, Supt. of Wesley Adult Bible Class Movement, on Program

The Sixth Annual Convention of the North Carolina Baraca and Philathea Organizations will meet in Goldsboro, April 27-30. This department of organized class work has experienced a marked growth during the past year, and interest in the work seems to be on the increase. We have on record a few over 2,000 classes in North Carolina and new classes are being reported every few days. While few classes are working on "full capacity" much good has been done in the matter of enlivening and enlarging Sunday schools.

The coming convention promises to be one of the best, if not the best that has ever been held in North Carolina. Some of the very best leaders and workers of our whole country have been secured. Dr. Chas. D. Bulla, of Nashville, Tenn., Superintendent of the Wesley Adult Bible Class Movement, will deliver two addresses and conduct one Conference. Dr. Bulla's ability in Sunday school work is so well known that no comment is needed.

Miss Henrietta Heron, First Vice-President of the World-Wide Baraca-Philathea Union and a Sunday school worker of nation-wide reputation, will be present throughout the Convention.

Dr. J. Wilbur Chapman, and Dr. Alexander, world-wide evangelists, will have charge of one session of the Convention.

In addition to these whose names I have just mentioned, we have a very strong corps of speakers and workers from our own state. A lare delegation from the Baraca and Philathea classes of the state is expected, and pastors and other Sunday school workers who are interested in more efficient Sunday schools, will receive a most cordial welcome. Special conferences have been arranged for the pastors, superintendents and teachers and officers who attend. If further information is desired, correspond with A. R. Williams, Greensboro, N. C.

Children's Home

FIFTH SUNDAY COLLECTIONS

W. H. Manuel, Kernersville, Sedge Garden S. S., $1.00; Rev. J. T. Ratledge, Mooresville, McKendree S. S., 28c; Rev. J. A. Sharp, Stanley, New Hope S. S., $1.54; Rev. J. A. Sharp, Stanley, Hill's Chapel S. S., $1.12; Rev. W. T. Albright, Stony Point S. S., $1.00. Total, $4.94.

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Mrs. R. D. Atkins, Gastonia, W. M. S., $14.10; Rev. J. T. Ratledge, Mooresville, McKendree church, $9.50; Rev. J. T. Ratledge, Mooresville, Fair View church, $7.50; W. H. Rees, Tr., Greensboro, West Market St. Baraca, $10.00; Mrs. J. E. Gray, Glenola, $1.50; Rev. J. G. W. Holloway, Jackson Hill charge, $6.50; Rev. W. T. Albright, Stony Point Ct., $13.09; Mrs. J. N. Dayvault, China Grove Philathea, $3.25; Capt. W. T. Rowland, Taylorsville, $11.00. Total, $7o.44.

DONATIONS IN KIND

Our thanks are extended to the following friends for kind remembrance in gifts: A quantity of canned fruit from the Ladies' Aid Society of the Spray church, through Mrs. J. Frank Armstrong; an album quilt from China Grove, through Mrs. J. N. Dayvault; and pillow cases from Miss Mary Seay, of Caroleen.

Our Dead

MITCHELL—Sarah Manning was born in Northampton, England, January 2, 1847. She was the daughter of James and Elizabeth Manning. September 9, 1865, in the historic church of St. Sepulchre, she was happily married to Ezekiel Poole. To this union there was born one son. The husband survived but a short while, dying July 11, 1869, leaving his widow alone with the little boy.

She was married the second time to Mr. E. Mitchell. The ceremony was performed in the same church, October 29, 1871.

In the year 1876, the family removed to America and settled in Warren county, North Carolina, where, in a few years her second husband passed away. About 1892 she removed to Mt. Airy, N. C., where her son, Ezekiel, engaged in business for a time, then removed to Greensboro, in 1894, where her son, Mr. Poole, settled permanently in business.

She is survived by one sister, Mrs. Jane Ward, who lives in Southampton, also a brother-in-law, Mr. John Mitchell, of Raleigh, this state.

Mrs. Mitchell was a woman of many rare virtues. Her dominant characteristic was a simple and unpretentious faith in God. She loved her church, and everything connected with it. Brought up in the atmosphere of piety prevailing in the English Wesleyan church, she was an example of faithfulness and devotion. Her faith was simple and childlike, and her religious experience was always bright and joyous, without, in any sense, being demonstrative or pretentious.

Her devotion to her only child was beautiful, and well did she succeed in her purpose to transmit to him that same type of religious devotion which was always expressed in her life. No sacrifice was considered too great in the effort to fit him for a large and useful place in life. Those who knew and admired the character of Ezekiel Pool, saw in concrete expression the blessed result of the life this good woman lived. His going away, so unexpectedly, June 14th, 1915, was a great shock to her which, though she bore in the spirit of Christian resignation, she could not fully recover from.

She was devoted to her friends, and a beautiful example of what one should ever be to a pastor. How tenderly she often spoke of Brother John Cole, who was her last pastor before her coming to Mount Airy, when, as her pastor, I first knew her. I can never forget with what solicitude and tender sympathy she entered into our sorrows in the first great shadow that fell across our threshhold.

For many months she had known nothing but pain and suffering and had waited patiently for the coming of her Lord. In fact, she was longing for release from her suffering, that "being absent from the body she might be present with the Lord."

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors." H. M. Blair.

JONES—Brother William Henry Jones was born June, 1856, and died at his home in Lenoir, N. C., Feb. 4, 1916, being nearly 60 years of age. The funeral services were conducted at his home, by the writer and Rev. D. M. Litaker, his pastor. Many neighbors and friends were present to weep for a true and loyal friend. Beautiful was the floral display upon the casket.

The writer was his pastor at Forest City twenty-five years ago. He had a genial nature, and generous heart. He was a member of the Methodist Episcopal Church, South, about thirty years. He was a good citizen, kind husband and devoted father. He was a true friend to his pastor, and he and his noble wife always gave him a welcome place in their hearts and home. He told the writer a short time before his death that all was well with him. He was ready to be transplanted from earth to heaven.

He was one of the writer's best friends, and he feels a distinct loss.

His body was laid to rest in Belleview Cemetery, to await the resurrection day.

May the Lord comfort his widow, their daughter, Miss Eva Hailey, and the other members of the family connection.

"It is not death to die,
To leave this weary road;
And 'mid the brotherhood on high,
To be at home with God."

B. A. York.

SHUFORD—Amanda J. Shuford, wife of John M. Shuford, was born in Cleveland county, March 18, 1873, and died March 4, 1916. She was therefore 42 years, 11 months and 16 days old.

Sister Shuford joined the M. E. Church, South, while young and was always one of its most devoted as well as loyal members. She had not been a strong woman physically for some time, but was able to attend church and her family duties. But death came to her in a very sudden way. She was sitting by the fireside with her husband and some neighbors who had come in to spend the night with them, and while relating some incident she fell over and breathed but a few times until her spirit slipped away. But those who knew her best know where she has gone.

She lived a beautiful life, so much so that death had no terrors for her. She really enjoyed the Bible, and her church, and never missed a service when able to go. She was such a good neighbor and seemed to always be happy in rendering service to the afflicted ones. She has gone to a world without affliction and we shall miss her unselfish deeds. She was a member of Palmtree church, on the Belwood charge and the very high esteem in which she was held was attested by a multitude of people who attended the funeral services.

May God's rich blessings attend those who mourn her departure.

Her pastor.

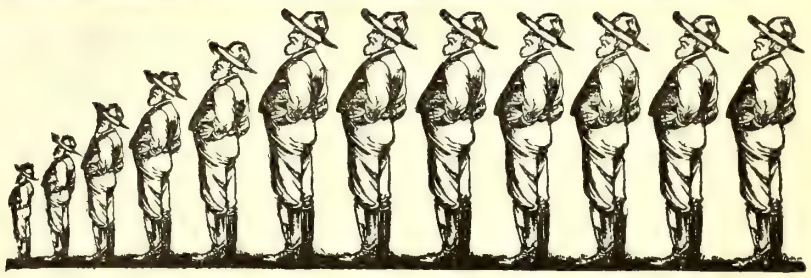
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The Sunday School Lesson

SECOND QUARTER—LESSON I
April 2, 1916

THE CONVERSION OF SAUL
Acts 9:1-31

Golden Text—Faithful is the saying, and worthy of all acceptation, that Christ came into the world to save sinners, of whom I am chief. I Tim. 1:15.

Summary of the Lesson

Frederic W. H. Myer's poem "Saint Paul," is a distinct literary achievement. It is written in verse of haunting and exquisite music, and it says some things in an entirely unforgetable way. It is not completely successful as a portrait of Paul, though there are flashes of notable insight. He is quite right in his sense that Paul lived vividly and passionately, and he is true to the essential quality of Paul's temperament when he writes:

"How have I knelt with arms of my aspiring,
Lifted all night in irresponsive air,
Dazed and amazed with overmuch desiring,
Blank with the utter agony of prayer."

It was a man of overwhelming intensity of spirit who struggled restlessly up to the day of the Damascus journey, and after that experience felt underneath all the surface struggles of his life the infinite peace of God.

The Passionate Destroyer

The magnificent temple of Dianna, of Ephesus, was burned in the year B. C. 356. It was set on fire by a young man named Herostratus, who thus sought and won an inglorious immortality. At first it seemed that any fame Saul of Tarsus might win would be as a destroyer. Among the opponents of the Christian faith at Jerusalem he was the most brilliant, the most inflexible, the most possessed by the mad enthusiasm of extermination.

He was a loyal Jew. He was a Pharisee lifted to the nth power. He was a man whose mind and heart held one tremendous devotion. The ancient religion of his people was like fire in his blood. It was his life and for it he would have been glad to die.

To Saul it seemed that the followers of Jesus contradicted everything he held dear. Their success would mean the destruction of that glorious and ancient faith in which he had been reared. The stately structure of the law would fall if they became dominant. The sanctions by means of which Israel had become great would be discarded if the followers of Jesus attained a place of power.

Saul could not think that the religion of the law might be transcended in such a fashion that all its deep, rich meaning would be conserved. To him the cause of Judaism and the cause of religion were one. The new faith seemed to him an attack on the moral order of the world. So he gave himself, with all the passion and abandon of a powerful nature, to its destruction. The fierce light of the persecutor was never absent from his eye and a terrible wrath burned in his heart. The followers of Jesus had no more formidable foe.

The Passionate Builder

That fascinating little book, A Hilltop on the Marne, by Mildred Aldrich, tells in an intimately personal way the story of how the tide of war pressed toward a certain hill in the fall of 1914 and at last, just when that hill seemed about to be engulfed in the fury of the conflict, the violence of the onrushing hosts spent itself and the hill escaped the bloody baptism of battle. As one watches the career of Saul it seems as if his life will be completely engulfed and overwhelmed by the mad fury of his hostility to the followers of Jesus. But there is a strange turn in the tide of battle and the personality which seemed likely to be wrecked in the fury of opposition to the advancing life of the world is saved from destruction and stands out clear and strong and steadfast after the tides of war have moved away.

The Paul of later years has not lost his passion. He is still blazing with tempestuous energy. He has not banked his fires, but now it is a passion for Jesus Christ. It is not a passion against Him. Now it is a passion for the building of the Christian Church. It is is not a passion for its destruction. Paul is remembered, not as the man who set fire to the great temple; he is remembered as a master builder.

No suffering was too great for Paul, no experience too terrible, if it could further the cause of the gospel in the world. He moved about the Roman empire with one imperial dream. The victory of Jesus Christ and the upbuilding of His Church was the ruling passion of the apostle's life.

The Hour of Strategy

In Robert Browning's "Ring and the Book" there are some splendid lines, in which the Pope says:

"I stood at Naples once, a night so dark
I could have scarce conjectured there was earth
Anywhere, sky or sea or world at all:
But the night's black was burst through by a blaze—
Thunder struck blow on blow, earth groaned and bore,
Through her whole length of mountain visible;
There lay the city thick and plain with spires,
And, like a ghost disshrouded, white the sea.
So may the truth be flashed out by one blow;
And Guido see one instant, and be saved."

Saul was different enough from Guido in inner life, but he had his hour of flashing and blazing illumination, and that hour accounts for the contrast between the passionate destroyer and the passionate builder.

To be sure, with Saul, as with others, it is right to say:

"Let no man think that sudden in a minute,
All is accomplished and the work is done."

There is a background to the scene on the Damascus journey. It is not a visible background. It is found in the restless struggle in the soul of Saul. The worship to which he was so loyal had not given him peace. The ancient religion of his devotion left an aching hunger in his heart. When he saw Stephen die he had a sudden awful consciousness that the man who was being stoned had a peace that he, proud and loyal Jew as he was, did not know. He plunged into fiercer persecution, but the hunger at his heart gnawed on. So the hour of the shining light and the mighty summons of the living Christ was an hour for which unconsciously he had been preparing. Now he knew why he was restless, now he knew why his life felt empty, and from this hour his world was built about the person of Jesus Christ.

The Great Secret

A preacher was once interpreting the gospel to his hearers. "You cannot love a law," he said. "You can only love a person. You cannot worship a law. You can only worship a person. A law cannot understand you. Only a person can do that. A law cannot take account of your motives. Only a person can keep them in mind. The reign of impersonal law is a reign of despair. It can have no forgiveness. It can have no hope for the transgressor. The reign of a loving person is a door of hope for the world."

After the journey to Damascus the center of Paul's religion was not a system of law; it was that loving person who brought redemption to the world.

But one point in his new attitude deserves especial consideration. Under the reign of law his one emphatic thought was obedience. Under the reign of Christ his one emphatic thought was trust. His old dependence was on what he would do for God. His new dependence was on what Christ had done for him. His great secret was the consciousness of the grace of God through His loving Son.

Paul did not cease to feel the pressure of moral responsibility. He did not fall into carelessness because the reign of love had taken the place of the reign of law. Love was the very fulfilling of all the deepest and noblest meaning of the law. A self-conscious activity which was trying to earn peace was replaced by a trustful and joyous activity which accepted peace as the gift of the Crucified.

All this became clear to Paul as days went on. He flashed it forth in live words in his letter to the Galatians. He stated it in amplified fashion in his letter to the Romans. It became his great message to the world. —Lynn H. Hough, D. D., in N. Y. Christian Advocate.

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WHEN SUNSHINE HELPED

Robbie wanted to go out doors and play one icy morning. But when he tried to run down the steps he slipped and fell down, and this made him very angry. Then he tried to run up the steps to tell mamma about it, and the ice tripped him again, and this hurt more than ever. But mamma was watching him through the window, for she knew that the glistening ice, which sparkled from the branches, would more than likely bring her boy down on his nose.

"Come in and we will see what sunshine can do for a little boy," she said. "We have had enough rain-drops for one morning." Robbie looked a little ashamed as she wiped the tears from his eyes. But he did not see how the sun, so far away, was going to help him.

"Just stand by the window, and see how bright everything looks," she said. And while he was watching the icy branches sparkling in the sunshine, he forgot all about his fall; forgot that he was angry because he could not run down the steps without falling. And then, when some of the ice was melted so that it could no longer hug the branch, but came down crashing to the ground, dashing into a thousand pieces and looking more brilliant than before, Robbie danced up and down with delight. And finally mamma took the broom and he went out on the porch and watched her sweep away the chunks of ice which were now loose on the step, and which had tripped him before. "The sunshine has done all this," she said. "Just think how hard it has been working this morning, and all the time it was at work it was smiling brightly, happy as we." And Robbie concluded that making sunshine was a paying business.—Bessie L. Putnam

THE STORY OF A DONKEY

John had one habit. He would cry, long and loud, when things did not go to suit him. It distressed father and mother, for John was four years old, and they wanted him to be a man and not a cry-baby. They had talked to him about it many times, but still John cried.

One day something went wrong, and John began to cry. Aunt Helen went over to John's blackboard, and picked up a piece of chalk. John saw her through his tears, but when on crying.

"Once," Aunt Helen began, "there was a boy whose name began with J."

John heard her, but he only cried louder.

"Sometimes," Aunt Helen said, "he smiled; sometimes he looked cross; and some other times he opened his mouth wide and cried loud, like a baby, even though he was four years old."

John was not crying now. He was standing close beside Aunt Helen, watching her, but Aunt Helen didn't turn round to look at him. She just went on talking.

"This boy's name began with J, but it wasn't John. Oh, no! His name was Joey. Joey lived in the country, where they had horses, and cows, and pigs, and chickens, and almost everything except ponies; and Joey did wish he had a pony!

"One day a man came to Joey's home with something to sell. 'O, father!' Joey said, 'it is a pony!' It did look a bit like a pony, but it was not one. It was a dear little gray shaggy donkey, with long, floppy ears, and the kindest eyes you ever saw.

"'He's four years old,' the man said.

"'Does he cry?" Joey's father asked.

"The man looked, puzzled, first at Joey's father and then at Joey. 'Oh!' he said, and then he laughed. 'I don't think he knows how, but I guess he could learn.'

"'Oh, but we don't want him to learn, do we, Joey?' asked Joey's father; and Joey said, 'No, sir.'

"'Well,' the man said, 'if he doesn't ever hear anybody cry, maybe he won't learn how.'

"Joey's father bought the donkey, and Joey was so happy he felt as if he would never, never cry again.

"In a few days he and the donkey were very good friends. The donkey's name was Jerry. Every morning Jerry would come up to the side door and wait for Joey to come out, and ride him and play with him.

"But one morning something went wrong at breakfast, and Joey cried. He cried loud, and he didn't want to stop; but all at once he heard a noise. It was louder than his crying, and it was out of doors. Joey just had to stop crying and listen.

"'E-aw, E-aw, E-aw-aw!' he heard.

"Joey's father got up from the breakfast table, and looked out of the door.

"'Oh, dear! oh, dear!' he said. 'It's Jerry. Now he's learned to cry! A crying boy and a crying donkey—that's too much! We can't keep them both. We have to keep the boy, so we'll have to get rid of the donkey.'

"'Oh, father, father please don't,' Joey begged, and he was starting to cry again, but remembered just in time. 'Truly, father, I won't be a crying boy, and then we can keep Jerry, can't we. And, father, maybe if I don't cry any more Jerry won't either.'

"Father promised to give them a trial, and Joey really did try not to be a cry-baby any more, and when you try real hard you can always do a thing, can't you, John?"

But John only answered, "Please tell me that again, auntie."—Caroline Kellogg, in S. S. Times.

HOW DICK STOOD BY HIS MOTHER

"We never have pancakes now," sighed wee Daisy, looking mournfully across the table at her brother.

"But we have oatmeal, and it's so nice and hot," answered Dick, pressing his fingers to the outside of his bowl by way of warming them.

"Bessie Warner has pancakes every morning, with lots of maple syrup. We used to have good things when daddy was home. I wish he would come back." And Daisy drew a mite of a handkerchief from her apron pocket and held it to her blue eyes.

"If that's all you want father home for—" Dick began indignantly. Then he stopped suddenly. "We've got mother," he added, lowering his voice.

"But she's so sick."

"Dick, come here, please."

The boy pushed his chair back from the table and entered an adjoining room.

"It was such a good breakfast you brought me, dear," his mother said with a tender smile as he stood beside her bed. "I don't see how you manage it, Dick."

"You needn't think I am going to give you my recipe, mamma," laughed the boy as he lifted the tray from the coverlet.

"You're such a comfort, Dick," his mother answered. Then she added as he turned away, "I shall be thankful when I am able to make things comfy again for you and Daisy."

"Maybe I won't think it jolly, too," Dick declared, his face fairly beaming.

"I am going to ask the doctor if I may sit up awhile today. And, Dick, you won't forget to go to the postoffice this morning?"

Dick did not answer immediately. But, the threshold reached, he paused and said slowly:

"You won't count too much on getting a letter, mother?"

"No, I won't dear. But I feel we shall hear from your father today." And Mrs. Foster's thin, white face lighted hopefully as her boy left her.

It was something to have a soldier father! How proudly Dick straightened whenever he thought of it! But it was more to have a sick mother depending upon him for certain things. It was this that made Dick stand by his mother as loyally as his father was standing by his country away off in the Philippines, where he had been sent a year before.

Several letters, some containing money, had come from the father to the cottage on Lincoln Street, but for three months not a word had been heard from Mr. Foster. But, as old Dr. Hall said, "Where Dick is sunshine is." And the boy's cheery spirit helped his mother to bear up during this anxious time far more than he ever dreamed of.

"No letters for you today, Dick," Mrs. Thompson at the village postoffice said when the boy asked for mail that morning.

A lump came suddenly into Dick's throat and his eyes acquired an unwonted dimness. How could he go back to his mother and watch the light die out of her face at the news he bore? She had been so sure there would be a letter.

"Come on, Dick. We're going nutting," said a voice at his elbow.

Dick turned to find a schoolmate standing beside him.

"There's loads of 'em on Hickory Hill. Come on."

For a moment Dick was tempted to yield. It would be easier going nutting than facing his mother. Besides, it would be time enough to tell her the disappointing news later on. But only for a moment did Dick hesitate. Dick came of soldier stock, you will remember.

"I can't go today, Ned," he said, and turning, made his way home.

His mother heard his footsteps as he entered the kitchen and called him to her side.

"Coming," he nswered and stood as if fastened to the floor. He had not decided yet, though he had been trying all the way from the postoffice how best to tell his mother there was no letter.

"Dick, dear, come quickly!" How eager the voice sounded! Dick felt his legs tremble.

Then Daisy danced out of the bedroom to meet him. "You've been so long, Dick!" she cried. "There is a letter from daddy. Mrs. Thompson gave it to Dr. Hall to bring to mamma. There's money in it, and daddy is coming home, and mamma says we'll have pan—"

But Dick had fled past Daisy to his mother.

"Mrs. Thompson said there was no letter, and I was afraid to tell you, and —and it's been so long since we saw father, and, oh, I'm so glad!"

Here Dick stopped suddenly and hid his face in the coverlet. But mothers don't tell, and Dick was only ten, you see, and sometimes it has been pretty stiff work keeping a brave front.

But by the time Daisy tiptoed back from the pantry, whither she had been to make sure that the griddle was quite ready to fry pancakes on, Dick's face was sunshine again, and he hummed a bar of "When Johnny Comes Marching Home Again" as he made the big armchair ready for his mother with pillows and comforter and thought how good it would seem to have his father home again.—Marie Deacon Hanson, in New York Herald.

THE BIRDS' TREE

When they were cleaning the yard papa remarked that Helen's bird-tree, which she put out at Thanksgiving time, and had kept bearing suet and crumbs for the birds all winter, was no longer needed, and that he would carry it away to the brush pile.

But mamma said to leave it a couple of weeks longer, for she was sure the birds would be glad to have it stay.

Even Helen thought the birds would like better to hunt the bugs and worms, for she had seen the robin go right past it after the worms in the freshly plowed garden.

Mamma went into the house, but instead of coming back with a nice plate of crumbs, she had some pieces of twine, some bits of torn cloth, and some hair that Shep had shed from his long coat.

"Go to the stable and see if you can not find some horse-hair," she said to Helen.

And when Helen came back she had a bunch of hair that Nell had rubbed from her coat. All this time she was wondering what mamma was going to feed the birds such stuff for. "I should think it would be better to give them shell and gravel, as we do the hens," she said.

But mamma showed her how to hang the strings and hairs loosely on the branches, and then they went into the house.

Very soon a brown sparrow came and tugged away at the hair, and its mate came, and together they carried away every bit of it, "to line the nest," mamma said.

Then came the robins, and they took all the strings, and mamma had to get more for them; then they took some of the bits of cloth, but the bright red and blue pieces did not seem to please them as much as the brown ones. Can you guess why? Helen thinks she knows; and she is very glad that she left her tree until the nest-building season was over.—Bessie L. Putnam.

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3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room sleeping cars New York to Augusta and Asheville and Washington to Charlotte and Asheville. Dining car service. Day coaches.

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7:30 a. m.—No. 108, daily. Local for Raleigh.

7:30 a. m.—No. 154, daily except Sunday for Ramseur.

8:10 a. m.—No. 44, daily. For Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh, Selma and Goldsboro. Free reclining chair Charlotte to Raleigh.

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1:40 p. m.—No. 207, daily. For Winston-Salem, connecting daily except Sunday for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday for Madison.

3:30 p. m.—No. 230, daily except Sunday for Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:35 p. m.—No. 235, daily. For Winston-Salem.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

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THE SOUTHERN SERVES THE SOUTH

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

WOMTN'S DEPARTMENT

(Continued from page 8)

Is it a sin to withhold our prayers for missions?

Prayer is the greatest force that we can wield. It is the greatest talent which God has given us. He has given it to every person here. There is a democracy in this matter. We may differ among ourselves as to our educational equipment, as to our native ability, as to our inherited characteristics; but in this matter of exercising the greatest force that is at work in the world today, we are on the same footing. It is possible for the most obscure person, if that one's heart is right toward God, to exercise as much power for the evangelization of this world as it is for those who stand in the most prominent positions. Therefore, is not the greatest sin which we can commit the sin of omitting to pray? Think of the blessing that we are withholding, not only from ourselves, but also from our colleges, from our missionaries, from the distant mission fields. What right have we to leave unappropriated or unapplied the greatest force which God has ordained for the salvation and transformation of men and for the inauguration and energizing of Christian movements? May the wish of Spurgeon be ours—the wish that there might be five hundred Elijahs, each one upon his Mt. Carmel, making incessant mention of the mission cause in prayer. Then that little cloud, which is a little larger than a man's hand, would spread and spread until it darkened the heavens, and the windows above would open, and the showers would come down upon this thirsty earth.—John R. Mott.

Are You Willing to Test This?

Is it money that we need? If so, here again I find the deepest secret. Dr. A. J. Gordon, of sainted memory, had a church which, some of us know, was by no means one of the wealthy city churches of America. It was giving five thousand dollars to foreign missions. That was regarded as very generous by all who knew the church. And yet Dr. Gordon was not satisfied. He said, "We ought to do better than this," and so one day he said from his pulpit: "We are going to change our method this year. Let us continue to use all the plans and agencies which have been successful in the past. But in addition to these let us this year in the Sunday school, in the young people's societies, in the missionary organizations, at the family altar, in secret and in the public servce, pray more for this great cause, that God may lead us to devise more liberal things for His Kingdom." When they came to take the offering a year later, they received, not five thousand dollars, but over ten thousand dollars.—John R. Mott.

Is it a duty to pray in public? On whom does such duty rest?

We must know what it is to pray alone; we must know what it is to pray in communion with each other. These are two lines along which we are to practice prayer, each of them important, one depending upon the other, so that no man prays with point and power in the meeting for prayer who has not prayed with point and power alone, and no man knows all the power of lonely prayer who does not sometimes enter into the fellowship of intercession with his fellow-saints. Neither is perfected without the other.

Oh, for the grouping together of little numbers of saints who are in prayer together to God! If we, first, in the power of this individual praying, and then the whole Israel of God in this nation of God, will get to its knees in the church and in groups, these mighty signs and portents that tell God waits to visit us with blessing will be realized. We shall be men and women in His hands to bless, in proportion as we get to prayer.—Campbell Morgan.

TREASURER'S BLANKS

In sending out the blanks for reports for the present quarter, I found the supply I had was not enough to go around. I wrote to Nashville for more, and have been advised they have no more. They have ceased to print these. Each society is expected to use the regular Treasurer's Book, which costs 25 cents, and can be obtained from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn. These books are provided in the back with the blanks for making reports.

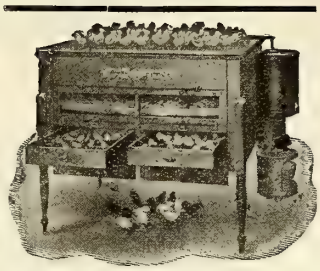
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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Second Round

April

Flat Rock-Fletcher, Patty's 1-2
Chestnut Street, night 2
Swannanoa, Azalea 8-9
Black Mountain, night 9-10
Leicester, Dick's Creek 15-16
Bethel, night 16
Walnut, Stackhouse 22-23
Hot Springs-Marshall, Marshall, night 23-24
Sulphur Springs, Acton 29-30
West Asheville, night 30

May

Henderson Ct., Edneyville 6-7
Tryon-Saluda, Saluda, night 7
Rosman Ct., East Fork 13-14
Brevard, night 14
Mars Hill, Shiloh 20-21
Weaverville, night 6-7
Weaverville Circuit 27-28
Haywood Street, night 28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Second Round

April

Seversville, Pleasant Grove, 11 a. m. 2-3
Spencer Memorial-Derita, Spencer Memorial, 3 p. m. 2
Belmont Park, night 2-3
Prospect, Carmel, 11 a. m. 8-9
Central, night 9-10
Unionville, Oak Grove, 11 a. m. ..15-16
North Monroe, Icemorlee, night ..16-17
Waxhaw, Bond's Grove, 11 a. m., 22-23
Weddington, Weddington, night..23-24
Thrift, Moore's Chapel, 11 a. m. ..29-30
Chadwick, night .....April 30-May 1

May

Matthews, 11 a. m. 6-7
Dilworth, night 7-8
Lilesville, 11 a. m. 13
Ansonville, Mt. Vernon, 11 a. m. ..14-15
Morven, Morven, 11 a. m. 20-21
Wadesboro, night 21-22
Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29

June

Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Second Round

April

Greensboro Ct., Mt. Pleasant 1-2
Spring Garden 2-3
West Greensboro Ct., Friendship ..8-9
West Market 9-10
Randolph Ct., Fairview 15-16
Deep River, West's Chapel 22-23
Randleman, St. Paul's .....23-2'
Wesley Memorial, High Point 29-30
East End, High Point 29-30
Denton, Pleasant Grove 6-7
District Conference at South Main Street, High Point, April 27-30.

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

Second Round

April

Rutherfordton, Gilboa 1-2
Green River, Lebanon 8-9
Broad River, Union 15-16
Henrietta and Caroleen, Caroleen,22-23
Cliffside, Hopewell 29-30
Forest City, Salem 29-30

May

Table Rock, Linville 6-7
Connelly Springs, C. Springs 7-8
Spruce Pine and Bakersville, Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.

Second Round

April

Madison-Stoneville, Stoneville 1-2
Ararat, Chestnut Grove 8-9
Leaksville, 11 a. m. 16-17
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30

May

Rural Hall 6-7

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

April

Elk Park Ct., Elk Park 1-2
Avery Ct., Mt. Zion 8-9
Boone Ct., Hopewell 15-16
Laurel Springs Ct., Transou 22-23
Sparta Ct., Potato Creek 29-30

May

North Wilkes Mission 6-7
Wilkes Circuit 13-14
Wilkesboro Station, night 14-15
North Wilkesboro Station 20-21

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

Second Round

April

Troutman Ct., Rocky Mt., ...1-2
Cool Springs Ct., Rose Chapel 8-9
Iredell Ct., Mount Bethel 9-10
Statesville Ct., Bethel 15-16
Alexander Ct., Rocky Springs ..22-23
Stony Point Ct., Center, ...23-24
Maiden Ct., Friendship 29-30
Catawba Ct., Center .....30, May 1

May

Newton 7
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

April

China Grove 1-2
First church, night 2
Cottonville, Zion 8-9
Norwood 9-10
Albemarle Ct., Pine Grove 15-16
Albemarle, Central, 11 a. m. 16
Albemarle, First St., night 16
New London Ct., New London 22
Gold Hill Ct., Liberty 23-24
Mt. Pleasant Ct., St. Paul 29-30
West Concord, Harmony 30

May

Concord Ct., Carmel 6
Concord, Central, 11 a. m. 7
Concord, Forest Hill, night 7
Bethel-Love's, Love's 13-14
Oakboro 14-15
Salem 20-21
Kannapolis Circuit 27-28
Kannapolis Station 28-29

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

April

King's Mtn.-El Bethel 1-2
Gastonia, F. Avenue, night .....
Polkville, Clover Hill 8-9
Bessemer, Concord 15-16
McAdenville, McAdenville 16
Shelby Ct., S. Springs 22
Shelby, Central 23
Lowesville, Mtn. Island 29
Mt. Holly, Mt. Holly 30
Belmont, Belmont 30

May

Cherryville, Bethlehem 6-7
Belwood, St. Peter's 13-14
South Fork, Bethel 21
Rock Spring, Bethel 27-28

June

Lowell, Bethesda 3
Gastonia, Main St. 4-5
Dallas, Dallas 4-5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

April

Hayesville, Meyers Chapel 1-2
Ranger, Bellview 8-9
Murphy 8-9
Franklin Ct., Bethel 15-16
Macon, Asbury 16-17
Franklin 19
Highlands, Flatts 22-23
Glenville, Double Springs 24
Robbinsville, Trinity 29-30

May

Murphy Ct., Peachtree 6-7
Canton Station 13-14
Haywood, Finchers 13-14
Fines Creek, Fines Creek 20-21
Andrews 24
District Conference at Andrews May 23-25.

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

April

Walkertown, 11 a. m. 2
West End, night 2
Davie Liberty 8-9
Mocksville, night 7-9
Lexington, 11 a. m. 16
Lewisville, Daubs 22-23
Advance 29-30

May

Southside, 11 a. m. 7
Liberty, night 7
West Davie, open.
District Conference will be held in Main Street church, Thomasville in May. Date will be given later.

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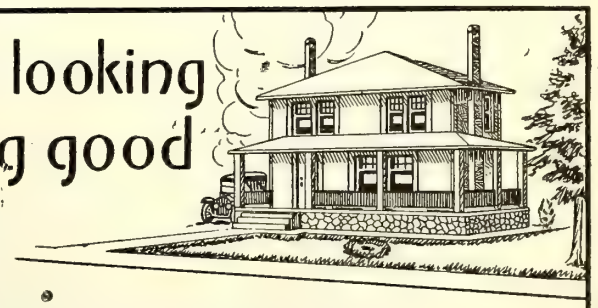
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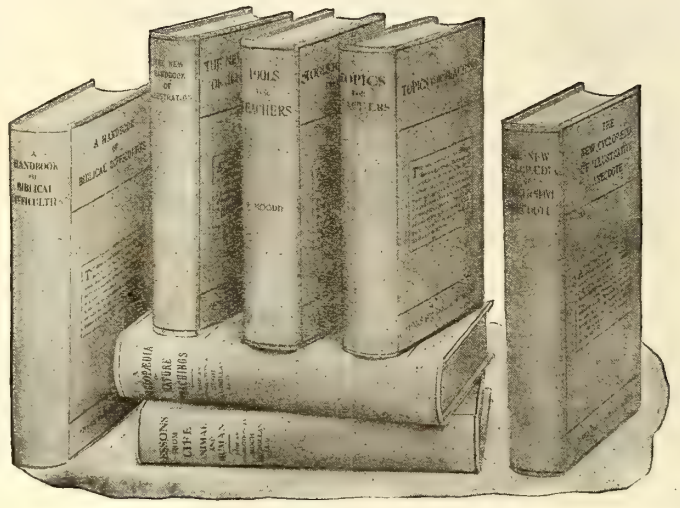
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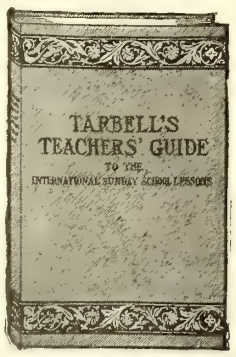
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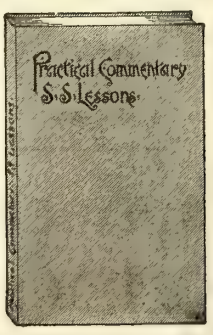


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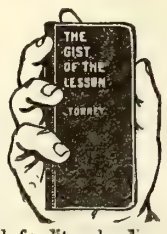
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VOLUME LXI NUMBER 14

North Carolina Christian Advocate

Reading Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, APRIL 6, 1916

A Crown For Every Cross

The truest words we ever speak
Are words of cheer.
Life has its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills those valleys sleep—
The sun-crowned hills,
And down their sides will those who seek
With hopeful spirit, brave though meek,
Find gently flowing rills.

For every cloud a silver light;
God wills it so.
For every vale a shining height,
A glorious morn for every night;
A birth for labor's throe.
For snow's white wing a verdant field;
A gain for loss.
For buried seed, the harvest yield;
For pain, a strength, a joy revealed,
A crown for every cross.

—The British Weekly.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - - Editor

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EDITORIAL

Amid the Horror of War, such as has perhaps not been witnessed since the sudden outbreak in August, 1914, there is an under current of sentiment favoring some method of bringing about peace. There is more talk of peace and it is evident that peace is nearer than it was a few months ago. Yet no one seems to know just how the first step is to be taken. In the meantime we are all praying for the men in the trenches. Why have we not thought to pray specially for the men who are putting them in the trenches? This horrible war is not going to end until attention is focused upon the comparatively few men who are responsible for it. Why not pray the Lord to bring these men to realize their place of responsibility, or to so order it in His divine providence that they be removed from their places? The Kaiser, the Czar, the Sultan, the President and the Kings—all who bear rule among these nations at war, should be the objects of constant supplication. They need our prayers even more than the men in the trenches.

* * * *

Discussing the Subject of Peace, the Baltimore Sun is quoted as saying: "Peace is Europe is, of course, much nearer than it was six months ago, but how much nearer it is difficult for anyone on the outside to determine. But the persistent reports that have come recently from different quarters are signs not to be wholly discredited. Exactly what they mean we do not know, but that they mean something seems certain. There can be little doubt that Germany would be glad to make peace on much more reasonable terms than she would have assented to a year ago; and there is probably as little doubt that Great Britain and France are inclined to a far less ruthless programme than would have satisfied them twelve months since. But precisely how much any of the three is now ready to concede is a matter of speculation.

One doubt about the situation on the part of the allies is as to Russia's attitude. She may not be willing to accept terms that might be unobjectionable to France and Great Britain She has expended an immense amount of money and an immense number of men in this struggle, and she has not done it from altruistic motives. She will be likely to demand her reward, and it may be dangerous either to grant it or refuse it,

There are clearly still many difficulties in the path of peace. But one thing which seems to stand out in all the uncertainty is that this country, if it remains uninvolved, will be called on to play a most important part in the final settlement. All eyes naturally turn to the United States at every fresh arrival of peace talk, and we have ever-increasing reason to be thankful that we have maintained a position which may enable us to render a great service to the world."

* * * *

The Night Schools, about which so much was said last year, ought not to be lost sight of, nor should our educational leaders lose interest in them. They are the one hope of adult illiterates. Few men can find time, after having entered upon any avocation of life, especially if they have married and find themselves with a family on their hands, to go to school. Yet, it is just as important that such men get some mental training and qualification for business. Some money spent in this direction by the community at large would doubtless soon reduce the bill of expense for charity, for the reason that ignorance is largely the cause of destitution and want. Every ward school house in the city, especially, should be open each night in the week for free instruction of those who are willing to be taught. Let us be as diligent in work and liberal in expenditure to prevent destitution and suffering as we are to relieve it.

PRAY WITHOUT CEASING

Prayer is the functional expression of life in the soul. There is no life except that which finds expression in some form of prayer in which the soul reaches out for God. Therefore, the Apostle says, pray without ceasing; and Jesus said in his parable that men ought always to pray and not to faint.

Just as the physical life expresses itself automatically in breathing, so the spiritual life gives expression to itself by going out in petition or strong desire after God. As the heart beats quicker and the breathing becomes more rapid under certain exciting causes, so prayer becomes more constant and insistent at times when there are conditions which seem to demand it. Under peculiar circumstances of trial and temptation, or amid extraordinary conditions of opportunity for service the pulse-beat of our spiritual nature becomes more rapid, thus preparing us for the emergency; and while we can not ignore the great law of our being which bids us pray without ceasing, we must find ourselves sometimes in the Gethsemane of a great agony which will forbid that we rest or sleep. Jesus, always a man of prayer, only now and then spent whole nights in prayer, and but once passed through the agony of the wrestle in the garden. "It is enough for the disciple that he be as his master, and the servant as his lord."

What a glorious compensation even in the anxieties and agonies of soul through which we pass! While the Master prayed on the mount, doubtless looking forward with a sort of dread to the impending conflict with Satan, which came, sure enough, at the foot of the mountain in the morning—while he thus prayed, the three disciples looking on, the glory of transfiguration descended in the white light from heaven, the glorified saints came down to greet him, and the voice of the Father's approval broke in upon the silence of the night. Also, after all the agony of Gethsemane, expressing itself in strong crying and in bloody sweat, an angel came and strengthened him, so that, in calm self-composure, he was able to walk from the garden to the judgment hall and to his crucifixion.

The mystery of Godliness expresses itself in no way more clearly than in the burden of sympathy and solicitude which one individual carries in his heart for another. As Jesus bore our griefs and carried our sorrows, so the friends and followers of Jesus bear the griefs and carry the sorrows of others. In this sense they share the vicareous sufferings of Jesus, and as he prayed even for his enemies and persecutors, so do we, if we are his disciples.

This meditation comes to us as we approach the season which so vividly brings to mind his death and passion, and as we recall the fact that the church is trying to project itself upon the dead world in efforts to lift up and save. In hundreds of our churches at this moment our preachers are standing before the throngs proclaiming life and salvation to a lost world. We wonder how many are going with Jesus in his experience upon the mountain—all night in prayer? How many are going with Him into the garden of agony and praying themselves up to the point where they can say, "Nevertheless, not my will, O Father, but thine be done?" The person who reaches this point of victory over himself will have power with men. This is what we all need in this special revival season, so that, as it was said of Jacob, after his night of wrestling, so it may be said of us, "As a prince thou hast power with God and with men, and hast prevailed."

OUR CHILDREN'S HOME

We had a note in the Advocate last week from Superintendent Thompson, calling attention to the pressing need of more money for the support fund, also in a recent issue he called attention to the unpaid subscriptions on the Building Fund.

It cannot be that there is any disposition on the part of our people to lose interest in this great institution of our Conference, but the withdrawal of the regular Field Agent may have caused many to forget. The constant presence of a man in the field kept the matter before some church or churches each week and would not allow them to forget. This field man, however, is a very expensive proposition, and it was hoped that our people, co-operating with pastors and presiding elders, would see the wisdom of saving this item of expense to the institution.

Those who have pledges outstanding should remember that our Children's Home is far from being a finished institution and that money is sorely needed to carry forward to completion the buildings now in process of construction. Then they should recall the fact that the capacity of our home is not yet more than one-third of what is necessary to meet the demand for the care of our orphan children. It will help us to recall that for every one of the little children now inside the home there are at least three outside calling pathetically for admission. Let those who enjoy the blessings of their comfortable homes with their little ones around them not forget the hundreds of little hungry and homeless ones that are deprived of these things.

It does seem that, with the more than one hundred thousand Methodists in Western North Carolina, it ought to be easy to provide everything necessary to house and care for these helpless children. Besides these thousands of people in the church, there are thousands of friends and well-wishers outside who could easily be induced to devote some of their means to help this benevolent work. Pastors and presiding elders, as they go from place to place should not forget to keep this matter before the people.

Referring again to the support fund, we would remind our readers that, where nothing else rightfully claims precedence, Easter might be used with good results as an occasion for giving our Home a good donation. Then April gives us another fifth Sunday. Why not begin now to make the fifth Sunday in April, 1916, the greatest day we have ever had for our Children's Home? With this in view, we would suggest that superintendents next Sunday call attention to this and request their teachers to co-operate in getting the pupils of the Sunday school to prepare for the largest offering they have ever made for the Home. Let the fifth Sunday in April, 1916, be a red-letter day for our Children's Home. Let us make the heart of our Superintendent glad and make the hearts of the children glad also.

—A note from Sister Armstrong brings the glad intelligence that Brother Armstrong is convalescing nicely in the hospital at Danville.

THE METHODIST MUTUAL

It will be good news to our people that the Methodist Mutual Fire Insurance Company, of Statesville, which was organized about two years ago, has recently declared a dividend of 20 per cent. All policies coming due for renewal now are receiving a credit of this amount on the premium for renewal.

This is the organization which was established under the direction of the two Conferences in North Carolina for the purpose of giving protection to our church property at actual cost. It is remarkable how reluctant some of our leading cuhrches have been to give encouragement to this enterprise; yet with only a limited co-operation, we are already saving 20 per cent. of the expense of insurance. With full co-operation we could have been saving a much larger amount. The charter provides for a reserve fund which, after a few years, can be made almost to automatically take care of all our insurance.

One of the chief motives in effecting this organization was to induce our people in the country to place some protection upon their houses of worship and parsonages. The country churches, as a rule, are absolutely unprotected. Many of them are greatly exposed, and being located generally at a distance from any habitation, are likely to burn down almost before the fire is discovered. The congregations worshiping in these churches, as a rule, are more helpless in case they lose their church by fire than are the larger and stronger congregations, and, therefore, need the more that their church shall be under the protection of an insurance policy.

We are calling attention to this again because it is so important. The Methodist Mutual is so organized that there are no large salaries of officers or heavy agent's commissions to pay. Consequently, the profits are large and the policyholders get the benefit of this instead of its having to go in dividends to stockholders.

Let our church officials, especially in the country, wake up and see that their churches are protected. Just a few dollars expended now may save you from the total loss of your church, and will, in a short while, automatically take care of the premiums for the time to come.

Our presiding elders ought never to adjourn a quarterly conference till this question of insuring all church property is thoroughly considered.

Write to W. E. Webb, Secretary and Treasurer, Statesville, N. C., and get full information.

LOAN FUND DAY

The new building which has been erected as the home of our Board of Church Extension in Louisville, Ky., will be dedicated on Sunday, May 7th. Dr. McMurry, who has wrought so faithfully and successfully as Secretary of the Board, has prepared an elaborate program of services which will be carried out on that day. The whole church is to be congratulated on what has been achieved; but it is the desire of the Board that the day of dedication shall be turned to good account by having all our churches throughout the connection observe the day as Loan Fund Day, and, by an offering to greatly increase our Loan Fund.

A circular letter sent out to pastors by Bishop Lambuth reads as follows:

At the last Annual Meeting of the Board of Church Extension it was decided to put on a campaign for the enlargement of the Loan Fund. It is to this fund more than any other we must look for the so much needed help in church building. The low rate of interest charged, and the time allowed, frequently make it possible to build under the most unfavorable conditions. The Loan Fund has been our sheet anchor.

You can help as no other in bringing this important matter before your people. I am anxious that you observe Sunday, May 7th—the day of the dedication of the new building in Louisville—as Loan Fund Day. After presenting the subject, give your people an opportunity to contribute in cash or by subscription, and by a co-operative effort throughout the entire connection bring the Loan Fund up to a round million dollars. By doing this you will secure for Southern Methodism an advance in church building beyond anything in her history.

BY WAY OF EXPLANATION

1. We are frequently requested to place Mr. and Mrs. So and So on our "Charity List." This means that we send the Advocate to certain poor, but deserving and appreciative members, free of charge.

We regret to have to say in reply to this that we have no charity fund, so that it is out of the question for us to comply with such requests. The only thing we can do in such a case is to allow such persons to pay the preacher's rate of $1.00 per year. It has always been our custom to do this on recommendation of the preacher in charge.

2. We are frequently asked if the preachers are not entitled to the Advocate free of charge, and why, therefore, in some cases we charge $1.00 per year.

In reply to this we have to say that, for many years, it has been our policy to furnish the Advocate free of charge to all regular pastors, with the understanding that these pastors do all they can to promote the circulation of the paper. It was never intended, and would be unreasonable to expect, that the Advocate be furnished free of charge to ministers who are not serving pastoral charges and doing something to help circulate the paper. Ministers who do not come in the exceptional class should, of course, pay their subscription at the $1.00 rate.

3. The inquiry is now coming occasionally, "Why are you sending out 'duns' to subscribers? We have been in the habit of paying through our pastors at our convenience."

Our answer to this is that, from many years of experience and observation, it is apparent to the Board of Publication which now has supervision of the publication of the Advcate, that business methods have changed and that the safety of our whole enterprise depends upon the introduction of strictly business methods in the management of our circulation. Hereafter those who do not intend to renew will be expected to reply to notice with the request that the paper be discontinued. Those in arrears should not ask to be discontinued till they send the amount due to date. The date on the label shows the time to which payment has been made, and any one can tell how much he owes by counting at the rate of 12 1-2 cents per month.

The cost of paper is now considerably more than double what it has been for many years. All expenses have increased, yet we are trying to continue to give our people the paper at the same price. For this reason we cannot possibly continue to send the paper to those who fail to pay promptly, and our people must learn to accept the notice as a matter of business, and act accordingly.

HOW DID METHODISTS GET THEIR NAME?

This question has been asked and answered often, and it would seem almost superfluous to take up space answering again. But we must not forget that our young people are constantly coming on and then some people forget. Just recently some one wrote the editor of the Central Christian Advocate asking the question, and the following is the answer which we reproduce for the benefit of our readers:

Answer—In 1729, Charles Wesley who began the movement now known as Methodism was soon joined by his brother John and other young men, Robert Kirkham, William Morgan, George Whitefield, Benjamin Ingham at Oxford, England. Of these and others like minded, L. Tyerman, in his "Life and Times of John Wesley" (1872) says:

The regularity of their behaviour led a young collegian to call them Methodists, and as the name was new and quaint it clave to them immediately and from that time all that had any connection with them were thus distinguished. The name was not new. Wesley said "it was given in allusion to an ancient sect of physicians of the time of the Emperor Nero, who taught that almost all diseases might be cured by a specific method of diet and exercise." "This may be so," says Tyerman, "and yet it is a curious fact that the name was in use in England long before it was applied to Wesley and his friends." The historian then mentions two instances of its use in pamphlet and printed sermon, one in 1639 and one in 1693 where reference is made to religious sects.

It was therefore a familiar name a hundred and ten years before it was applied to the men of the "Holy Club." Revised, perhaps, thirty odd years before Wesley's days at Oxford, it was given in derision as a fitting nick-name for the young men associated with him in their methodical efforts to save themselves and serve all with whom they could come in contact, for their zeal was equal to their methods.

Action of Judiciary Committee Misunderstood

On Tuesday, March 28th, the Judiciary Committee of the House of Representatives indefinitely postponed action upon the resolution providing for the submission of the National Constitutional Prohibition Amendment. The secular press of the country has not given the correct view of this action of the Judiciary Committee.

The proposition had been made and urged that consideration of the resolution be postponed until a fixed date in December, thus carrying over the whole question until the short session of Congress next winter. The friends of the resolution in the committee did not think that action to be wise, and so a motion was made to postpone action on the resolution indefinitely, i. e., without fixing any date. This action was favored and supported by Mr. Webb, himself the sponsor of the bill, and one of the staunchest prohibitionists in the country.

The status of the question now is that the committee can take up the resolution next week, next month, or at any other time which the friends of the committee may deem best. A majority of the House Committee are known to favor the Prohibition resolution, and a majority of the House itself are known to favor its passage, but those in charge of the measure are trying to handle it so as to secure its consideration at a time when the very largest possible vote will be given.

Prohibition for the District of Columbia and additional restrictive legislation for the Indians, for public buildings, etc., are all being considered and pressed, and favorable results are expected for the present Congress.

James Cannon, Jr.

Report of Treasurer of the Board of Missions to April 1st, 1916

Received on Assessment

	Foreign	H. & C.
McAdenville, G. A. B. Holderby	$ 3.40	
Elkin, Mason Lillard	124.00	
Old Fort, R. F. Mock	25.00	
Centenary, Taylor Bynum	150.00	
Franklin, J. A. Odell, Treas.	20.00	$ 18.00
Davidson Station, Ira Erwin		10.00
Marion Sta., L. D. Thompson	12.75	
Marion Sta., O. H. Bumgardner	109.25	
Advance, E. Myers	25.00	15.00
Sulphur Springs, T. A. Groce	15.00	
Kernersville, J. M. Price	32.50	25.00
Woodleaf, J. W. Kennedy	10.00	10.00
Rock Springs, J. H. Green	35.65	35.00
New London, E. J. Poe	17.17	
Dilworth, J. O. Ervin	25.00	
Mocksville, Z. N Anderson	94.00	124.00
Davidson Ct., P. L. Shore	99.00	
Jefferson, E. P. Stabler	10.31	8.58
Cliffside, H. L. Powell	19.35	3.50
Total on assessment for March	$827.38	$ 249.08

Received on Specials

Mt. Zion, J. B. Reading	$ 20.00	
Centenary, Taylor Bynum		$ 33.34
Lexington, W. H. Willis	150.00	
Wentworth, Jas. T. Smith	2.38	
Hickory, First, W. I. Caldwell	50.00	
Hickory, First, S. S., G. F. Ivey	50.00	
Total on specials for March	$272.38	$ 33.34
Total receipts for March		$1382.18
Previously reported—		
Foreign assessment		353.20
Home and Conf. assessment		146.00
Foreign Specials		242.44
Home and Conf. specials		355.03
Total receipts to April 1, 1916		$2478.85

R. M. Courtney, Treas.

CONTRIBUTIONS

RELIGION IN THE HOME

Rev. Geo. D. Herman

THERE are three God-ordained and God-approved institutions on earth—the Home, the Church and the State. And greatest and most important of these is the Christian home.

The home is the unit and source of organized society. It came before either Church or State, and is of most vital significance. Neither Church nor State can prosper apart from the religious training and influence of the home. Church and State are in large measure what our homes make them.

The term home suggests three closely related ideas—father, mother and children. Religion in the home means the religious training of the children by the father and mother. And it is time we learn that father and mother cannot train children religiously, unless they themselves are truly religious. In order to teach music we must know music ourselves; and in order to teach religion parents must be religious. It is nothing short of a calamity for children to have godless parents. What will godless parents say when their own children condemn them?

There is only one thing that a home cannot do without, and that is religion. There may be a good home without a piano, but no good home without religion. There are many good homes without electric lights, but there are no good homes without the light of truth and faith and prayer and love in Christ. Religion is the one thing that can make home what it ought to be—the place to train children for earth and heaven. The man who would turn loose a dozen rattlesnakes among his neighbor's children would be justly regarded as a base criminal. But the man who turns loose on defenseless society ignorant, lawless, godless children is a greater criminal.

The worst men and the best men are agreed that our churches ought to be very religious. If it is necessary that our churches should be religious, it is even more necessary that our homes should be religious. When our homes are secular and godless, it is next to impossible to keep our churches from becoming formal, worldly and godless. The purity and potency of both Church and State depend in a large measure upon the religious training received in the home. The Church has never yet been able to furnish enough preachers to counteract the evil wrought by godless homes.

The weakness, shame and peril of modern civilization is the worldly, godless, prayerless homes. The human race can only be made truly and permanently religious by making the homes religious; and homes can only be religious in the real sense of the term by the religious training of the children. The child which has been correctly trained in the home will attend Sunday school, join the church, and become a loyal subject of the state. There has been a radical defect in the homes which turn out children as dead to the claims of religion as if they had been reared in the darkness of savagery.

You can improve a dog by training, but the training must begin with the puppy. You can improve a horse by training, but the training must begin with the colt. You can improve a man by training, but the training must begin with the child. The burning disgrace and damnable stupidity of some men is that they take more interest in training bird dogs and colts than in the religious training of their own children. Surely a child is better than a colt.

My contention is, that as children are the most valuable assets of Church and State they should have the best possible training in the home. A nation's wealth is not in stocks and bonds and banks and railroads and commerce, but in its millions of children, and these millions of children have the right to the best possible religious training in the home. The nation whose thought and ideals will dominate the future is that nation that gives the best home training to its millions of children.

The home is the greatest school this side of heaven, and heaven itself cannot do the work that home was intended to do. And the best religious teacher in the home is a good mother. Some children have praying mothers, and some have card-playing mothers. The Samuels of the church have had praying mothers. Most, if not all, the world's really great men have had praying mothers. If our women would hold more prayer meetings and fewer card parties, there would soon be a generation of better children. Praying mothers have done more for the human race than any other class of religious workers.

What constitutes a religious home? In order to answer this question it is necessary to ask and answer another question—what is religion in the Christian sense of the term?

1. Religion is the knowledge of God as revealed in the Bible.

2. Religion is the worship of God as revealed in the Bible.

3. Religion is faith in Jesus Christ as our own personal Redeemer and Saviour.

4. Religion is love to God and man, and obedience to all God-ordained authority—parents, teachers, preachers, and civil officers.

1. As religion is first of all the knowledge of God, the religious home magnifies the Bible. Like Timothy the children are taught the holy Scriptures which are able to make them wise unto salvation by faith in Christ. I give it as my deep conviction, if early in life, children are carefully taught the Ten Commandments, our Lord's Sermon on the Mount, the 24th and 25th chapters of Matthew, the Gospels by Luke and John, they will become and remain strong, useful, normal Christians. The child mind must be sown down with the word of God before Satan has the chance to sow tares. The child mind thus sown with the word of God is the good ground which will produce a hundred fold.

2. As religion is also the worship of God, there will be prayer in the home. One reason Abraham became great in the eyes of both God and man was this: wherever Abraham had a tent God had an altar. And of Abraham it is written: "For I know him that he will command his children and his household after him to keep the way of the Lord." I am sorry for the child that has never heard its father or mother pray. Religion in the home means prayer in the home. A few years ago the Wall Street Journal said in substance: what this country needs is not more money and railroads and tariff legislation, but more homes in which family worship is reverently conducted—more fathers who will take time to conduct family prayers even in wheat harvest. No man ever had more important work than to conduct religious worship in his own home.

3. As religion is, also, obedience to God's word and all God-ordained authority, children must be taught obedience—military obedience, obedience without seeing the reason for it. The home must teach and enforce habits of obedience. Bishop Keener is reported to have said: "To properly train a child it must have its mother's kisses and its father's switches." Another has said: "The way to raise a boy is to raise him often with a peach limb." Dr. Mark Hopkins said: "If your child is a mule (and many children are) you must whip the mule out of it." This does not mean that you should whip for the sake of whipping, but if it becomes necessary—and it often does—you must enforce obedience with the rod. The lawless child in the home will be lawless everywhere. All lawlessness begins in the home where obedience is not taught and enforced.

What can the preachers do to make the homes of our people religious? They can see to it that their own children are orderly and well trained. A preacher who cannot govern his own family ought to give up preaching. He is likely to do more harm than good. He can put good literature into the homes of the people. Good books and papers in the homes of our people will help to make these homes intelligent and religious. The pastor can often do more abiding good by placing a good book in the hands of a bright boy or girl than by a whole year's preaching. I have been a country pastor and I say with the conviction of certainty, that in many respects the country pastor has the greatest opportunity to do lasting good—and he can accomplish this by a faithful canvass from house to house with good books. Our young people will read, and if we do not place good reading within their reach, some one will furnish what they ought not to read. Every Methodist preacher can afford to give close and constant attention to what is read in the homes and use his influence to shape that reading in the right direction. The men who planted Methodism on this continent went from house to house with good books. Among the books they placed in the homes were Wesley's Sermons, Clarke's Commentaries, and Watson's Life of Wesley. Yes, good books in the home will help to make the home religious.

And when the homes of our people become really religious you have solved largely every other problem—the missionary problem, the financial problem, the Sunday school problem, the church-going problem. Save the homes and you save the world. May God help preachers and teachers and parents to see and use their day of opportunity in the home training of the children.

"OMNIUM GATHERUM"

By Itinerant

All those who are taking the course of study should read over several times the article by Dr. R. H. Bennett, in the February number of the Bulletin, published by the General Board of Education, under the caption, "Not before the Committee." The Conference passed a resolution some years ago to the effect that only two years would be allowed to bring up the work of any one year unless there were extraordinary circumstances to prevent study. The young men need to be given to understand that no more important work is committed to them than work of mastering thoroughly and promptly the books in their Conference course. We have had men who have gone on for years and years, who have not completed this work. There is no better evidence that a man is not fit for the itinerancy than that he has loose, slip-shod, careless ideas about the course of study. Let the committee on admission, and the Conference, brace up their back-bone.

* * * *

We are a nation of Sabbath breakers. Railroad trains, both freight and passenger; automobiles without number, buzzing along the highways, remind us that the people "have gone away from God's ordinances and have not kept them." It tries the patience of the pastor's family to be on a dead strain to get the work done on Saturday afternoon so that the Sabbath can be properly observed; the wife and mother sit down before a large pile of garments

to mend them, (most of them should long ago have gone to the rag-bag, but there is no money to buy new ones); when here comes a batch of the neighbor women! They are from homes of plenty, where servants are employed. They take two hours of the time of the parsonage, not realizing that they have made it necessary for the preacher's wife to stay up till midnight, if the children are to appear at Sunday school next day decently clothed.

Moral:—Don't visit the parsonage on Saturday (or let the children) or on Sunday either.

* * * *

O, for pastors who will learn how to keep church registers! I have almost come to the conclusion that a preacher should be turned out or at least located for inefficiency, who has no more respect for a church register than to deface and disfigure it with a lead pencil. Some pastors who have gone before here have drawn heavy pencil marks through the names disposed of on the circuit register! A mere child, if he would read carefully the printed instructions, would know better than to do this way. The column headed "To Whom Married" is intended only for the surname of the man to whom an unmarried lady is married after her maiden name was put down on the register. But some careless predecessor has gone and put down the full maiden names of the wives of quite a number of the men in this column. After some of the names we have phrases like these: "Joined the Presbyterians," "Gone to the Baptist," "Took Water," and the like. For the love of Mike, don't ever write anything like that in a register any more! We are not keeping a record for these other churches. Just find the date the person joined the other denomination and write this date in the column headed "Withdrawn" on the page opposite the name.

* * * *

When a Methodist preacher conducts a funeral service in a church, and that is where they should be conducted with rare exceptions, he should meet the casket outside the door, and commence reading the verses of Scripture (laid down in the ritual) as he starts to ascend the front steps, and read till he reaches the chancel. This beautiful and impressive part of the service should not be left out as it often is. There is often a lack of refinement and delicacy of feeling displayed at a burial. When the time comes ti fill up the grave, some rude fellow will grab a shovel and commence raking in big clods, rocks, tufts of grass, sticks and anything to fill up with, whereas, the fine dirt should first be placed evenly over the planks for a little depth before a general raking in of material begins. While it has often been said, it needs to be repeated often, that the old unseemly custom of opening the coffin in public is one that should be discontinued altogether.

* * * *

I am not in favor of woman suffrage. It is contrary to the Bible. God said to Eve (Gen. 3:16) in the Garden of Eden: "Thy desire shall be to thy husband, and he shall rule over thee." Paul says in Tim. 2:12-14, "But I suffer not a woman to teach or to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Also in Titus 2:3-5, "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

You can scarcely read a magazine published in New England today without finding an article on the enslaved or downtrodden condition of woman. Not long ago in the Charlotte Observer a woman of our own state who is heralded as having great literary attainments, said that "Paul was not to blame that he did not understand woman as the Master did." Does this not call in question and discredit the inspiration and authority of thirteen epistles of the New Testament?

HOW PREPAREDNESS LOOKS TO ONE AT LONG RANGE

J. Robt. Moose

I am a long way from the homeland and this letter may be worthless, as it may be too late, for the thing may be done before it reaches America—I mean the law passed binding the burden of "preparedness" upon the backs of the citizens of the United States. Be that as it may, I want to be placed on record as one American citizen who is out and out opposed to "preparedness" for war.

Our President tells us that we are at peace with all the world, that we are not in danger of being attacked by any nation and that he wishes to prepare only for home consumption, as it were, an army and a navy which shall be sufficient to meet our needs. It is indeed hard for one at my distance to understand why our country needs a larger army and navy than it now has if it is intended that they are to be used only for the protection of our own country from its internal enemies.

It is beyond comprehension that with all the facts of history, ancient and modern, any one should be found today who would dare to say that the way to be sure of peace is to be prepared for war. Have not the awful facts of the European struggle yet killed that infamous old falsehood? Did Germany's "preparedness" save her from war? The fact that England and France are now in war cannot be traced to the lack of "preparedness" for war but to the exact opposite fact that they were prepared for war. They have sown "preparedness" and now they are reaping the greatest and bloodiest harvest that the world has ever seen; this harvest is just such a one as might have been expected had the nations in their madness only stopped long enough to think of what the results would surely be. A harvest of suffering, sorrow and death! A great bloody sacrifice, offered by the rulers of Europe, to the god of war! Had there not been great "preparedness" in Europe there would not, nay verily, could not have been any such thing possible as the unthinkable war by which the entire world is overshadowed today.

Let Us Be Honest

Do we as Christians believe our Bible? Do we believe God can and will take care of a nation which will put its trust in Him? If we do not believe this what do we believe? If we will prepare ourselves and our people for right living and honest dealing with God and man, I for one believe with all my heart that there will be no occasion for us to have war, and that if such an occasion should ever come, with its coming, our God will supply all our needs.

I am alarmed when I think of the part that our nation is now taking in the European war, by selling war supplies. Recently in the United States Senate, one of the Senators said that if our government were to stop the exportation of war munitions to the allies it would be equal to our assisting the Germans by giving them a force of two million men. If this be true, and I do not doubt it, is it not a fact that we are taking part in the war and assisting the allies to the extent of two million soldiers? And yet we claim to be neutral and at peace with all the world? How does God see us in this matter?

Away out here in this corner of the world, when I first heard the news of the war I was indeed proud that I am a citizen of the United States. And one of the reasons for being proud was the fact, as I thought, that we were not to be in any way a party to this dreadful war, the greatest outrage the world has ver witnessed. I was sure our President would stand for the right. I was sure he would stand for peace in the fullest and truest sense of the term, and in this case do just as he had done in the case of forbidding the sale of munitions to the Mexicans; so I felt sure he would forbid the sale of all sorts of war munitions to any and every nation engaged in the European war. But alas, for my pride, when the news reached this far away corner of the earth, the hundreds of thousands of men were working seven days and seven nights in the week manufacturing implements of death to be sold to any and all who could buy them!

Our Duty as Citizens in the Case

I believe every American citizen who loves God and humanity should raise his voice, and back it up by his ballot and never cease calling till Congress placed an embargo on all war munitions from the United States. We should never let up with votes and voices till the hands of our nation are washed from this bloody crime.

If, now as a nation, we are spending seven tenths of very dollar collected by the government for war, what will our burdens be and how shall we bear them when our army and navy are three or four times as large as they are now? And this will surely come in a few years if the lovers of humanity and righteousness do not arise at once and defeat the plans and purposes for "preparedness" now being so vigorously pushed by the lovers of greed and glory which come from war.

"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." This is just as true of nations as it is of individuals. The nation that sows a crop of "preparedness" will surely reap a harveset of bloody war.

We all remember what Sherman said: "War is hell." And we all know that he said the truth. He had tried it and he knew, but what would he have said had he lived to see the present war? Recently I saw in one of our American papers the statement changed to read "War is Business." And so it seems to the people who are getting rich today off of the bloody money they are receiving for the implements of death they are sending to help their fellow Christians in Europe murder one another.

Oh, that they might hear the groans of the dying soldiers in the dark damp trenches, the wail and cries of bereaved fathers, mothers and widows; and see the gaunt figures of starvation and death stalking forth, protruding their ghostly presence into thousands of homes and gorging their insatiable desires with millions of helpless children whose fathers have been murdered with the missiles made and sold by so-called Christian Americans, for the love of bloody gain!

Yours for peace and love for all men till Jesus comes.

THE BIBLE IN THE HOME

There is a growing tendency among thoughtful people to read the Bible in connection with one of the meals when the entire family is together. This, too, in homes where each individual is accustomed to read some passage prayerfully each day in the quiet of his own room. Somehow, those who enjoy this family hearing of the Word go forth to their appointed task for the day brighter and more encouraged for the problems which they are bound to meet. For throughout the hours of toil they know that the other members of the home circle have the same thought in mind and are being cheered by the same glorious message. The day goes far more easy as a result. Is your home giving this strength to its members?—Rev. Ralph Welles Keeler.

INTERESTING NEWS FROM THE FIELD

DISTRICT CONFERENCE DIRECTORY

Greensboro, High Point .....April 27-30
Waynesville, Andrews .....May 23-25
Winston,Thomasville .....May 24-28
Mt. Airy, Elkin .....June 21-23
Morganton, Glen Alpine .....July 13-16
Statesville, Taylorsville, ...July 18-20
Charlotte, Harrison church .....July 19-21

NOTES AND PERSONALS

—Rev. Jno. F. Kirk delivered the address at the closing of the Clark school in Iredell county, last week.

—We regret to learn that Rev. J. E. Underwood, presiding elder of the Raleigh District, North Carolina Conference, has for some time been confined to his room with a severe attack of grippe.

—We regret to learn that Mrs. Fry, wife of Rev. Joseph Fry, pastor of the Bald Creek charge, has been confined to her room for eight weeks, suffering with nervous indigestion. She is now improving and her friends will be glad to know that she is expected to be out soon.

—Mrs. Williams, wife of Rev. C. C. Williams, we regret to learn, has been in the hospital at High Point for treatment for some time, having to undergo quite a serious operation. She is now at home and we are glad to learn is convalescing nicely.

—The new receiving home of the North Carolina Children's Home society, which has been equipped by the combined efforts of the various societies and other organizations of women of Greensboro, was thrown open for visitation and inspection Tuesday, April 4.

—The Hillsdale correspondent of the Greensboro Patriot, says: Rev. Mr. Johnson's service at the Methodist church here Sunday was one of unusual interest. The music here under the direction of Mr. R. O. Weatherly, supported by an excellent choir, is always delightful.

—Rev. J. Frank Armstrong, pastor of our church at Spray, was carried to the hospital in Danville on Monday of last week and submitted to an operation for appendicitis. We are glad to learn that he rallied satisfactorily from the operation and that his condition is favorable.

—Rev. T. A. Groce announces that Mrs. Groce has returned from the hospital and that they are now back in their home at Candler enjoying the generous pounding given them on March 14th. Brother Groce wishes us to thank the good people for their kindness.

—Rev. Z. E. Barnhardt will begin revival services at Spring Garden Street church next Sunday. Brother Barnhardt is expecting to do all the preaching himself. He has had much experience in evangelistic work and is a preacher of great force. We trust the results will be large.

—The commencement exercises for the Norwood Graded Schools will embrace April 23-25. The annual sermon will be preached on Sunday, the 23rd, by Rev. W. E. Abernethy, pastor of Central church, Shelby. Rev. J. D. Rankin is superintendent of the school at Norwood.

—The great tabernacle meeting at Salisbury is drawing large crowds and Bishop Kilgo is doing great and effective preaching. Many preachers from various sections of the Conference are constantly in attendance, and we have no doubt the power of the meeting will be felt in all the charges represented.

—Rev. R. M. Hoyle, pastor of our church at Mocksville, is booked for the sermon at the dedication of Oak Forest church at Morganton on the fifth Sunday in this month. They are preparing for a great day, several former pastors being on the program. Oak Forest is located near the State Hospital.

—Rev. Dr. C. W. Byrd has announced revival services to begin at West Market Street church next Sunday, with Rev. H. M. North, of Durham, to assist him. Services are being held this week at the college, besides cottage meetings in various homes and a noon-day prayer service by the laymen.

—Our people at Walnut Cove are agitating the building of a church in that town estimated to cost about $12,000. These people have always had to contend with a peculiar situation which has caused the town to be without a Methodist church. The church was located at Stokesburg on the opposite side of the road from that where the town grew up after the coming of the railroad. This church is really much needed.

—The correspondent of the daily press, writing from Marion under date of April 1st, says: One of the greatest revival meetings ever held in Marion is now in progress in the Methodist church. The services are being conducted by Rev. William Black, synodical evangelist of the Presbyterian church, assisted by the pastors of all the churches. Mr. Burr has charge of the music, the choir being composed of all the members of the several choirs in town. At both morning and evening services great crowds gather to hear the evangelist. Every phase of business and the school adjourn during the hour of the morning service. The large auditorium of the Methodist church, together with the Sunday school auditorium and gallery are crowded at every service. At one service there were more than 50 converts. Every afternoon at 4 o'clock cottage and office prayer meetings are held, and hundreds of people attend.

Southside, Winston-Salem.—Rev. C. C. Williams, the pastor, writes: We are getting on nicely at Southside. Have received fifteen by certificate, secured our allotment of new subscribers to the Advocate, and organized a missionary council that is doing fine work. Our Sunday school is very much alive, and we are planning to begin our revival the fourth Sunday in April. Rev. T. J. Houck, of Mount Holly, will assist us, coming on Monday following. Rev. W. J. S. Walker, of West Davie circuit, will lead the singing for us. We are praying for and expecting a great meeting.

East End, High Point.—The date of the special revival services arranged for the first week in May has been changed to ten days, commencing Sunday, April 9th. The change was made in order that no conflict with preparations for the union evangelistic campaign, starting June 4th, would be made. Rev. S. S. Higgins, of Guilford College, N. C., will assist the pastor in these meetings and a revival of the Holy Spirit in the hearts of men and women is hoped for, and to that end the members and friends are uniting their efforts and prayers. Cottage prayer meetings are being held Wednesday, Thursday and Friday nights of this week and indications are that the revival will start out with large and enthusiastic congregations. May the good people throughout the Conference remember and pray for the special efforts made in the Master's name during these meetings.

Franklin.—Plans for remodeling the Franklin station church are being perfected. A building committee has been selected and given charge of the work, $10,000.00 in cash and first class subscription secured, an architect employed and a plan for the new church adopted. The plan calls for a $12,000.00 church complete, and it is thought that, by selling off a lot or two or the land in town owned by the church, there will be no difficulty in raising the balance of the needed amount. Not all of the church members have contributed, and those who have contributed have done so voluntarily, each contributor having determined voluntarily the amount of his contribution.

The plan for the new church contemplates a seating capacity of 400, new seats, inclining floor and other furnishing in keeping, including a pipe organ, a 200 seating capacity Sunday school auditorium, ten Sunday school rooms, a basement arrangement for missionary society and social use, pastor's study room, choir room and a most beautiful exterior arrangement.

It is the aim of the building committee to have the building completed by Conference time.

West Hickory.—A meeting of fifteen days closed Sunday evening, March 26th, with three great services. There were 139 professions and re-dedications to God during the meeting. There was remarkable unity of interest and work among the people. Baptists and Methodists especially worked together as if they belonged to the same church. Many Lutherans attended and took much interest in the services and some of them came to the altar and re-dedicated themselves to God. It was a great meeting and no doubt has accomplished much good in the community. Brother R. A. Taylor did the preaching and did it well. In fact, it was great preaching he did. He showed the ugliness and terrible consequences of sin in his preaching. He cut all the foundation from under the sinner, then offered him the Christ who is able to save to the uttermost. Brother Taylor loves the evangelistic work and should be kept busy at it. He is safe and sound both in doctrine and methods. Brethren, write Brother Taylor and arrange for him to help you in your meetings. He will be a real help. He will leave your church in much better condition than he found it, and I am sure you will feel no regrets for having secured his services.

D. F. Carver.

Wesley Memorial, High Point.—On Sunday March 26, after a great sermon by Bishop Kilgo, on "Seek ye first the kingdom of God," the cornerstone of Wesley Memorial church, High Point, was laid. The articles deposited were: a Bible, on the fly-leaf of which were the signatures of the bishop, pastor and stewards; the text and outline of the Bishop's sermon; hymn-book; Discipline; Minutes of the last Annual Conference; N. C. Christian Advocate; Christian Advocate (Nashville); High Point Enterprise, carrying a column of news about the exercises of the day; complete roll of church; roll of Sunday school; a picture of the old Washington Street church; a book "California Sketches," token from the library of the old church; "History of Methodism in High Point," by Dr. Dred Peacock, and "Building Wesley Memorial Church," by W. W. Harris.

The last two papers were read by the authors at the evening service, to the great delight of a large congregation. Dr. Peacock traced the development of Methodism at High Point from 1856 to the present time, and Mr. Harris related the steps by which this splendid house of worship was brought to completion.

G. T. Rowe.

Morven.—On Sunday evening, March 5th, the pastor, Rev. J. H. West, began a series of meetings in our church at Morven. Rev. J. B. West, the pastor's son, arrived from Charlotte on the 6th, and did the preaching. We had two sermons each day (except Saturdays when there was no service) at three o'clock in the afternoon and 7:30 in the evening, for two weeks. Good congregations were in attendance from the beginning, and as the days went by the congregations increased, until during the last week the auditorium and Sunday school rooms were filled almost to overflowing, at the evening service. The sermons were most clear in composition and were delivered with great force, and though Brother West is a young man, he loves and insists on maintaining the old custom of having the penitent ones come forward and kneel for prayer and instruction. On several occasions there were large numbers of penitents around the altar seeking the light that shines into the soul and dispels sin and darkness. There were forty or fifty conversions and reclamaltions and more than one hundred persons re-dedicated themselves to God and His service.

Brother West made many friends while with us in this meeting who will wish for him great success in the ministry. As for our pastor, Rev. J. H. West, we are happy to say he has the confidence and good will of all our people, and we are expecting great things on the Morven charge under his ministry. G. L. S.

Waynesville Notes

We are organizing a new Methodist church in Waynesville, with some thirty members to begin with. Not many of these come from the first church. At the first church we have had twenty-six new members added this year.

We have two live Leagues now that are doing fine work. I have never had Leagues to do better.

Rev. Tom P. Jimison, Evangelist, is engaged to begin a revival with us May 7th, and we are expecting great things from this meeting.

Our new presiding elder, Rev. J. P. Rodgers, is taking well and doing well on this great district.

Lake Junaluska has the finest prospect in its history for a great season this summer. Hotels are going up on the grounds, and the list of speakers for this season is very attractive. We sincerely wish every one of our young preachers, especially, and as many laymen, and more, would use this great opportunity to be with us.

Olin P. Ader.

Second Quarterly Meeting of Wentworth Circuit

The second quarterly meeting for the Wentworth circuit was held in the Wentworth M. E. church Monday afternoon, March 27th, at 2 o'clock. Rev. J. H. Weaver, D. D., presiding elder of the Greensboro district, presided over the conference, and Mr. Numa R. Reid was chosen secretary. A roll call of officials revealed the fact that all of the churches on the circuit were well represented except Carmel, there being no representative from this church present.

Rev. Frank Siler, Missionary Secretary of the Western North Carolina Conference, was present and preached in the morning at Wentworth.

From reports of pastor, Sunday school superintendents and officials it was a source of gratification to know the circuit is in fine condition spiritually and financially. The pastor was paid the sum of $166.88 during the quarter.

The conference selected the following delegates to the District Conference, to be held at High Point April 27-30: Messrs. George T. Davis, J. I. Anderson, J. W. Jarrett and Jas. T. Smith. It was reported that the Ladies' Aid Society of the Wentworth church are preparing to carpet the church and in many other ways beautify the interior of the house of worship, while the members are having a substantial metal room placed on the building.

Rev. T. C. Jordan, the popular preacher in charge, is doing a fine work. Energetic, alert and anxious to serve the people well, he is accomplishing great good, and when the Annual Conference meets his report of the year's work will reflect much credit on him.

Dr. Weaver grows in popularity each time he visits the charge, and Dr. Siler's visit was indeed beneficial to the work.

Numa R. Reed.

Greensboro District Notice

The pastors of Greensboro District will please send names at once of all delegates expecting to attend the District Conference to be held at High Point, to J. W. Clinard, High Point, N. C.

Campaign for New Subscribers—Report to April 4

ASHEVILLE DISTRICT

Central, J. H. Barnhardt	23
J. W. Carver	1
Swannanoa, J. F. Starnes	2
Sulphur Springs, T. A. Groce	1
Weaverville, E. W. Fox	1
Bethel, J. C. Harmon	1
Henderson Ct., Jno. H. Green	3
Hendersonville Sta., W. F. Womble	13
Biltmore, D. R. Proffitt	4
Brevard Ct., C. A. Johnson	2
West Asheville, S. T. Barber	2
Brevard Sta., W. E. Poovey	2
N. Asheville, D. Atkins	2
Leicester, J. A. J. Farrington	2
	58

CHARLOTTE DISTRICT

Brevard St., L. A. Falls	2
Weddington, N. R. Richardson	15
Polkton, W. B. Davis	8½
Dilworth, J. O. Ervin	3
Waxhaw, W. F. Sandford	2
Unionville, J. T. Stover	7
Marshville, Seymour Taylor	1
North Charlotte, W. B. West	11½
Morven, J. H. West	20
Calvary, A. R. Surratt	4
Ansonville, L. L. Smith	2
	76½

GREENSBORO DISTRICT

West Market, C. W. Byrd	1
Wentworth Ct., T. C. Jordan	2
Randleman, A. R. Bell	3
Randolph, E. N. Crowder	12
Centenary, J. H. Bunnett	3
Greensboro Ct., J. E. Woosley	2
West Greensboro, W. M. Robbins	2
Wesley Memorial, High Point, G. T. Rowe	5
Reidsville, E. D. Watt, L. L.	6
East End, High Point, W. A. Barber	6½
Walnut St. and C. Mem., F. L. Townsend	7
S. Main, High Point, Chas Osborne, L. L.	13
Ramseur and Franklinville, H. C. Byrum	9
Spring Garden, Z. E. Barnhardt	2
Gibsonville, A. C. Gibbs	8
Rev. J. H. Weaver	2
	83½

MORGANTON DISTRICT

Table Rock, E. B. Troy	12
Broad River, C. C. Tothero	17
Rutherfordton, A. Sherrill	3
Forest City, J. A. Bowles	12
Morganton Ct., A. C. Swafford	4
Henrietta, L. C. Lawrence, L. L.	½
	48½

MOUNT AIRY DISTRICT

Rural Hall, C. R. Allison	1
Summerfield, T. B. Johnson	3
Pinnacle, T. H. Stimpson	14
Jonesville, D. A. Oakley	3
Elkin, J. P. Hipps	6
Central, Mt. Airy, Geo. D. Herman	9½
Pilot Mountain, E. O. Smithdeal	1
Walnut Cove, G. W. Williams	9
Yadkinville, W. M. Boring	3½
Spray, O. H. Hodges, L. L.	5
	55

NORTH WILKESBORO DISTRICT

Creston Ct., J. I Hickman	1
Boone, D. P. Waters	6
Elk Park, L. B. Hayes	1
N. Wilkesboro, J. H. Thompson, L. L.	½
Helton Ct., E. E. Yates	2
Avery Ct., H. H. Mitchell	3
Laurel Springs, W. C. Bowden	10½
	22½

SALISBURY DISTRICT

New London, E. J. Poe	4
Bethel and Loves, W. I. Hughes	9½
Mt. Pleasant, G. A. Stamper	17½
China Grove, P. E. Parker	1
Albemarle, Central, R. G. Tuttle	3
Park Ave., G. W. Vick	3
Forest Hill, C. M. Short	1
Spencer, C. M. Pickens	½
Salem, A. L. Coburn	2½
Concord Ct., P. L. Terrell	12
	54

STATESVILLE DISTRICT

Stony Point, W. T. Albright	4½
Mt. Zion, E. M. Hoyle	1
Catawba, A. G. Loftin	13
Mooresville, J. T. Ratledge	5½
Race St., M. L. Moose, L. L.	7
Davidson, Ira Erwin	1
Rhodhiss, G. W. Fink	1
Lenoir Station, D. M. Litaker	2
Iredell Ct., W. M. Jacks, L. L.	1
W. R. Ware	2
Iredell Ct., J. C. Mock	1
Maiden, J. A. Peeler	1
Troutman, J. C. Keever	2
Rev. B. A. York	½
	42½

SHELBY DISTRICT

Shelby Ct., A. J. Burrus	1
Belwood, J. F. Moser	5
South Fork, J. H. Robertson	5
Mt. Holly, T. J. Houck	15
Belmont, A. P. Ratledge	16½
Stanley, N. C. Williams	11
Lincoln Ct., N. M. Modlin	2
Stanley Ct., H. R Thompson, L. L.	2
Main St., Gastonia, H. H. Jordan	2
	59½

WAYNESVILLE DISTRICT

Sylva, G. H. Christenbury	1
Highlands, E. B. Bell	1
Haywood, A. L. Latham	6
Robbinsville, J. J. Eads	1
Canton, W. M. Biles	1
Andrews, W. L. Hutchins	1
Bryson City, J. W. Campbell	12
Bethel, J. M. Wacaster	5
Judson, J. D. Pyatt	1
Macon, D. S. Richardson	1
Clyde, P. H. Brittain	1
Fines Creek, E. M. Avett	2
Rev. A. W. Jacobs	2
T. R. Gray	2
Waynesville, O. P. Ader	5
	42

WINSTON DISTRICT

Southside, C. C. Williams	14
Thomasville, W. O. Goode	3½
Cooleemee, C. L. McCain	1
Lexington, W. H. Willis	10
Burkhead, G. C Brinkman	1
Thomasville Ct., J. B. Tabor	2
Mocksville, R. M. Hoyle	4½
Advance, Jno. W. Carr, L. L.	2
Centenary, E. K. McLarty	8
Walkertown, R. E. Hunt	5
Davie Ct., T. S. Coble	1
Grace and Liberty, J. S. Hiatt	1
	43
Total from Districts	585
Miscellaneous	12
Grand total	597

There are likely some mistakes in this report, and we will thank those concerned to call our attention to errors so they may be corrected promptly. We lack a good deal of having the 3,000 which was apportioned to the districts. We must press on. In view of the fact that many pastors have not yet made the canvass we have decided to extend the campaign to May 1st, when we will give our next report. Let pastors and lay leaders confer and plan for the canvass.

The following, having secured their full allotment are entitled to a place on our

ROLL OF HONOR

J. H. Barnhardt, N. R. Richardson, W. B. West, J. H. West, E. N. Crowder, C. C. Totherow, J. A. Bowles, W. C. Bowden, T. H. Stimpson, G. A. Stamper, A. G. Loftin, T. J. Houck, A. P. Ratledge, N. C. Williams, J. W. Campbell, C. C. Williams.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

A PRAYER

A, dearest Lord! I cannot pray,
My fancy is not free;
Unmannerly distractions come
And force my thoughts from Thee.

The world that looks so dull all day,
Glows bright on me at prayer,
And plans that ask no thoughts but then
Wake up and meet me there.

I cannot pray; yet, Lord, Thou know'st
The pain it is to me
To have my vainly struggling thoughts
Thus torn away from Thee.

Yet Thou art oft most present, Lord,
In weak, distracted prayer;
A sinner out of heart with self
Most often finds Thee there.

A CORRECTION

In the list of officers given in our issue of last week the address of Mrs. W. A. Newell, Supt. of Social Service of our Conference, should have been Tryon, N. C., instead of Weaverville.

INTERESTING MEETING OF MISSION STUDY CLASS

West Market St. Church, Greensboro

The Mission Study Class of West Market Street church held its regular meeting on Monday afternoon, March 27th, in the lecture room of the church. Miss Elizabeth Haupt, who has been in an Indian mission school in northern Minnesota, gave an interesting talk on "Our Indian Friends." The class is studying this season "The American Indian on the New Trail." The speaker impressed upon her hearers the Indian's need of missionaries and touched upon the education, the health, work and religious condition of the race. There was a splendid attendance.

MEETING OF INTEREST AT TRINITY CHURCH, CHARLOTTE

Rev. J. W. Moore, pastor of Trinity church, gave way to the ladies of the Woman's Missionary Society Sunday evening. Quite a large audience was present to hear the subject of missions discussed.

The efficient president, Mrs. James E. Steere, presided over the meeting and was assisted in the program by various members of the auxiliary.

Mrs. Steere conducted the devotional services and made a most appropriate and appealing talk on "Go ye into all the world and preach the gospel to every creature." She fully impressed the importance of lending our energies to this world-wide need of humanizing and elevating the races of heathendom, and showed how ready and willing all the nations of the earth are now to listen to the preached word of the Saviour.

A full and glowing report of the Woman's Missionary Conference held in Greensboro, was given by the delegate of the local society, Mrs. Walter Davidson, who attended with a view to absorbing the best of the Conference, and her paper showed to what depth she had derived benefit. Already her enthusiasm has been disseminated throughout the membership, giving a new zeal and impetus to work.

Mrs. A. G. Mullen read a very educational paper on "Where Are the Laborers?" and Mrs. Edwin Jones, another delegate to the Conference, representing the Young People's Society, gave a concise, well-prepared paper on "Why Young People Should Study Missions."

The evening's program was well rendered and there are many who will be pleased to know that the ladies intend to present their work to the public four times during the year.

Two of the latest achievements of this band of workers are the establishing of a scholarship at Brevard as a memorial to Mrs. T. F. Marr, the sainted and beloved member who meant so much to missions; and the formation of a mission study circle, which is now occupied in studying "The King's Highway" under the leadership of Mrs. J. W. Moore.—Charlotte News.

Mrs. Mattie H. Stewart, Conference Second Vice-President, sends the following communications, which we hope will be read by our missionary workers. They are full of most valuable suggestions toward the successful carrying forward of the work of the department in which we are all so much interested—the department of children's work:

TO THE DISTRICT SECRETARIES

In your district meetings please arrange on your program for an Institute on Children's Work to be held in connection with the report from the children's societies. This school of methods is absolutely essential and surely insures more efficient management and more accurate reports.

Please see that delegates are chosen from the children's societies and urge their attendance as they do ot attend the annual meeting, and should by all means, be a part of the district meeting. It will help them and they will inspire you.

The charts on the children's work which I sent to the annual meeting in Greensboro are now in the hands of Mrs. P. N. Peacock, Salisbury, and I trust that they will be passed from one district secretary to another for their meetings. They proved helpful last year and will be more so this year as they show advancement.

Would it not be well for the district secretaries to arrange dates for their meetings and as soon as possible notify Mrs. W. R. Harris so that we might have a directory and thus many of the Conference officers might arrange to attend at least several of these meetings.

Please let me know if in any way I can assist you in advancing the work of the children's department.

Thanking you for valuable help in the past, I still beg its continuance, with your prayers also.

TO THE MEMBERS OF THE ADULT SOCIETY

You have doubtless read the report of the committee on children's work which was adopted at our recent annual meeting. Please read it again when it comes out in the minutes. You notice that the carrying out of several items rests entirely in your hands.

The second vice-president is utttrly helpless without your sympathetic cooperation. Her work is a work of love and sacrifice and she needs your continuous help that the desired results and good, as outlined by the committee, may be reached.

In your prayer circle, pray for the children that we may be faithful in our duty to them. Without their development, from where can we expect future qualified leadership?

Please do not think that your duty and responsibility to the children in your church is done when you simply elect a second vice-president. Under our splendidly organized movement, the Children's and Young People's organizations are a part of the Woman's Society and a very large and important part, too. What you do greatly affects this branch of the work. Your interest and loyalty should precede theirs, and therefore inspire them.

Let each of us be loyal to every trust and work as one large harmonious body under the flag of the Cross. Please urge upon the mothers the importance of teaching Christian Stewardship to their children, by the use of the mite boxes. This is the source of their part of the pledge money.

Will you not subscribe to the Young Christian Worker along with the Voice? These two periodicals should be in every Methodist home.

If each member does her full duty attends the meetings regularly, enlists new members, gives her time, talents, money, and above all else, earnest prayer, may we not make a record for this year 1916, that will exceed all previous years. The fields are white unto harvest and the Master's call is "Work, for the night is coming."

HONOR ROLL OF THE CHILDREN'S MISSIONARY SOCIETIES

The following societies were awarded certificates of honor last year, having made the necessary 75 points in the Standard of Excellence.

Asheville District—Biltmore, Brevard, Central church (Asheville), Chestnut Street (Asheville), Hendersonville, Weaverville.

Charlotte District—Belmont Park (Charlotte), Moore's Chapel, Trinity (Charlotte), Wadesboro.

Greensboro District—High Point, West Market (Greensboro).

Salisbury District—Central church (Concord).

Shelby District—Lincolnton, Gastonia.

Statesville District—Lenoir, Newton, Taylorsville.

Waynesville District—Franklin.

Winston District—Thomasville.

"THAT WHICH IS COMMITTED UNTO US"

Mrs. James E. Steere

It has been said that the first ship that ever carried a missionary was that which sailed from the port of heaven and bore Jesus Christ to earth." The church's great commission is to carry on the work that he started and not lay down the task until the whole world has heard of Christ. This seems to us a tremendous task and yet as a church we have a definite part in this work. And what is our part?

As Christian individuals we must become greater propagandists of our gospel before our church becomes a great missionary church, and it must become a great missionary church before it becomes a living church.

Why do Christian Science and Mormonism gain ground so rapidly in our country? Is it not because they are great propagandists? Every Mormon becomes a missionary when he is converted to their faith.

Can we have committed unto us the one and only gospel which is able to transform men and women from savages into ministering angels be guilty of doing less than they? It cannot be that we are ashamed of our gospel, since all we have and are we owe to its author.

Yea, rather is it not that we are so cumbered and anxious about our many worldly cares and ambitions we are failing to grasp the one thing needful? We are spending the best of our talent and strength, the most of our time and money, our keenest wit, for that which is temporal, and we do not stop to realize that our success will be crowned with a temporal crown.

I can quite understand why missions do not appeal to men as a rule as much as to women, for womanhood never had a champion till Christ came. It is the gospel that has given woman her rightful place in society. In places in the earth where Christ is not known her level is lower than the beasts of the field. And as we look with compassion on the oppressed condition of our heathen sisters, I appeal to every woman in our congregation to join our missionary band, that our combined efforts may be a tower of strength for sending out His light and His truth. And that we may make larger investments in human souls, the dividends from which we may draw in eternity.

Horse Owners! Use
GOMBAULT'S

Caustic Balsam
A Safe, Speedy, and Positive Cure
The safest, Best BLISTER ever used. Takes the place of all liniaments for mild or severe action. Removes all Bunches or Blemishes from Horses and Cattle. SUPERSEDES ALL CAUTERY OR FIRING. *Impossible to produce scar or blemish* Every bottle sold is warranted to give satisfaction Price $1.50 per bottle. Sold by druggists, or sent by express, charges paid, with full directions for its use. Send for descriptive circulars.
THE LAWRENCE-WILLIAMS CO., Cleveland, O.

At the time Christ told His disciples "Go ye into all the world and preach the gospel to every creature," our own ancestors were savages in the northern part of Europe, and the command of Christ was intended both for them and for us. For as we know the Jews at that time considered the Gentiles common and far beneath their level. It was no mere accident then but a deeply purposed plan that embraced both those spoken to directly and those who should be disciples of Christ in succeeding ages.

And so today the commission has been passed on down the line to us. He is counting on us to prepare for His coming again, and it is not exaggeration to say that He needs our prayers and service as the conditions of His saving help.

We know that unto Him is given all power and authority in heaven and in earth, but we also know that we who bear the name of Christians may do much to hinder or to help the progress of the gospel. We have no right therefore, to claim to be a follower of Christ and take no active part in carrying out His plan. Even though we may not be able to preach with our lips, we may with our lives, for every life is a sermon either for or against Christ. It has been rightly said that "Christians are the only Bibles that most men read."

This being true, should not our lives be so incarnated with our religion that those with whom we come in contact may be reminded of higher and better things. "For goodness is contagious as well as evil."

Shall we not let our light so shine that those coming to our shores from heathen countries may be so impressed with our religion and our Christian lives, that they too may seek to glorify our Father which art in heaven.

May every one of us have a fresh vision of our rsponsibility in sending out the gospel message—no matter what our condition or position. God has committed to us as individuals a task for which we are peculiarly fitted.

Shall we not then study our qualifications and when God calls us to service may the words that stirred Queen Esther's heart to the salvation of her people stir the heart of every woman. "Who knoweth whether thou art come to the kingdom for such a time as this?"

Is not the grandeur of being chosen for a crisis to fulfil a special mission enough to make us bring the best that is in us and lay it at the Master's feet?

We are told that never before has the world been so ready to receive the gospel and never again can the world be as wide open as it is now. The crisis is at hand. The leadership of the world has come to America, and with all the eyes of the whole universe fastened upon us, can we fail to fulfill the mission which has been committed to our trust by withholding our substance and service, and thus forfeit the crown our Lord and King is so ready to bestow upon us?

Or shall we, as a church, arise to our task with one purpose, that we will do our best to scatter broadcast the seeds of the gospel till all nations are members of one body and every member fitly joined under one Head, which is Christ.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

LAKE JUNALUSKA, AUGUST 8-13

Our aim: Three Hundred Registrations.

The dates written above have been set apart by the General Committee for the use of the Epworth League. What will the Epworth League do with them? How will it seek to occupy the days allotted?

The *Epworth Era* has called attention more than once to the difficulty of conducting an Epworth League Conference, or Institute, at the lake, arising from the number and frequency of such gatherings immediately preceding the period usually assigned for the Lake Junaluska Institute. The need for a school of methods is largely met by the Annual Epworth League Conferences and the rapidly multiplying district institutes throughout the connection.

But there is a deeper more general need which is not supplied by any gathering at the Assembly Grounds. The young people of our church, regardless of particular affiliations with the Epworth League or Wesley classes or missionary societies, lack adequate provision to conserve their awakening spiritual powers. Save the Epworth League alone, no agency of the church holds a convention for young people as such, and that organization has too often allowed the chief emphasis to rest upon questions of machinery and administration. The need of the hour is for a great gathering of our young people which shall magnify their common spiritual endowments and open up to them in a truly commanding way the gateways that lead to exalted service.

The *Epworth Era* thinks this need can in a measure be satisfied by holding at Lake Junaluska a Young People's Life Conference. The Epworth League, therefore, proposes to use the dates assigned to it in August for this greater enterprise.

There ought to be assembled at Lake Junaluska in August *three hundred* young people. The commissioners have guaranteed delightful accommodations—a great dining room, a social hall with piano, games magazines, pictures, comfortable chairs, and two tent colonies to take care of the overflow from cottages and boarding houses, tents floored and boarded halfway up, with rainproof canvas stretched over sturdy frames.

A systematic plan will be pushed vigorously from now on to enroll members for the Young People's Life Conference.

Below is given the program which is in process of being completed:

DAILY SCHEDULE

8:30-9:30. Bible Study. In groups.
9:30-10:30. Problem hour.
10:30-10:45. Intermission.
10:45-11:30. Vocational guidance.
11-30-12:30. Addresses.

AFTERNOON

Organized Recreation

7-7:30. Vespers. When possible, on hillside.
7:35-8:20. Mission Study. In classes under experienced leaders.
8:30. Auditorium. Address or Chautauqua attraction.

BIBLE STUDY GROUPS

Subjects: "The Manhood of the Master," Fosdick; "The Meaning of Prayer," Fosdick; "A Life at Its Best," Mattheson; "Life of Paul," Stalker.

PROBLEM HOUR

Subjects: "Amusements," "The Use of Money," "Getting and Using an Education," "A Young Person's Obligation to the Church."

Leader: Prof. A. M. Trawick, Nashville, Tenn.

VOCATIONAL GUIDANCE

Subjects: "The Missionary," "Local Church Work," "The Ministry," "Deaconess Work."

Leaders: Rev. W. J. Young, D.D., Atlanta, Ga.; Rev. O. E. Brown, D.D., Nashville, Tenn.

CONVOCATIONAL ADDRESSES

Subjects: Wednesday, "Bible Study and Character"; "The Impact of Youth on the Missionary Propaganda"; Friday, "The Growth of Christian Unity"; Saturday, "Self or Service—Which?"

Speakers: With such exceptions as may seem wise or prove to be necessary, speakers for convocation hour, vespers, and the evening platform hour will be chosen from among the leaders of the Conference.

MISSION STUDY

Subjects: Foreign, "Rising Churches in Non-Church Lands, or Daybreak in the Dark Continent"; home, "Efficiency Points, or The Churches at Work"; Intermediates, "Comrades in Service, or John Williams, Shipbuilder."

Leaders: Dr. Fitzgerald S. Parker, Miss Ada Trawick, J. Marvin Culbreth.

EVENING PLATFORM HOUR

Subjects: Tuesday, "Seek the Lord"; Wednesday, "The Citizen and the Liquor Traffic"; Thursday, "Pictures (or Chautauqua)."

Speakers: Dr. James Cannon, Jr., Blackstone, Va.; Dr. W. J. Young, Atlanta, Ga.; Dr. O. E. Brown, Nashville, Tenn.

SUNDAY SERVICES

Sermon at 11 A. M.
Testimony meeting at vespers.
Sermon at 8 P. M.

ASHEVILLE DISTRICT INSTITUTE

The Asheville District Epworth League Institute for 1916 is history. The past might have seen larger institutes in larger districts and better attendance on account of more chapters and members but our institute will be remembered as one of the happy meetings of the Asheville District Leaguedom.

The attendance was magnificent. The interest was wonderful. The results will be seen in increased efficiency, greater interest in League work and the organization of new chapters.

Dr. Parker in his forceful way presented the League work from every angle and gave the delegates information that will make them better workers in their local fields. His personality like a magnet drew the Leaguers to him and they found in him the highest ideals of Christian manhood

We were also glad to have with us our beloved president of the Western North Carolina Conference, now pastor of the Tryon Street Methodist church, Charlotte. He is faithful to the trust committed to him, has stirred up interest in the League work in our Conference and we are beginning to emerge from the darkness and by the close of this year we will see a great increase in League chapters.

We are also indebted to Rev. O. P. Ader, a faithful Leaguer, good pastor, and a man of God, for his splendid address on the closing day. Dr. F. W. Stanton, pastor of the First Methodist, gave us a great sermon on "The Hunger for Righteousness." Dr. Stanton has a charming personality, splendid flow of English and deep insight into the things of God.

The things that pleased me more than anything else perhaps was the great interest manifested by our pastors. They attended almost all the services and their presence was a great inspiration to us. At our opening service fourteen preachers were counted in the audience.

The institute opened very auspiciously Thursday evening, March 30th, at Central church. There were about 200 people present, mostly Leaguers. The music for the occasion was in charge of Central church. A male quartet and a solo by Miss Adelaide Porter was enjoyed very much by those present. The congregational singing was just fine, demonstrating the mood of the audience.

Dr. Fitzgerald Parker was the speaker of the occasion. He handled his subject in a masterful way. From beginning to end he held his audience spellbound with his eloquence. Some idea of his address can be ascertained from a remark of a man who is the head of one of our schools and a man of high educational qualifications. He said that the address was the best he had heard in Asheville. His remarkable explanation of our "Personal Responsibility to Jesus Christ" showed that he felt his own and coveted it for the Leaguers.

At the close of the evening service a "Get Acquainted Social" was held. Miss Susie Hunter and John Will Hunnicutt received the Leaguers and delightful refreshments were served by the young ladies of Central League. This was a most enjoyable affair and the young people were drawn in close touch and fellowship with each other. One young lady remarked that from now on her young men would attend the League on account of the good time given them.

When the cabinet adopted the program for the institute doubt was expressed as to the advisability of having a sunrise prayer meeting at 6:30 on Friday and Saturday. But all doubt disappeared Friday morning at 6:30 when 49 were present for the first service. The meeting was conducted by Bob Boone, of Chestnut Street League. Brother Boone is a great power in his League and community God snatched him from the mire and made out of him a disciple. He knows God and has the sweet experience of fellowship with Jesus Christ. Oh! what a service we had! The ringing testimonies of the power and keeping of the Son of God; the prayers from hearts sincere and true. We all felt that we were in heavenly places.

This will be enough this time. Will send the rest for the next issue. I also am hoping to report the organization of a new chapter by then. Suffice it to say that things are booming in the Asheville district.

W. W. Edwards,
District Secretary.

GREENSBORO COLLEGE FOR WOMEN



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Northbound	NO. 10 Passenger Daily	NO. 8 Passenger Ex. Sun.	NO. 6 Passenger Sun. Only	No. 4 Passenger Sun. Only	NO. 52 Mixed Ex. Sun.	NO. 50 Mixed Ex. Sun.
Chester Lv.	7 43 a m	12 05 p m				
Yorkville "	8 29	2 20				
Gastonia "	9 24	5 40 p m				
Gastonia "						
Lincolnton "	10 20	6 31				
Newton "	10 55	5 02				
Hickory "	11 40	7 08				6 00 am
Lenoir "	12 45 p m	7 40				7 55
Lenoir "		8 05				
Mortimer "	3 28					
Edgemont Ar.	3 40					

Southbound	NO. 9 Passenger Daily	NO. 7 Passenger Ex. Sun.	NO. 5 Passenger Sun. Only	No. 3 Passenger Sun. Only	NO. 53 Mixed Ex. Sun.	NO. 51 Mixed Ex. Sun.
Edgemont Lv.	11 05	6 45 a m				
Mortimer "	11 13	6 53				
Lenoir "	1 40 pm	8 02				
Lenoir "						
Hickory "	2 35	9 05				
Newton "	3 08	9 30				
Lincolnton "	3 43	10 05				
Gastonia "		10 55				
Gastonia "	5 00					
Yorkville "	5 46					
Chester Ar.	6 35					

x Leave | Arrive

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Correspondence

MISSIONARY NOTES FROM FIELD SECRETARY

A Dozen Facts about "China in the Sunday School"

1. The course runs from January to December.

2. It is arranged to be studied and completed in class in one quarter if studied weekly, or in one year if studied monthly.

3. The schools are almost uniformly adopting the monthly plan—that is substituting a lesson in mission booklet on missionary day in Sunday school for regular lesson in class study.

4. Schools that do not NOW introduce the course will not likely do so this year, as three months are now past.

5. In this event China will be missed in the seven year plan of mission study in Sunday school, which is to study one of the seven foreign mission fields annually.

6. Where the pastor will attend Sunday school at its opening, explain the chart and course, show the books and, with consent of Sunday school superintendent, secure the aid of teachers in getting orders for books in classes, the course, without fail, can be introduced. In most cases scholars buy the books.

7. It is impossible for me to reach this year most of the schools before it will be too late for this year's course. Brother pastor, will you not attend to this at once if you have not already done so?

8. Send to Smith and Lamar, Richmond, Va., for booklet, "About Little Folk in China," price 25 cents, for teachers of children who cannot read. Picture cards with scrap book for each child or family in class, 10c. For older children and young people, order "Heroes of Faith in China," price 15c. For adults, "New Light in an Old Land," price 15c. Ask for the chart, "China in the Sunday School," where it has not been received, which is free.

Subscribe for "Worker's Council," price 35c, which contains on last page the monthly missionary program. Better get two copies—one for superintendent and one for chairman of Sunday school missionary committee.

9. Do not let the mission special scare crow keep you from doing this. Put on the course and let the Sunday school make a monthly free will offering to China.

10. Dr. Pell, of Pell's Notes fame, has prepared the course. It does not supplant but suppliments the Bible. You keep up with the regular Bible lessons by reading them at the opening of school as usual and study the course in class.

11. Appoint the same persons a missionary committee you would appoint to work up Children's Day exercises. It is the duty of this committee so to use the chart, the monthly program and study course for fifteen minutes at the close of the lesson study before all the school as to make each monthly missionary day as interesting as Children's Day.

12. The collection must be sent to Rev. R. M. Courtney, Treasurer, Winston-Salem, as coming from the Sunday school for China. Send the money at least quarterly. State the pastor's name to whom he will send receipt for use at Conference.

More Courses Taken

Main Street, Reidsville, and the churches of, the Wentworth circuit have lately put China into their Sunday schools.

Muir's Chapel, on West Greensboro circuit, has done likewise.

GREENSBORO COLLEGE FOR WOMEN

The semi-annual meeting of the Board of Trustees of Greensboro College for Women was held at the college Tuesday afternoon, March 14, followed by a short session at night. There was a good attendance of the Boar and very interesting reports were recived from the President, Secretary and Treasurer, and th Excutive Committee of the College. These reports covered the general scope of work that is being done in the college, including interesting items regarding forward and constructive movements in the interest of the institution. The trustees were much pleased to receive report from the president regarding encouraging progress in raising funds for the proposed new dormitory. After the transaction of routine items of business followed the election of members of the faculty. A number of visitors, including those who attended the recital Monday evening, were present at the college and showed interest in the prosperity of the college as well as the trustees.

Following the afternoon session th Board of Trustees dined at the college and enjoyed an informal reception tendered them. In the evening the trustees attended the entertainment given complimentary to them which was enjoyed by a good audience present.

The trustees present were: Rev. G T. Adams, vice president of the Board, of Elizabeth City; Rev. G. F. Smith, Rockingham; Rev. M. T. Plyler, Wilmington; E. H. Hochtitzky, Mt. Airy; M. D. Stockton, Winston-Salem; J. W. Harris, High Point; Dr. Gilbert T. Rowe, High Point; Chas. S. Wallace, Morehead City; C. C. Aycock, Pantego; C. A. Bray, Greensboro; John A. Young president executive committee, Gneensboro; C. H. Ireland, secretary of board, Greensboro.

SOURCES OF INCOME

W. W. Pinson

The Discipline gives the Board of Missions three main sources of income:

1. The assessment. This is not optional. It is the legal way of reaching the rank and file. The method of securing it is not optional. In order that the whole church may be reached, it is made the duty of the pastor "to see that an every-member canvass is conducted early in the year for missions." Nobody is authorized to repeal that requirement or supersede it by some other method.

2. The Sunday school collections. Here, again, there is no option. The Missionary Committee and the monthly offering for the general work of the Board are the law of the church. This source is not identical with the first; it is additional. We are obliged by the law to canvass the congregation, and, as a matter of course, what we get for missions in that way must be so used. Then we are obliged by the law to raise what we may in the Sunday school by another method. This is supplementary and additional to that raised by means of the every-member canvass or public collection. Too often these are reckoned as two ways of raising one sum, with the option of using one or both. They are two ways of raising two separate sums. The assessment can be combined with other assessments and prorated; funds raised in the Sunday school are exclusively for the General Board for its general work. It is not to substitute the assessment nor to make it up, but to supplement it by being added bodily to what has been otherwise raised on the assessment for missions. The only legal way to count it on the assessment is to add the whole amount to the legitimate pro rata for missions of the whole amount raised in the congregation by other methods.

3. Specials. These are optional. No church is legally bound to take a special. It is here that free will can choose. It is here that grace abounds. It is also optional how you get it. Here we are on the platform of pure democracy. It is the second mile. If you go it, you do it because you want to. No man compels you. Do it if you want to, and do it in your own sweet way and for the thing you and your people love most. After you have kept the law, there is still room for the big, glad heart-service.

BRYAN ON PROHIBITION

In his speech on state-wide prohibition, made a few days ago at Lincoln, Nebraska, William Jennings Bryan said:

"I am glad of the opportunity to join you in a movement which has a non-partisan side. It requires determination on my part to take a position which necessarily alienates a great many of my good friends. I have many friends on both sides of the question. I hate to differ from them, and yet I have often found it necessary. I had many friends in Congress who left me on some question and helped me on some other. I only regard it as a temporary separation, however, as I have no doubt of the ultimate triumph of prohibition in both the state and nation. When the saloon question is eliminatd we'll all join together and will no longer have any special interests. In prohibition states the parties are relieved of the evil influences that have hampered all of them. This will also be true in Nebraska.

"I am a worker in this cause, and am as much interested in it as you. Personally, the saloon doesn't bother me, because I'll not go into it, and I don't drink. My childrin are all grown, and some of them don't live here. A man cannot make his interest in any cause dependent on his own personal affairs or his children. He cannot lack interest in anything that affects the welfare of the community.

"Whenever you see my name on a hotel register, you'll see Lincoln, Nebraska, next to it, and everything that affects Lincoln affects me. I feel it my duty to give a month's time to this work, and I want the Republicans to do what I am trying to do as a Democrat. I am glad to see that the county federation insists on a non-partisan organization, as this is purely a non-partisan question.

"The work which will be done between now and April 18th, is highly important. Every vote made before April 18th counts twice. It is important that the speakers who are sent out plain that the amendment will be a failure unless you have men in the legislature who will carry out the law.

"Until you have a legislature that will pass laws giving effect to the amendment, it will be a failure. Unless you secure a Governor and legislature to make the amendment effective, we will be mocked for our failure. If the liquor interest can control one branch of the legislature they can make your amendment utterly worthless. If these men can pick out candidates, can't they regulate them?

"The big fight wil be made in the State Senate because there are fewer members. I want to urge you to nominate for the legislature men who are prohibitionists and who will faithfully carry out the purpose of the state. Unless you do this you will be accused of lack of intelligence or sincerity."

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Our Dead

RESOLUTIONS OF RESPECT

Whereas, God, through His infinite wisdom, has seen fit to remove from our midst a beloved sister, Mrs. Florence Patton, wife of our brother, J. M. Patton, therefore, be it resolved by the Baraca Class of the Morganton Methodist Church, South:

First, bowed with sorrow, we submit to His divine will, for we know He doeth all things well, and extend our heart-felt sympathies to the grief-stricken family in their great loss.

Second, that these resolutions be placed upon the minutes of our class, a copy be given to Mr. Patton, and a copy be sent to the News-Herald and Christian Advocate for publication.

J. M. Mull,
T. L. Hemphill,
J. R. Clodfelter,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God, in His infinite wisdom, has seen fit to remove from our midst our beloved Bible teacher, Mrs. Maggie Carroll, therefore, be it resolved:

First, that we, as members of the Bible class of the Salem Methodist church, do bow in humble submission to the will of God, who doeth all things for the best.

Second, that we extend to the bereaved husband and children our heartfelt sympathy and love, and point them to the Great Creator who has said in His holy word, "I will never leave thee nor forsake thee."

Third, that a copy of these resolutions be spread on our minutes, a copy be sent to the bereaved family, and a copy be sent to the Reidsville Review and Christian Advocate for publication.

Mrs. C. A. Stokes,
Mrs. J. C. Lasley,
Mrs. T. C. Judan,
Committee.

BOYD—Zeb B. Boyd, was born March 20, 1855, and died August 27, 1915. He was married to Maggie in 1872. Six children were born to them. She died in 1885. He was married to Fannie Burris in 1886. To this union were born four children. He was converted in 1910 and afterward became one of the original members of Chestnut Grove Methodist church on Leicester circuit. He was a close student of the Bible, and was Sunday school Bible teacher when death came. As his pastor, I found him loyal, sincere and kind. He loved his family, his church, his pastor and his neighbors. No bitter word concerning others did I ever hear him speak.

Chestnut Grove has lost a true member, the family a true husband and father.

I loved him. He was my confidential friend. I am more anxious for heaven now that he is there. I shall greet him in our Father's house when that day dawns.

God bless his family. Adieu! my friend, till we join thee "with the Lord in the air." 'Christ is all in all."

Jim H. Green.

ADKINS—Miss Emily C. Davis was born June 19th, 1835, and was married to Hiram W. Adkins October 31, 1858. She professed religion at about twelve years of age in a camp-meeting at Laurel Hill in Stokes county, N. C. She joined the M. E. Church, South, and was a consistent and devoted member until death. She was a good neighbor and had many friends; a devoted wife, a fond mother. Her home was the preacher's home. Her pastors and presiding elders will remember with pleasure the kindness received in her home.

"Aunt Emily," as she was familiarly known, was the oldest member of

Davis Chapel church at the time of her death. She was aged 80 years, 8 months and 9 days. Her funeral was conducted by the writer, assisted by Rev. C. R. Hutcherson. Her husband and two sons, John S. and Chas. H. Adkins, preceded her to the reward of the faithful. Seven children survive: Jas. P. Atkins, of Kernersville; Mrs. Nannie Clinton, of Danbury; W. J., Edwin M., Henry, Lizzie and Susie Adkins, of Red Shoals.

O. P. Routh, P. C.

CROOK—Mrs. Julia A. Crook, daughter of Pleasant Israel, and wife of Rev. James L. Crook, was born Nov. 2nd, 1855; married Jan. 27th, 1878, and died March 9th, 1916.

Sister Crook was a faithful and loyal member of the M. E. Church, South, for 45 years, and a practical Christian, who was ever ready to help those in need to the extent of her ability. She not only did what others were often unwilling to do, but was always willing and happy in the doing of the most difficult work for the cause of Christ and humanity. She lived near Leicester till about eight years ago, when the family moved to West Asheville. Since that time she had gained many and staunch friends in this community, as the very many and exquisite floral designs and large number attending her funeral indicated. She was a great stay and true helpmeet to her husband, a loving and tender and wise mother, and as true a friend as could be to everybody. She was always ready in sickness and distress and to welcome the stranger. All who knew her knew her to love her. She was a great but patient sufferer for a long time. She finally took the advice of physicians and submitted to an operation, which was very much more serious than was expected and which revealed the fact that she was much more afflicted than had been thought, and three days later she passed to her final reward and home.

She gave the brightest testimony as to her readiness to go if it was God's will.

The funeral was held by this writer in the West Asheville Methodist Church, South, in the presence of a congregation that completely filled the large house, and then we laid her body to rest till the resurrection morn, under a great bed of beautiful flowers in the West Asheville cemetery. There were 38 beautiful floral ocerings attesting the high esteem and love which the people had for her.

Sister Crook leaves a husband, Rev. J. L. Crook, five children and a host of friends to mourn her departure. But we feel sure that she awaits us on the heavenly shores to welcome us to eternal joys. S. T. Barber, P. C.

IN MEMORIAM

Mrs. Rebecca Gillespie Pepper, was born in Dublin county, N. C., Nov. 21, 1839, and died at her home in Trinity, Jan. 11, 1916. Her husband, Rev. C. M. Pepper, of the Western North Carolina Conference, died in 1895. The funeral services were conducted in the chapel of the old college at Trinity, and the interment was by the side of her husband and daughter in the cemetery at High Point.

Ms. Pepper was, from her early childhood, an earnest and active member of the Methodist church. For many years she had been a steady and faithful worker in the church and in the Sunday school at Trinity, and she was known and loved of all for her genuine Christian spirit and life. She was a good neighbor, a good Christian, a devoted wife and mother, and her life on earth was in keeping with the religion she professed.

She left on earth two sisters, Mrs. Corra White, of Bladen county, and Mrs. Mary Parker, of Bladen county; and three children, Claude Pepper, of Hamlet; James C. epper, of Hamlet, James C. Pepper, of Trinity, and Edgar F. Pepper, of Thomasville.

In her death the people of Trinity and of the church and of the Sunday school, feel that they have suffered loss, and in their behalf this simple memorial tribute is ordered printed in the Christian Advocate.

Signed:

Bruce Craven,
L. L. Follow,
J. L. Phillips.

BLACKBURN—John L. Blackburn was born May 3, 1831, and died Feb. 13, 1916, being 84 years, months and 10 days old. He was married to Clearacy Case A. D. 1853, with whom he lived until the day of his death. Of this union were born six children, three of which survive their father, the others having preceded him to the glory world in childhood. He was converted in early manhood and joined the M. E. Church, South, and lived a consistent and devoted member of the same until Jesus said "It's enough, come up higher."

His life needs no eulogistic comment to those who knew him; it was a life that spoke for itself, for it was hid with Christ in God, and spent in His service, and the end of a life like this means an endless rest in the realms of immortality. He was very precise in his manner; always adhering to the old styles and manners of living and worship, but never failing to declare emphatically (when called upon in public or privately) that his faith was anchored in Jesus, that his hope was firm, that his title, though old, was clear, that his desires and determinations were to press on to the goal. Onward and heavenward were his watchwords, while strong and in health, and when the hand of irresistible disease had claimed him as it's victim he was then asked how his prospects were for the future and as in life so even in the shadow of death, he replied, "They are good." Those who knew him, knew to love him. Those who dealt with him found him honest and straigtt- forward in every respect.

Having lived a life like this, and with those cherished words of solace, we believe that our loss is his eternal gain, and that he is reunited with father, mother, children, and with his other ten brothers and sisters who were awaiting him on the other side of death's river.

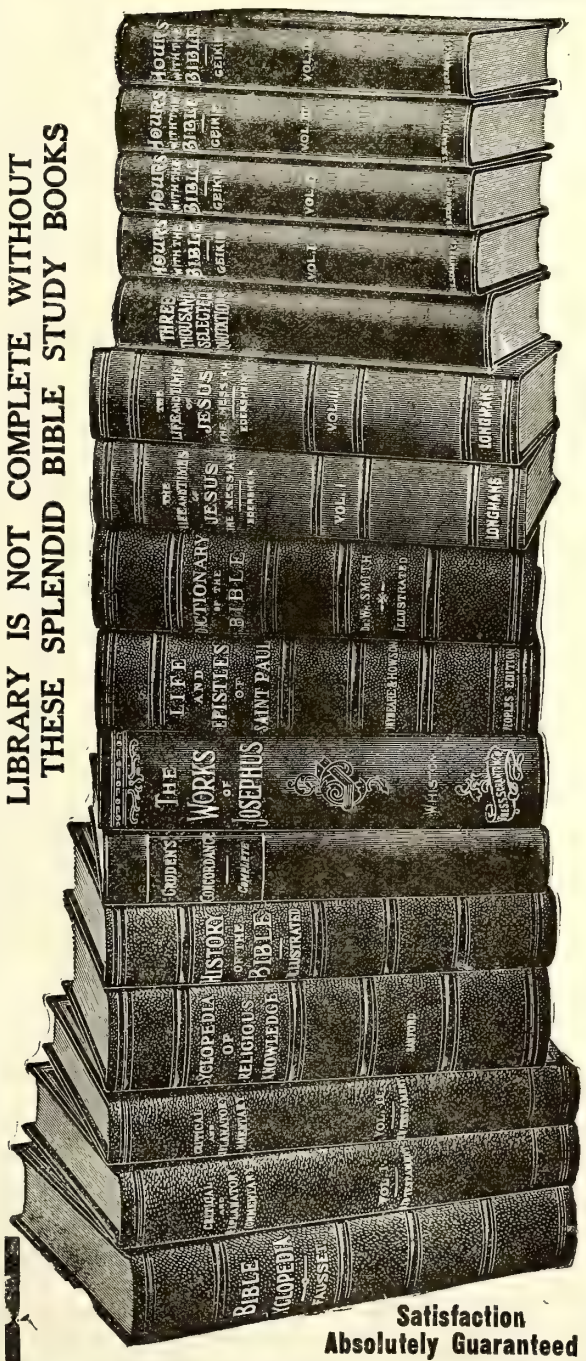
Where the wicked cease from troubbling, and
And the weary are at rest.



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The Sunday School Lesson

SECOND QUARTER—LESSON II
April 9, 1916

AENEAS AND DORCAS—Acts 9:32-43

Golden Text—In all things showing thyself an ensample of good works. Titus 2:7.

Summary of the Lesson

Robert Frost's poem "The Wood Pile," in "North of Boston," tells of a "cord of maple, cut and split and piled," and then left in complete neglect while clematis grew about it. The final lines are particularly effective:

"I thought that only
Some one who lived in turning to fresh tasks
Could so forget himself, the labor of his ax,
And leave it there far from a useful fireplace.
To warm the frozen swamp as best it could
With the slow smokeless burning of decay."

Many a religion has come at last to this very tragedy. It has experienced "the slow smokeless burning of decay."

The book of Acts tells of a religion full of life, its fragrance glowing, its fires all blazing. There is light and heat and power everywhere. It is electric with effective energy. The restoration of Aeneas to health and the restoration of Dorcas to life are experiences of this opulence of power.

Health Triumphant

The followers of Mary Baker G. Eddy believe that she gave out a great message regarding the health of the world. Disease, she taught, is a delusion. The man who is sick is the victim of deception. To be ill is to be deceived. To throw off the illusion and to see things as they really are is to enjoy buoyant health.

The apostles of faith healing believe that they have a great message regarding the health of the worlds. Disease, they teach, is not an illusion. It is a hard and ugly and miserable fact, but God can change it. He can cast out the sickness and bring in health. It is His will that by faith in Him men should be delivered from the power of disease.

The story of Aeneas has to do with a man who had been held fast to his bed eight years by the palsy. Peter, flushed with the glory and energy of the new life in Christ, comes into the presence of this man. Summoning to his aid the power of his divine Lord, he speaks the word of command and the sick man rises from his bed, well and strong. This story, accepted at its face value, means just two things: first, that God has power to heal disease without medicine; second, that His power was used in the case of Aeneas. There is nothing about this story which would confirm a denial of the reality of disease. There is nothing which suggests that diseases should be treated permanently as was that of Aeneas. The splendid outflashing of divine power in the physical realm which characterized the apostolic church at times was not meant to be a perpetual feature of the life of Christendom.

On the other hand, it is clear enough that in a thousand ways Christianity is promoting the health of the world. It removes many a cause of disease as a result of its moral, social and spiritual power. It produces an attitude of mind by which disease is most effectively fought and conquered, and it is an asset of very first significance in the proper treatment of psychopathic cases. It develops that study of medicine and surgery which most wisely ministers to abnormal physical conditions. Without calling for a perpetual breaking of the systematic arrangement of the physical range of experience it constantly advances the health of mankind.

That prayer for the sick is justified goes without saying. It should keep in mind, however, the fact that it may not be God's will that the sick person should recover. It should be accompanied by a full use of all possible human means of help, scientific and other, and it should always be in the light of the fact that not health, but righteousness and harmony with God are the supreme matters of human experience.

Life Triumphant

Two men were going over a bloody battlefield the day after the terrible fight. The bodies of the slain were all about them. The very multiplication of cold, inert forms seemed to make the brevity and the brutal tragedy of human life more poignant and inescapable. "If Longfellow were here," said one of the men, half musingly, half inquiringly, "do you think he could write 'There is no death'?" The other let his eyes wander over the strange, uncanny stillness of the human forms lying all about. Then he said, "If Longfellow were here he would have to believe in immortality or he could not bear to live."

Christianity is essentially the religion of new and triumphant life. It is a new moral life shot through with the splendor of achieving righteousness. It is a new intellectual life, quickening minds and sharpening all the instruments of thought. It is a new spiritual life, radiant with the bloom and rich with the fruit of the soul's springtime and harvest. It is a new life, so potent that it is the assurance of immortality. Death becomes a gateway and the greater glory lies beyond to the glowing faith of the man of Christ. The New Testament gives a few instances of this triumphant life immediately conquering physical death. Jesus cried, "Lazarus, come forth," and the dead man stood before Him alive. Once and again His voice pierced the silence of the land of shadows and the far wandering soul returned.

Our study today tells how Peter, filled with the conscious power of the presence of his Lord, confronted death, and lo, there was life. The era when Christianity was inaugurated flashed with wonders, which gave an added seal of authority to the religion which was to conquer the world. We marvel at the tale of Tabitha, but after all the miracle of moral renewal and spiritual regeneration is Christianity's supreme marvel, and that is being wrought in the highways of our cities and all about our land, with the ceaseless iteration of the power of God.

The Crown of Womanhood

Margaret Sangster, in her book The Women of the Bible, says: "A thread of similarity, the subtle and indefinable feeling of sex, runs through the successive biographies of the women whose stories are told briefly or at length on the sacred page. No two women on the list are precisely alike, yet not one, whether she be saint or sinner, prophetess or queen, daughter of antiquity or child of the early Christian era, fails in being distinctly and wholly feminine. There are among the women of the Bible heroines, who had the courage of men and the beauty of women in rare combination. There are women who, coming from the plain people, rose to the height of a great occasion and met an emergency with undaunted front. In reading the Bible we are constantly impressed by the frequent mention of women, by the reverence paid to motherhood and by the part women had in the affairs of the nation."

The story of Dorcas is hinted at rather than told. She was not a woman with gifts of leadership like those of Deborah. She did not have a powerful and compelling personality like Jezebel. She was a quiet, everyday woman, with a loving heart, and life all about her possessed new brightness and cheer because she lived. Her fingers were the ready servants of human need and her life was one of patient, eager ministry.

It is easy in our admiration of more striking and brilliant gifts to fail to appreciate the supreme significance of such service as that of this quiet Christian woman at Joppa. The order of the loving heart and the helping hand is, after all, the greatest order in the world.

The Christian Conception of Womanhood

The publication some years ago of that most extraordinary volume the Woman's Bible, seemed to indicate that certain advocates of an advanced position for woman regarded the Scriptured as a doubtful ally, if not a foe. The passages in the Bible inconsistent with the views of the projectors of this volume were carefully expunged. The volume is only remembered as a curiosity of literature and does not require any serious discussion. It may be said, however, that the influences which have gone out from Christianity have been quite the mightiest influences the world has known for the true emancipation of woman. If today there are great sections of the world where woman is regarded as a friend and comrade and fellow worker, the power which has gone out from the religion of Jesus Christ accounts for the change. The contrast between Christian civilization and the type of life represented by the ethnic faiths is nowhere more marked than as regards this matter of the position of woman. Christianity views woman in the light of her soul, and not merely in the light of her body. It sees in her all the dignity of lofty personality. It does not reduce her to abject slavery.

An Islamic teaching condemns lying, but considers it proper enough to lie to a woman. A Chinese expression of widely held opinion declares that a woman has no soul. Over against this ethnic degradation of woman you have the seal of nobility and honor and reverence placed upon womanhood by the Man of Galilee.

Christianity comes to the problem of womanhood with a high spirit and a noble attitude of recognition. It does not attempt formally to offer solutions for the detailed problems which are presented by the reappraisal of woman's position. These must be solved in the light of the great principles of Jesus as they apply to all human life. Justice, lole, self-sacrifice and glad service bring the personalities of man and woman to fullest and finest expression. No claim which the Spirit of Jesus recognizes can permanently be denied to the womanhood of the world. No claim which the Spirit of Jesus denies can permanently be conceded to the womanhood of the world. —Lynn H. Hough, D. D., in N. Y. Christian Advocate.

MTTHODIST BENEVOLENT ASSOCIATION

Rapid growth is reported by the Methodist Benevolent Association, which is operated primarily for the benefit of affording insurance to Methodist ministers. The Association recently elected a board of directors as follows: Bisop James Atkins, Revs. L. F. Beaty, J. S. Chadwick, E. F. Cook, H. M. DuBose, T. C. Ragsdale, A. J. Lamar, F. S. Parker, W. W. Pinson, G. B. Winton, and J. H. Shumaker, and Messrs. J. P. Cherry, B. B. Coffey, Curtis B. Haley, and W. H. Fitzgerald.

The board of directors has elected the following officers: Rev. Fitzgerald S. Parker, president; Rev. J. S. Chadwick, vice president; Rev. J. H. Shumaker, general secretary; J. P. Cherry, treasurer; J. D. Hamilton and D. M. Smith, auditors; Noah W. Cooper, legal adviser; Dr. Hazle Padgett, medical director.

The report made by the officers was very encouraging. An endowment certificate at the age of seventy years was added. The financial condition of the Association was reported first-class, the assets amounting to over $50,000, with no outstanding obligations. It will be noted that most of the members of the board are connectional officers of the church.

The association was organized in 1903 and since that time has paid out over $165,000 in benefits to widows and orphans of deceased members. The association has members in every Conference and mission field of the Methodist church.

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JAMIE'S SHOPPING

Jamie took up the clean blue blouse that his mother had laid out for him to put on before going on an errand for her.

"Mother, are all my blouses blue?" he asked.

"Why, yes, dear, I believe they are," his mother said. "All except the white ones that you have for best."

Jamie slipped his arms into the blouse sleeves and went over to the mirror to fasten the front buttons.

"Why do you want to know, dear?" his mother asked.

"I was thinking," said Jamie, "of the pink stripes in Harold's new blouse—a big pink stripe with a tiny one close beside it. Oh, they're just beautiful! And they go round the other way down at the ends of the sleeves."

Jamie's mother looked at Jamie for a moment with a little smile. "When you go down to the store for my thread," she said, "how would you like to choose the material for a new blouse?"

"Choose just what I'd like?" cried Jamie, turning swiftly from the mirror. "Oh, do you suppose they would have something with pink stripes?"

"I think so," said his mother. "Yes, you may choose just what you like, and I will make it up for you."

Half an hour later Jamie stood in front of a counter in the dry-goods store, and looked at the rows of goods on the shelves; he saw a piece of cloth that might have been the very one from which Harold's new blouse had been cut. There were the pink stripes, big and little; Jamie could see how they would look going round at the ends of his sleeves.

"What will you have this morning, Jamie?" a girl behind the counter, whom Jamie knew as Miss Proctor, came over to ask.

"I want a blouse—I mean some cloth for a blouse," said Jamie, backing away a little from the hand that Miss Proctor tried to put under his chin.

"Oh, doing your own shopping, are you?" said Miss Proctor, laughing. "Well, I happen to know what little boys like for blouses, particularly little boys with blue eyes. There, isn't that pretty?"

Miss Proctor had reached up while she talked, and lifted down a piece of goods that she spread out for Jamie to see. The cloth was blue, as blue as the bluest of Jamie's blouses.

"Don't you think that's pretty?" Miss Proctor urged.

"Yes, it is," Jamie agreed politely.

"But perhaps your mother told you to get some special piece," Miss Proctor said as she lifted her scissors.

"Oh, no!" Jamie said hastily. "She said I might get anything I liked."

"That's lovely!" Miss Proctor exclaimed. "Well, I'm sure you'll like this. See, it exactly matches your eyes!" And she leaned over to hold a fold of the goods under Jamie's chin.

She was standing directly between Jamie and the pink-striped goods. Jamie did not know what to do.

"This blouse that I have on is blue," he murmured.

"Yes, I see," said Miss Proctor, smiling. "How many yards does it take to make you a blouse, do you know?"

"Mother said two yards and a half," said Jamie. "I have several blue blouses at home," he added, as he saw Miss Proctor lift her scissors again.

"Have you?" said Miss Proctor, absently.

Snip! Jamie did not know that scissors could go through cloth as fast as Miss Proctor's scissors went through the blue piece. They were only a bright streak. And then there was Miss Proctor sticking them into her pocket again, and folding up the two and a half yards of goods, while she said in a businesslike way, "Anything else?"

Jamie swallowed hard. "No-o-o," he said. "Oh, yes, there was! I want two spools of white thread, number sixty. And mother said to please send the slip inside the package."

Jamie stood still while Miss Proctor went to get the thread. He could see again the pink-striped goods on the shelf. He blinked and tried to turn his eyes another way, but they came back. He jumped when Miss Proctor spoke close to him: "What are you looking at, Jamie?"

"Why, only that piece of pink-striped cloth," Jamie confessed.

Miss Proctor stood tapping her lips with the points of her scissors. "Did you say," she asked, with a queer little smile, "that you have another blue blouse at home?"

And then all at once it seemed not to matter that the piece of blue cloth had been cut—at least Miss Proctor said that it did not matter—and there was another quick flash of the scissors, and Miss Proctor rolled up the thread inside two and a half yards of the pink-stripped cloth, while she laughingly agreed that the big and little stripes would be beautiful going round at the ends of the sleeves.

Jamie hugged his little bundle close and stood still by the counter for a moment with Miss Proctor's hand under his chin. He did not try to turn away as he had done before.

"I think," he confided, "that I must have had hundreds of blue blouses! Maybe not that many," he corrected himself, "but all of them except the white ones have been blue—till now."
—Stella C. Dysart.

THE FARTHEST FENCE

There are many fences on Nancy's grandfather's farm—wire fences and rail fences, and high fences and low fences—but none of them is like the farthest fence. All the other fences are out in the open; they inclose wide fields and sunny meadows; but the farthest fence runs through the woods, right between spreading trees and over a little brook.

Nancy liked the farthest fence best of all; perhaps she liked it because it was hardest to climb! Indeed, there was no doubt about its being hard to climb! And the reason was that it was made of old stumps laid side by side; their great ugly roots stood out on this side and on that, and left scarcely a hole to crawl through. No one except Nancy ever tried to climb the farthest fence, but she knew every curve and twist of those gnarled old roots.

Sometimes Nancy's grandfather would tell her tales of the old fence, for it was very old, older even than grandfather. Years and years before, the land where the pretty farm lay had all been covered with trees; great chestnuts and oaks and maples and many other kinds of trees had flourished there. When grandfather's father came and began to clear the land, he chopped down many of the trees and hitched his sturdy oxen to the stumps. The great beasts pulled and pulled, until at last the stumps came out.

Because he had no boards or wire to make fences, great-grandfather set the stumps in a funny line about his cow pasture and orchard and cornfields. He put the farthest fence on a boundary line, and there it still remained, although all the other stump fences had long ago been replaced.

During the long summer days on the farm Nancy was often to be found playing near the farthest fence, dabbling in the brook, or building log cabins for her dolls under the spreading trees.

As the summer lengthened, the days grew warmer and warmer, no rain fell, the grass crackled underfoot, and the leaves of the trees began to curl. Grandfather's corn withered in the fields, the well ran low; but still the brook by the farthest fence ran trickling over its mossy stones; for it was fed by an unfailing mountain spring.

One late summer day grandfather took Nancy and Don, the big collie, and went for a long walk up the mountain. They climbed higher and higher, where the cool breezes were blowing. They spread their luncheon beneath a chestnut tree, and afterward they gathered blueberries. Oh, how delightful it was to be on top of the mountain! Nancy could see way, way off, where the river lay far below them. At last it was time to turn homeward, and they went slowly downward along the wood road.

Suddenly Don lifted his head and sniffed; then he barked sharply. Grandfather, too, became excited. He climbed to the top of a little knoll and looked about him. Then he came back, and lifting Nancy in his arms, dashed down the trail.

Grandfather did not need to speak and tell Nancy what the trouble was. The queer, sharp tang in the air had told her that a forest fire was raging near them. She clung to her grandfather, with her arms clasped about his neck.

On and on they fled. Once grandfather stumbled but he did not fall. And all the time the smoke grew thicker and thicker. They could not see their way, but they could see great tongues of flame leap from tree to tree. Then grandfather stopped a moment to rest.

"Don't be frightened," he said. "The men are fighting the fire, and will find us."

Nancy tried to be brave, but she could not help remembering a story she had heard of some berry pickers who had perished in a forest fire. She crawled through the brush a little way, to look for water. If only grandfather could have water he might feel better. And then a wonderful thing happened. She stretched out her hand and grasped one great root, and then another, and another. Nancy ran back to her grandfather with a glad shout.

"Grandfather, grandfather, it's the farthest fence! We're almost home! The brook is near! Come, I will show you where to climb."

Grandfather followed, wondering, not quite believing Nancy. But Nancy was right!"

Later, when Nancy sat on her mother's lap, telling her adventure, she clapped her hands, saying, "And I always told you the farthest fence was the very best fence of all!"—Frances Kirkland.

CHESTER'S SPEECH

Chester Thompson did not like to "speak pieces." There are few boys who really enjoy declamation day in school, but for Chester the day was particularly full of terrors. He was not shy or sensitive among his mates, but when he faced an audience, even though it was made up wholly of those same school friends, he promptly forgot what he had learned, and felt as if he were walking off a high cliff into space.

Chester felt ashamed of this weakness and tried hard to overcome it, but with poor success. Now he was face to face with something far worse than speaking in school. In only two days more he must stand in the village square, beside the new drinking fountain, and deliver an address before all the people gathered there. How could he ever do it?

Several years earlier, Chester had joined the Band of Mercy, and his love for pets and all animals had led him to remain a member when many of the boys of his age had dropped out. Now he was its president, and this was why they had selected him to speak at the dedication of the beautiful drinking fountain that had been given to the village. His pride would not let him evade this task, but how he dreaded it. With the help of his teacher he had prepared a brief address, and as he said it over and over, he was rather proud of it; but he felt absolutely sure that every word of it would fly from his mind in the panic of the moment.

That is what Chester was thinking of one day while he was walking along the road just outside the village. He stopped to watch two men who were loading a cart with gravel. When the men had filled the cart, one of them spoke sharply to the horses and they plunged forward; but the rear wheels were deep in the ditch and the horses could not start the heavy load. The driver again called loudly to them, and struck them with his whip. As the willing span strained again at the tugs, one of them slipped and fell on its side.

Perhaps the horse was discouraged. Perhaps it was entangled in the harness. Anyway, it lay there with quivering sides while the driver leaped forward and struck it again with his whip. It was a cruel thing and a foolish thing to do, and the sight was more than Chester could bear in silence. Indignation boiled within him, and before he really knew what he was doing, he found himself beside the angry driver and speaking to him with a great earnestness that caused the man to turn in amazement.

Chester could never remember just what he said. Fragments of things that he had learned at the Band of Mercy meetings and snatches of his carefully prepared address for the dedication of the drinking fountain mingled with the simple and common-sense plea that he made for kinder treatment for the fallen horse.

The anger left the driver's eye and he flushed under his tanned skin. "Well, you are right, young man," he said. "And how you can talk—for a little fellow."

Chester and the driver helped the horse to its feet, patted its nose, and rmoved a little of the load, and then the man drove away with no more loud words or use of the whip.

Chester said nothing about what had happened until after the dedication exercises at the new fountain were over. When his teacher, among many others, congratulated him and told him how splendidly he had done, he told her briefly about the driver and the fallen horse.

"I knew I could do it after that," he said. "It wasn't simply that I found I could forget myself and talk when I had something to say, but it gave a wholly new meaning to the address that you helped me prepare."

"That is the only way that anyone can speak well in public," said his teacher; "that is, to have something to say that is worth saying, and put the whole heart into it."—Rose E. Retten.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Second Round

April
Swannanoa, Azalea 8-9
Black Mountain, night 9-10
Leicester, Dick's Creek 15-16
Bethel, night 16
Walnut, Stackhouse 22-23
Hot Springs-Marshall, Marshall, night 23-24
Sulphur Springs, Acton 29-30
West Asheville, night 30

May
Henderson Ct., Edneyville 6-7
Tryon-Saluda, Saluda, night 7
Rosman Ct., East Fork 13-14
Brevard, night 14
Mars Hill, Shiloh 20-21
Weaverville, night 6-7
Weaverville Circuit 27-28
Haywood Street, night 28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Second Round

April
Prospect, Carmel, 11 a. m. 8-9
Central, night 9-10
Unionville, Oak Grove, 11 a. m. 15-16
North Monroe, Icemorlee, night 16-17
Waxhaw, Bond's Grove, 11 a. m., 22-23
Weddington, Weddington, night 23-24
Thrift, Moore's Chapel, 11 a. m. 29-30
Chadwick, night ..... April 30-May 1

May
Matthews, 11 a. m. 6-7
Dilworth, night 7-8
Lilesville, 11 a. m. 13
Ansonville, Mt. Vernon, 11 a. m. 14-15
Morven, Morven, 11 a. m. 20-21
Wadesboro, night 21-22
Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29

June
Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Second Round

April
West Greensboro Ct., Friendship 8-9
West Market 9-10
Randolph Ct., Fairview 15-16
Deep River, West's Chapel 22-23
Randleman, St. Paul's ..... 23-2'
Wesley Memorial, High Point 29-30
East End, High Point 29-30
Denton, Pleasant Grove 6-7
District Conference at South Main Street, High Point, April 27-30.

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
Second Round

April
Broad River, Union 15-16
Henrietta and Caroleen, Caroleen, 22-23
Cliffside, Hopewell 29-30
Forest City, Salem 29-30

May
Table Rock, Linville 6-7
Connelly Springs, C. Springs 7-8
Spruce Pine and Bakersville, Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.
Second Round

April
Ararat, Chestnut Grove 8-9
Leaksville, 11 a. m. 16-17
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30

May
Rural Hall 6-7

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

April
Avery Ct., Mt. Zion 8-9
Boone Ct., Hopewell 15-16
Laurel Springs Ct., Transou 22-23

May
North Wilkes Mission 6-7
Wilkes Circuit 13-14
Wilkesboro Station, night 14-15
North Wilkesboro Station 20-21

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.
Second Round

April
Cool Springs Ct., Rose Chapel 8-9
Iredell Ct., Mount Bethel 9-10
Statesville Ct., Bethel 15-16
Alexander Ct., Rocky Springs 22-23
Stony Point Ct., Center, ... 23-24
Maiden Ct., Friendship 29-30
Catawba Ct., Center ..... 30, May 1

May
Newton 7
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Second Round

April
Cottonville, Zion 8-9
Norwood 9-10
Albemarle Ct., Pine Grove 15-16
Albemarle, Central, 11 a. m. 16
Albemarle, First St., night 16
New London Ct., New London 22
Gold Hill Ct., Liberty 23-24
Mt. Pleasant Ct., St. Paul 29-30
West Concord, Harmony 30

May
Concord Ct., Carmel 6
Concord, Central, 11 a. m. 7
Concord, Forest Hill, night 7
Bethel-Love's, Love's 13-14
Oakboro 14-15
Salem 20-21
Kannapolis Circuit 27-28
Kannapolis Station 28-29

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Second Round

April
Polkville, Clover Hill 8-9
Bessemer, Concord 15-16
McAdenville, McAdenville 16
Shelby Ct., S. Springs 22
Shelby, Central 23
Lowesville, Mtn. Island 29
Mt. Holly, Mt. Holly 30
Belmont, Belmont 30

May
Cherryville, Bethlehem 6-7
Belwood, St. Peter's 13-14
South Fork, Bethel 21
Rock Spring, Bethel 27-28

June
Lowell, Bethesda 3
Gastonia, Main St. 4-5
Dallas, Dallas 4-5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

April
Ranger, Bellview 8-9
Murphy 8-9
Franklin Ct., Bethel 15-16
Macon, Asbury 16-17
Franklin 19
Highlands, Flatts 22-23
Glenville, Double Springs 24
Robbinsville, Trinity 29-30

May
Murphy Ct., Peachtree 6-7
Canton Station 13-14
Haywood, Finchers 13-14
Fines Creek, Fines Creek 20-21
Andrews 24
District Conference at Andrews May 23-25.

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

April
Davie Liberty 8-9
Mocksville, night 7-9
Lexington, 11 a. m. 16
Lewisville, Daubs 22-23
Advance 29-30

May
Southside, 11 a. m. 7
Liberty, night 7
West Davie, open.
District Conference will be held in Main Street church, Thomasville in May. Date will be given later.

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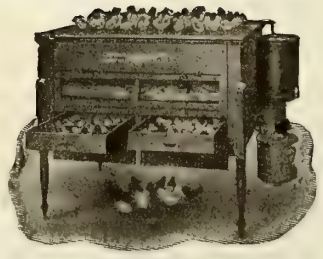
Money Talks—Big Profit for You
Our agents earn $5.00 per day and upward selling Dr. Scott's Spinal Supporting Back Corsets, and Specialties. **No experience necessary.** Exclusive territory given. Write us at once before you turn this page, and we'll send our **Catalogue of Specialties** with a liberal proposition to you. Our corsets and specialities are easy to sell because they are all that we claim and well advertised. Compass free to test power. Write now, mention this paper, and we will send free, a sample cake of complexion soap.
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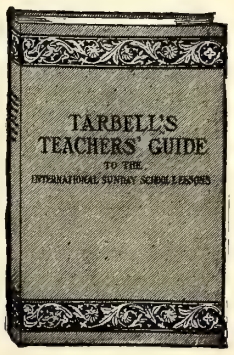
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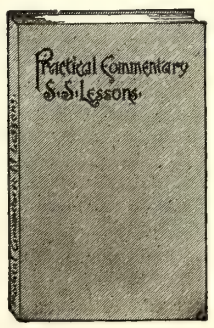
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Time was when "anyone" taught Sunday-school, and results were a matter of conjecture. The TARBELL method has ushered in a new era in Sunday-school teaching, with every teacher a competent instructor. From all parts of the globe testimonials come regularly to the success of this modern Sunday-school teachers' *vade mecum* in all grades.

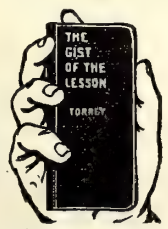


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Board of Publication, Greensboro, N. C.

Renew Your Health At Nature's Fountain



Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character. and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

Johnston. S. C.

I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility. and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.

I have suffered for many years from gastric troubles. stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold ofone of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M, D.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown. I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative: the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct, 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been for thirty years. a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

STEPHENS.

Carlisle, S. C.

It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

Virgilina, Va., March 28, 1914.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C,

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others,

Mrs. J J.

Sanford, N. C., April 15, 1914.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.

Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 5T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

VOLUME LXI NUMBER 15

North Carolina Christian Advocate

Reading Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, APRIL 13, 1916

Which?

W. L. HUTCHINS

God, let me fight! Into this war I'd run!
Give me a million men each with a gun—
And train a million more who'd dare to fight
'Gainst home and Christ and Brotherhood and Right,
Build dreadnaughts—super-dreadnaughts by the score—
Big guns, long guns, howitzers galore;
Charge every sea with submarines, and fill
The air with flying squadrons armed to kill.
Both sons and daughters every day should go
Into the field and train to fight the foe;
Make all my ministers strong men full fit
To cry for war and hell from each pulpit.
From every platform, forum and the stage
All public men, actors and artists rage
For armies, armaments and guns and gore
Till famished wolves die at the Treasury door.
All cry for blood from sea to crimsoned sea
Till every nation's doomed to death but me.

God, let me love! I long to melt my sword!
Give me a million men each with His Word—
And train a million more who'd dare to fight
Only for Justice, Brotherhood and Right.
Build schools, chapels and churches by the score—
Train Youth to execrate this wantoned gore;
Charge every home with happiness and love
Till this old earth is like our home above.
Both sons and daughters every day should go
Into some quiet place and pray to know
How I—how we—may ever more abhor
This frightful waste of human life—this war!
Ah prophet—heralds, ministers full fit;
Go preach aloud for peace from each pulpit!
Cry all men every where—don't acquiesce
Till world-wide peace shall all the nations bless.

What banner streams above my conquering hordes?
What emblem carved upon their stainless swords?
By His Sign vanquished we the age—old Wrong
And tuned the harps of men to peaceful song.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

SUBSCRIPTION RATES

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Six Months ..... .75
To all preachers of the Gospel, per year 1.00

Make all remittances to
Christian Advocate, - - - - Greensboro, N. C.

EDITORIAL

STOP! LOOK!! LISTEN!!!

Safety First for the Advocate

This is to notify subscribers that those who continue to read the Advocate will have to pay for it. A very lenient policy has been in vogue heretofore which can no longer be continued. Paper bought heretofore at $3.70 to $4.00 per hundred, is now $8.00 per hundred. The North Carolina Christian Advocate with its building and entire printing plant is the property of the Western North Carolina Conference. Those who get behind and decline to pay for the paper are robbing the superannuated preachers, widows and orphans of the Conference. If you do not intend to pay for the paper, all you have to do is to write a postal card notice to discontinue. Do not ask your pastor to have your paper stopped. That is not his business. Nothing counts but a written request sent to the Advocate office. We are grateful to many who are now responding to our calls. All otheres in arrears must be heard from before May 1st. This is no cry of "the wolf," but a sober business proposition which must be given serious and prompt attention. We want our people to have the paper. That is what we print it for. The more the better. But the time has come that we can not send it without value received. Let us see who is on the Lord's side and will show that he is by responding to this appeal.

Address your letter to
Board of Publication,
or H. M. Blair, Treasurer,
Greensboro, N. C.

The Chase of Villa and His Bandits in Mexico still continues, with little prospect of immediate success. It is proving a very expensive affair, and we will be fortunate indeed if irritation does not follow so as to strain the relations of the two governments.

* * * *

The War in Europe is apparently no nearer a decisive stage than at the beginning. In continued engagements both on the eastern and western battle lines thousands of lives are being sacrificed apparently to no purpose. May the God that rules on high open the way for a settlement of international difficulties so that "men shall learn war no more."

* * * *

The Child Labor Movement, so-called, is a misnomer. The whole movement is against child labor and is an ill-conceived reform. The greatest wrong that could possibly be perpetrated against childhood is to divorce the child from labor, especially from the opportunity of being trained in some line of skilled labor. The difficulty with the leaders of this reform is that they are extremists. We admit that it ought not to be possible for parents to keep children of tender years at hard work for long hours and deprive them of the opportunity of education. On the other hand, no system should be tolerated which robs the child of an opportunity to learn to labor and thus enter manhood or womanhood self-reliant. Our system of education is wrong, for the reason that it provides nothing but literary and theoretic training during the formative period of life, and, by long vacations, turns thousands loose for a long period of each year with nothing to do but concoct mischief. We confess to a feeling of weariness with this constant din about children being damaged by work. Most of them are going to the devil for want of something to do.

* * * *

The Country is Cooling Off on the question of legislation on this subject, we are glad to believe. Fairbrother's Everything speaks wiseley in a recent issue on this subject, as follows: "If the men who framed the bill understood conditions in the States most affected by it, the bill doubtless never would have been introduced. The trouble is that we have too many theorists attempting to regulate practical business concerns of which they are entirely ignorant, while refusing to be informed."

Commenting on this the Charlotte Observer says: "This reminds us of the remark made by the president of a North Carolina college, that 'the very best child labor agitator in the world is the one who knows nothing about it.' The Keating bill was rushed through the House in the heat of prejudicial excitement and with the cooling-off time allowed it in the Senate, Congress has had its eyes opened to the mistake that would have been committed in fastening it on the country in its original shape."

* * * *

The Lack of a Task is the greet mischief-maker with thousands of boys about town. This explains in large degree the fact which is so frequently the subject of remark, namely, that country-reared boys make the strongest and most effective type of citizen. Those country boys, with one half the time in school, or even less, and the other half at hard work, from the time they are ten years old, make more real headway in the proper development of manhood, than those kept in school and out of work till they reach the stage of manhood. The fact is, we need to change our whole educational system and incorporate industrial training, not upon lines arbitrarily chosen, but in harmony with the providential openings before each family concerned. It is entirely practicable for the system to provide for a daily shift between school work and labor, each day in the year, and to eliminate entirely the long, mischief-making seasons of vacation, in which the devil always gets in his own work.

* * * *

Liquor Men Received Another Blow last week when the New York Tribune announced its decision not to publish liquor advertisements hereafter. The following is taken from the editorial page of a recent number of that paper:

From today on The Tribune will publish no alcoholic liquor advertisements. We have discontinued this sort of advertising purely as a matter of business policy. We are not going to declare war on the manufacture, sale or use of alcoholic liquors. We do not believe that conditions in this state are ripe yet for prohibition. We think that it is wiser to leave to individuals—at least for the present—freedom to choose between use and non-use of alcoholic stimulants.

But as a matter of business policy we recognize the fact—emphasized more forcibly as each year passes—that indulgence in alcohol is incompatible with efficiency in any field of effort. In industry, trade and transportation, as well as in artistic and professional pursuits, the man who uses alcohol habitually imposes on himself a serious disability.

When alcohol is mixed with business it is alcohol which profits, not business. It is our conviction also that when alcohol is mixed with advertising it is alcohol which benefits, not advertising.

The Tribune is setting new standards of quality. It intends to keep its advertising columns select and unimpeachable. It wants to eliminate from them all traces of evil or even suspicious association. We feel that liquor advertisements will not help to attract to us either the readers or the advertisers whose patronage we especially desire. We have therefore decided to drop liquor advertisements altogether.

* * * *

The Losses in All the Armies now at war in Europe are appalling. The Popular Science American for April says: "Recent information, believed to be correct, gives Allied losses in the European War until January as follows: Total British casualties, 549,467, including 24,122 officers; French total, $2,500,000, of whom 800,000 were killed, 1,400,000 wounded and 300,000 captured. It is estimated that nearly 60 per cent. of the wounded return to the trenches. Official figures regardieng the Teutonic losses are unobtainable."

It is claimed in recent dispatches from Paris that the Germans have lost 200,000 men in the effort to take the fortress of Verdun—beginning late in February. The same authority admits very heavy losses on the side of the French and British. It is all a sad chapter in the world's history, the seriousness of which we in America scarcely realize.

* * * *

A Cheering Fact about the work of foreign missions is that the contributions of native Christians connected with the work of American boards alone amount to $4,541,982. The contributions of all native Christians is more than $7,000,000. Those who have been disposed to accuse the converts in our mission fields of following for the sake of the loaves and fishes, should find in this fact ample refutation. To see a volume of seven millions coming into the treasury from the mission fields ought to satisfy any reasonable person that we have not labored in vain.

* * * *

The Problem of the Country Church is mainly a problem of developing intelligent leadership. In spite of depletion on account of migration to the city, there are, in most of our country churches, ample resources; but the lack of competent leaders makes it impossible to develop these resources and awaken the people to a consciousness of opportunity. In the current issue of the Missionary Voice, Dr. John M. Moore has an article, The Church and Country Life, from which we quote:

There are two classes of people whose statements about the country are hurtful, one that depreciates the present and past work of the country church and the other that violently denies that there is any country problem. Nothing less than obstinate ignorance is responsible for these two views. The fruits of the country church in leaders for Church and State, in moral and religious principles that are evident when the home, the Sabbath, the ballot, and the Church are involved and when great reforms are proposed, are too numerous to be lightly brushed aside. The country problem becomes glaring in the light of the tenancy that is increasing, the migration to the town and city, the lack of leadership in the church and in country life, the poor social, educational and church advantages, and the fact that pastors, teachers, and even large landowners will not live in the country. It is a national problem, and well may it receive attention from great social, industrial, political, educational, and religious leaders.

* * * *

Discussing the Benefits of Self-Denial the editor of the Christian Guardian says some very wise things. While the editor was doubtless led to discuss this subject because of the peculiar conditions which are calling loudly for economy among the nations at war, it is none the less true that in our country the spirit of extrava-

gance needs a rebuke, and our people would be much happier if they could be content with living in a frugal and simple style.

The editor of the Guardian says:

There are benefits which are not always apparent to the surface student, but which reveal themselves clearly to the thoughtful mind. There is the distinct advantage of a return to the simple life, the amazing discovery that many of the things which we thought essential to our happiness are not really so. We find that many of our necessities are really luxuries. This discovery very often astonishes us, and sometimes it means a permanent change in our mode of living.

The simple life has numerous attractions, and they are worth considering. For instance, it means a permanent monetary saving, which in these days of fierce competition is no unwelcome thing. It is a surprise to most of us to find out how much money we are spending foolishly. The old-fashioned oatmeal has given place to the new-fangled breakfast foods, in most cases to the distinct disadvantage of both body and purse. The street car and the auto have so superseded the old-fashioned mode of locomotion which prevailed in Eden that we have known men and women wait possibly five minutes for a car sooner than walk two blocks. And the confirmed autoist is about as helpless as a loon when it comes to attempting to walk any distance. We travel at great speed and great cost, and get nowhere; and when we are put upon our feet again we not only save gasoline, but we sometimes save our lives.

And our expenses in other ways have been mounting up by leaps and bounds without in any noticeable degree adding to our happiness. The bed that cost us scores or hundreds of dollars does not insure any better sleep or rest than the old bed which was only worth a dollar or two. The pictures upon which we lavished a fortune do not bring to us the power to enjoy them, and the million-dollar mansion may be but an architectural freak, and it cannot give either nobility to our character nor manhood to our children. Luxury's cost is terrific, but its gain is small, and its drain upon manhood is undeniable. Self-denial means an accumulation of capital in the future and added life to all who try it. * * * * * * *

And if this self-denial were not only intelligent, but also Christian, what a stimulus our spiritual life would receive! To deny ourselves for our own good is rational and wise; but to deny ourselves for the sake of our Lord an our neighbor is truly Christian. To pass smoothly and easily through life is enervating, and we need the tonic of hard work; we need the stimulus of effort which really costs us something. It is doubtful if there can really be any heaven to the man who has always done as he liked; and the man who wisely assumes voluntary burdens will not need so much the discipline of burdens which Providence lays upon men. Self-denial is a blessing to every man who wisely uses it in the name of his Lord.

* * * *

The Southern Methodist Assembly Grounds are rapidly assuming shape for the summer. Rev. Geo. H. Crowell, who is in the field in behalf of the institution, called at the Advocate office on Monday and gave us an enthusiastic account of things, and the Charlotte Observer of Tuesday says: Mr. E. A. Cole has returned from Waynesville where he attended a meeting of the commissioners of the Southern Assembly, the Methodist Summer Colony development. He found that the foundations have been laid for a large hotel which will be completed by August 1, when the Triennial Laymen's Missionary Conference of the Southern Methodist Church will be held. The framework of the building is already rising. There will be 120 rooms and the length of the structure will be 400 feet. The hotel will be situated on a hill which overlooks a lake that covers 250 acres. An auditorium that seats 4,000 people, 40 attractive homes and a number of small hotels, one of the handsomest railway stations in that region, driveways, sewerage, water and electric lights and scenery that baffles attempts at description—these are some of the attractive assets of the Assembly's place.

THAT INSURANCE AGAIN

The Charlotte Observer reads into our editorial of last week an expression of disappointment which is misleading. We did not mean that we were disappointed that a 20 per cent. dividend had been declared. Our disappointment is that so few of our churches and parsonages have as yet been insured. If, with the limited number of churches co-operating, we have been able to save 20 per cent. of the expense of insurance, what would we have done had all our church property been insured with us?

And, by the way, our people should be reminded that all church property, including houses of worship, parsonages, school buildings, orphanages, the furniture of preachers and their private residences, if they have any, is included in the elligible list.

With anything like a hearty co-operation we shall expect to see 50 per cent. credited back to all policies for renewal next year. It is simply stupid in our people to ignore an enterprise like this.

THE EVANGELISTIC NOTE

There are now in progress more special evangelistic services throughout our Conference than ever before, perhaps, at this season. In fact, the same thing is likely true of the whole Methodist Church, South. In Texas alone, under the leadership of a special committee and with the aid of a persistent publicity campaign, a simultaneous effort is being made in one thousand churches or more, and hundreds of conversions are being reported in each issue of the Texas Advocate.

What a challenge this should be to our faith and for prayerful co-operation! While the mighty host advances let every Christian spend at least a little time each day in earnest prayer that the pentecostal power may be upon preachers and people.

Here in our own Conference, during this week and next, climaxing in the Easter service, scores of our pastors will be engaged in revival services, and we expect to hear good reports from all sections of the Conference. We shall have large things to report if we have that great faith which prompts to ask for large things, and go after the results in the name of our Master.

PADDED SALARIES

We have been requested to write an editorial on this subject. We are reluctant in the first place to admit that there is any such thing among us. That the figures printed in our minutes do not represent the actual salary paid in some instances, is too serious a matter to admit, unless there be some way of explaining without calling in question the honesty of those concerned. We feel sure if there has been any "padding" it has been by a "way that seemeth right," and that the parties concerned will leave off the practice when they are convinced that it is wrong.

The method by which this padding is said to be accomplished is this: In the meeting of the board of stewards, in which the question of salary is under consideration, a motion is made to fix the salary, say at $800. A motion is then made to substitute $1,000 for $800. After discussion in which the trend of sentiment seems to favor the lower figure, the pastor proposes, in order to save the day for the larger amount, to allow himself and family to be assessed $200.

We have never been able to understand what benefit could accrue to any one by such a shift. But we have no idea that we have a pastor who, if he takes this course, but does so with the belief that somehow the results attained will justify the method. The fact is, however, that it is deceptive, and, if no other trouble comes of it, there is sure to be trouble when the fact comes out, as it will, when the salary is to be fixed for the successor.

In some cases the attempt is made to justify this course by making this extra amount a consideration for parsonage rent. But this should not be allowed in the estimate unless we had a uniform rule providing that a reasonable rent consideration should always be added to the salary estimate.

It is best always to let the salary appear at the exact amount actually paid, the pastor and his family, of course, contributing in proportion to others. This will save friction and criticism and be better for all concerned.

A STRANGE WILL

Some months ago a gentleman from another part of the world, who was famous as an art critic and author, died in Asheville, and just recently his will was filed for probate. There was nothing peculiar about the will except a postscript which reads as follows:

"Post Script: I feel that perfunctory prayers are a travesty on religion. I direct that no ordained minister of the gospel shall officiate at my funeral. Also that none shall make any public talk or speech on that occasion lasting more than ten (10) minutese. If more than one desires to make a speech, let each only occupy ten minutes or less. Music is appropriate and pleasant at such times—nor do I object to some hymns that have been associated with my experiences in life—but these not as worship. It is my desire that, after death, my body be cremated, if not inconvenient."

It seems strange that a man reared in a Christian land, with intelligence to know the facts of history and able to compare conditions in pagan and Christian communities, should prefer to live where ministers and churches abound, and yet reject the teachings of Him who has made the world fit to live in. It is also sad to know that men will be so fixed in error and so blind to the highest truth that they will enter upon that journey which leads to the other world without a faith in Him who can pilot them in safety to the Eternal City.

This will was written some time before its author died. Let us trust that the written record was repudiated before he finally faced the Judge.

THE SALISBURY MEETING

The meeting continues in the tabernacle at Salisbury with good interest. Bishop Kilgo has given great service preaching a gospel which hews to the line. It is a matter for rejoicing that this good Bishop, living among us, has been so unsparing of self and so willing to sacrifice his own ease and comfort for the sake of promoting a genuine Wesleyan Methodist evangelism. It is expected that the meeting will continue through the present week.

On last Sunday morning Dr. Marr, pastor of First church, received nineteen members on profession of faith. We hope to be able to give Advocate readers a full account of the results of the meeting next week.

Perform a kind action and you find a kind feeling growing in yourself, even if it was not there before. As you increase the number of objects of your kind and charitable interest, you find that the more you do for them the more you love them.—William B. O. Peabody.

CONTRIBUTIONS

OPPORTUNITIES

L. A. E. S.

The years went by laden with good;
To human hearts came kindly brotherhood,
And store of gifts for one and all,
Heeding their gentle call.

Many there were who little thought
To learn the messages they brought;
Others were sad, and looking back,
Bewailed their loss and lack.

(Let this one tale suffice to tell for all)
"Eyes had I, but alas how blind!
And ears were mine, but I was slow to find
The thrill of music in the sounds I heard;
I drifted with the herd.

"Grand opportunities were thickly set
Along my path: me they had met
Day after day, in many a turn and curve,
Inviting me to serve.

"I walked around them; from them turned;
Cared little if their meaning was not learned.
They looked at me with sad, appealing eyes—
Those opportunities.

"Unlettered, selfish, unrefined,
Half knowing things, and halfway blind,
I gained small wealth for heard and mind,
Before I knew what meant a real day,
Long years behind me lay.

"Then gently, slowly, better things were found,
Softly a knot was loosed, a coil unwound—
God's messengers were all around—
Their blessing sounded in the storm,
Shown in the glow-worm's form.

"Dear wireless messages were given,
At 'middle-night,' at noon, at even;
They came in chirp, in hum, in note, and word,
In star, and sky, and song of bird:
'Sermons were in the stones, and books
Were in the running brooks.'

"An hour of such a life as this—
With all its possibilities—
Too good for any one to miss—
Brings health, and happiness and hope,
And broader scope.

"If some poor wayside loiterer,
Groping within a narrow sphere,
Should say of me, 'I found in her
A strong, and brave, and faithful friend,
Who tried my life to mend—

"And if 'twere true that word of mine, or deed—
Outgrowth of love, and not of creed—
Had helped some heart in time of need;
Then when my earthly race is gone,
'Failure' need not be writ thereon.'

THE UNITY OF MISSIONS

R. B. Eleazer

Time was when people may have felt justified in making a distinction between home and foreign missions; but in this day, when the world has become a great neighborhood, there remains no room for such a distinction. With people from other lands flocking to our shores at the rate of a million a year, foreign missions must be recognized as a vital factor in the future welfare of our own country in so far as they affect favorably the life and ideals of the lands from which these millions come to mingle with and become a part of our civilization. What we do for them, in a very direct way we are doing for ourselves.

This fact is further emphasized in these times by the multiplicity and closeness of international relationship. Japan, coming rapidly to the front as a world power, will inevitably find its interests conflicting with those of the nations of the West, notably with those of the United States. How these differences shall be met and adjusted—whether in the spirit of mutual forbearance and brotherhood, or in that of utter selfishness and brute force—will be determined largely by the degree in which Christian nations in the meantime, through the agency of missions, communicate to Japan the spirit of Christ.

China, fast developing national consciousness, and soon to come into its own as one of the greatest nations on the globe, will be a powerful factor in world affairs, whether for good or ill it is for Christian missions to determine. So far as we can judge by present indications, we can speedily make China Christian if we will. If we do not, we may prepare to pay the penalty when a great and capable nation, numbering one-fourth of the human race, projects its four hundred millions of heathen into the currents of the world's life. Then, if not before, we shall realize the significance to ourselves and our own of what we today are doing or neglecting to do for China under the name of foreign missions.

By exactly the same line of argument, it is equally clear that home missions, so-called, is no less a foreign mission agency. The impact of our civilization upon the heathen world will be a power for good precisely in proportion as it is truly a Christian civilization. Christendom may preach Christianity to the heathen world all it will, but if it practices something else, there is small chance that its preaching will be given much heed. It cannot do effective missionary work abroad unless it is struggling at home toward the ideal of the Kingdom of God.

There is a further consideration of great significance in the fact that, of those who come to us from other lands, there is a constant homeward-going stream of three hundred thousand annually. This is twelve times as many as all the missionaries at work in foreign lands. What a factor in world evangelization would be these three hundred thousand returning immigrants could we but touch and Christianize them while among us!

From every standpoint it is clear that if ever there was a line of demarcation between home and foreign missions, the line has now been obliterated and may well be forgotten, except as a matter of convenience.

THE TRIENNIAL CONFERENCE OF METHODIST LAYMEN

Lake Junaluska, August 1-6

"Waynesville, N. C., Feb. 23, 1916.
Rev. E. H. Rawlins, 810 Broadway, Nashville Tenn.: At meeting of Commissioners and hotel men yesterday final arrangements were made for having hotel and other conveniences in time for the great convention in August. Let there be no further question about it, but let us have the greatest meeting in our history.
James Atkins."

The above telegram from Bishop Atkins decides the question of a place for holding the next convention of the Laymen of our church. Sometime since the Executive Committee of the movement authorized the holding of the convention, but at that time the committee was uncertain as to the place. Facilities at Lake Junaluska for entertaining such a convention were very much better than when the General Missionary Conference was held three years ago. There is now on the lake a boat plying between the station and the auditorium with a capacity of more than two hundred people, and with the shuttle train service to Waynesville, already accommodations would compare favorably with the large cities. Still it was felt that the Conference should not go to Junaluska unless the big hotel, already begun, might be completed in time for use in this gathering. For months the completion of the hotel in time seemed likely, but definite assurance could not be given until in a meeting of the Assembly Commissioners and hotel men last week final arrangements for the hotel were made, and it is upon the assurance given in the telegram from Bishop Atkins, the president of the Assembly, that the Executive Committee of the Mission Board, to whom the matter had been referred by the Executive Committee of the Laymen's Missionary Movement, authorize the holding of the convention at Junaluska.

Other hotels and lodging houses are going forward, and there need be no uneasiness about entertainment of all sorts, from the big hotel upon Junaluska point to the most inexpensive lodging in boarding houses and probably in tents.

The Date

The Conference will open the night of August 1st and run through Sunday, August the 6th.

The Purpose

The purpose of the Conference is two-fold:
1. That the church may come together to consider their relationship to the development and extension of the Kingdom, presenting an exhibit of the Movement that will not only hearten the men themselves, but will reassure and enlist the preachers in behalf of their greater usefulness in the Church.

2. That upon the mountain top the men of the Church may wait upon God for a great baptism of power. There is no doubt in many parts of the Church a great hungering and thirsting after a higher righteousness on the part of laymen as well as preachers and the program is planned with reference to the bringing of a real Pentecost upon the men of the Church. We are not afraid of collections and all of us rejoice in the great offering made at Junaluska and at New Orleans, but the Board of Missions feels that it is better at this time to keep the offering of the men directed into the regular channels and their energies behind the regular plans of the Board, so that there is no thought of an offering of any sort during the Conference.

The Program

Work has already begun on the program A number of the greatest speakers on this continent have been invited and no amount of effort will be spared in building the best program our Church has ever gotten together on any ocassion.

For Whom

Of course the Conference is for the laymen of the Church—from California to Baltimore—but they especially desire that Presiding Elders and pastors come together to consider with them these great concerns of the Kingdom and to help them in planning for the larger service of the Church.

Bulletins will be sent out from time to time and the whole Church will be kept informed as to the rates, program and all other matters of interest. This preliminary statement goes out in order that men may mark the date on their calendars and plan at once to come to this great convention.

J. R. Pepper, President
E. H. Rawlings, Field Sect'y
Laymen's Missionary Movement, M. E. Church, South.

TO THE CONSTITUENT BODIES OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The General Secretary of the Federal Council, without formal action, but with the approval and advice of the officers of the Council, has recently visited representative Christian leaders at the Hague, Berlin, Berne, Paris and London.

He has made a confidential report to the Administrative Committee containing significant and striking information concerning political as well as religious conditions, which it does not seem advisable to make public at this time, but upon which important recommendations have been approved by the Committee.

Dr. Macfarland met many Christian leaders in the belligerent countries in thoughtful, private conferences, interviewed for puposes of personal information leaders in the affairs of state and influential publicists, and held group conferences of unofficial representatives of the various Protestant bodies.

His visit, which was the result of correspondence with representatives of the Christian churches throughout the entire period of the war, was for the purpose of information and understanding, to preserve and maintain closely our relationships with the churches of these nations, looking forward to the help which our American churches might give in the ultimate process of reconciliation and reconstruction. His distinctively spiritual mission found access and secured a hearing, which would not have been possible to a mission with any other motive. The leaders whom he met shared in greater or less degree, the feeling that the churches have failed to rise above the turmoil and distractions of the moment, and have not fully realized their spiritual mission to the world. The hope was expressed that even in the midst of the war they might rise into a higher atmosphere and help to find, for the nations, their lost way. There appeared an increasing consciousness that we ought now to look forward to the task of spiritual reconstruction.

Dr. Macfarland was warmly received by these brethren in all the countries visited, and we believe that his visit has established points of contact and relationships which will give us great opportunity in the coming days. He encountered no difficulties and his mission maintained throughout an atmosphere of spiritual fellowship.

The conferences were generally characterized both by frankness and good feeling. While thoughtful Christians by no means yielded their political contentions and earnestly maintained their conscientious convictions of the justness of their cause, and while much bitterness and sense of wrong still prevails, the conferences were characterized by simplicity, were on the higher level of spiritual feeling and the wish for a new spirit of reconciliation was often expressed. The desire that the American churches should cultivate the situation created by his visit was general and we have since received expressions of hope that it might be repeated.

"Our Christian churches in all lands, and especially our own, which has less excuse, have as yet failed to rise to the great occasion and opportunity before them, have lost sight of their distinctive spiritual mission, and have themselves been drawn into the vortex of a seething civilization."

"Our Christian leaders all proclaim that they seek peace with justice, but has not the Christian church a contribution to make towards this end, without losing her own distinctive spiritual mission, and without losing her spirit of reconciliation?"

"The churches of the neutral nations have all assumed an impotent neutrality, and in our own land been content with individual and limited judgments, losing sight of the tasks to save the world through the reconciling of men one to another in Jesus Christ."

"We must recognize that there are moments in the life of nations as with individuals, when the soul of the nation in the inviolable solitude of its own personality stands face to face with the divine reality, and no other nation may intrude beyond the veil into the Holy of Holies. And yet human help, delicately and reservedly and humbly offered, may assist human beings to answer the questions of their own souls."

"We may ourselves believe and ask our Christian brethren of the nations to believe the best they can of one another. We may, by admitting our own share of blame for an un-Christian civilization, suggest, without offense, the wider distribution of that blame."

"We may, without intruding upon men's consciences, in the spirit of the publican, find ways of suggesting that peace and justice will both be approached by the churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere."

Our General Secretary, in his report, confesses to a great spiritual experience as the result of his prayer and conference with these beloved brethren, to a deep feeling of humility, to a greater sense of the limitations of his own human knowledge and understanding, and, above all, to a deeper faith in the Christians of all these lands, because he has come so much nearer seeing their hearts than they do to seeing each other's hearts.

He finds that misinformation and misunderstanding play no small part in the estrangement of our Christian brethren in all lands.

He feels that despite all mutterings and complaints, all these peoples are really looking or will look to America for light, but that whether or not political differences hinder America's official opportunity, there is nothing in the way of attempting a great work of reconciliation by the Churches of Christ in America with the Churches of Christ in Europe.

We believe that the example of this visit might be followed by representative leaders of some of our constituent bodies who have organic or fraternal relationships in European countries, if carried out, as was this, in a quiet and simple way, without publicity and as a distinctively religious mission.

We gather from Dr. Macfarland's report that the time has not yet come for anything approaching political intervention, but that we are to prepare ourselves for the work of reconciliation and reconstruction.

The most emphatic of the recommendations is that we should many times multiply our relief work, but only because this is our strongest asset of moral influence in Europe, but because it is our Christian duty, and we have, therefore, initiated movements to this end.

It is further proposed that the Federal Council shall enter into conference with the various interdenominational and international movements looking toward co-operation in the interest of effective reconstruction, including, perhaps, preparations for a conference of the evangelical churches when the time shall come for it.

We believe that when the time comes for a more complete presentation of this report, our constituent bodies will agree that the Federal Council, as representing them, should exercise its opportunity for reconciliation and in the light of this message, we invite all our constituent bodies to give their approval to the action of the Executive Committee of the Council at Columbus, as follows:

Whereas, the Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our earnest desire to be of help as the way may open; therefore, be it

Resolved, That the matter of our relations with the churches of Europe be referred to the Administrative Committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian Churches of America."

Respectfully submitted, for the Administrative Committee, William I. Haven, Chairman.

John M. Glenn, Rev. Howard B. Grose, Rev. Finis S. Idleman, Alfred R. Kimball, Rev. Albert G. Lawson, J. Edgar Leaycraft, Rev. Rivington D. Lord, Prof. Shailer Mathews, Rev. Rufus W. Miller, John R. Mott, Rev. Frank Mason North, E. E. Olcott, Rev. William H. Roberts, Bishop Alexander Walters.

DETERMINED TO BUILD HOSPITAL FOR CRIPPLED CHILDREN

Gastonia, N. C., April 5.—The members of the board of trustees of the North Carolina Orthopaedic Hospital have started in dead earnest to raise funds to build a hospital for the care of the crippled orphans of this state. A charter was granted to the institution two years ago but on account of the depressed financial conditions the work was postponed. However, since there is a general revival of good business everywhere, an effort will be made to raise the funds as soon as possible to erect the first building. Two sites have been offered by public-spirited citizens for this institution.

A young woman has been employed and has started to work to solicit the funds for building this institution which will require about $50.-000.

The purpose of the institution is to build a home for the crippled or deformed orphans of North Carolina, there being no provision in the state for the care or treatment of this class of orphans. In fact, there are only a few in the country where such children can be treated, and not one south of Baltimore.

These children will be treated and cured if possible and given some suitable trade whereby they can obtain a livelihood. There will be a pay ward where the cripples of wealthy parents can be treated also.

The idea of the hospital originated in the mind of Mr. R. B. Babington, of Gastonia, N. C., who will appreciate any donations sent direct to him or given to the field agent.

A BOY'S COMPOSITION

Water is found everywhere, especially when it rains, as it did the other day, when our cellar was half full. Jane had to wear her father's rubber boots to get the onions for dinner. Onions make your eyes water, and so does horseradish, when you eat too much. There is a good many kinds of water in the world—rain-water, soda water, holy water and brine. Water is used for a good many things. Sailors use it to go to sea on. If there wasn't any ocean the ship couldn't float and they would have to stay ashore. Water is a good thing to fire at boys with a squirt, and to catch fish in. My father caught a big one the other day, and when he hauled it up it was an eel! Nobody could be saved from drowning if there wasn't any water to pull them out of. Water is first-rate to put fires out with. I love to go to fires and see the men work at the engines. This is all I can think of about water—except the flood.—Selected.

INTERESTING NEWS FROM THE FIELD

DISTRICT CONFERENCE DIRECTORY

Greensboro, High Point	April 27-30
Waynesville, Andrews	May 23-25
Winston,Thomasville	May 24-28
Mt. Airy, Elkin	June 21-23
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville,	July 18-20
Charlotte, Harrison church	July 19-21

COLLEGE OF BISHOPS AND BOARD MEETINGS

According to the Christian Advocate the Bishops and the Boards meet as follows:

Board of Education, Nashville, Tennessee, April 26.

College of Bishops, Nashville, Tennessee, April 28.

Board of Missions, Nashville, Tennessee, May 2.

Conference Boards of Church Extension Representatives, Louisville, Kentucky, May 4.

Board of Church Extension, Louisville, Kentucky, May 6.

Board of Trustees, Nashville, Tennessee, May 9.

NOTES AND PERSONALS

—Rev. D. M. Litaker is holding revival services with his congregation in Lenoir this week.

—Rev. W. A. Lambeth, of Reidsville, was the speaker at the Randolph County Commencement at Asheboro last Saturday.

—Rev. A. L. Stanford has been assisting Rev. N. H. D. Wilson in revival services at St. Paul's, Goldsboro, during the past week.

—A revival meeting is in progress at Central church, Monroe, this week. Mr. D. Ward Milam, of Atlanta, is leading the singing.

—In the meeting recently held at Kannapolis, in which the pastor, Rev. P. W. Tucker, was assisted by Rev. James H. Green, there were reported about 60 conversions.

—The Monroe Enquirer announced last week that Rev. J. E. Abernethy, pastor of Central church, would preach on Sunday night on the Modern Dance and Modern Dances.

—Rev. F. L. Townsend began revival services at Walnut Street on the first Sunday, and the meeting continues this week with good interest. Rev. C. M. Short, of Concord, is assisting him this week.

—The engagement of Miss Corrie Honeycutt, to Mr. Wade Gentry, of Madison, has been announced, the wedding to take place in June. Miss Honeycutt is the daughter of Rev. and Mrs. W. V. Honeycutt of Granite Falls.

—Hon. Josephus Daniels, Secretary of the Navy, was the chief speaker at the Y. M. C. A. rally on Monday evening in this city. The Association is launching a campaign for raising $40,000. to relieve this institution of its indebtedness.

—Rev. E. E. Williamson, pastor of our church at Morganton, has engaged the services of Rev. Dr. E. K. McLarty, in a meeting to begin on Sunday, April 30th. Dr. McLarty is expected to arrive on Monday, May 1st, and continue eight or ten days.

—The revival services at Trinity Methodist church are continuing with unabated interest. There were several conversions yesterday and the meetings will be continued through this week. The pastor, Rev. J. W. Moore, is doing the preaching.—Charlotte Observer, April 10.

—Mr. John B. Sherrill, editor of the Concord Times, and Secretary-Treasurer of the North Carolina Press Association, was a welcome caller at the Advocate office on Tuesday morning. He was in the city attending a meeting of the Executive Committee of the Press Association.

—Bishop E. R. Hendrix is a guest among us this week, being in the state to deliver the Avera lectures at Trinity College, and incidentally to visit his old friend, Mr. D. B. Coltrane, of Concord. We trust our Senior may have a very pleasant sojourn among his Tar Heel friends.

—Rev. L. B. Abernethy, who is now traveling in the interest of the Junaluska Assembly, was in the city on Thursday of last week and made the Advocate office a pleasant call. He reports work progressing fine on the grounds, and says the great hotel will be ready for the missionary meeting.

—Our neighbor, Rev. Dr. J. O. Atkinson, editor of the Christian Sun, and a man who always emits sunshine from his own sunny heart, has had to give up the quill for awhile and take complete rest. He is now at Edgewood Cottage, Asheville, under the treatment of Dr. Minor, and hundreds of admiring friends are praying for his speedy recovery. May the blessings of a good providence and healing virtue be his.

—The movement for the building of a hospital for the care of crippled orphans of the state, led by our good brother, Mr. R. B. Babington, of Gastonia, is being revived in and about Gastonia. A young woman has been employed and has started to work to solicit the funds for building this institution, which will require about $50,000. We trust the movement will receive the hearty approval of the public by a liberal response.

—Services were conducted at Hawthorne Lane church yesterday morning by Rev. L. T. Mann, presiding elder of the Charlotte district. No evening service was held, owing to the illness of the pastor, Rev. R. D. Sherrill. Mr. Mann preached a forceful sermon dealing with the immutability of Christ, and His attitude toward sin, towards righteousness, to life, to the sinner, and to those who are trying to be faithful to Him. The text was "Jesus Christ the same yesterday, and today, and forever."—Hebrews 13:8.—Charlotte Observer, April 10.

—The Kannapolis correspondent of the Concord Times, April 6th, says: Rev. P. W. Tucker has accepted an urgent invitation to go to Oklahoma City to conduct a series of meetings for a few weeks, and leaves tomorrow on his trip. He will be accompanied by Mrs. Tucker, who is recuperating from her recent illness. Mr. Tucker has made arrangements with Rev. T. W. Smith, of Concord, to take charge of his work here during his absence. Mr. Smith is well known to many of our people, who are always glad to meet him and hear him preach.

—Interesting services in memory of Bishop Asbury were held in West Market Steet church on last Sunday morning. Mr. Charles H. Ireland, the well-known layman of that congregation, read a very interesting paper on Asbury and his work, and addressed the congregation on the importance of applying the spirit of Asbury in present-day efforts in soul-saving. Few laymen in our Conference have grown in all the elements of useful service in the church as has Mr. Ireland. The meeting continues this week with Rev. H. M. North as the pastor's helper.

—The Charlotte Observer changed hands last week, the former owners having sold the whole business to Walter B. Sullivan, of Columbia, and Curtis B. Johnson, of Knoxville. So accustomed to the good, appealing face of the Observer as it has come, day by day, with little or no change in typographical appearance and general make-up, we confess to a sort of feeling of dread, lest the scare-head might be at once in evidence. So far, however, we have been agreeably disappointed, as only slight changes have taken place in this respect. It is pleasing to note that Mr. Harris is still to remain at the editorial helm. The Advocate joins in all good wishes for the Observer under its new management.

Randolph Circuit.—Our second quaretrly conference is to convene at Fairview church April 15 and 16. On Saturday, in connection with the conference, Rev. W. O. Goode, of Thomasville, is to deliver an address on Our Church Literature. Then on Sunday we are to have Miss Annice Siler, of Greensboro, who spent two years in Japan, and Miss Zung, a native of China, to address us on their customs and our work in that part of the world. Dr. J. H. Weaver is to preach at eleven o'clock both Saturday and Sunday.

E. N. Crowder.

Gastonia.—A press special from Gastonia, dated April 7th, says: Methodists of Gastonia are planning the greatest evangelistic campaign of their history for May and have agreed on definite plans for a tabernacle to seat 3,000 people. All churches will co-operate, but Rev. Raymond Browning, evangelist of the Southern Methodist Church, will conduct the meeting, which is to start the first Sunday in May and continue through the month. O. W. Staples will lead the singing and Charles W. Kidder, of Lowell, Mass., will be pianist. Rev. H. H. Jordan is pastor of the local church.

West End, Winston-Salem.—The Winston Republican last week said: Rev. Walter Holcomb, an evangelist of the M. E. Church, is conducting a series of meetings at the West End M. E. church, this city. The evangelist was born in Winston-Salem, in a house just north of Centenary M. E. church, and while yet a babe his father and mother removed to Yadkin county and at an early age he was converted at Old Center Camp Meeting grounds. In his first evangelistic efforts he was called the "Boy Preacher," and in his work has visited all parts of the United States, and under his preaching more than 40,000 have made a profession of religion. His wife is a daughter of the late evangelist Sam Jones. This is his first time to preach or lecture in the city of his birth and large audiences are attending his services and much spiritual interest is manifested.

Rocky River Mission.—Reporter, in the Monroe Enquirer, says: Rocky River Mission charge, under the pastoral care of Rev. J. C. Williams, is bringing things to pass. The old Union Grove church, formerly the property of the Methodist Protestant church, has been deeded over to the Methodist Episcopal Church, South. The old house is being remodeled, the ground cleared off and services held regularly twice every month. A good live Sunday school will be run and soon this old church, which has been dead so long, will be counted among the live churches of the county. The Rev. Mr. Williams, though handicapped as he has been since in charge of this work, has put enthusiasm in the people of this community and he, with their co-operation and the help of God, is destined to make this a model, live church. The pastor is planning for an all-day service in the near future. Good speakers will be on hand and a public dinner served. Watch the papers for announcement.

Revival Work in South Carolina

Our revival campaign at three churches on Galivants charge to date, has resulted in about eighty-seven professions of religion, a large number of whom were church members. So far we have received twenty-six members into the Methodist church. A number have gone to the Baptist church. By far the greatest good has been the quickening of the Spiritual life of the church, which has led to public prayer, testimony, Christian work, and the erection of family altars, and in securing new subscriptions to our Conference organ, for which we have sent on sixteen that are new.

Our last meeting was at Pisgah, where there were about twenty-five professions of religion in one week's time.

I am to help a brother pastor in a meeting at Ayna, S. C., beginning the second Sunday in April, and we are looking to hold another on my charge, beginning the fourth Sunday in April. When this last meeting is held at Rehoboth it will take me around at all my churches. My charge is in Horry county, adjoining the North Carolina state line, which is embraced in the Marion district, S. C. Conference.

We shall be pleased to have all good people remember us and the good work in earnest, fervent prayer.

Yours in Christian service,

W. H. Perry, Pastor.

The Evangelistic Campaign in Richmond

During the month of March one hundred churches of Richmond, including all denominations, engaged in a simultaneous evangelistic campaign. The colored churches joined in the effort also. The results have been most gratifying, and it is the concensus of opinion that this city never felt before so powerful an appeal for the cause of our Lord as this has been. The number of accessions to the churches has gone beyond two thousand, and the Methodist church alone has, to date, received more than five hundred on profession of faith.

It was our privilege at Centenary church to have as preacher during the two weeks, Rev. E. K. McLarty, D. D., of Winston-Salem. I had wanted to have him for several years, but found him hard to get. This time I believe it was by a special providence that he came to us, for the twenty sermons he preached were of such strength and beauty as to rivet the hearts of the people from the first upon the gospel message which he brought. People are saying they never heard such a series of edifying discourses.

For my own part, it was a source of joy and comfort to have "Mac" those two weeks. Back in old college times everybody had great confidence in his religion ad ability, and you knew just where to find him on any moral question. They know to this day. He had no tricks as a student, and he has none now. He puts in all of his time in the "King's business."

Our meeting at Centenary was deep, spiritual, far-reaching. Men, women and children came and knelt at the altar and found peace and caught a new vision of God. I know not how many reconsecrated their lives to God, but there were scores. Twenty-one, most of them adults, have joined the church on profession, almost as many by certificate, while others have given their names for membership later. I expect results all through the year. The church has been greatly quickened. On Sunday morning during the meeting the entire Board of Stewards met in a service of their own and almost to a man prayed for the success of the revival effort. That was significant, and cannot fail to have an abiding result for good to themselves and the church.

As a closing word, Mr. Editor, I might say that I have watched with interest and pleasure the rapid strides of the Western N. C. Conference during recent years, and have been gratified to know that among the leaders of the Conference are many of the warm personal friends of other days. To one and all of my yoke-fellows in the work I send greetings and good wishes. Sincerely yours,

Thos. A. Smoot.

Missionary Notes from Field Secretary

The Junior Course on China for the Sunday schools is now out. Pastors and Sunday schools may now obtain from department of Sunday school supplies courses for the four grades of the Sunday school—primary, junior, intermediate and senior.

* * * *

Churches adopting the course since last report are, Wadesboro, Morven, Macfarland's, Lilesville, Shady Grove, Olivet, on Lilesville Ct., Cedar Hill, Ansonville, Concord and Wightman on Ansonville Ct. On Polkton Ct., Poylar Hill, Mt. Moriah, Peachland, Fountain Hill, Hopewell and Polkton. The Sunday schools of the Polkton circuit will support a native preacher or helper in China. On Unionville circuit, Mill Grove, Unionville and Grace. Matthews circuit, Indian Trail. Matthews has been studying the course some time.

* * * *

Not long ago at a country church a man came to me at close of a service where I had preached and wound up with an explanation of the China chart and the course which the school gladly adopted, and said: "How much does it cost a year to educate one of those Chinese boys who wants to preach?" I said, "Fifty dollars." "Can I pay it monthly?" "Yes." "To whom shall I send my check?" "Rev. R. M. Courtney, Treasurer, Winston-Salem, N. C." Thus the good work goes on.

* * * *

Brother Weatherby, Lay Leader for the N. C. Conference, has his dollar a day hotel at Lake Junaluska ready for the Summer Conferences.

Work on the "Junaluska Inn," the main hotel for the Southern Assembly, with its one hundred and fifty rooms, is being pushed with the view of having it ready for the great Laymen's Conference first week in August. A large dining room for the Public Service building has also been undertaken.

Real estate men at Waynesville report the largest number of enquiries for houses for the summer in the history of the place.

Brethren, get your meetings off and be ready for Junaluska. The conferences begin July 11, with the Sunday schools, and end last of August. The Bible and Evangelistic Conference opens Sunday, July 23. George Stuart is at work to make this one very attractive.

Dr. Rawlings reported at Lake Junaluska last week some extraordinary speakers for the Laymen's Missionary Conference first week in August.

A movement has been launched to induce every presiding elder of Southern Methodism in the home land to attend the Missionary Conference. Dr. Jno. M. Moore, the Home Mission Secretary, originated the idea.

American Bible Society

As chairman of the Committee on Bible Cause, it is my duty as well as a great privilege, to call the attention of our preachers and laymen to the work of the American Bible Society, and especially the centennial of the Society. May is the centennial month, and Sunday, May 7th, is Universal Bible Day, and all our churches should celebrate the centennial. If the church cannot do it on account of not having the pastor present, the Sunday schools can do it. The Society has a program for the Sunday schools, costing the nominal sum of one cent a copy. But every pastor should preach on that day on the Bible, and make the service as strong as possible, and in every way possible exalt the word of God.

The celebration of the centennial will furnish an excellent opportunity for raising the funds for Bible Cause, which, according to our Conference resolution, has brought upon us an assessment equal to one per cent. of pastors' salaries; and according to a resolution passed by our last General Conference, we have an assessment of two cents per member for our entire membership. Which of these is most binding I cannot say, but at the very least we can not afford to do less than our Conference calls for.

However, this is not the primary object of the celebration of the Centennial; but it is for the purpose, as before stated of exalting the word of God, and magnifying the work of this noble institution. It will not be out of place to make a statement showing something of the great work accomplished during the one hundred fruitful years of this Society now ending. Over 115,000,000 copies of Scripture have been circulated, with agencies in the principal cities of the United States, and colporteurs going everywhere the Bible is accessible to all our people, even giving copies of the Bible to the poor who cannot buy it.

During 1915 over 400,000 Scriptures have been distributed to soldiers in Europe. The Bible House during the year 1915 printed 2,515,725 copies of the Scriptures.

We have the following very interesting facts and figures from the American Bible Society in China: During the year 1915—manufactured 3,900,500 volumes; issued, 2,801,557 volumes; circulation, 2,244,756 volumes. During the years 1833-1915: Manufactured, 22,989,236 volumes; issued 22,613,618 volumes; collected 20,916,061 volumes.

The American Bible Society has translated and printed in whole or in part the Bible in seventeen of China's languages and dialects and assisted in getting it into five other languages and dialects. A number of the cities of China are preparing to celebrate the anniversary of the Society.

No one can estimate the value of this Society to our missionary work in China. When we consider our missionary work in China we must always keep in mind the Society.

The American Bible Society, with its six main printing houses which are as follows: Bible House, New York; Constantinople, Beirut, Bangkok, Shanghai, and Yokohama, are so many light houses in this dark world of ours, and without which all our missionary efforts would be seriously handicapped. So that the support of the Bible cause is real missionary work.

We have a great opportunity to help our folks as well as the Bible Society in celebrating this centennial. Literature to assist the preachers in preparing for this celebration will be sent free to the preachers by writing the secretaries, Bible House, Astor Place, New York. Yours in Christ, E. Myers.

Advance, N. C.

Program for Dedication of Oak Forest Church, April 30

9:30. Special Sunday school services.

11:00. Dedicatory Sermon—Rev. R. M. Hoyle.

12:30. Dinner.

2:30. Service in charge of former pastors and visitors.

7:45. Preaching by Rev. N. M. Modlin.

All the churches on the circuit will suspend Sunday school on that day and will join together to make this a great occasion.

A. C. Swafford, Pastor,

W. K. Houck, Chm. Bldg. Com.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

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HELPING TOGETHER BY PRAYER

2 Corinthians 1:11

I like to feel that though on earth
We never meet,
Yet we may hold heart fellowship
At God's dear feet.

I like to feel, in all the work
Thou hast to do,
That I, by lifting hands of prayer,
May help Thee, too.

I like to think that in the path
His love prepares,
Thy steps may sometimes stronger prove
Through secret prayers.

I like to think that, when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee.

—*E. G. Barnes-Lawrence.*

WHY DO NOT OUR PRAYERS PREVAIL?

"Is the fault in God the Father? Never. Is it in the mediation of the Son? It were blasphemy to breathe it. Is it in the inspiration of the Spirit? It were sin to mention it. What then? It is in us; at some point we are not responding to the great claim set upon us. Our prayers are hindered, in scores of cases, because we are praying for the coming of a kingdom which we hinder while we pray.

"You call yourself a soldier of the cross. God pity you! You have been playing at soldiers. Where are the scars of battle? Let us have done with the hypocrisy of singing hymns about soldier life unless we are ready for the camp fire, and the march, and the battle, and the wounds to save men."

"And even then, had not the Antiochan church been fasting and praying, they might not have heard, or hearing they might not have heeded the voice of God; they might not have sent away promptly, if at all, those whom the Spirit separated and called, and so would have forfeited that rich blessing that within two years returns to the bosom of the church in that first missionary report."

"In the New Acts of the Apostles, the Holy Spirit, if not as audibly, not less surely, has separated unto Himself and His work His select servants. By unmistakable signs He has set apart His pioneers. But instead of a church praying, fasting, responsive, how often He has found a church prayerless, feasting, secularized, corrupt.—*Pierson.*

MRS. F. A. BUTLER

It will be distressing news to the scores of friends of Mrs. F. A. Butler, of Nashville, to know that the late fire which swept with such destructive force across East Nashville recently, included in its desolating wake, the home of the son with whom she resided and the family belongings of his household of six.

A telegram to a loved one in Asheville on March 23rd, said, "Everything lost. All saved." This tells the story of many others of the 700 homes of that section of the city now in ashes. A daughter of Mrs. Butler whose own house was in flames, ran with her child to the rescue of her mother. Another daughter ran to save some treasures precious to her mother's heart. just such treasures as can never be replaced. The smoke and heat drove her away to find safety for herself and others.

A letter received from Mrs. Butler since the dreadful event, says: "I cannot think connectedly and not of half I wish to say. Frank took me through the burned city of chimneys. It is dreadful to see so many homes destroyed. It looks like a complete city burned to ashes. BUT IT IS ALL RIGHT."

For numbers of years Mrs Butler was Editor of the Woman's Missionary Advocate, and through the pages of that splendid paper we learned to love her—this consecrated woman of God. We feel sure many prayers will be offered for her and hers during this trying hour. Her address is 1307 Edgewood Avenue, Nashville, Tenn.

THE FIRST QUARTER'S REPORT

The first quarter of the year 1916 has closed. Sisters, what shall the record be? The Mission Study and Publicity Superintendent is highly gratified by the number of reports which have come to her during this closing month of the quarter. The number received has broken the record of all quarters since she has been in office—more than doubled the number the last quarter of last year. We do trust that all the Conference officers can testify to the same thing. But while there are numbers who did report there are more than fifty blanks issued that have not been heard from.

But we trust a better day is drawing as far as the question of reporting goes and that as our local officers learn the duties of the office assigned to them, we will solve this, one of the greatest problems with which we have to deal. Let us hope for better things. We feel sure there is a great awakening of the women of the W. N. C. Conference on the subject of missions, and we predict that this is going to be our greatest year in many respects.

ANNUAL COUNCIL MEETING

Our great Council meeting—the greatest gathering of women in the Southern Methodist Church, is now in session at Atlanta. It is with intense interest that the proceedings of this Council will be read, and daily prayers are being offered that God will direct our leaders in their planning for the advancement of the missionary work.

Mrs. Lucy H. Robertson, Mrs. H. A. Dunham and Mrs. Mattie H. Stewart, President, Corresponding Secretary and Second Vice-President of our Conference, are in attendance, and we are expecting some splendid reports of this wonderful meeting from them on their return home.

CLIPPINGS FROM MISSIONARY VOICE FOR MARCH

Picture Cards Useful in Mission Lands

"Save and send us your out-of-date Sunday school picture cards," say the missionaries. "We use them to great advantage in our work among the children in Sunday schools, kindergartens, and the like. They are highly prized by the little folks of China, Japan, Korea, India, Africa, and other lands. They not only reward and encourage attendance, but carry the gospel story in graphic form into many homes where it might not otherwise go."

If you have such cards, picture books, and the like, write to your mission board and ask for the name of some missionary who will be glad to receive and use them.

Planning for an Army of Immigrants

The National Home Mission Council is taking steps toward more adequate mission work at the principal ports of entry of this country, expecting that there will be a great influx of immigrants soon after the war is over. The Council is considering making an appeal to colleges and universities for home mission recruits on the basis of the great opportunities for effective life work offered by the home field.

Stonewall Jackson and Missions

This interesting story is told of Stonewall Jackson: After the second battle of Bull Run, the people of Lexington, Va., the home of Stonewall Jackson, were very anxious for news. The wires were down. But a day or two later a letter came to Dr. White, the Presbyterian pastor, in Jackson's well-known handwriting. The news spread through the village, and the people all hastened to hear the tidings. Dr. White broke the seal of the letter and read:

My Dear Pastor: I recall that next Sunday is the day for our missionary collection. Inclosed please find my contribution. Yours truly,
Stonewall Jackson.

OUR HOME WORK

Mrs. R. W. Betts

No other nation in history unless it was God's chosen people, was ever more distinctly missionary in the character of its early settlers than the United States. North America, no doubt, was predestined to become the Christian nation from which should flow rivers of water for the healing of the nations. Since 1830, 334,426 Chinese have been residents of the United States. There are now 70,944 living here of whom 42,262 are on the Pacific Coast. Since 1906, 19,000 Chinese have returned to China. Some returned Christians, but by far the greater number returned pagans.

There are eighty-one Christian missions for the Chinese in this country; fifty-four of them are located in California. Let us be up and doing and increase our forces in order that we may reach these foreigners for whom one of these converted Chinamen returned to his home, just think how many more he can reach than one of our own missionaries.

We have 95,483 Japanese in this country, and there are eighty-two Christian missions for these people; forty-eight of these are located in California. The Japanese work of the Woman's Missionary Council is located at Alameda and at Oakland, Cal. This work consists of schools, settlement work, Sunday schools and Bible classses.

Besides our work among the foreigners we have so many nice schools for our home people. Such are the Brevard and Sue Bennett Schools which are doing a great work for our mountain boys and girls and who need education and opportunity more than these?

Then there is Vashti at Thomasville, Ga., for the girl who, perhaps has no home influence except the kind that is other than Christian. Turned loose perhaps in the streets to be dragged down by the vile sinful man. How we long to see North Carolina come to the front and give us a home for such girls as these!

Then there is the Virginia Johnson Home for unfortunate girls. During the year 1912 there were enrolled 66 girls whose lives had been shadowed from sin. Who's to blame; What a blessing it was that God planted in this good woman's heart a desire to establish a home for these poor neglected girls. Let us give our sympathy, our prayers, our money to help save such girls. We who are mothers, let us stop for a moment, close our eyes and imagine our own innocent girl making the awful mistake. Perhaps when mother is gone and my girl is thrown out into the world to earn her living, the tempter should come and offer her ease, pleasure, attractive clothes, and suppose she should yield to his persuasive, wiley tongue? Would we not be glad to know that there is a home where that girl could go and be reclaimed from a world of sin and temptation and where she would have the sweetest of Christian influences to guide and strengthen her in the fight for her restoration to womanhood?

We, as mothers, have a duty unequalled in importance as we try to train our daughters aright. God is holding us responsible for their lives. Are we measuring up to the standard of the true Christian mother?

Our workers are also doing a good work along the Florida Coast, especially among the Cubans. Wolff Mission at Ybor City, is one of our best schools. At Galveston, Texas, is a splendid work being done where the immigrants, the seamen, the undesirable foreigners whom the government return to the native lands, are looked after. In one year there were eighty-five gospel services conducted for these people.

The Wesley Houses are another medium through which a great work is being accomplished, especially reaching the mill districts and the foreign element in our cities. May Asheville, our own city, soon realize the great need for such an institution in her borders.

May all the women of Southern Methodism be filled with a greater love for our Master and have a vision of Christ—the real Christ—and then there will be no lack for money or for laborers with which to go forward. Let us resolve to do our best for God, wholly consecrated to His service.

Potato Plants

Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Price, 500 for $1.35; 1000 for $2.50, postpaid and insured. By express 1000 for $1.75; 5000 to 10,000 at $1.60; 15,000 to 20,000 at $1.50 per 1000. Plants ready April 1. Prompt delivery and good strong plants guaranteed. Write for a descriptive price list.

PIEDMONT PLANT CO.
Albany, Ga., and Greenville, S. C.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

NOTES FROM WEST MARKET ST., GREENSBORO

The West Market Leaguers are busy with preparations for Conference. They are intending to do their part toward making the coming Conference year the best ever, and the indications are that they will not be disappointed.

* * * *

The chapter is in the best condition financially it has been for several years. The Chapter Membership Fee for the past two years and the Conference Ten-Cent Assessment have both been paid recently. The $25 that was subscribed at Spencer last year on the Africa Special is about all in hand. The next move will be to raise a fund for the entertainment of our Conference.

* * * *

Garland F. Robeson, who has served us so ably as president since last September, left last week for Newport News, Va. He was given up with great reluctance by the West Market Leaguers. Miss Araminta Hester, one of our most faithful and efficient members, has been elected to succeed him. By an oversight a vice-president was not elected at the regular election, so James Albright was elected to this position, and is proving a valuable member of our cabinet. He and Miss Hester were installed Monday night, April 3rd.

* * * *

Anniversary Day will be observed the first or second Sunday in May. One of the leading pastors of our Conference, and a good friend of the League, has been invited to preach the sermon and it is expected that he will accept. Dr. Byrd, the pastor, has agreed to give the Leaguers the eleven o'clock hour for their service, and preparations are being made for a program that will greatly strengthen the work of the League in our church and city.

ASHEVILLE DISTRICT NOTES

I regret very much that I cannot send the balance of the proceedings of the Asheville District Institute, but a large amount of extra work has prevented me from writing them. I thought I would be able to report a new chapter this week but slow trains prevented. I was at Marshall Sunday morning and expected to get back to Asheville and reach Mt. Pleasant in time to organize the Juniors, but the train was so late I could not get there. But will organize in the near future. I am glad also to state that I have been invited to go to Marshall in the very near future and organize a chapter. There is another field almost ripe

We are planning to take a special car load to Greensboro June 24-26, to the Western Carolina Conference. Some of the chapters are already raising money to send delegates.

Our union meeting is Friday, the 14th, at Biltmore, and we expect a large crowd.

W. W. Edwards,
Dist. Sec.

CONCERNING SOCIAL MEETINGS

Some weeks ago there appeared upon this page an article from my pen, urging our Leaguers to become more spiritualized. My plea, calling special notice to the tendency to magnify our third department, along the social lines, and warning our superintendents against this, was the outcome of a great wave of tenderness and love that swept over me from out the depths of my heart toward our young people, when I read from Bishop Kilgo's pen that the Epworth League had been so warped and distorted, as to lead one in the wrong channels when determining its aim and purpose.

My statements may have produced some comment as to what I would condemn as unsuitable, and classed with worldly amusements, to be kept out of our third department; and on the other hand what I would commend as clean, wholesome, harmless programs for an evening's entertainment. (Now this is mere conjecture, supposition on my part, as to what you young folks are thinking about. It seems impossible to get an expression from you, so I am answering some of your supposed, unexpressed thoughts.)

You will have to again pardon the personality of my statements, for I can only write from my own experience in the two Leagues of which I have been a member; and I tell you, candidly, I have been shocked upon several occasions at what, to my mind, and in my sacred judgment, was a desecration of God's Temple.

In attendance upon a social one evening, at which twenty-two were present, they formed a ring, and singing some little martial ditty, would circle around; then going by twos, would dance about the room; again forming the circle and again dancing. Upon another occasion a deck of cards—think of it, a deck of cards, those which are associated with barrooms and gambling dens—was introduced, to help contribute to the evening's entertainment. Oh! my friends, are they the amusements that must be brought into God's house, to attract and hold his children? Never! And I tell you there was no increase upon the attendance of the devotional meeting the next week; for I particularly remember in the first instance cited, there were but eight present. I do not mean to speak harshly in thus condemning what I consider irreverence, but with all the tenderness and love of my nature, desire to instill a reverence in the hearts of our seemingly thoughtless young people; for we can scarcely censure them when studying the breadth of view now placed upon everything in this age in which we live, for in their homes many are so trained.

When planning for your social evenings, ask yourself the question, "Could I conscientiously ask my Lord to be a guest at the church this evening? "And if you are in doubt about it, then abandon your program and prepare another, to which you can invite him.

Now, I will outline several programs that have been given recently at West Market Street which, in my judgment, were both educational and entertaining. Upon one occasion we listened to a well prepared paper, producing a sketch of the life of Washington Irving; then two of his most popular writings were given—"Rip Van Winkle" and "The Legand of Sleepy Hollow." In the recitation of the latter, in order to produce the desired effect, lights were turned off, leaving only the firelight casting its shadows upon the wall. At its conclusion, notwithstanding the recital almost gave us the "creeps," we braced our nerves to the situation and marched through "Sleepy Hollow," receiving a little booklet, containing several lines as to future events and creating much merriment when read to the audience. The spirit of the occasion was so great that when the leader told us there would be a ten minute contest in writing verse upon the chief characters of the legend, Ichabod Crane, Katrina and Brom Bones, that we actually became poetical, and while the verses may not have been of the high standard of literary art in poems, as accepted by the higher critics, such as Emerson, Longfellow. Whittier, etc., yet the enthusiasm was there and showed a tendency to composition which was worthy of commendation, inasmuch as 'twas impromptu; the program being interspersed with appropriate music.

Upon the fourteenth of February we held a Valentine social, first giving the origin of St. Valentine. Both literary and musical renditions were of romantic nature; for love stories were read and sung—for who of us is not interested in "Love?" A soft, subdued light was made effective by covering the electric shades with red crepe paper, around which clustered a group of hearts, with Cupid suspended in the center.

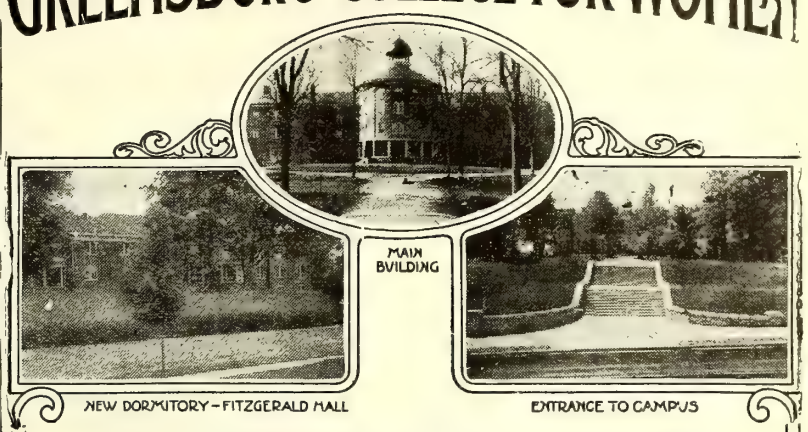
A practical demonstration was given of the poem "That Old Sweetheart of Mine." A young man, apparently dreaming, sat in a rocker by the fireside, and as the story was read from Behind a screen, the object of his dream passed before him, portrayed first in a tiny little girl, about the age of five; then in another, supposedly the same, about ten; still another, in the budding womanhood, fifteen; then the full flower, in the matured woman purporting to be his wife. At the conclusion of the program, ice cream, with red heart centers, was served, and a box, supposedly a fish pond, supplied with bits of fanciful verse, was fished into with keen delight, producing various lines of sentiment to the one who successfully caught the "fish."

Upon both occasions a short devotional exercise was held and we felt upon retiring to our respective homes that nothing had been done which could throw a blot upon our beloved League. And friends, do let us keep ourselves and the organization which we represent clean and spotless from the contaminating influences of worldly pursuits, and you will find, in the surrendering of all secular allurements, you will become more attracted to the call of the gospel, and as you "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" you will not want to enter upon the frivolities and gayeties of so-called "society."

A kind, gentle, loving old Bishop had never been known to speak other than the tenderest words of admonition to all who came to him for help and advice. A beautiful, popular young girl, whose name was enrolled upon the church directory, and counted herself among the Christians, was exceedingly fond of dancing; and, having heard many comments as to the wisdom of her conduct, decided to gain, if possible, the Bishop's commenda-

(Continued on page 12)

GREENSBORO COLLEGE FOR WOMEN



The A-Grade College of the Two Methodist Conferences of North Carolina

Chartered 1838. Confers the degrees of A. B. in the literary department, and B. M. in the music department.

In addition to our regular classical course, and preparatory department, open to students having completed the eighth grade, special attention is called to the departments of Home Economics, Expression, Business, Art, Education, Sunday School Teacher Training, Piano, Pedagogy, and to our complete School of Music which has steadily grown into one of the highest excellence in our country.

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Carolina & Northwestern Rwy. Co.

Schedule Effective Nov. 28th, 1915

Northbound	NO. 10 Passenger Daily	NO. 8 Passenger Ex. Sun	NO. 6 Passenger Sun. Only	No. 4 Passenger Sun. Only	NO. 52 Mixed Ex. Sun.	NO. 50 Mixed Ex. Sun.
Chester.....Lv.	7 43 a m	12 05 p m				
Yorkville.....“	8 29	2 20				
Gastonia.....“	9 24!	5 40 p m				
Gastonia.....“						
Lincolnton.....“	10 20	6 31				
Newton.....“	10 55	6 02				
Hickory.....“	11 40	7 08				6 00 am
Lenoir.....“	12 45 p m	7 40				7 55
Lenoir.....“		8 05				
Mortimer.....“	3 28					
Edgemont.....Ar.	3 40					
Southbound	**NO. 9 Passenger Daily**	**NO. 7 Passenger Ex. Sun.**	**NO. 5 Passenger Sun. Only**	**No. 3 Passenger Sun. Only**	**NO. 53 Mixed Ex. Sun.**	**NO. 51 Mixed Ex. Sun.**
Edgemont.....Lv.	11 05	6 45 a m				
Mortimer.....“	11 13	6 53				
Lenoir.....“	1 40 pm	8 02				
Lenoir.....“						
Hickory.....“	2 35	9 05				
Newton.....“	3 08	9 30				
Lincolnton.....“	3 43	10 05				
Gastonia.....“		10 55				
Gastonia.....“	5 00					
Yorkville.....“	5 46					
Chester.....Ar.	6 35					

x Leave ! Arrive

CONNECTIONS

CHESTER—Southern Railway, S. A. L. and L. & C.
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GASTONIA—Southern Railway, Piedmont & Northern Railway
NEWTON and HICKORY—Southern Railway

E. F. REID G. P. Agt. **CHESTER, S. C.**

CHILDREN'S HOME

FIFTH SUNDAR COLLECTIONS

A. C. Walker, Cooleemee S. S., $5.59; M. H. Efird, Albemarle S. S., $6.17; W. E. Kerley, Huntersville S. S., $1.64; total, $13.40.

MMOUNTS RECEIVED ON TEN PER CENT. ASSESSMENT AND GENERAL AND SPECIAL SUPPORT

Rev. J. G. W. Holloway, Jackson Hill charge, $8.00; Rev. J. T. Ratledge, Mooresville, Triplett ch., fi8.7g; Jas. A. Gray, Jr., $60.00; sale of farm products, $5.00; Theodore W. Hager, Stanley, Lowesville charge, $8.75; Mrs. B. B. Beasley, Randleman, $1.00; Dev. D. F. Carver, Hickory, West Hickory chg., $15.00; Rev. A. P. Ratledge, Belmont Sta., $5.00; a friend, $5.00; Rev. A. G. Loftin, Catawba Ct., $11.20; Miss Ada Lee Wall, Madison, $4.00; John Machin, West Hickory ch., Asheville, $13.00; Rev. J. C. Mock, Olin, Iredell ct., $22.80; Rev. J. T. Stover, Unionville ct., $11.25; Mrs. R. J. Foster, Hickory, Womans Missionary Society, $8.00; Miss Georgia Keiger, Charlotte, "Sunshine Seekers," Trinity S. S., $6.-25; Rev. P. H. Brittain, Clyde ct., $5.36; Rev. T. B. Johnson, Summerfield chg., $6.60; Rev. J. G. W. Holloway, Jackson Hill chg., $9.75; total, $214.71.

BUILDING FUND

Rev. G. W. Bradley, Gastonia, Franklin Ave. Baraca and Philathea, now called "The Friendly Class," $6.25; H. M. Whitfied, Hendersonville S. S., Class No. 3, $5.00; two Salisbury friends, -2.00; M. A. Carpenter, Gastonia, $5.85; Dred Peacock, High Point, $5.00; total, $24.10.

ACKNOWLEDGEMENTS

Grateful acknowledgement is made of a box of clothing from Miss Marion Snow, Taylorsville, N. C.

Our thanks are extended to the Junior League of the Cooleemee church for a quilt, through the kindness of Mrs. G. L. Muir, superintendent.

A SIMPLE THERAPEUTIC STATEMENT

The problem in cases of coughs, colds, sore throat and to a degree in croup, is:

First, to remove the phlegm which forms a culture for the germs of these diseases and prevents medication of the inflamed membranes.

Second, to apply to the diseased membranes a germicide or antiseptic which will destroy the germs of the disease.

Third, to allay the inflammation or blood congestion in the membranes, thereby permitting them to return to their normal functions.

Mentholatum accomplishes these ends.

The phlegm is loosened by the volatile oils which are pugnent and penetrating, in a sense tickling the nerves to an accelerated discharge, which liquifies the phlegm and hastens its removal.

As these oils are antiseptic, they cleanse the diseased surfaces and stop the propagation of the dangerous germs.

The volatile oils of Mentholatum are slightly irritating, acting as a cleanly poulice to the inflamed surfaces and driving out the inflammation.

That is why Mentholatum liberally applied is found so useful in treating coughs, colds, croup and sore throat.

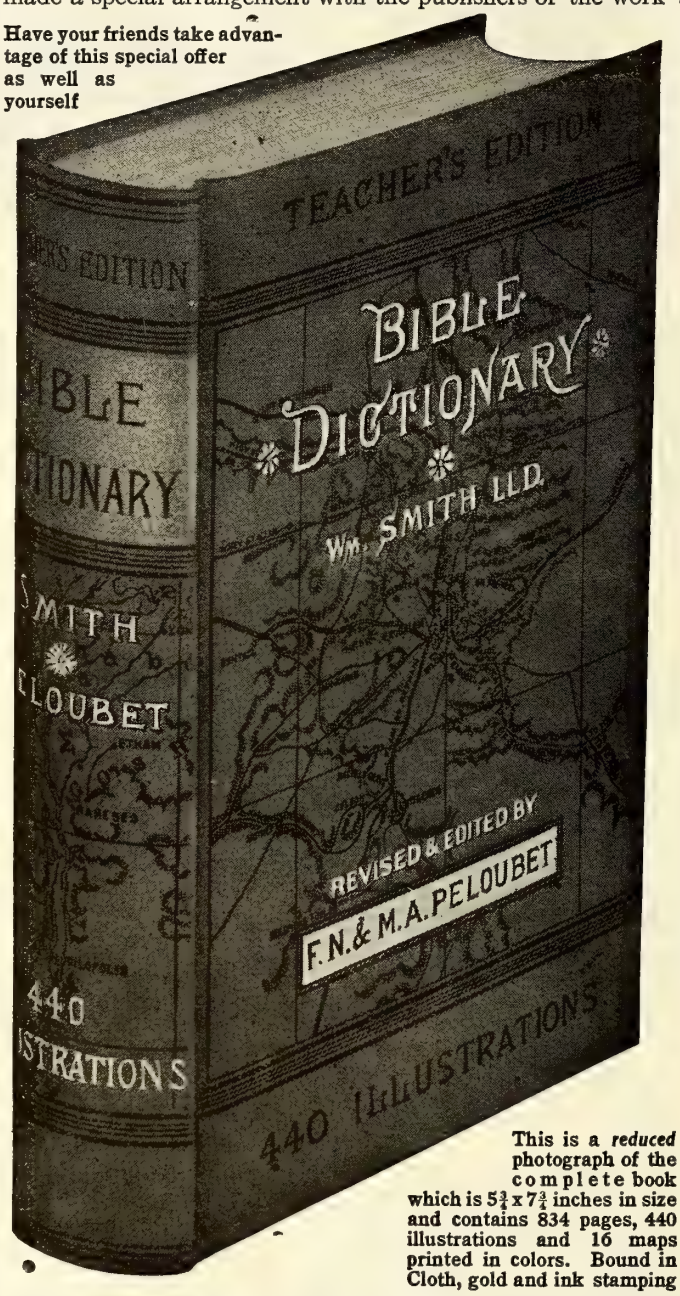
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Realizing the wide demand that exists among our constituents for this Bible Dictionary, we have made a special arrangement with the publishers of the work by which they agreed to supply it to us on exceptional terms, provided we would widely advertise it, and this enables us to offer this **well-known Bible Dictionary in its original form** and with all its important features, including over 400 illustrations and maps in colors, at **less than half the regular price.**

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MAKES BIBLE STUDY EASY. MAKES THE BIBLE PLAIN TO EVERY READER

This Bible Dictionary is a veritable treasure to Christian Workers. It contains in the simplest language a full explanation of all topics mentioned in the Bible--every place, nation, tribe, person, and historical event; every custom and rite; every instrument and implement; every animal, plant, flower, mineral, metal, etc. It is a systematic collation of all the facts recorded in the Bible, supplemented and explained by materials supplied from authentic records of Biblical times. It gives in compact and lucid form the substance of the result of profound Biblical scholarship and research. IT OPENS A NEW UNDERSTANDING AND APPRECIATION OF THE BIBLE IN A WAY THAT NO OTHER BOOK DOES.

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Napoleon Lost Because of Liver

History credits Napoleon with a bad case of indigestion, caused by eating too heartily of stuffed shoulder of mutton, on the eve of the battle of Waterloo. His stomach failed him at his crisis.

Jacobs' Liver Salt

is your best weapon in the battle of life which we are fighting daily. If your liver lags you are lost. Jacob's Liver Salt stimulates a weary stomach, stopping fermentation, neutralizing acidity, and in consequence of its action on the liver causes complete digestion. For the life of you, try it. For sale by all druggists 25c or sent direct by

JACOB'S PHARMACY
Atlanta, Ga.

SOME SPEED

He ran for trains, he ran for boats,
He ran for office, too, they say;
He ran for business, ran to lunch,
Then ran in debt—and ran away.
—Selected.

TOO MUCH FOR HIS FAITH

"The late Bishop Hare," said a Sioux Falls physician, "used, very reasonably, to impute skepticism to misunderstanding.

"He once told me about a Philadelphia business man of skeptical tendencies, who said to him:

"'My dear Mr. Hare, I do not refuse to believe in the story of the ark. I can accept the ark's enormous size, its odd shape and the vast number of animals it contained, but when I am asked, my dear doctor, to believe that the children of Israel carried this unwieldly thing for forty years in the wilderness—well, there, I'm bound to say, my faith breaks down."—Selected.

TOO BAD

Ralph was going into the third grade, having successfully passed the holiday examinations, and his parting with his beloved teacher was tearful.

"O, Miss Ruby!" He wailed. "I wish you knew enough o teach the third grade, so you could come along nad teach me next year."

BACK TO HEALTH BY NATURE'S ROUTE

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 5D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....
Address .....
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(Please write distinctly.)

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THE ROMANCE OF THE BIBLE SOCIETY

Few readers would have expected so much charm and pleasure as are to be found in the reading of "The Centennial History of the American Bible Society," and few writers could have extracted so much that is readable from the history of an organization.

Yet this is scarcely the history of an organization, but the warm and glowing story of one of the most picturesque of the world's events—the flowering of the Word of God into many languages and its distribution to the uttermost parts of the earth. Much ought to be said for the human skill which has woven into the account plenty of life and interest. Its author is endowed with a comfortable style—of the sort that makes reading an easy task. He has reviewed the events of a hundred years with a keen eye for the human elements in this recital of the growth of a great enterprise. He has lacked neither the touch of humor nor that of sympathy; and for these traits his readers will rise up and call him blessed, since so many facts as were necessary to the production of this book might otherwise have made hard reading. It is no slight achievement to have turned an assembling of facts into a romantic tale. And for those who have eyes to see them, the romantic and adventurous elements in this story are its most outstanding features.

The Romance of American Expansion

Take, for instance, the story of Samuel Mills, knight and missionary, struck with the vision of seeing the Bible carried over the new "Louisiana Purchase." Mills was a "plain, rather bashful, student in Williams College," one who saw duty writ so large that he wrote in his diary: "Though we are very little beings we must not rest satisfied until we have made our influence extend to the remotest corners of this ruined world." And he did make his influence so felt, laying down his life for his ideal, eventually. He is a type of the way the Bible Society followed, step for step, the growth of a young nation's expansion. Mills went down the Mississippi in Gen. Jackson's own boat as far as Natchez, in 1812, and from there on to New Orleans on a flatboat. Coming back he made his journey through five hundred miles of heavy canebrakes, forests, and jungles—with wolves and rattlesnakes disputing his right of way! But he left a series of little Bible societies sown in the newly-opened region, ready to kindle at the work of the central society, which was born in 1816. Samuel Mills was only one of a romantic line of Knights of Colportage, whose daring deeds in an unbroken country will never be written.

The Romance of Americanization

The Centennial History's keynote is to be found in its opening paragraph: "The beginning of the story of the American Bible Society is found in those providences of God which made the Bible the Book of the American Colonies." The colonists not only brought the Bible over in the Mayflower with them, but they gathered 20,000 people from the old country—between 1620 and 1640—who, likeminded with themselves, had suffered for this charter of liberty. And it was true outside of New England, also, that the Bible was the Book of the Colonies. When the Revolutionary War brought about a Bible famine, it was not only Massachusetts, New Hampshire, Connecticut and Rhode Island which thought the matter of sufficient national importance to be brought before the Colonial Congress; but it was New Jersey and Pennsylvania as well—and even Georgia.

The Romance of Great Names

If the Bible had not been so deeply ingrained in the American soul, it is not probable that the lists of members and officers of the American Bible Society could have shown such noble names. Elias Boudinot was its first great President. Col. Richard Varick, of Gen. Washington's staff, was another. John Jay, first Chief Justice of the Supreme Court of the United States, and Theodore Frelinghuysen were still other Presidents. John Quincy Adams and Governor DeWitt Clinton were on its Boards, and Abraham Lincoln was one of its members.

Among the list of Directors at its first meeting were John Jay, Henry Rutgers, Stephen Van Rensselaer, Leonard Bleecker, and Richard Varick—all men so built into the fabric of the nation that most of their names are perpetuated in city streets and buildings. The Hon. Charles Pinckney, of South Carolina, also sat in that first gathering. There has never been a time in the history of the Bible Society when its leaders have not been identified with the leaders of public thought in this country.

The Romance of "Perpetual Growth"

Statistics may usually be very dry reading, but they are not dry in the Centennial History. They are charged with life. From the time when the Society's depository for books was a little room in Cedar Street, New York City, seven feet by nine in size, until the Society built its present home at Astor Place, the extension of the work is too dynamic for dulness. It was in one of the Society's rapidly changing homes in its youthful, growing period, that its Agent pointed to a room nearly twenty feet square, and, in a burst of optimism, hoped he would live to see the day when the room was full of Bibles! By 1823 the Society's first house, at 115 Nassau Street, allowed space for 100,000 Bibles. By 1846 the average yearly output was six times this amount. The Civil War added a special impetus to Bible distribution, and in the three years from 1861 to 1864 more Bibles were issued than in the first twenty-eight years of the Society's growth. In the four years from 1861 to 1866 the Society issued 5,297,882 volumes. Nearly 55,000,000 books were the record of the first seventy-five years of the Society, all told, and in the year just ended the output of Bibles through Home Agencies, alone, in the United States—not by any means its total output here—was 1,185,297 copies. In China during the same period the amazing number of 2,244,747 volumes was reached. Altogether the American Bible Society has distributed nearly 21,000,000 Bibles in the Chinese Empire, and over 115,000,000 throughout the world.

The Romance of Tongues

Not since Pentecost has there been a more arresting record of speaking the Word of God in tongues as the Centennial History shows. It is a dramatic story of languages. "First beginning at Jarusalem," the Bible Society began printing Bibles in French and Spanish. It early began to "make Babel serve God," by publications in Indian dialects. In its first twenty-five years the Society had accumulated plates for the Bible in Mohawk, Ojibwa, Cherokee, Seneca, Delaware and Choctaw languages. It had authorized printing at its expense in Turkish, Armenian, Hebrew-Spanish, Siamese, Chinese, Hindustani, Tamil, Telugu, Uriya, Grebo (West African) and Hawaiian. This was as early as the middle of the last century. By 1860 the Bible was printed in Portuguese and Welsh. In 1866 Arabic followed. In 1873 the Old Testament was translated into Mandarin.

In the meanwhile languages were coming to our own shores. By 1835 Bibles for immigrants in their own tongues were in demand. When the newer immigration of the '80's set in the demand was increased. Between 1882 and 1902 the people from southeastern Europe and Asia Minor had become seventy-eight per cent of the immigration to this country, instead of thirteen per cent. This made a new demand for "Babel to serve God." And the Bible Society met it. At the end of the Society's first hundred years, now in 1916, it is furnishing Bibles in ninety-two languages and dialects in the United States alone. Among these, forty-two are in European languagese and the rest in Indian and Far Eastern tongues. In California alone the Society's Western Agency found sixty-five nationalities This has demanded Scriptures in Bengali, Urdu and Hindi, languages never before required in the United States.

The Romance of Unity

Unity of nations, unity of sections of this country, unity of sects, are among the sidelights shown in the working out of the Bible Society's great achievement as given in its History. It shows a great knitting up of severed relations. It is a wonderful record of the healing and binding power of Christian interest. Dr. Abeel once compressed in a great paragraph the history of the Bible Society's mission at home and abroad: "There is a missionary who can go where I cannot; who can do what I cannot. He is not a churchman; he is not a dissenter. He is not a Calvinist; he is not an Arminian. He is not an American, nor an Englishman, nor a Scotchman, nor a Hollander. He seems to hate sects, and many of the most prominent sects he never mentions. That great missionary is the Bible." This remarkable history, related in "The Centennial History of the American Bible Society," is the history of that "missionary." It is a history which should be read by every Christian in America and passed on to his children.

ATTRACTIVE EASTER EXCURSION TO WSAHINGTON, D. C., AND RETURN THURSDAY, APR. 20, 1916

The Southern Railway will operate a low fare excursion from the North Carolina territory to Washington, D. C., for the Easter holidays.

Special train consisting of both standard Pullman sleeping cars and first class day coaches will leave Charlotte Thursday, April 20th, arriving Washington Friday morning, April 21st.

Schedule and fares as follows:

Leave	Round trip fare
Gastonia, 5:00 P. M.	$8.00
Charlotte, 6:45 P. M.	7.50
Concord, 7:35 P. M.	7.50
Albemarle, 4:58 P. M.	7.00
Salisbury, 8:35 P. M.	7.00
Morganton, 5:03 P. M.	8.00
Hickory, 5:44 P. M.	7.50
Newton, 6:05 P. M.	7.50
Statesville, 6:55 P. M.	7.50
Mooresville, 1:07 P. M.	7.50
Davidson, 12:51 P. M.	7.50
Winston-Salem, 8:50 P. M.	7.00
Mount Airy, 3:30 P. M.	7.50
North Wilkesboro, 4:00 P. M.	7.50
Elkin, 4:53 P. M.	7.50
Lexington, 9:12 P. M.	7.00
Thomasville, 9:30 P. M.	7.00
High Point, 9:45 P. M.	7.00
Greensboro, 10:45 P. M.	7.00
Siler City, 3:05 P. M.	7.00
Reidsville, 11:20 P. M.	6.50

Fares from all intermediate and branch line points on the same basis.

These tickets will be good going only on special train except from branch line points passengers will use regular trains connecting with special train at junction points. Returning tickets will be honored on all regular trains (except train 37) leaving Washington up to and including train 31 Monday April 24th. Can spend four days in Washington if desired, allowing ample time to make side trips to Baltimore, Philadelphia and New York.

A great opportunity for schools and colleges to visit Washington at small cost, and special arrangements can be made for sight-seeing trips, etc., if desired.

Important that Pullman reservations be made as far in advance as possible in order that necessary Pullman accommodations may be arranged.

For further information see any agent, or write R. H. DeButts, D. P. A Charlotte, N. C.

A HEALING SPRING AT YOUR DOOR

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by several thousands of sufferers in all parts of the United States and his records show that only two in a hundred, on the average, report no benefit.

If you suffer with dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring,
Box 5H, Shelton, S. C.
Gentlemen.

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

Treat

yourselves, your family and your friends for years by planting the Old Reliable Greensboro Nurseries fruit trees, vines and plants. Outlay small, results big.

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UNITED PROFIT SHARING COUPONS
A WHOLESOME DESSERT

FOR-SALE A stock of Dry Goods, Shoes, Millinery. Will invoice about $20,000, including fixtures. All clean, in good shape. Business to be continued in present building, 28x100 feet. Most attractive store room centrally located in a rapidly growing little city in the Piedmont section of S. C. Business has been conducted successfully over 35 years. Terms to suit purchaser. City of best educational facilities, modern conveniences, healthy, ideal place of residence. Write "Optimist," care Jacobs & Co., Clinton, S. C.

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Make money canning fruits, vegetables, etc., the easy and safe way. Get an "EL-FLO" Open or Pressure Canner for home, community or factory use; all sizes, several styles, $3.50 and up. 8 years success. We furnish cans and labels. Write for Catalogue
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The Sunday School Lesson

.SECOND QUARTER—LESSON III
April 16, 1916.

The Gospel for the Gentiles.. Acts 10
..Golden Text—There is no distinction between Jew anad Greek: for the same Lord is Lord of all, and is rich unto all that call upon him—Rom. 10.12.

Summary of the Lesson

Robert Browning's conception of the function of a poet is thus stated by Professor William Lyon Phelps in his recent brilliant book on the poet. "To him the bard is a reporter of life, an accurate historian of the soul, one who observes human nature in its various manifestations and gives a faithful record."

"And then thou said'st a perfect bard
was one
Who chronicled the stages of all life.'

Such a student and recorder and interpreter would find the account of Peter's visit to the home of Cornelius of fascinating interest. It catches a great and vital moment in the history of the human spirit. With full impact the forces of the new religion come against the narrow and bigoted provincialism of the old, and the spirit of free and generous humanity conquers. In a very deep sense at the home of Cornelius Peter ceases to be merely a Jew and becomes a human being. In this episode it is seen that humanity is a greater thing than nationality.

The Malignant Vitality of Death

A powerful advocate of the social appraisal which is passing had just finished a most effective speech. He had spoken of the privileged classes in the terms of the highest eulogy. He had called the captain of industry a savior of society. Intricate and efficient economic organization, dominated by powerful men of wealth, he Characterized as the divine method for conserving and developing the most precious things of civilization. He spoke energetically of the service of privilege. He had no voice for the menace of privilege.

At the close of his speech two men walked away thoughtfully. At length one of them said. "That was the voice of the past and not the voice of the future. but how vital he made it all seem." "It was vital enough," flung back the other, "but it was a malignant vitality."

All down the years the forces of reaction, tyranny, and false conservatism have shown a malignant vitality. The influence which tended to dwarf and impoverish human life have sometimes seemed the most powerful forces in the world. That Jewish pride of race which would have made every worshiper of Jehovah into a Jew, in its bigatory and provincialism is typical of the hard and unyielding quality of decadent forces in many an age. The cry of the human spirit for larger life has been stifled again and again by the malignant vitality of some tyrannical force. Tyranny is always the forerunner of death. It brings intellectual and moral and spiritual disintegration, and it works with a vital strength which gives no hint of its fatal outcome.

Among the forces of reaction in the world few are more terrible than race prejudice and the prejudice of religion. Both were combined in that Jewish attitude which Peter must transcend before he could become an apostle of a universal gospel.

The Destructive Energy of Life

Walter Lippmann in the Preface of Politics quotes the remark of a witty Frenchman that many geniuses become their own desciples. The period of fresh, creative energy goes by and for the remainder of life they mechanically repeat the pass word of a period when they were really thinking in a vigorous and constructive way. The tragedy of dignity without fresh and warm contact with reality is expressed in Oliver Wendell Homes's "Lines to a Katy-did":

"Thou mindest me of gentlefolk.
Old gentle folk are they.
Thou sayest an undisputed thing
In such a solemn way."

All this substitution of the authority of formal dignity for the authority of vital power is ended quickly enough when real life begins to move and stir in the minds and hearts of men. The first thing it does is to throw down the gage of battle. It knows instinctively that it must make way for itself. It assails prejudice, and entrenched evils and enthroned falseness. There is nothing so deadly as life when it is brought into contact with things which ought to die.

Christianity has proven one of the most destructive forces in all the world. It has broken into prisons and freed prisoners. It has slain hoary prejudices. It has cast down tyrants and overthrown tyrannies. It has hurled itself with deadly power against the vices and poisonous indulgences of the world. It has slain indulgences in order to save the man who indulged. It has turned its weapons upon folly in order to save the fool. It has been merciless to sin in order to save the sinner.

Men like Peter soon discovered that the new religion moved through mind and soul and body to destroy some things forever. The death of race prejudice began with the vision of the descending sheet.

The New Life and Race Prejudice

Friedrich Nietzsch's doctrine of the superman deserves very careful thought. The really bad thing about he superman is not the superman himself. It is that there are too few of him. If you come to believe that every man is a superman in the makin the belief would lose its sting, but that is just what you cannot believe The superman involves the existence of an inferior world, condemned to perpetual inferiority.

The doctrine of the "chosen people" came to involve the doctrine of the people who were not chosen. The Jew began by rejoicing in his nearness to God. He ended by rejoicing that ther people could not get so near.

Peter continued to be a Jew after the day of Pentecost. The Jewish scales did not fall from his eyes, but a new force was working in his life We know that something has happened when we find him lodging in the house of "Simon a tanner." His fear of ceremonial uncleanness has begun to decrease.

Then comes the vision of the descending sheet. Regardless of national views of ceremonial cleanness and uncleanness, Peter is commanded to kill and eat. Right royally the divine voice cries, "What God hath cleansed make thou not common." And at last Peter sees the full significance of the experience as the invitation from Cornelius reaches him. He breaks the chains of Jewish exclusiveness. He preaches in the house of Cornelius to the foreign group, and lo! the pentecostal experience comes with its shining glory to this non-Jewish congregation, authenticating Peter's word that God is no respecter or persons. In this hour Christianity ceases to be a Jewish sect and girds itself for its world-winning task.

Strangely enough, the problem of the Jew today is not his prejudice against the rest of the world. It is the rest of the world's prejudice against him. The bigotry of men who called themselves Christians in dealing with Jews is one of the sad, dark pages of the human story. Many Christians today need to see the vision of the descending sheet and to give to modern Jews the benefit of Peter's great announcement of democracy, "God is no respecter of persons."

The New Life and the World-Wide Brotherhood

A brilliant English man of letters once said, "No map of the world is worth a glance that hasn't a Utopia on it." Christianity's map of the world has a Utopia. It is not in one place. It is in every place. It is the Christian prophetic vision of the world as it is to become through the dynamic strength of Christ.

If you are going to make places into Utopias you have got to make men into brothers, and Christianity is the greatest power for making men into brothers which the world has ever known.

"I could love the Chinese at first, but I found it very hard to like them," said a certain missionary, making a very interesting distinction, and then he tells how he came to the place where he had a genuine liking for the people of China. Christianity is the immediate and powerful foe of instinctive temperamental and racial hostilities. It turns the likable sides of all kinds of men toward each other. It does not say:

"Oh, the East is East,
And the West is West,
And never the twain may meet."

It cries triumphantly:

"Oh, the East is East,
And the West is West,
And in Christ the twain may meet."

It sees and estimates every human being in the light of what he may become through the power of the Saviour of the world. It announces an era of good will. It brings flowers to bloom upon battlefields and unites the hearts of men and nations in spite of all the bitter estrangements of war. It even puts tenderness in men's hearts for their foes and it cherishes chivalrous kindness in the midst of stern days of strife. It is the perpetual renewer of generosity and kindness in the world. Peter at home with Cornelius is typical of the Christian reconciliation of man with man.—Lynn H. Hough, D. D., in New York Christian Advocate.

EPWORTH LEAGUE DEPARTMENT

(Continued from page 9)

tion of this worldly pastime. Approaching him, she said, "Bishop, is it wrong for a Christian to dance." Placing his hand gently and lovingly upon her head, he replied, "My child, a Christian doesn't want to dance." How truly he spoke! A Christian, pure in thought, heart and mind, certainly doesn't want to engage in anything that will bring reproach upon her Master and His work; but ever seeks to do the things that will call down heaven's blessings upon her. So let us, each day as we, through prayer, touch the cross and look upon Him who hung there, that we might live, ask God's help and guidance in directing us in the straight and narrow path, cleansing our hearts and lives from all tendencies toward those pursuits which will fail to bring us into a deeper and richer knowledge of His love; then fill us with His Holy Spirit—, inspiring us to greater and nobler deeds, and others, seeing our good works, will testify of Him.

Katharine B. Browning.

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1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmoond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a.m —No.37, daily. New York Atlanta and New Orlenas Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carlina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22,daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:433 p. m..—No. 43, daily . Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

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Our Little Folks' Department

DICK AND THE MERRY MEN

"Heigh-ho for the spring-time, the buttercups and daises! Heigh-ho for the violets and the sucnshine!"

All the tender green leaves, the birds, and the wild flowers in the grove opposite little Dick's home were calling, calling to him to come out and play.

He pulled his straw hat well down over his curly brown hair and scampered over to the grove as fast as his legs would carry him. The violets called the loudest to him, so he gathered a big bunch of them for mother.

Dick had a flipper in his pocket that the big boy next door had given him. He wondered if he could hit a bird, but he was tired after gathering the violets, and he lay down under a big oak tree to rest. He heard a rustling of the leaves, and, looking up, he saw a little old man dressed in green and gold, with a long white beard and wearing a hat with a sugar-loar crown and shoes with long, pointed toes.

Dick thought that he had seen the little man before, so he called to him: "Howdy, old friend. Where did you come from?"

But the little man, who was sitting on one of the branches, looked very angry. His face was all screwed up, and he wagged his head till it seemed in danger of falling off. He pointed to Dick's pocket and shouted in a loud voice: "Fie upon you! Fie upon you, little Dick! I see a flipper in your pocket."

Then he turned a somersault in the branches, hung by his toes, turned another somersault in the air, and landed on his feet right near where Dick was lying. Then the funny little man blew a loud blast on a tiny gold bugle that hung around his neck by a green silk cord. All at once a large number of little men came running through the grove. They all had long beards and were dressed in green and gold.

"These are my Merry Men of the Greenwood, and I am their king," the first little man said to Dick. Then turning to the little men, he commanded: "Make a pyramid and show Dick the little birds in the nest.

Instantly the little men stood on one another's shoulders, and Dick climbed up to the top; for although these men were little, they were very strong.

"What do you see?" said the little man who stood on the ground.

"I see a nest with four little birds in it."

When Dick got down on the ground again, the little man looked at him sadly and said: "So you were going to kill the mother bird and let the little ones starve in the nest? How would you like for some cruel giant to come and kill your parents and leave you to starve in your little bed,"

"O, I wouldn't like it at all!" said Dick. "But I didn't know, I never thought"—

"He didn't know, he never thought!" cried all the little men at once.

"I'm sorry, I'm sorry," sobbed Dick.

"He's sorry, he's sorry!" cried all the little men.

"It is better to be sorry before you do wrong than afterwards. If you've really been wicked, it hurts you inside right here." And the little man clutched himself round the heart and made faces. "Brave people, you know, are always the most tender-hearted and kind."

Dick sat up and rubbed his eyes. He was still under the oak tree, and the violets he had gathered for mother were still there; but the little men were all gone.

"Where are the little men?" he asked the violets; but they did not tell him.

Had he been dreaming? Well, what do you think?—Meta O'Connor.

A LITTLE APRIL FOOL

"Any one who April fools me today gets this silver dollar."

That was what Uncle Jack said at the breakfast table.

"He seems to think no one here can play a joke on him," suggested grandpa as he winked at little Helen.

"Guess he'll find out," the child replied.

"O, look, Uncle Jack!" the little girl added. "Look at the mouse on your neck!"

"Mouse nothing!" laughed Uncle Jack. "Can't fool me that way! But I'll give you from now until bedtime to get a joke on me if you can."

All the long forenoon grandpa, grandma, Aunt Helen, and little Helen tried to get a joke on Uncle Jack.

"You can't do it, I tell you," the man insisted when he sat down to dinner and refused to cut the chicken pie. "That pie looks curious to me," he said with a grin. "Wouldn't cut into that crust for a dollar," remarked Uncle Jack; "not for a dollar."

"Then you saw Aunt Helen make it!" exclaimed little Helen. "You know it's just cotton inside."

"Look here, Sis," said Uncle Jack when he saw little Helen brushing away tears, "if you'll give up and say that you know one man who can't be April fooled, I'll give you the dollar now."

"No, thank you," was the reply; "we'll get a joke on you before night—one you'll remember."

Late that afternoon little Helen wandered into the barn.

"Nice old horsey, nice old Bess," said the child, standing a long way from Aunt Helen's pet, the only horse in the stall. "O, I wonder." exclaimed Helen. "I wonder if it isn't most supper time for horses. I know what I'll do. Nice old Bess. I'll go upstairs in the barn and poke down your hay. When Uncle Jack comes to feed you, you say: 'Thank you; I've had my supper.' And I'll hide until he whistles a long surprise whistle, and then I'll say: 'April fool!' That will be a good one, just like my mother."

Upstairs went the little feet, thumpety-thump! thumpety-thump! to the hayloft. At first little Helen was careful to keep a long way back from the chute.

"Won't Uncle Jack be surprised?" she exclaimed. Growing bold, she stepped to the edge of the chute and watched the hay slide into the manger.

Armful after armful of hay the child tossed below, until, growing more careless, she dragged a quantity of hay to the chute and—went down with it.

A second later came muffled calls for "Grandpa! Uncle Jack! Somebody come quick!"

Little Helen screamed and screamed and screamed for help. At last Uncle Jack came into the barn whistling. In less than a minute the whistle stopped.

"Why, where are you, Helen?" he called.

"In the chute—the—chute!" wailed the child. "Come and get me out before the h-horse eats me."

Old Bess left that stall so quickly she must have felt for an instant like a fire department horse. A second later little Helen was in Uncle Jack's arms, sobbing as if her heart would break.

"There, there," comforted Uncle Jack; "you're safe now. Don't cry any more. Tell me how it happened. I never was so surprised in my life. I"—

The child lifted her head from Uncle Jack's shoulder, and the least shadow of a smile flitted across the woebegone face.

"A-April f-fool!" she ventured, and then cried harder than ever.

"Cheer up!" exclaimed Uncle Jack. "The dollar is yours."

"G-guess we were both April fools this time," admitted little Helen between smiles and tears. "And it came pretty near being a joke on the horse too!"

"She would have liked you in the hay about as well as we like cotton in chicken pie," was the laughing answer. "And now we'll go tell the folks how you fooled Uncle Jack."—Frances Margaret Fox.

A RUNAWAY SNAIL

Once there lived a funny little snail—
Two short horns, a stubby little tail.
"Oh," said the snail to himself one day,
"Let us see what happens if I run away!"

Forth he started, quickly as he could,
Creeping, crawling, through the mossy wood.
"O, what a joy it has been to roam!
Surely I must be many miles from home."

Then he turned his head and looked around.
What do you think the silly fellow found?
There was his shell, like a peddler's pack.
He had run away with his house on his back! —Exchange.

THE KINGBIRD'S BREAKFAST

Just as the sun peeped above the tops of the tallest trees Father Flycatcher and his little daughter appeared. Their table was the green meadow; the cloth was of dew, all asparkle with the rays of the rising sun; the chairs were green and leafy; and the food—well, you would need sharp eyes to discover it.

Up from his chair springs Father Kingbird and sails gracefully over the table, dipping to the dewy cloth every moment or two. Back he comes to little daughter's chair with his beak full of mosquitoes. With soft cries and flutterings of delight she opens her mouth while father regales her with the juicy mites.

"Now," says he, "come follow me. Sail low; and when you see a tempting insect, snap him up."

Not only did little Miss Kingbird follow her father as he skimmed across the meadow, but half a dozen English sparrows trailed behind, endeavoring to copy each movement of the flycatchers. O, what funny sight it was to watch these clumsy little aliens trying to imitate the graceful kingbirds!

Father Kingbird turned, saw his pursuers, and, darting at the nearest one, cried: "Don't mock me, you imp. Begone!"

He gave the sparrow a sharp peck, which drove it to the edge of the meadow to perch on the fence. But it takes more than a peck and a scolding to vanquish one of these bold birds. Before long the whole band were again trying to sail and dip for mosquitoes with the flycatchers. Father Kingbird raised his head feathers and darted to right and left, pecking and chasing the small gray gamins; but they chattered derisively and kept on teasing, just as naughty boys sometimes do.

Back and forth over the sparkling grass sailed the little fly-catcher and her father, now and then resting a moment on their leafy chairs. The lively breakfast lasted about half an hour, and at the end of that time the dewy tablecloth was being drawn up into the sky by the sun, and the tiny insects were flying off to seek shady nooks for the day.—Margaret W. Leighton.



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Our Dead

HORN—Ethel May Horn, daughter of Ed F. and Nannie M. Horn, was born May 2nd, 1895, and died Feb. 9th, 1916.

She made a profession of faith in Christ in 1907 and joined the church immediately at Bethel where she served as our organist in Sunday school from 1912 to 1915 until the "white plague" wasted her strength so that she could no longer attend church or school regularly.

She was efficient in carrying out programs for Children's Day, a Christmas tree, an Easter service, etc. She proved herself interested in missions by securing money for this great cause. Her parents and only brother were proud of her efficient labor in Sunday school and church. Her mother asked her to be ready for her departure. She answered: "I am already ready." She is missed by her loved ones, kindred, school mates and all of us.

After a funeral discourse by her pastor, Rev. F. M. Pressley, assisted by the writer, we laid her tired body to rest until the resurrection.

A. W. Jacobs.

HORN—Elizabeth Jane Horn (nee Brown) was born in Person county, N. C., Jan. 17th, 1833, and died near Franklin, Macon Co., N. C., Mar. 16th, 1916. She was married to Alfred J. Horn, January 4th, 1850, from which marriage nine children were born.

She and her husband shortly after marriage joined the Methodist Episcopal Church, South, at Prospect, in Caswell Co., N. C. They moved to Macon County, N. C., in 1856, and were admitted to membership at Bethel by letter, and remained there until called to join the church triumphant. I visited her a few days before her departure. She requested me to pray with her. I read John 14. After reading two verses I asked who said that? She answered, "My Savior;" and then with her quick wit she said, "Have you a Saviour?" I answered, "Yes, indeed!"

Her daughter, Mrs. Jule Saunders, Miss Roxie, and her sons, Bedford, Ed F. and Winton and their families all did what they could, aided by best skilled physicians, but she must go. Let us go on to meet our loved ones.

A. W. Jacobs.

NANTZ—Quitman M. Nantz was born January 29th, 1893, and died March 31st, 1916, aged 23 years, 2 months, and 2 days.

Brother Nantz was married some four years ago to Miss Blanche Wilkerson, the union being blessed with two children; who, with their mother, survive the loss of father and husband. He professed faith in Christ about two years ago and joined the church at McKendree, where his memership remained until removed by death. While being hastened on to death by that dread disease, meningitis, he sang his last song on earth with glowing heart, "There's Not a Friend Like the Lowly Jesus," and further consoled his loved ones with the last powers of speech by exclaiming, "I am happy now and shall be to the end."

"Precious in the sight of the Lord is the death of His saints."

J. T. Ratledge.

WILLIAMSON—Laura J. Nixon Williamson was born June 14, 1868, and died March 28th, 1916, aged 47 years, 9 months and 14 days.

She was married to T. S. Williamson May 24th, 1888. Nine children were born into the home, seven of whom survive their mother.

Sister Williamson professed faith in the Savior and joined the M. E. Church, South, at McKendree some twenty years ago, but a new church, Williamson's chapel, being built near the home in the last few years, she transferred her membership to this point, where she remained a loyal member until death.

The loved ones surviving her, besides husband and children are her mother and step-father, Mr. and Mrs. M. C. Loftin; her half-brothers, Avery, John, Roscoe, and Jasper Loftin; and her sisters, Mrs. W. E. Long, of Cornelius, N. C., and Mrs. Walter Smith, of Belmont, N. C. Sister Williamson was of strong and noble character, industrious in her habits, kind and helpful to her neighbors, and much devoted to her loved ones. Solomon's eulogy of a virtuous woman (Prov. 31: 10-31) is beautifully applicable to her; especially the following: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her."

J. T. Ratledge.

YOUNG—When on Monday morning, April 3rd, the announcement of the death of Herimo, the twelve year old daughter of Mr. and Mrs. Wilt Young, of Celo, North Carolina, it was startling to most of us, for although she had been suffering from inflammatory rheumatism, few outside of her immediate family knew of her sickness.

Herimo seemed conscious of the fact that she would never get well. She bore her affliction patiently till the end, and the end came as the setting summer's sun. She left an expression on her face that spoke to all in the language of one of our early disciples: "I am weary, I will now go to sleep; good night."

Let us fervently pray God to comfort her father and mother and little sister who will be so lonely without her, and all who mourn her loss with the blessed assurance that though she can not return to us we shall go to her and dwell forever: and glory and honor be Thine through Jesus Christ our Lord.

Funeral services were conducted by her pastor, Rev. L. D. Gillespie.

J. Y.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Second Round

	April
Swannanoa, Azalea	8-9
Black Mountain, night	9-10
Leicester, Dick's Creek	15-16
Bethel, night	16
Walnut, Stackhouse	22-23
Hot Springs-Marshall, Marshall, night	23-24
Sulphur Springs, Acton	29-30
West Asheville, night	30
	May
Henderson Ct., Edneyville	6-7
Tryon-Saluda, Saluda, night	7
Rosman Ct., East Fork	13-14
Brevard, night	14
Mars Hill, Shiloh	20-21
Weaverville, night	6-7
Weaverville Circuit	27-28
Haywood Street, night	28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Second Round

	April
Prospect, Carmel, 11 a. m.	8-9
Central, night	9-10
Unionville, Oak Grove, 11 a. m.	15-16
North Monroe, Icemorlee, night	16-17
Waxhaw, Bond's Grove, 11 a. m.,	22-23
Weddington, Weddington, night.	23-24
Thrift, Moore's Chapel, 11 a. m.	29-30
Chadwick, night	April 30-May 1
	May
Matthews, 11 a. m.	6-7
Dilworth, night	7-8
Lilesville, 11 a. m.	13
Ansonville, Mt. Vernon, 11 a. m.	14-15
Morven, Morven, 11 a. m.	20-21
Wadesboro, night	21-22
Marshville, Center, 11 a. m.	27-28
Polkton, Peachland, night	28-29
	June
Rocky River, Union Grove and Morgan Academy, 11 a. m.	3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Second Round

	April
West Greensboro Ct., Friendship	8-9
West Market	9-10
Randolph Ct., Fairview	15-16
Deep River, West's Chapel	22-23
Randleman, St. Paul's	23-2'
Wesley Memorial, High Point	29-30
East End, High Point	29-30
Denton, Pleasant Grove	6-7

District Conference at South Main Street, High Point, April 27-30.

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
Second Round

	April
Broad River, Union	15-16
Henrietta and Caroleen, Caroleen,	22-23
Cliffside, Hopewell	29-30
Forest City, Salem	29-30
	May
Table Rock, Linville	6-7
Connelly Springs, C. Springs	7-8
Spruce Pine and Bakersville, Bakersville	12
Micaville, Shoal Creek	13-14
Bald Creek	20-21
Burnsville	21-22

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.
Second Round

	April
Ararat, Chestnut Grove	8-9
Leaksville, 11 a. m.	16-17
Draper, 3 p. m.	16-23
Spray, night	16-17
Walnut Cove, Bethlehem	29-30
	May
Rural Hall	6-7

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

	April
Avery Ct., Mt. Zion	8-9
Boone Ct., Hopewell	15-16
Laurel Springs Ct., Transou	22-23
	May
North Wilkes Mission	6-7
Wilkes Circuit	13-14
Wilkesboro Station, night	14-15
North Wilkesboro Station	20-21

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.
Second Round

	April
Cool Springs Ct., Rose Chapel	8-9
Iredell Ct., Mount Bethel	9-10
Statesville Ct., Bethel	15-16
Alexander Ct., Rocky Springs	22-23
Stony Point Ct., Center,	23-24
Maiden Ct., Friendship	29-30
Catawba Ct., Center	30, May 1
	May
Newton	7
Davidson, 11 a. m.	13-14
Mt. Zion, night	14-15
Mooresville Circuit	20-21
Mooresville Station, night	21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Second Round

	April
Cottonville, Zion	8-9
Norwood	9-10
Albemarle Ct., Pine Grove	15-16
Albemarle, Central, 11 a. m.	16
Albemarle, First St., night	16
New London Ct., New London	22
Gold Hill Ct., Liberty	23-24
Mt. Pleasant Ct., St. Paul	29-30
West Concord, Harmony	30
	May
Concord Ct., Carmel	6
Concord, Central, 11 a. m.	7
Concord, Forest Hill, night	7
Bethel-Love's, Love's	13-14
Oakboro	14-15
Salem	20-21
Kannapolis Circuit	27-28
Kannapolis Station	28-29

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Second Round

	April
Polkville, Clover Hill	8-9
Bessemer, Concord	15-16
McAdenville, McAdenville	16
Shelby Ct., S. Springs	22
Shelby, Central	23
Lowesville, Mtn. Island	29
Mt. Holly, Mt. Holly	30
Belmont, Belmont	30
	May
Cherryville, Bethlehem	6-7
Belwood, St. Peter's	13-14
South Fork, Bethel	21
Rock Spring, Bethel	27-28
	June
Lowell, Bethesda	3
Gastonia, Main St.	4-5
Dallas, Dallas	4-5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

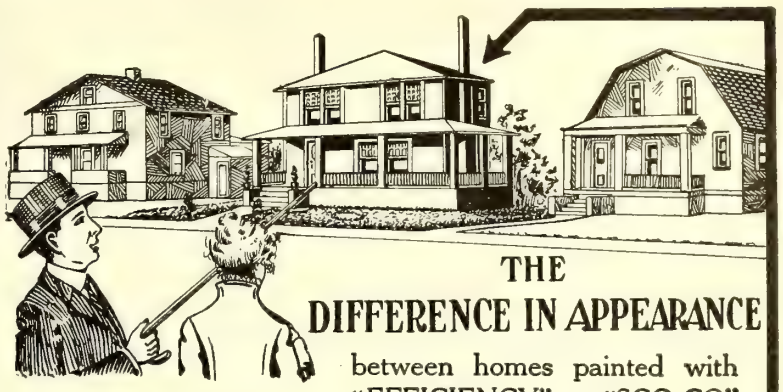
	April
Ranger, Bellview	8-9
Murphy	8-9
Franklin Ct., Bethel	15-16
Macon, Asbury	16-17
Franklin	19
Highlands, Flatts	22-23
Glenville, Double Springs	24
Robbinsville, Trinity	29-30
	May
Murphy Ct., Peachtree	6-7
Canton Station	13-14
Jaywood, Finchers	13-14
Fines Creek, Fines Creek	20-21
Andrews	24

District Conference at Andrews May 23-25.

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

	April
Davie Liberty	8-9
Mocksville, night	7-9
Lexington, 11 a. m.	16
Lewisville, Daubs	22-23
Advance	29-30
	May
Southside, 11 a. m.	7
Liberty, night	7
West Davie, open.	

District Conference will be held in Main Street church, Thomasville in May. Date will be given later.



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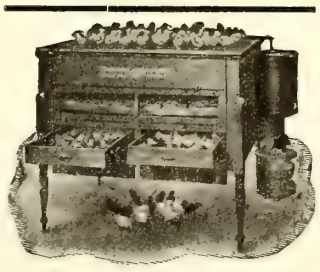
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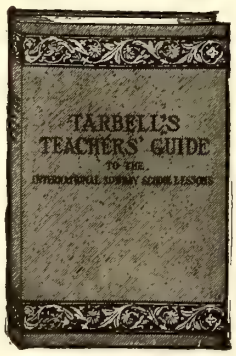
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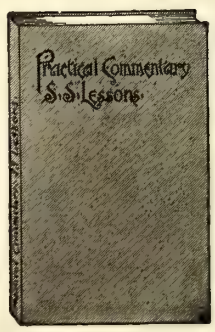
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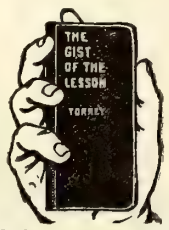


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Board of Publication, Greensboro, N. C.

VOLUME LXI NUMBER 16

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, APRIL 20, 1916

Reading Room Trinity College

EASTER THOUGHTS

BY HELEN L. PIERCE

"Whom seekest thou," O mourner at the tomb?
"Why weepest thou?" The garden is abloom,
The dawn steals softly o'er the mountain crest,
The lark soars singing from the hidden nest.

The air is fragrant with the breath of spring,
The very heart of nature seems to sing,
Winter is past, with all its storm and chill,
The hills and valleys are with life athrill;

Let not the supulcher entomb thy hope;
God is the God of life. Look up, look up,
Trust all to him: there is no other way.
Behold, the bitter night gives place to day.

Listen! an angel bids thee not to fear,
For but the cerements of death are here.
O, if thy tear-dimmed eyes could only see
The blessed presence, now so near to thee!

Death is no longer victor, for the Lord
Is risen, and, according to his word,
Brings "life and immortality to light;"
To Him be glory, honor, power, and might.

—*Epworth Era*

THE LAND OF THE BLESSED

SELECT EASTER MEDITATIONS

THE expectation of an existence beyond the gates of death is implanted in human consciousness. When our eyes close upon the scenes of time we expect to open them upon the scenes of eternity.

The idea of immortality is intuitional, universal, and persistent among mankind. Man as a moral being, subject to moral government, ought to have a conception of some things by immediate knowledge. His moral responsibility rests upon an adequate sense of self, of supreme authority, of duty, and of impending judgment. All these ideas are possessed in some degree of development by the whole human family.

The most ancient men known to science were buried with their ornaments and weapons in expectation of their use in another world, and the savage races of modern times also have some thought of a future life. The Indian looks forward to a land far away toward the setting sun, the happy hunting ground, where war will be unknown; a land where flowers bloom forever and famine never comes. The Greenlander expects at death to set out toward a far away country, where the cold wind has ceased blowing, and the springtime is eternal, but the way is long and difficult and very dangerous. There shall he dwell forever in peace and plenty in the bright sunshine. The Moslem looks gravely forward to the river of death —a mighty and turbid river, spanned by a bridge high as the rainbow, and narrow as the edge of a scimitar. Only the faithful can cross this narrow bridge; others fall to destruction in the deep, dark waters. He dreams of a land beyond where will be enjoyed indolence and ease, and every sensual pleasur forever. The Christian also has visions of the land of the blessed.

Among the pagan peoples it is believed the land of the blessed is for the good and the true, but their conception of goodness differs from the Christian idea. Paganism places a premium upon the heroic virtues, valor, strength and patriotism. The good are they that have been brave in war, and expert in the chase, devoted to their friends, and implacable to their enemies. Christianity, however, places a premium upon the gentle virtues. Heaven is for the pure in heart,, for the merciful and just, and is the reward of humility and love.

* * * *

How precious is the anticipation of heaven. What will we be in heaven? In heaven we shall be free; free from the last taint of a sinful nature; free from the last impulse of a sinful desire; free from the wiles and dangers of temptation. How blessed that world "where the wicked cease from troubling, and the weary are at rest." A traveler, as he journeyed, came to a sign post which said, "Forty miles to Liberty." Seing an old slave, he pointed to the sign board and asked, "Why don't you go there and be free?" But the aged slave shook his head and said, "That's all a sham, Massa." Then pointing his finger heavenward, he said, "If it pointed up there to the liberty wherewith Christ hath made us free, it wouldn't be a sham." This life at best is bondage, but how blissful will be that estate where every thought, and word, and action springs from purity of heart and brotherly kindness; where is found no impulse to do evil, but only the impulse to do good.

In heaven we shall be free. The resurrected saints, changed unto the likeness of Christ's own glorious body, shall be free—free from the weakness, and imperfections, and limitations which so hamper us here. Think of the obstacles in the way of progress. Born with an instinctive idea, while the vast kingdom of knowledge lies before us to be conquered only by toil and study; born with but feeble strength, while the rivers and thunderbolts wait to be harnessed, and time and distance and darkness to be annihilated. How short lived we are. How prone to accident and disease. Just when we have gained a little knowledge, just then death overtakes us, and we are summoned hence. What wonder mortal man looks with longing to that world where ambition shall be unhampered, where is no more nervous prostration, where the eye no more grows dim, or the ear heavy of hearing, and where the mind is unclouded in its immortal vigor.

The bird swings in its gilded cage. It sings joyously and seems to be happy, yet how narrow its life. It cannot spread its bright wings within its little cell, but feebly beats against the gilded bars. Splendid are its powers of flight, but it is held in check by its limitations. But throw wide the door. Then the bird, set free, plumes its feathers and spreads its brilliant wings, and rising, soars away. Kissed by the golden sunbeams, it rises to greet the summer cloud, and wings its way to brighter skies and fairer climes. Death sunders the bonds of mortal limitations and sets the prisoner free. Dr. Ridgeway, in his dying moments, said,

"O Immortality, this great change!"
"Look up, look up, my soul, and be thou strong;
O do not falter in the darksome way,
But on in patience, it will not be long—
For life is night and death is dawning day."

* * * *

Heaven will be to the redeemed an everlasting inheritance. How unstable are the things of time. Change and decay mark all the world their own. Our steamship enters the delta of the Mississippi. On either side around us spreads out a marshy waste of vaste extent. The giant stream brings down the soil, washed from the fields of twenty-five great states; and resisted by the waters of the Gulf, here throws down its burden of sediment and silt. How it reminds us even the hills ars not eternal, and the continents are seeking the level of the sea. But the Christian dreams of "an ihneritance incorruptible and undefiled, and that fadeth not away." He dreams of a celestial city and a better country. Bishop Newman in his last moments whispered, "I see a beautiful city." Coming down from God out of heaven the soul beholds it unfold before his enraptured vision. Jesus said, "In my father's house are many mansions." Its golden streets stretch away to infinitude. Its peaceful vistas are graced with venerable oaks and the fragrant cedars of Lebanon. Among its feathery palms rise many stately mansions. It is a city of triumphal arches and jeweled gates; there royal stairways reach the eternities above, and touch the eternities below; and on the vine-clad hills of immortality rise many lofty towers and many glittering domes. There dwell angels and archangels, and the pure in heart among men; and from the flowery vales and fruitful groves and from the crystal river flows forth celestial song in praise of Him who sits upon the throne. Allelujah to our God!

"Here have we no continuing city, but we seek one to come." We seek a city "which hath foundations, whose maker and builder is God." Think of the foundations of earthly cities. London stands thirty feet above a more ancient London. The metropolis of all the earth is founded upon the ruins of the past. How eloquently those thirty feet speak of the injustice of kings, of desolating war, and the bloody siege. How they remind us of pestilence, and famine, of broken families and broken hearts. But the heavenly city is founded in the true devotion, and the eternal perfections of the Father. London covers more than six hundred square miles. It has six hundred and fifty thousand dwellings, and ten thousand miles of streets. Behold the burdens of the taxpayers; listen to the woes of the toiler. How few are the owners of a roof-tree. But in heaven "we have a building of God an house not made with hands."

* * * *

London, the mightiest city of the earth, has six million people. It is cursed with fourteen thousand saloons. It is menaced by forty thousand criminals, and sixty thousand unfortuntte women, and is a prey to one hundred and fifty thousand paupers. With what eloquence and pathos do these numbers speak of neglected duty, and broken vows, of infinite shame and heartache. But stop and contemplate the "city of our God." And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." How secure there from harm the little child, the youth, the poor, the weak, the aged. How serene will be the atmosphere of heaven. Stonewall Jackson, with parting breath said to his comrades, "Let us cross over and lie down under the shade of the trees." Blessed land where "shall be no more death, neither sorrow nor crying—neither shall there be any more pain."

Friendships are sweet, bound by the ties of love here below, but sweeter still in heaven. Yes, we shall know the dear ones gone before. It is a universal expectation. Many years ago a friend of my childhood lay on her deathbed. Two dear girl friends had just preceded her to that better land, in an epidemic which swept the neighborhood, but their passing had been withheld from her. Amid the weeping of her heartbroken home, suddenly she looked up with a smile and said, "I see Mabel and Clara coming down the bank of the river to meet me." It was a joyful recognition on the borderland of heaven. Does not the mother's instinct of love discern her child in all the teeming multitude of heaven? She will clasp it in her arms again, known by some subtle law of the soul's affinity.

"A little ring of gold, a battered shoe,
A faded, curling wisp of yellow hair,
Some penciled pictures, playthings, one or two,
A corner, and a chest to hold them there.
She often goes those hoarded things to view;
And fingers the wee treasures hidden there;
To touch the little ring and battered shoe,
And kiss the curling wisp of yellow hair."

Yes, the loved and lost shall yet be found and loved in heaven. But there are no little children crying in the streets of heaven. I expect to see my sainted child fully developed in all the glory of celestial womanhood, for must not the redeemed from the earth attain perfection in that heavenly world? But conditions will be changed, and new relations entered. The redeemed, like the holy angels, will be bound by the ties of universal brotherhood, and in every heart will be the love of God supreme. Memories of the past will not arise to embitter the bliss of heaven, for after the udgment, we are told, "the former things shall not be rmembered nor come into mind."

—Rev. G. H. Bennett, in Central Advocate.

NOTE AND COMMENT

The Organized Sunday School Class is one of the greatest powers in modern church life. We have no doubt it has come to stay, and if wisely managed it will have much to do with promoting the much needed art of quick action and rapid movement in church work. A great hindrance in our church work heretofore has been the lack of an organization capable of being mobilized quickly so as to occupy a strategic position in time to save the day. This is now being remedied to a degree by the organized adult classes, and will be more and more as we come to fully appreciate their power and possibilities.

A pastor in our Conference some months ago told the editor of the Advocate that his Baraca class had been the solution of almost all his troubles—that by an appeal to them he could accomplish almost anything; whereas, before the organization of this class he found it difficult to initiate or carry forward any new work.

* * * *

A Great Convention of these classes will be held in Goldsboro next week. We are glad to see that our own Dr. Bulla is to be one of the speakers on the program of this Convention. Dr. Bulla is at the head of our organized Bible Class Department, and we see no reason why there may not be thorough and cordial co-operation between the interdenominational organization and the denominational. The Wesley Bible classes of our church might all affiliate with the interdenominational organization, and there would be as a result strength and virility otherwise unattainable. We hope to see the time when all the great denominations will harness this great power for the advancement of all denominational interests, and at the same time turn it loose for achievement in the ever-widening field of interdenominational enterprise.

* * * *

Referring to the Adult Class in the Sunday school, the Methodist Recorder, in a recent issue, says: "One of the most important religious movements of the present day is that of the organized Bible class. The success of this progressive work in the Sunday school turns largely upon the fact of a distinct organization; upon the fact that the organized class becomes an independent unit, having not only its president and its other officers, as well as its teacher, but having most of all the pride of organization, the spirit of righteous emulation, which has much more to do with human progress than the world's philosophers have ever realized. The independence of the organized Bible class brings its temptations, however, as well as its nobler incentives. Sometimes the members acquire a class consciousness which is so pronounced as to displace the church consciousness, even of those members of the class who are in full communion with the church. Many observers, indeed, taking jealous account of the number of men who go directly home from Sunday school, instead of remaining for the morning service, have leaped to the conclusion that the organized Bible class robs the church to build the Sunday school, and that it therefore ultimately leads to ultra-independence and alienation. But these observers have made their comparisons from the wrong view-point. We are not to compare the number of men who go straight home from the Bible class with those who remain for the services of the sanctuary, but we are rather to pursue the inquiry far enough to learn just how many of these very men went to church before the organization of the Bible class! After careful observation, we venture the approximate calculation that the organized Bible classes of America have added at least fifty per cent. to the Sunday school enrollment of the country, and at least ten per cent. to the membership of American churches, with a constantly increasing ratio of increase as affecting the churches."

The Panama Canal is again open to traffic. Since last fall it has been closed on account of great land slides which almost filled the channel at some places with earth and stone. A dispatch from Panama dated the 15th says: The Panama Canal was re-opened to traffic this afternoon with the passage of sixteen ships, seven northbound and nine southbound, including the transport Buford. The channel through the cut was in excellent condition and the passage of the vessels was without incident.

ECHOES FROM TABERNACLE SERMONS

Those who had the good fortune to attend the great tabernacle meeting in Salisbury, and which came to a close on last Sunday evening, speak of the great preaching of Bishop Kilgo and its profound effect upon the large congregations. A characteristic of his preaching throughout was the great themes discussed—the themes which have to do with the fundamental doctrines of the Bible as stressed by Methodism from the beginning. The effects of such preaching and of such a meeting can not be estimated in any merely visible results. These effects will abide in the hearts of hundreds, and will be transmitted to the children of another generation.

We are more and more convinced that the supreme need of the church is preaching of a type that will first lay bare the deformity of the sinful nature—preaching in co-operation with the Holy Spirit in reproving the world of sin, and of righteousness and of judgment. This achieved, the way is open for presenting the gospel of hope to the world, so that Jesus and his work of atonement can have a meaning to men. Without this we confess that the atonement has no meaning, and it is no wonder that to the Jew it was a stumbling block and to the Greek foolishness. It could have been no greater offense or folly to Jew and Greek in the apostles' day than it is to multitudes today who have had no gospel of awakening.

* * * *

But we started to give our readers some echoes from Bishop Kilgo's tabernacle sermons. We are sorry not to have been able to catch more of them. Here are a few:

"Get rid of this nonsense about the thoughtful life. The life of devotion to Christ is one of emotion, not of thought. It takes heart to be religious on Mary's scale. Jesus said of her "She has wrought a good work."

A good work in the sight of Jesus is one done with reference to Him. A good work does not necessarily have in it the element of benefit conferred. Be careful lest the charity of today became a cold business calculation to cover our selfishness. Don't use money to run around grief. Don't write a check to run around Christ. Do it all because the love of Christ constraineth. Have this spirit of pure devotion to Christ. Any one that acts toward Jesus, acts toward the world, and any one that does not act toward Jesus will be of no use to any one else. Love for Jesus is the only security the poor have in this world.

What you do for Him shall never die. Don't let Satan pull you away from the great central thing in your life.—Jesus Christ.

* * * *

"When you are dealing with Jesus Christ," said the speaker, "you are dealing with eternity, with finality."

"We are about to run out of gasoline, the coal supply may give out, the forests are disappearing, but there is one thing we haven't exhausted—the power of Jesus Christ to save a poor sinner. St. Paul was not more certainly converted than men have been in this tabernacle. All love we know outside of Jesus is the one abiding thing on which the human soul can rest. We are moving out into eternity and eternity has no representative here except Jesus Christ. The inability of a man to love Jesus Christ is the awfullest thing in the world.

"Christian thought is not a science; it is a revelation. Men are concocting creeds to put as a poultice on their mean consciences. The good Samaritan story illustrated neighborliness, not religion.

"Saviour is not a name like John or Sam, it is a work, and to know Jesus as a Saviour is to be saved."

In his preliminary talk Friday Bishop Kilso said he hoped this meeting would put all the churches in better condition, and make them stop paying court to the world. There is a class the speaker said who are riding the church, exploiting it, and a revival would disclose these folks. It is a sifting time, separating the wheat from the chaff. He called on the Christians to live up, to be fixed and steadfast.

PREACHING ON THE GREAT THEMES

The sermon preached by Rev. H. M. North at West Market Street church last Sunday night on The Final Separation of the Righteous and the Wicked suggests this editorial. Brother North had before him a great congregation of representative men and women, and for the usual length of a sermon on a great theme they listened to him in almost breathless silence.

It is no use to say that the people have lost interest in the great themes of the gospel, nor is there any ground for the assertion that the people are intolerant of those who preach the doctrine of a final judgment and the eternal punishment of the incorigible. There is that in human conscience which responds to the appeal of the man who sounds the alarm and who, ever and anon, causes one to stand for the moment before the Great Judge of all the earth. A guilty Felix trembles today as in the days of the apostle, when the man of God reasons of righteousness and of a judgment to come. True, he may wave the man and his message aside and say, "Go thy way for this time." In every age there are those who, though inclined to the right way, and, in some sense, appreciative of the message of truth, yet find it inconvenient to attend to the momentous matter of personal salvation; yet there is no other way by which to reach them with the saving message except by first awakening the guilty conscience. They that are whole need not a physician; only they that are sick, and there is no way to bring a man to see that he is sick save to hold before him the law of righteousness and let him see himself as measured by that standard. Then let him see what is to be the inevitable result of his failure to conform to this law of righteousness.

Our pulpit is not as strong in the presentation of the great themes—the fundamental things which have to do with our salvation as it once was. Speculative themes and the discussion of social reforms and moral ethics, have come to take too much of our thought, and such a condition paves the way for Russelism and all forms of heterodoxy. It is refreshing to observe the new note that is evidently coming into the utterances of our preachers, and we believe the time is at hand when we may expect a great awakening. Many of our preachers here in North Carolina, notable among these our own Bishop Kilgo, are laying new stress upon the doctrines of sin and salvation through repentance and faith in the blood of Christ, and are resting their hope of success upon the fundamental fact that a man must be convicted of sin before he will even desire to know about Jesus and salvation through him. "If our gospel is hid it is hid to them that are lost," and the only way to make it efficacious is to reason with them of righteousness and of a judgment to come.

As Christ reveals God to man by His life and words, so Christians, by their lives and words, must reveal Christ to their fellow men. —Selected.

CONTRIBUTIONS

THE MEANING OF "MIA SABBATON" IN NEW TESTAMENT GREEK

Rev. Geo. F. Round, A. M.

THE Old Testament Scriptures were written in Hebrew, and the New Testament in Greek. About 285 years before Christ the Jewish people used the Greek language, both in conversation and writing. Seventy-two of the best Hebrew and Greek scholars were appointed to translate the Hebrew Bible into Greek, and the book was called the Septaugint, and was the Scriptures familiar to the New Testament writers. Among the Greek versions, the Septuagint occupies the highest rank.

A great deal depends on the correct translation of words, from one language to another, and an incorrect rendering may greatly weaken or entirely destroy the meaning. In answering the question, What is the meaning of "Mia Sabbaton" in the New Testament usage, I claim no original interpretation, but will give views of eminent scholars who have made this a special study. The opinions given in this paper are taken largely from Dr. Gabriel's inimitable book, "Sunday the True Sabbath of God," also Dr. M. C. Briggs on "The Sabbath," and argument for the observance of the Lord's Day, as the true Christian Sabbath, also Luther's translation of the New Testament, and Robert Young's translation of the same. In most English versions, Mia Sabbaton is rendered the first day of the week. We hold that the primary and true meaning is the One, or first of the Sabbaths, establishing the fact that Sunday is the true Sabbath of God. In the Hebrew, Shabbath invariably means Sabbath, and Chabua means week. Ebdomas is the only word for week in the Greek Old Testament, but it is not used by any New Testament writer, although they were familiar with its use in the Greek Old Testament to denote week. The Evangelists and Apostles frequently quote the Septuagint, proving that they were acquainted with it and its mode of rendering. Then if they wished to call the Sunday of the Resurrection the first day of the week they knew exactly how to do it; but not one of the New Testament writers has called Sunday the first day of the week. There were three distinct ways the Evangelists could so have expressed it, but they used no such expression. On the contrary, if they wanted to designate that day as a Sabbath, and chief, or first of the Sabbaths, they must use the word they always used Sabbaton. The Evangelists could have said, "prote emera ebdomados," literally on the first day of the week, or following the Hebrew idiom that had no ordinal numbers, they could have said, Mia ebdomados, meaning the one or first day of the week.

There was still another Hebrew expresesion, and in the Septuagint, Lev. 23:15, by which they could have called Sunday the morrow after the Sabbath, or the next day after the Sabbath, viz., epaurion Sabbaton. Each of the evangelists uses the word epaurion, but never to designate the Sunday of the resurrection. This establishes the fact that no New Testament writer called Sunday the first day of the week. We pause here to note that in the time of the prophet Isaiah, on account of the wickedness of the Jewish nation, God declared, "Bring no more vain oblations, incense is an abomination to me; the new moons, and Sabbaths, the calling of assemblies, I cannot; away with it; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth, they are a trouble unto me. I am weary to bear them.

Here, along with other things, God says of the Jewish Sabbaths, I am weary of them; away with it. Also, remember what Hosea says on the same theme, Chap. 2:11: "I will cause all her mirth to cease and her Sabbaths and all her solemn feasts; an inspired declaration that at some time on account of their persistent apostasy, all their Sabbaths should come to an end. That prophesy has been fulfilled. It came to pass on Calvary's Cross. When in His dying agony the Messiah cried out, "It is finished!" Judeaism, with all its gorgeous paraphernalia, its priesthood, its sacrifices, its circumcision, and its Sabbaths passed away. A different order of things began, and from the Resurrection till now the followers of Jesus Christ have met together on the Lord's Day to commemorate the finished work of redemption, and under the inspiration of the Holy Spirit each one of the Evangelists has called that day Mia Sabbaton, and so it is always called in the New Testament, save where John in the Isle of Patmos called it the Lord's Day; and once in Acts 13th chapter, where it is called "Metaxa Sabbaton," or the between Sabbath, meaning the Christian Sabbath between two Jewish Sabbaths. The Apostle Paul in Ephesus 2:15, declares that Christ abolished the law of commandments contained in ordinances; also in second Corinthians that the law graven on stones was done away with and abolished; also in Hebrews 8th chapter, that Christ is the mediator of a new and betttr covenant established on better promises, and spoke of the covenant made with their fathers when they came out of Egypt, as decayed and ready to vanish away. Therefore, in Colossians 2:16 the Apostle ordered, Let no man judge you in meat or drink, or in respect of a holy day, or the new moon, or the Sabbath day, which are a shadow of things to come, but the body is of Christ.

In the same epistle it is declared that Christ blotted out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross.

Dr. Gamble, in his book, shows that in consequence of the abolition of the Commandments, or the displacing of the Old Covenant by the New, there was an end of all Jewish Sabbaths at the Cross, and Matthew says in the end of the Sabbaths (genitive plural) that is after all Jewish Sabbaths have ended, or ceased to be obligatory, as it began to dawn toward the One or first of the Sabbaths, came Mary Magdaline, etc. This is the literal translation and all translations should be literal, unless good reasons can be given to the contrary. Dr. Briggs, in his book, says that Mia in this connection has an intensive signification, meaning foremost or chiefest of the Sabbaths.

This accords with the testimony of Ignatius, a disciple of St. John, afterwards pastor or bishop of the church at Antioch, and a martyr who said, "Every lover of Christ celebrates the Lord's Day, consecrated to the Resurrection of Christ as the Queen and Chief of all days."

Uriah Smith, a noted Seventh Day preacher, not aware of the words in the Greek Testament, said concerning Sunday, "If that day is called Sabbath by any New Testament writer, it is all the evidence that is needed to show that it is a divine institution, and that its observance as such rests upon moral obligation."

The Evangelists, as we have plainly shown, repeatedly and all of them, called the day not only the Sabbath but the One or first of the Sabbaths. The Saturdarian pressed to the wall, vainly tries to escape by saying that Mia Sabbaton is an Hebraism, and quotes Talmudic authority; but Talmudic was not authority till 500 years A. D. Rabbi Hirsch, an eminent Hebrew scholar, says there is no ancient Hebraism to justify the common rending of Matt. 28:1, and parallel passages the first day of the week. Foiled in their efforts to escape in this direction, they made a desperate attempt in another, by holding up the wisdom of the English translators, saying no English version renders Sunday the Sabbath. That is not true. Robert Young is commended by many scholars as one of the best interpreters of Hebrew and Greek, and in his translation of the New Testament he invariably renders Mia Sabbaton the firsts of the Sabbaths. But this is not all.

Martin Luther translated the Bible into German, and always called it Sabbaton. Of the Sabbath, Luther was one of the foremost students of the University of Germany, and was assisted in his work by Philip Melanchthan, whose scholarship was not surpassed in his day, and by other theologians. They all united in rendering Mia Sabbaton in harmony with this paper. In the German Bible the words are as follows: "Am morgen der ersten Feurtages der Sabbaton," or on the morning of the first feast day of the Sabbaths. The Swedish Bible is in harmony with the German, and the Greek, viz., Po forsta Sabbaten Kom Marie Magdalena och den Andre Marie, or, on the first Sabbath came Mary, etc. In the German, Sabbath is Sabbat, and the plural is Sabbaten, the same as used plural in the Greek.

The Christian world is waking up to the importance of this question, and as men study into these things they more and more believe that words given by inspiration should not lightly be thrown aside for words that seemingly express the same idea.

Recently I met an eminent Presbyterian minister, a fine Greek scholar, in Oregon, and asking his opinion of this subject, he said: "Several years Ago I thoroughly studied this whole question, and my mind is clear that the true rendering is one or first of the Sabbaths."

One of the best scholars in another denomination said Sabbaton should not be translated week or weeks, but Sabbaths.

Saturdarians may taunt us that we have no holy day of rest, and that our Sunday was imposed upon the church by the Pope centuries after Christ, but we know that it is not true, and can triumphantly and gratefully quote the language of the Holy Spirit, as we have it in the original, and adore the goodness of our Heavenly Father, who has given us Mia Sabbaton," the true Sabbath of God.—Pacific Christian Advocate.

EDUCATIONAL CONFERENCE IN BIRMINGHAM

The Educational Conference of the Methodist Episcopal Church, South, met at 9 a. m., April 4, at the First Methodist church, Birmingham, Ala., and continued for three full days. The membership of the conference was made up of representatives from the Annual Conferences, our universities, colleges and schools, and other educational workers. There were twenty-seven Conferences represented and thirty-nine institutions of learning, and not less than one hundred and fifty persons attended and participated in the conference.

The conference has no legal standing whatever. It simply gives an opportunity to our educators and others engaged in educational work to discuss freely our educational principles, methods, and problems.

The conference took action concerning a number of things. Such actions of the conference were taken after full and free discussion and simply express the judgment or opinion of a majority of those present upon the matters involved.

The following are the resolutions adopted:

"Resolved: 1. That we express our appreciation of the work of the Department of Ministerial Supply and Training, and we suggest that, if the revenues of the Board of Education

will justify, a series of pamphlets concerning the claims of the Christian ministry be printed for free distribution.

"2. That we request the General Conference Board of Education to confer with the Sunday School and Epworth League Boards as to the advisability of setting apart one or more Sundays each year for the consideration of Christian education and the call to the ministry.

"3. That we recommend that each institution of learning in our church consider the question of celebrating Benefactor's Day, or Commemoration Day, in memory of those who have made contributions to the institutions.

"4. That this conference memorialize the next General Conference to order an assessment on the church, equal to one per cent of the assessment for pastor's salary, for the purpose of creating a Ministerial Student Aid Fund. We suggest that this fund be administered by the General Conference Board of Education as follows: Sixty per cent to be used by the Annual Conference Board of Education, and forty per cent. to be used by the General Conference Board of Education.

"5. That it is the sense of this conference that our Annual Conferences should maintain their schools of academy grade not only as feeders of their colleges of liberal arts, but also as necesssary to the proper training of boys and girls who are at a critical period in the development of their character and religious life.

"6. That it is the sense of this conference that a standard college of liberal arts must have a four-year course, and we recommend that such institutions should heartily co-operate with the junior colleges in working out their mutual problems.

"7. That we recommend that the Boards of Education of our Church and the officers of our schools, colleges, and universities co-operate as far as possible with the State in the development of the educational work in the various states.

"8. That it is the sense of this conference that our pastors should be required to distribute the amount collected in a lump sum in exact proportions to the amount assessed for various claims, so as not to discriminate against the educational assessments.

"9. That this conference is thoroughly in sympathy with the view that only Christian teachers should be employed in our Methodist schools.

"10. That this conference requests the publication in the Bulletin of the paper read at this meeting by Dr. Stonewall Anderson, and that we recommend to the General Conference Board of Education the consideration of the plan there proposed.

"11. That we have heard with pleasure Rev. D. E. Camak's address on the Textile Industrial Institute, and that we assure him of our prayers, sympathy, and support in his great work.

"12. News of the death of Mr. John M. Webb, of Bellbuckle, Tenn., having been brought to the notice of the Conference, we desire to express our great appreciation of his pre-eminent ability and his devoted life and service and as a teacher and of his imperial Christian character. We extend to his family and brother, Mr. W. R. Webb, our sincere sympathy.

"13. That this conference return its thanks to the people of Birmingham for the hospitality and courtesies extended to the members of this body and to the pastor and the officials of the First Methodist church for the use of their building.

"14. That we heartily approve the action of the Secretary of Education in calling this conference, and we believe that further conferences of this character will be beneficial to our educational work."

THE DECALOG

R. N. Price

The ten commandments, so-called, are divided into two tables, those relating to duties to God, and those relating to duties to our fellow men. The first table consists of four commandments, and the second of six. Of the first table two commandments are positive and two negative. The positive commandments enjoin the worship and service of God and the observance of the Sabbath; the negative commandments prohibit idolatry and profanity. All the commandments of the second table are negative except the first, which enjoins duty to parents. The reasons for the fourth commandment are given differently in Exodus and Deuteronomy. The reason in Exodus is that God rested the seventh day after creation, and the reason in Deuteronomy is the deliverance of the people of Israel from the bondage of Egypt. In the reply of Jesus to the rich ruler that wished to know what he must do to be saved all the commandments of the second table were given. Luke, in relating the same story, gives only five commandments, omitting the one against covetousness, but giving the kindred one against theft. Mark puts defraud not in the place of do not covet—the act for the principle. St. Paul in Romans 13th chapter, writes the commandment of duty to parents, but adds "If there be any other commandment it is briefly comprehended in the saying, namely, Thou shalt love thy neighbor as thyself," thus making father and mother neighbors to their children. The commandment to love our enemies is not given in the connections, but it is comprehended in the saying, thou shalt love thy neighbor as thyself, and this settles the question, "Who is my neighbor?" and refutes the theory of those who hold that neighbor is only one who deals kindly with us, and that our enemies are not our neighbors.

Morristown, Tenn.

PROGRAM OF THE NATIONAL MISSIONARY CONGRESS

The program of the National Missionary Congress to be held in Washington, D. C., April 26 to 30, excels in men who possess fresh experience and skill to report what they have seen and heard. The speakers will be recognized also as students of missionary problems, not only in America but in the ends of the earth, and their addresses at the Congress will sound an authoritative note.

Each session of the Congress will be devoted to the discussion of a general theme. On one morning the possibilities of missionary achievement will be discussed by several speakers from the point of view of actual experience in parishes, in groups of parishes and in entire communions. An afternoon will be given to the present day world appeal to American laymen and this will be presented by representatives of the Moslem World, the Hindu World, the Buddhist World and the Christian World. Other themes for the sessions of the Congress are the Christward movement in the non-Christian world, practical ways in which laymen can best use their property for the extension of Christ's Kingdom, the adequacy of the gospel to meet the social needs of the nations, and how to increase lay initiative and the sense of lay responsibility for the missionary tasks of the church.

Some of the men who are to participate in the program are:—Robert E. Speer, who was the presiding officer of the Panama Congress and returned from a visitation of mission stations in the Far East only a few months ago; John R. Mott, chairman of the Edinburgh Conference Continuation Committee, also at the Panama Congress, who has visited Europe twice since the beginning of the present war; Hubert C. Herring, one of the foremost home missionary statesmen of the United States, General Secretary of the National Council of Congregational Churches; Shailer Matthews, President of the Federal Council of the Churches of Christ in America, recently returned from a remarkable trip to Japan; George Innes, missionary layman who gave up the active management of a prosperous business to devote his time to mission word; J. Campbell White, now president of Wooster College, the organizer and for ten years the leader of the Laymen's Missionary Movement; E. M. Poteat, who has made a thorough study of the Christian use of property and has inspired a multitude of men to invest their lives and their money in Christian service; George Sherwood Eddy, just home from a wonderful evangelistic campaign in India; N. W. Rowell, K. C., of Toronto, leader of the Liberal party in the Provincial House of Parliament of Ontario, one of the ablest advocates of missions among the public men of today; W. D. Mackenzie, President of the Hartford Theological Seminary, widely known because of his continual close touch with world movements; Hon. Amos P. Wilder, for years the consul general of the United States at Hongkong and Shanghai. He knows the Chinese as do few Americans; Silas McBee, editor of the "Constructive Quarterly," who is in continuous correspondence with ecclesiastical leaders all over the world; Bishop Arthur S Lloyd, President of the Board of Missions of the Protestant Episcopal Church; Raymond Robins, one of America's foremost students of social problems, who has just conducted an unparalleled series of meetings among the college students of America; John P. Jones, of the Hartford School of Missions, for thirty years a missionary in India, author of authoritative books on India life and thought; Rev. Thomas F. Gailor, Bishop of Tennessee and Chancellor of the University of the South; William B. Millar, General Secretary of the Laymen's Missionary Movement, organizer of the Army and Navy department of the Young Men's Christian Association; S. D. Gordon, author of the "Quiet Talk" books which have been sold to the extent of more than a million copies in over twenty languages; John F. Goucher, a conspicuous leader in educational and missionary circles, whose investments in world missions have brought striking returns; Bishop Francis J. McConnell, of the Methodist Episcopal Church, who has been in intimate contact with missions in Mexico since attending the Panama Congress; James L. Barton, an authority upon almost every phase of Christian Missions, Foreign Secretary of the American Board of Commissioners for Foreign Missions; Fred B. Fisher, organizer of great missionary conventions, Associate General Secretary of the Laymen's Missionary Movement; William F. Oldham, organizer and founder of educational institutions in Malaysia, former Methodist Bishop for Southern Asia, now Corresponding Secretary of the Methodist Board of Foreign Missions; Former Lieutenant-Governor A. J. Wallace, of California, an outstanding layman and traveler.

The speakers mentioned do not exhaust the list, but indicate the character of the program of the Congress. It would be difficult to imagine what greater inspiration the manhood of America could receive than that which will be given by the addresses of these men.

A Baltimore woman and her daughter decided to buy an automobile and had looked at various makes and consulted agents; but after attending the recent Baltimore Missionary Convention they decided to put six hundred dollars into the support of a missionary and defer the purchase of a car.

The effects of the recent St. Louis Laymen's Missionary Convention in actual gifts to missions is alrealy apparent. There is knowledge of at least six thousand dollars in additional gifts made immediately after the convention.

INTERESTING NEWS FROM THE FIELD

DISTRICT CONFERENCE DIRECTORY

Greensboro, High Point	April 27-30
Waynesville, Andrews	May 23-25
Winston,Thomasville	May 24-28
Mt. Airy, Elkin	June 21-23
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville,	July 18-20
Charlotte, Harrison church	July 19-21

NOTES AND PERSONALS

—The meeting at West End, Winston-Salem, closed on Monday night of last week.

—The meeting at Spring Garden Street continues this week with fine results.

—Rev. C. M. Short assisted Rev. F. L. Townsend at Walnut Street last week. The results of the meeting have been very gratifying.

—The meeting at West Market Street continues this week. There have been good results. Rev. H. M. North has greatly impressed all who have heard him.

—Rev. S. L. Owen, pastor of Kannapolis circuit, was in the city on Monday and called at the Advocate office. He was on his way to Durham to assist in revival services.

—Epworth church, Concord, of which Rev. A. S. Raper is pastor, is undergoing extensive improvements, among other things receiving a fresh coat of paint.

—The Ministerial Association of Winston-Salem has been considerably aroused by health conditions in that city and recently published strong resolutions urging the organization of a City Board of Health.

—Rev. J. C. Keever, pastor of the Troutman circuit, held a meeting at the Arthurs school house last week. He was assisted by Rev. R. S. Kyles, local preacher. There were a goodly number of conversions.

—Commencement exercises at Oak Hill High School, in Caldwell county, will embrace Easter Sunday, April 23rd. The editor of the Advocate has been invited to preach the annual sermon on Sunday at 3 p. m.

—Rev. J. O. Ervin assisted Rev. A. W. Plyler in revival services at Wadesboro last week. The Messenger says: Mr. Ervin sings the old time songs that were written by Wesley and his contemporaries, and much interest is being manifested in Mr. Plyler's sermons.

—There is much regret among Greensboro friends of Dr. J. L. Mann because of his resignation of the superintendency of the city schools. Dr. Mann's supervision of our schools for some six years, has been a distinct success, and many will regret to see him go.

—The old Washington Street church in High Point was sold at auction on last Saturday afternoon and was bid off by Mr. W. L. Hargett for $5,000. The congregation has been worshiping in the new church, now known as Wesley Memorial, for more than a year.

—Rev. Dr. George P. Mains, for twenty years one of the publishing agents of the Methodist Episcopal church, has informed his Conference that he will not stand for re-election at the approaching General Conference. Much regret is expressed by his friends throughout the church.

—Referring to numerous school closings in Iredell, the Landmark has this pleasing note about our Broad Street pastor: Rev. J. F. Kirk, of Statesville, is a favorite speaker for these occasions. He had already spoken at one or more of the events and this week he made three.

—Miss Olivia Goode, daughter of Rev. and Mrs. C. P. Goode, was awarded the medal for the best recitation at the Iredell county commencement on Saturday, April 8th. This is no mean honor, and we congratulate all concerned. Brother Goode is pastor of the Cool Springs circuit.

—At a recent meeting of the governing board of The Chanticleer, the Trinity College annual, J. H. Burrus, son of Rev. and Mrs. A. J. Burrus, of Shelby, was elected editor-in-chief and Wiseman Kendall, son of Mr. and Mrs. H. E. Kendall, of the same town, was elected as one of the assistant editors.

—Rev. A. W. Plyler, pastor of our church in Wadesboro, preached a special sermon on Sunday evening, April 9th, on "What are the Most Alarming Sins of Wadesboro?" The Messenger-Intelligencer speaks in high praise of the sermon and says much favorable comment has been made upon it.

Mr. Clarence Scroggs has resigned his position on the reportorial staff of the Daily Journal, this city, and has gone for the present to the home of his father, Presiding Elder Scroggs, at Shelby, N. C.—Winston Republican.

—Rev. W. H. Willis has been conducting revival services with his congregation in Lexington. The Dispatch says: Much interest is being taken in the series of meetings held at First Methodist church. Rev. W. H. Willis, the pastor, has been delivering some able and effective sermons.

—John W. Phillips, one of our members at Newton, died the 12th, after several weeks' illness. He was 47 years and 6 months old, a son of Mr. Chas. Phillips, of Plateau, Catawba county. The funeral was conducted by Rev. Parker Holmes. He was buried at East View cemetery, with Masonic honors.

—Rev. J. P. Hornbuckle filled the pastor's regular appointment last Sunday at the Wentworth M. E. church, and his sermon was highly praised. Mr. Hornbuckle, who has been out of the Western N. C. Conference for a year owing to throat trouble, has recovered sufficiently to contemplate re-entering Conference this year when it meets at Gastonia.—Reidsville Review.

—The death of Prof. John M. Webb, which occurred at his home at Bellbuckle, Tenn., April 5th, removes one of the finest educators ever sent out from this state. He was a native of Alamance county and a graduate of Bingham School and later of the University of South Carolina. For many years he had been associated with his brother, Prof. W. R. Webb, as principal of the famous Webb School, Bellbuckle, Tenn.

—The Morganton District of the Woman's Foreign Missionary Society, M. E. church, is constantly increasing its borders of usefulness. The auxiliaries of this district have undertaken the support of their own individual missionary this year, and at the close of the first quarter, sent in a check for $375, one-half the sum for the year's salary, one lady sending a check for $200.—News-Herald.

—Our neighbor, Col. Al. Fairbrother, has purchased the Daily Record, the evening paper of this city, and took charge last Saturday. Of course we need not say that the Record already bears the peculiar Fairbrother stamp, unlike all other publications, and one that is peculiarly pleasant to the taste. Col. Fairbrother has associated with him Mr. Crater, formerly with the Greensboro Daily News. The Advocate extends the glad hand with every good wish to the new proprietors.

—The announcement of the death of Mr. M. C. Mayer, of Charlotte, which occurred at his home in that city on Tuesday, April 11th, brought sadness to many hearts. Mr. Mayer was a devoted member of the Methodist church, an official member of the Trinity congregation, and his place will be hard to fill. He was a native of Lancaster, S. C., but had been in active business life in Charlotte for nearly fifty years. He was closely identified with the city's growth and progress.

—The Troutman correspondent of the Statesville Landmark, referring to the sad death of Miss Cora Murdoch, daughter of Mr. and Mrs. A. A. Murdoch, says: Miss Cora was a very brilliant and attractive girl, fast budding into womanhood, and her kindly nature had won for her many friends. She was a little optimist and always saw the sunshine. She culled for her friends the roses from among the thorns and was interested in other pople as well as herself. Although stricken down at 15, the world is better that she lived.

—Many friends will learn with deep regret of the death of Miss Emily Kirkman, sister of the late Rev. A. G. Kirkman, which occurred at the old Kirkman home near Friendship, this county, on last Saturday morning. In former years she was a well known and popular school teacher. She is survived by two sisters and three brothers, who are: Mrs. Lou K. Stanton, of Winston-Salem; Mrs. Mary Hancock, of Iowa; Rev. J. C. Kirkman, of Spokane, Wash.; Mr. D. W. Kirkman, of Albany, Ga., and Mr. S. A. Kirkman, with whom she resided.

—The last issue of the Christian Advocate (Nashville) is the Asbury Memorial, and is one of the most elaborate ever sent out by our Publishing House. It does credit alike to Rev. Dr. T. N. Ivey, the editor, and to Smith & Lamar, the publishers. The historic value of this number is such as to suggest to all the propriety of careful filing for future reference. Then there is no estimating the inspirational value of such a publication. This issue of the paper speaks volumes for the efficiency of our editor, Dr. T. N. Ivey, whom all North Carolina Methodists delight to claim as their very own.

—Prof. E. C. Brooks is constantly receiving fresh honors, because of his recognized scholarship. A special from Durham, dated April 13th, says: Announcement has recently been made through the publishers and editor-in-chief of the work that Prof. E. C. Brooks, head of the department of education in Trinity College, has been secured to become supervisor and principal contributing editor of "The New Encyclopedia for the Young," intended to be of service not only to young people but also to those who are in any way responsible for their intellectual development and training.

—At the meeting of the Washington Conference (colored), held in Richmond, Bishop and Mrs. Earl Cranston were the guests of Bishop and Mrs. Collins Denny. The Baltimore Southern Methodist, referring to this, says: Bishop Denny preached at the Conference Sunday morning and helped Bishop Cranston with the ordination service, using Bishop Whatcoat's Discipline of 1786. The colored brethren voiced their appreciation of Bishop Denny's presence and service by passing a resolution requesting him to visit them at their next session. Bishop Cranston told a friend of ours in Washington that he never had been more delightfully entertained than at the home of Bishop Denny.

West End, Gastonia.—The Gazette of April 11th, says: The revival meeting which has been in progress at West End Methodist church since Sunday, April 2, is resulting in great good to the congregation and the community. Under the preaching of Rev. R. A. Taylor, Conference evangelist, there have been already over one hundred conversions. Three services were held Sunday, including a special service for children in the afternoon. The meeting will continue through next Sunday, April 16th, after which Rev. Mr. Taylor will go to McAdenville to hold a meeting for the pastor of the McAdenville Methodist church, Rev. G. A. B. Holderby.

From Conference Evangelist

We held a ten days' meeting at Rosman with Brother C. A. Johnson, which resulted in much good, we trust. There were several professions and accessions. We were entertained in the parsonage, and had a very pleasant stay with Brother Johnson and his excellent wife. We then held another ten days' meeting at Horse Shoe, with Brother R. F. Honeycutt, which resulted in a revival in the church and several professions, and some accessions to the church. We had an experience here different from any we had ever had before. Among the number of those who professed religion and joined the church were a set of triplets, two boys and one girl, children of Mr. and Mrs. W. E. Brown, of Horse Shoe, N. C. We had a delightful stay here, making our home chiefly with Mr. and Mrs. J. O. Johnson. There are some good people at Horse Shoe. Brother Honeycutt is in fine favor with his people.

W. L. Dawson.

A. A. Norwood

I was sick at the time that Brother A. A. Norwood passed from our midst, and consequently no tribute to his splendid character and gentle spirit appeared at the time. Though it is late to publish an obituary, I do not feel that one like him should be left without some note of appreciation in our church paper.

He had for a number of years been a quiet, unobtrusive citizen of Greensboro and a regular attendant of West Market Street church. He transferred his membership to this church only a little while before his death, but so faithful was he to all its interests that even the pastor thought his membership was here. He died in great peace two months ago at St. Leo's Hospital.

Brother Norwood was noted for his loyalty to high ideals, and while he never obtruded himself on any individual or public gathering, he furnished a striking illustration of the weight and worth of high character. His faith in Jesus Christ as a personal Saviour was simple and childlike, and brought to him a deep, sweet peace in the midst of the great physical suffering that preceded death. The pastor misses his earnest face, and the circle of his friends and business associates feel deeply the loss of one whom they had found it easy to trust as a friend and love as a brother.

Chas. W. Byrd.

Salisbury Tabernacle Meeting

The Post, Monday afternoon, says: The protracted meeting the Methodists of Salisbury and Spencer have been conducting in the Tabernacle for the past three weeks, came to a close last night with one of the most largely attended services of the series, many people being unable to get into the Tabernacle.

Those who are close to the meeting and the movement say it is impossible to estimate the good the campaign has done in the community. In a way a record of some of the things have been kept. For instance, it is known that many church people who had left their church letters in their former homes have brought them to Salisbury and become identified with the local churches. Many have openly confessed acceptance of the faith and have either already joined some church or have signified their intention of doing so. Many have confessed a backslidden condition and professed to taking a fresh hold on religion. There have been conversions every day during the three weeks of the meeting.

Sixty-three have joined the First Methodist church since the meeting began and other churches have received a number.

Bishop John C. Kilgo conducted two and sometimes as many as four services daily, and he has been greatly assisted by the large choir under the direction of that splendid leader of song and beautiful solo singer, Mr. Julian P. Moorman. A number of local preachers and many visiting ministers have also rendered fine assistance, as has also a band of faithful personal workers among the laymen.

At the morning service Sunday Bishop Kilgo preached on "the church of God as being the salt of the earth," emphasizing the fact of the great conservative and saving power of the church, and its leadership in the world.

At the beginning of the service forty-four new members were taken into the First church by Dr. Marr and at the close of the service a subscription was taken for a new church house for the First church.

Bishop Kilgo announced that at the close of such a revival as had been experienced here was a good time to launch out into a movement for a new church, and in a short while he had raised over $14,000 on the $50,000 needed for the erection of a modern house of worship, the plans of which have already been secured.

It is the purpose of the congregation of the First church to enter into the building project at once and to continue to use the tabernacle until their new house of worship is completed.

The service Saturday night was especially for colored people and there were sections of the tabernacle reserved for them, but there were many white people present, too, so that it was one of the largest congregations of the week.

The Bishop preached on the subject of God talking to men, and his sermon found lodgment with his hearers, many of whom gave audible expressions of approval along through the discourse.

A feature of this service was the singing of the colored people. They sang their own songs with zest and the music was much enjoyed.

Program for the Greensboro District Conference, to be Held at South Main Street Church, High Point, April 27-30

Preaching Wednesday evening at 7:30, by J. H. Weaver.

Thursday, April 27

8:30 a. m. Devotional Exercises.
9:00 a. m. Organization.
9:15 a. m. One-minute written reports from pastors.
10:00 a. m. Written reports from local preachers.
10:30 a. m. How Can We Make Our Local Preachers a Greater Force in Our Church—Amos Gregson, J. M. Varner.
11:00 a. m. Preaching—Z. E. Barnhardt.
2:00 p. m. Opening Exercises—A. C. Gibbs.
2:30 p. m. Our Educational Forces—The Advocate, H. M. Blair, N. L. Eure.
3:00 p. m. Our Schools—S. B. Turrentine, and others.
4:00 p. m. What is Christian Education?—Dr. Few.
4:30 p. m. Are Our Schools Turning Out Trained Christian Workers?—Dred Peacock, N. R. Reid.
4:45 p. m. General Discussion.
7:30 p. m. Preaching—L. P. Bogle.

Friday, April 28

8:30 a. m. Devotional Exercises—J. E. Thompson.
9:00 a. m. Spiritual State of the Church, and Evangelism.
9:00 a. m. Tests of a Spiritual Church—G. T. Rowe.
9:30 a. m. Are Our Churches Less Spiritual Than Fomerly?—F. L. Townsend, J. E. Woosley.
9:45 a. m. General Discussion.
10:00 a. m. A Revival in Each Church—H. C. Byrum, W. M. Robbins, R. L. Melton.
10:20 a. m. The Best Time to Hold a Revival—E. N. Crowder, A. R. Bell, and others.
10:30 a. m. The Kind of Revival We Need—C. F. Sherrill, L. P. Bogle.
10:45 a. m. How Can We Have a Service in Each Church Every Sunday?—T. C. Jordan, C. E. Steadman.
11:00 a. m. Preaching—J. H. Bennett.
2:00 p. m. Opening Exercises—C. H. Ireland.
2:30 p. m. Finances—The Budget Plan—Advantages and Disadvantages—R. B. Chance, D. B. McCreary, Bruce Craven.
3:00 p. m. Early Collections—J. W. Harris, E. C. Wright, J. H. Johnson.
3:15 p. m. A Contribution from Each Member—C. H. Ireland, P. H. Williamson, W. C. Boren.
3:45 p. m. General Discussion.
4:00 p. m. Business Session.
7:30 p. m. Preaching—T. C. Jordan.

Saturday, April 29

8:30 a. m. Opening Exercises—W. M. Robbins.
9:00 a. m. Sunday Schools and Leagues.
9:15 a. m. The Standard Sunday School—F. C. Odell. General Discussion.
9:45 a. m. How Can We Make Our Sunday Schools a Greater Spiritual Force?—C. W. Byrd.
10:00 a. m. How Can We Get Our Sunday School Pupils to Remain for Church?—J. H. Bennett, G. T. Davis.
10:15 a. m. Each School Contributing to the Children's Home—C. H. Ireland.
10:25 p. m. Each School Contributing to Missions—V. A. J. Idol, B. E. Smith.
10:40 a. m. Each School Observing Children's Day—W. A. Lambeth.
11:00 a. m. Preaching—C. W. Byrd.
2:00 p. m. Opening Exercises—C. E. Steadman.
2:15 p. m. How Can We Make the Epworth League a Greater Force—G. T. Rowe, W. A. Lambeth, H. H. Robbins. General Discussion.
3:30 p. m. Hearing Reports—Fixing place for next session—Electing delegates, etc.

Let the pastors' reports cover the following items: Conversions and accessions, amount of finances secured and paid to date, number and condition of Sunday schools and Leagues, number of new subscribers to the Advocate, other facts of interest.

Let all local preachers be present with reports of their work. Let all recording stewards be present with the records, and all preachers and delegates present for first session.

Committees

Licenses—J. E. Thompson, F. L. Townsend, J. E. Woosley.

Ordination—C. F. Sherrill, E. N. Crowder, A. R. Bell.

—Recommendation for Admission—G. T. Rowe, L. P. Bogle, T. C. Jordan.

Quarterly Cnference Records—J. M. Varner, I. F. Craven, J. W. Boring, Frank Gurley, H. L. Burgman, J. A. Young, R. L. Caviness.

Resolutions—Instead of the usual committees, we will have a committee on resolutions, which will prepare and present suitable resolutions on all subjects considered by the District Conference ,as follows: C. W. Byrd, S. B. Turrentine, H. M. Blair, Z. E. Barnhardt, J. H. Bennett and C. H. Ireland.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

OUT OF THE NIGHT

Rev. Wm. L. Stidger

Out of the night came morning,
  Out of the dense deep night;
Out of the gloom and out of the doom,
  Out of it all, came light!

Out of a clod a lily burst,
  A dull clod, hard and dry;
Out of the cold, a winter old,
  When the soft south wind sang by.

Out of the tomb the Saviour came,
  Out from Death's narrow door;
Radiant white in the morning light,
  Oh, the glorious mien that he bore!

Out of my sin he led me,
  Out of my sin world old;
Out of the night, holy and white,
  Out of the tomb, new-soul'd!

THE EASTER MESSAGE

The Easter message is one of joy and victory, and of new courage. It answers with a joyful affirmative the question of the ages: "If a man die shall he live again?" Mankind has always, anxiously and longingly, asked this question. Human reason has been taxed to the uttermost to find a satisfactory answer. Men have interrogated human life and from the prevalence of wickedness and injustice in this world have been led to hope that a just God has provided a future existence where justice will be done and virtue rewarded. They have listened intently to the voices of nature for a confirmation of that hope, and have found in the annual renewals of life something like the resurrection of the dead. They have interrogated the human mind, and have accepted its infinite capacities and unfulfilled aspirations as proprecies of a future life. But these efforts have never resulted in a certain assurance that man will live again.

What to reason alone was only a possibility, or at most a wavering hope, has become a glorious certainty since "Christ has been raised from the dead." His resurrection is a sure pledge of our own. Because he lives we shall live also. This is our Easter faith, and it is inseparable from the Easter message. If the message were not true, the faith would be vain.

How much the Easter message means to us. It strips death of its terrors and the grave of its victory. It gives purpose and energy to life, and makes it worth living. It brings the light of heaven to the dying, and alleviates the sorrows of bereavement by the hope of the reunion with loved ones gone before. For them we "sorrow not as those who have no hope for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

But what of those who have not this faith? What can comfort and support them in the presence of death? —Rev. C. H. Zimmerman, in Pittsburgh Advocate.

NOTICE OF DISTRICT MEETINGS

Shelby District

The Shelby district meeting will be held in Main Street church, Gastonia, on April 24th. Lunch will be served in the church and delegates from every society are expected to be present. An urgent invitation is given to women and children from churches with no missionary organization, to attend this all-day meeting. Mrs. Robertson, Conference President, will be with us and besides rendering valuable assistance during the day will speak at night.

Mrs. B. T. Morris, Dist Sec.

Mt. Airy District

The Mount Airy district meeting will be held at Mount Airy April 28-30, the first service being held on the evening of the 28. Every auxiliary is asked to send a representative, and in order to secure entertainment the names of delegates must be sent to Mrs. Oscar Yokeley, Franklin Street, Mt. Airy, N. C.

Especially are churches where there is no missionary organization invited to send representatives to this meeting.

Prominent among those in attendance will be Mrs. Robertson, President of our Conference; Mrs. H. K. Boyer, our First Vice-President; Miss Annice Siler and Miss Zung.

A most interesting program has been arranged and the occasion promises to be one of interest and profit.

Mrs. J. L. Woltz, Dist. Sec.

Asheville District

On Friday and Saturday, April 28-29, the Asheville district meeting will be held at Weaverville. It is hoped that each auxiliary will be represented on this occasion and all churches having no missionary organization are urged to send representatives. Mrs C. A. Wood, Weaverville, N. C., is chairman of entertainment committee and names of delegates may be sent to her.

Mrs. H. A. Dunham, Conference Corresponding Secretary; Mrs. W. A. Newell, Superintendent of Social Service, and Mrs. W. R. Harris, Superintendent of Mission Study and Publicity, are Conference officers who will be in attendance.

Let every auxiliary on the district have several delegates present to contribut to the success of this meeting.

Especial emphasis will be given to the work of the young people and juniors, and it is hoped a large number from these auxiliaries will be present.

Mrs. V. L. Stone, Dist. Sec.

ANOTHER CORRECTION

In the list of officers of the Western N. C. Conference given in our last issue we find the address of Mrs. B. T. Morris, District Secretary of Shelby District, is given as Shelby, when it should be Gastonia. We do not know whether it was a "slip of the pen" of the editor or whether the printer is responsible, but be that as it may, we want our workers to know that it is Gastonia and not Shelby where Mrs. Morris resides. We are sorry when these mistakes occur, but it seems; they will occur occasionally.

CENTRAL CHURCH, ALBEMARLE

The March meeting of the Woman's Missionary Society of Central Methodist church was one of the best of the whole year. After an earnest prayer by Mrs. Andrews and response to roll call by items from the Bulletin, the large number present joined in singing that beautiful hymn of Whittier.

"We may not climb the heavenly steeps
To bring our Lord Christ down—
The healing of his seamless robe,
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

This song seemed especially appropriate to the subject for the afternoon, "Institutions for Care of Sick and Prevention of Disease." The Bible lesson from the eighth chapter of Matthew showed Christ's attitude towards physical suffering—how He was ever ready to heal the bodies of men. They brought unto Him many," and "He healed all that were sick." Never did He stop to inquire if they were worthy—a lesson here for us—the sick must be ministered to, whether good or evil. An interesting reading, "The Care of the Sick in Mexico," brought to our attention the urgent need of better care for the sick, especially in the small towns and rural districts of this country—indeed this whole republic is an open field for the rural nurse and home-to-home worker. In another paper, "Medical Education for Women in China," the great need of women physicians was emphasized. But few Chinese women will take treatment from men doctors or go to general hospitals. Other sketches were read showing what women are doing along this line, and a paper written by one of our members, Mrs. Bostian, telling of her visit to the Virginia K. Johnson Home at Dallas, Tex, was so much enjoyed that we wish to pass it on by sending it to The Enterprise for publication. We greatly appreciate a beautiful solo, "No Burdens Yonder," by Mrs. Price, and at our special request she sang as a closing hymn, "Abide With Me." We were happy to have with us as visitors Mesdames Williams of Reidsville, and Gaston, of Franklin, and right here we wish to give a cordial invitation to every woman in our church to join us in these meetings.

MY EASTER SERVICE

Mrs. F. M. Felmet

Consecration of strength, time, influence, money, prayers. Call it service; call it what you will. It is nothing less than the giving of myself to God. A few days ago, glancing at the open book on the instrument, I saw the words, "More of Thyself." I felt that the words were directed to me, to you, to you; for often we are in danger of forgetting, and O, how often we do forget that the purpose for which we were created is that we might lift the burdens—how various they are—from the lives and hearts of our fellow brethren and sisters. I wonder if it has ever occurred to us that we, many of us, are more fortunate than they in many respects. Perhaps it may be by birth, by position, by education, on account of the God-given power to throw off our own burdens. Some one, many are watching our lives. Can it be that some lack of nobility in us has caused some one to stumble?

Service—What is it? Last Sunday I saw a mother with five little children at Sunday school. I watched to see if she would be brave enough to stay for the preaching service. Sure enough there she was in her place, her little flock occupying almost an entire row of seats. I said, "Surely that mother is rendering a service to me." She, by her bravery (for I challenge anyone to deny that it requires bravery to carry five little children to church) taught me this lesson, that we do those things which we are most anxious to do. I felt that I would not be giving her what she deserved if I did not give her a word of commendation, so I said, "Mrs. S, how brave you are!" If we all made the same effort this woman made to attend the church services, the heart of the minister, the Sunday school superintendent, the president of the missionary society would not faint within them because of empty pews and vacant places.

Service—What is it? You missed a little child from your fireside. You submitted graciously, broken heartedly it is true, but submission just the same. Out there just a little way from you another mother has missed the pattering footsteps upon the polished floors; her heart is still undisciplined and passionate, but watching your trust in God her own heart sore healed, and when she saw the white crape hanging on her neighbor's door she hastily put aside her work, whent over and putting her arms around her said,

"Dear, let us be submissive together"
"Have you had a kindness shown,
  Pass it on;
'Twas not given for you alone,
  Pass it on."

Service—What is it? It is doing whatever your hand findeth to do and doing it with your might. Work while it is day for "night cometh when no man can work." "The night is far spent, the day is at hand," let us do quickly that which we have to do.

"Pleasures lie thickest where no pleasures seem,
'There's not a leaf that falls upon the ground
But holds some joy of silence or of sound."

With the poet's permission let us change it for a moment and say,

"Duties lie thickest where no duties seem,
  There's not a soul created from above,
But holds within some joy to give,
  Of pity or of love."

How cheerfully we welcome those of sunshiny face, but I say reverently, God deliver us from the grouch.

"There's enough of shadow along life's way,
  Enough of sorrow and want and woe,
So the thing to do is to be brave and true,
  And scatter sunshine wherever you go."

Let us make this our Easter resolution, to give thanks where thanks are due, speak cheering words even from a broken heart, and "lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

A SYMPATHETIC VIEW

What I Saw, Heard and Felt at the Virginia K. Johnson Rescue Home

By Mrs. Ida May Bostian

I am very glad to have had the privilege of visiting the "Virginia K. Johnson Home." The observations I made and the impressions received gave me a broader and a more sympathetic view of this work.

The attitude of the Christian world has changed in regard to the fallen woman. We no longer gather our skirts about us and say by our action, "Let her be stoned," but we are asking ourselves the question, "Am I my sister's keeper?" In response we are building for her homes of refuge and throwing around her our sheltering arms as it were, realizing that every effort made to rescue the wayward girl or fallen woman and help her to a higher and better life is worth while.

I am so glad to be able to tell of some of the conditions at the Home and of the great work that is being done there, but it is useless for me to try to convey to your minds the horrors I saw and heard. The tragic history of some of these young girls, their story being depicted in their faces—some cases have been horrible, and some of the poor girls have committed suicide nd some have lost their minds. Sometimes a girl's betrayer will go to the Home and marry her, but this occurrence, I believe, is rare. Sisters, is it not high time, and are not the times demanding that we women stand together and fight this great social evil as it is our sex that suffers most though we have not sinned most? She alone must wear the "scarlet letter."

Mrs. Johnson, the founder and present manager of the Home, is by birth a Virginian, and I would judge from

(Continued on page 12)

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Backache Neuralgia
Lumbago Rheumatism
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Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

IT'S A LONG WAY TO JUNALUSKA

By Mrs. George R. Stuart

(Tune, "Tipperary")

Up to Junaluska came a doubting man one day;
He had heard and read all the things the people say;
But when the scene of beauty out before his vision rolled,
He had to say it all is true, the half has not been told.

Chorus

It's a long way to Junaluska;
It's a long way to go;
It's a long way to Junaluska,
To the sweetest place I know.
Good-by, dusty city; farewell, market square.
It's a long, long way to Junaluska,
But my heart's right there.

The mountains nowhere seem so grand, lifted in the air;
The sunbeams nowhere kiss the strand or flowers bloom more fair;
Friendships nowhere are more true, and music echoes wake.
There is no dearer place to meet than Junaluska Lake.—Epworth Era.

THE JUNALUSKA CHAPEL

The suggestion of Rev. J. M. Culbreth in these columns last week that the Epworth Leagues build a small chapel at Lake Junaluska should meet with hearty response from all our Leagues throughout the South. Those who have been to Junaluska know only too well what a great need this would supply. At present the only auditorium on the grounds is the huge tabernacle on the lake shore in which a small conference like ours feels lost and out of place. We need—and need badly—just what it has been suggested that we build. We ought to have it in time for our Conference in August. We can if all our Leagues will give this matter the attention it deserves.

How much will your chapter give to this enterprise? Decide this matter at once and write Rev. J. M. Culbreth the amount you will give. Let's have the building ready by August by all means.

ASHEVILLE DISTRICT LEAGUERS TO HAVE A SPECIAL CAR

Western Leaguers Coming to Greensboro in Large Numbers June 24-26

Asheville District Epworth League is preparing to send a special car of delegates to the Western North Carolina Conference of Epworth League Unions which will be held at Greensboro, in West Market Street Methodist church, June 24-26. Arrangements for the special car were made today and those in charge of the work there seem to think that perhaps Asheville and the surrounding towns will send even more than one car.

The Asheville District is the largest and most prosperous in the state, and it is planned to make a large showing at the Greensboro meeting—Greensboro Daily News, April 6.

HOW TO CONDUCT A DEVOTIONAL SERVICE

(A paper read by Mrs. Fred Felmet at the Asheville District Institute)

Of course the successful devotional service is implied in this subject, but I mention this in order to have the opportunity of explaining that we do not mean simply the success which attends the devotional service, for that one hour especially, but that success which is far reaching in its effects—the laying of the foundation upon which to build for the future.

I doubt not that some who have possibly become discouraged about their devotional services, are wondering by what wonderful process the successful devotional service can be produced. The process for reaching this coveted goal is not wonderful except in the sense, and to the extent that persistance, co-operation, prayer, faith are wonderful. The successful devotional service is produced, not by a few spasmodic efforts upon the part of a small percent of your chapter membership, but by the patient, persistent efforts, the prayers, and faith of your entire membership. Notwithstanding the possibility of contradiction, I must state this is my belief. The entire membership most emphatically has a part to play in the production of an atmosphere in which a live devotional service is a possibility.

How important it is that in each chapter the members co-operate with their first vice-president, and other officers in everything that looks to the improvement of the devotional service. It is true that we may arrive at a sort of a success by having "say twelve members interested, and sixty-five uninterested, as I heard about a certain chapter recently, but we are here in this League Institute to learn of, and to be satisfied with nothing short of those plans which lead to emminent success. Then as we have intimated, the dynamic forces which produce the successful devotional service, are, co-operation, a feverish interest, and an undying determination upon the part of the members to push the devotional service to a successful issue, and persistent prayer, and an unwavering faith in the success of their efforts.

All these are undoubtedly contagious if sincere. We point with pride to our officers, both chapter and conference, when they have succeeded in carrying some cheerished plan. But if we are interested enough to investigate the reasons for their success, we will invariably find that they possess the above named attributes.

However, it is not my purpose so much to suggest new ideas, but rather to speak from past experience, and to view this subject from a practical standpoint. Endeavoring rather to emphasize the importance of carrying out those methods which the various chapters have found successful in the past. So it is hard to place each stage of proceedure in the order of its importance, and so I am merely giving them to you in the order in which they have presented themselves to me.

I believe that the first essential is a leader, but I think it is generally agreed that the best leaders are not so much those who make the best points and enter into the discussion of the lesson most deeply, but those leaders who secure the largest number to take part in the program. Some of the best meetings I have known have been those in which there were from twenty to thirty taking part, either in song, prayer, responsive reading or otherwise, and many of us can date the beginning of our interest in the League work from the time when we were first asked to take part in a service.

Try always to have a live, good leader. A trained leader cannot always be secured, nor should we always seek to do this, because of the benefit that "leadership practice," we might call it, is to the inexperienced leader. Then the young leaders, the ones who are leading for the first time, should be assisted by the first vice-president. This gives them confidence, which is a step gained toward assuring the success of future meetings.

Let the leader begin the meeting on time. You often hear the remark, "Well, they never begin on time, so I won't hurry," and consequently some of the speakers, and even the leader, have often been behind time. Do not allow the meeting to drag. In case one of the speakers should not be present, if a substitute cannot be found, pass quickly on to the next number on the program. Let the leader have his Scripture reading right where he can place his finger upon it, and every number of every song selected in order to avoid delay.

Have good, live music. Nothing is so vital to the success of the devotional service as good, live music, with a good organist, and an enthusiastic leader of the songs. Do not fail to supply books to those who attend. If they cannot sing, they can at least "look on," and they appreciate the interest shown in them by giving them a book.

As superintendent of the missionary department of our chapter, which meetings we have been told are interesting, I have tried to avoid having too much reading from the Era. This has sometimes seemed necessary when some speakers have disappointed us, but nothing is so detrimental to the success of a devotional service, as this continued practice—but let us rather seek to have the stories told in the original word of the speaker.

Throw the meeting open for discussion after the regular program has been carried out, and I think that it would be well to notify two or three that they will be expected to take part in the discussion, for some will hesitate to open the discussion, waiting for some one else to do so, whereas when the way is opened others quickly follow. I would place especial emphasis upon the vital part, that sentence prayers have played in the success of a devotional service. In this way it is possible to have a large number taking part, consuming only a small amount of time, and the spiritual blessings that have resulted from these prayers, both to the ones taking part, and to those who hear, cannot be estimated.

Of course it is understood that the leader should be thoroughly prepared on the subject so that he may show himself "master of the situation. I feel that it would be remiss at this point did I not ask you to stand by your leader, encourage him by having the League room full. There is inspiration in numbers, and nothing so kills a leader's enthusiasm as looking out upon a row of empty chairs. Make it a point never to refuse to take part in the program when asked to do so, and when once having consented, be there in spite of any difficulty. I would rather appear too anxious, if it were possible to do so, than to refuse, for I have had "cold water poured down my back" many times, as I am sure many of you have had, by having someone stoutly refuse me without any apparent reason, after I have set my heart on securing them to speak, yet on the other hand, what an impulse it is to the leader to have everyone cheerfully consent, when asked to take part in the program.

I might here speak of the length of the program. Of course the program should not be long enough to become tiresome, but I think that the general custom of holding the League service during the hour immediately preceding the hour for the regular Sunday evening service, prevents this contingence, and then, too, I think that the programs in the Era are prepared with this in view. Then as "Variety is the spice of life," so variety is necessary to a successful devotional service. Introduce new leaders and speakers often. This undoubtedly stimulates interest, and increases attendance.

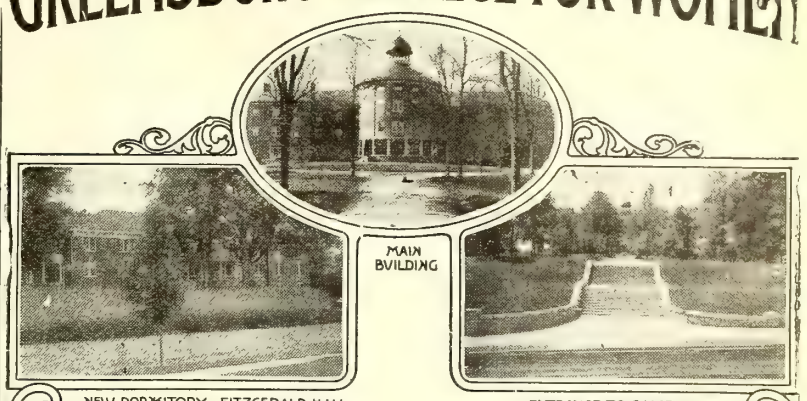
Our supreme need is prayer, and I believe that if those present here today were called upon to state the thing that they consider most important, they would say the absolute necessisty for the leader, the speakers, and each member taking upon themselves the responsibility of praying for the success of the meeting—not just the few moments that elapse between the supper hour and the ringing of the League bell, but bear in mind during every day of the week the leader, the speakers and the subject for the following Sunday, and breathe a prayer for the success of the meeting. Leaving the past meetings in the background, and reserving the future ones for future prayer; in other words, center your thoughts and prayers upon that one meeting, and I believe the success of your devotional service will be assured.

ASHEVILLE DISTRICT NOTES

A lady a few days ago was reading an article in the Ladies' Home Journal about economizing, when all at once she came to a statement about utilizing all the gas that passed through the range. Reading this, she said, "I have ben doing this for years." I said, "Do you know the difference between you and the lady who wrote the article?" Of course she said, "No." Then I said. "She had a good thing and passed it on to bless others while you kept it for yourself." The Asheville District Leaguers have so many good things that they just can't help from passing them on to others.

I will resume my article on the Institute. The Friday morning session

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REV. S. B. TURRENTINE, A. M., D. D., PRES., GREENSBORO, N. C.

opened at 9 o'clock with Mrs. R. C. Stevens conducting the devotional services. Mrs. Stevens is a splendid Leaguer and is of great value to the Leaguers at Mt. Pleasant. At 9:20 the business session was held and the necessary committees appointed, consisting of policy, finance, resolutions, records and reports.

At 9:40 Dr. Parker addressed the conference on "The Epworth League Constitutions." He covered in detail the constitutions of our organizations which was of great value to us. So many of us neglect to study our constitutions and thereby lose sight of our great purpose.

At 10:30, Dr. Dan Atkins, the beloved pastor of Chestnut Street church, spoke on "The Responsibility of the Senior League to the Junior League." Dr. Atkins, from his ripe experience, could tell us what our responsibility was and explained that the successful Junior League made the Senior League more successful. It is the training camp preparing the recruits for the more arduous tasks in the larger field of endeavor.

At 11 o'clock Rev. L. W. Stanton, pastor of the Methodist Episcopal church, addressed the Institute on "The Hunger for Righteousness." The League of the First Methodist furnished music for this service which was enjoyed by all. Dr. Stanton is a great gospel preacher and brought to his listeners thoughts that created a greater desire for real righteousness.

The Friday afternoon session opened at 2:30 with Miss Susie Hunter of Central church conducting the devotional service. Miss Hunter has an attractive personality, forceful delivery and a wonderful way of carrying her audience with her. Her talk was very helpful and instructive.

One of the most important features of the Institute was the Problem Hour at 3:00. Mr. H. E. Walter, Vice- President of the Western North Carolina Conference, was the first speaker, his subject being, "How to Secure New Members." He touched on several successful ways that had been used by different chapters and urged each chapter to use the one that was most adapted to their locality and membership. He urged our district to work for a thousand members by the Annual Conference. The second talk in the problem hour was by Rev. J. H. Barnhardt, pastor of Central church, his subject being "Finding and Training Leaders." He handled his subject in a masterly way and gave several very helpful ways of training leaders. He said the most helpful way was to first train them to pray and other things followed. The talk by Mrs. Fred Felmet, of Haywood Street, on "How to Conduct a Devotional Service," was just wonderful. We had never realized what a strong worker we had in Mrs. Felmet until we listened spellbound by her wonderful command of her subject. Her paper is published in full on our page this week. Dr. Parker requested that it be sent him for publication in the Epworth Era.

At 4:00 o'clock Dr. Parker discussed the evangelistic side of the League. In the hour allotted him he gave in detail the way to conduct the spiritual and missionary departments of the chapters. His explanations were a treat. I wish I had time and space to go into detail telling the good things that he brought us. Miss Amy Hackney presided at the first period and Miss Ida Wilson at the second period.

The evening service Friday began at 8:00 o'clock. The music for the service was rendered by the Leaguers of Haywood Street. Under the direction of their enthusiastic president, several selections were given. The music was enjoyed by the large audience. The address of the evening was delivered by our president, Rev. E. L. Bain, pastor of the Tryon Street church, Charlotte. His subject was "White Harvest Fields." In his masterly way he showed the different fields we had to work in: namely, childhood, youth, manhood, the needy, distressed, the sick, etc. His address was a real treat and enjoyed by all. Dr. Bain was for seven years in Asheville and has a large number of friends and admirers here.

I will finish the report of the Institute in the next issue and tell of the union meeting at Biltmore Friday, the 14th.

I am happy to say that a new chapter is being organized at Swannanoa. Brother Starnes, the pastor, and two young ladies were at the union meeting and reported that they had had one meeting and would complete the organization in the near future. There are two more places almost ripe. We are in the picking business in Asheville. Watch us go after them. We hope to have a great report for the Annual Conference.

W. W. Edwards,
District Secretary.

MISSIONARY NOTES FROM FIELD SECRETARY

Tryon Street, Broad Street, Chadwick, Seversville, Belmont Park, Hawthorne Lane and Trinity are some of the churches in Charlotte that are introducing the mission course on China into the Sunday schools.

Trinity and Pleasant Groce churches on the Seversville charge, and Main Street, Gastonia, will use it. Brother Hargett is putting it into his three schools at Pineville, Harison and Marvin.

* * * *

At Spray, Monday night, April 17th, Brother Sprinkle held a joint quarterly conference for Leaksville, Spray and Draper. The attendance was large and the conference voted unanimously to put on the course at once at each church and take the monthly collection for China.

One main benefit this course is conferring is to cause the Sunday schools to recognize themselves as missionary societies and observe the fourth Sunday as Mission Sunday.

* * * *

Hickory Grove, Brother Steele pastor, had an all-day service last Sunday, culminating in the full course in the Sunday schools.

* * * *

Brother Moore closed a two weeks' meeting at Trinity, Charlotte, Sunday, the 16th, with a dozen or more accessions. He has received a large number into the church Since Conference.

* * * *

Dr. Bain is renovating the basement of Tryon Street church to furnish added facilities for his growing Sunday school. Although eleven of the Tryon Street stewards, with a large number of the members, went to Hawthorne Lane, Dr. Bain reports the interest in this mother church of Charlotte Methodism unabated and the congregations undiminished.

* * * *

Work on the Hawthorne Lane church is progressing rapidly. The stewards have provided for the pastor a comfortable home nearby until the completion of the new parsonage, which they now think of building at the same time they build the church. From the plans I judge this church will equal if not surpass any other house of worship of our denomination in the city.

* * * *

Park have replaced on the same lot adjoining the church with a large and in every way handsome two-story parsonage the one destroyed by fire. The pastor and his family expect to move into it this week.

* * * *

Next Sunday is Easter—fourth Sunday—Mission Sunday—in all our Sunday schools. How opportune the time to aim at the magnificent goal this Sunday of starting the China course in every Sunday school of the Conference and taking a collection for China.

Men, let's do it!

ST. PAUL CHRURCH, GOLDSBORO

It will be of interest to many of your readers to hear that a ten days' meeting in this old church, conducted by Rev. A. L. Stanford, of your Conference, has resulted in much good. His message and methods gave perfect satisfaction and many declared him th best evangelistic helper ever working in Goldsboro. I think the church has been truly revived. Thirty-six joined today, and others have given their names. The total will fall but little below fifty. The crowds increased daily, taxing ,toward the end, auditorium and annex. It seemed almost a sin to close this meeting, but he fel' bound to return to his own work. We thank you for lending him to us, and would be glad to take him off of your hands permanently.

N. H D. Wilson.

KERNERSVILLE ITEMS

The Wednesday night prayer meetings are well attended and at some of he services much interest is manifested.

The cottage prayer meetings on Monday night seem to be doing much good. Several persons have been converted and quite a number testify in these meetings.

The Ladies' Aid Society is re-furnishing the parsonage and the pastor and his family are delighted.

The evangelistic committee and the pastor, after prayer and consultation. decided to hold revival services at the usual time, beginning the fourth Sunday in August, but the pastor is trying to make the regular services evangelistic, and is succeeding very well.

A spirit of progress seems to prevail throughout the church and Kernersville promises to become one of the most desirable charges in the Conference.

If congregations continue to increase a new church will be a necessity in Kernersville before many years.

Reporter.

There is no such thing as perfect certainty or complete knowledge, but it is always safe to act boldly with good intent after careful search for the truth.—Diocese of Chicago.

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BUILDING FUND

P. S. Carlton, Salisbury, for J. P. Wingate Estate, $3.60; J. P. Chavier, Spencer, $5.00. Total, $8 60.

ACKNOWLEDGEMENT T

Miss Clara C. Hawkins, Export, Pa., a member of Shaw's Creek church. Mills River charge, has our thanks for a timely gift of one dozen new spring hats for our girls.

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PREMIER CARRIER OF THE SOUTH.
Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - Editor

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Church News Items

Trinity College, Durham, N. C., is offering a three-hours-a-week course in Sunday school teacher training. The course is a part of the regular curriculum and counts towards the A. B. degree. Professor Brooks, Dr. Knight, both of the Department of Education, and Mr. H. W. Brabham, Sunday School Field Secretary for the North Carolina Conference, are giving the work.

* * * *

The spot of greatest historic value to Holston Methodism is unquestionably the site of Stephen Keywood's log house, in which, on May 12-15, 1788, Bishop Asbury met a few pioneer preachers and held the first Methodist Conference ever assembled in the vast region west of the Blue Ridge. In order to preserve this site from oblivion a stone marker bearing a bronze plate is to be dedicated with appropriate exercises on May 12, 1916, the one hundred and twenty-eighth anniversary of the event commemorated.

* * * *

The *Wesleyan Christian Advocate* says: "Bishop E. R. Hendrix has presented to the Candler School of Theology of Emory University a very valuable Hebrew manuscript of the book of Esther. The manuscript is probably several hundred years old. Bishop Hendrix secured it some years ago in Jerusalem. Perhaps no school in this country of the same age has so many valuable possessions in its library as has Emory University. The Wesleyan collection in the Wesley Memorial Building in this city is said to be perhaps the most valuable of its sort in existence."

* * * *

Mr. J. J. Gray, Jr., of Rockdale, Tenn., a Methodist layman, who is deeply interested in Emory University and who believes that it is as much the duty of Methodists outside of Georgia as of Methodists in Georgia to contribute to the institution, gave recently $25,000 as his contribution. This is a noble gift which comes from Tennessee Methodism, and nothing would please the loyal and generous donor more than to see his example followed by the thousands of Southern Methodists who, like him, have been so blessed of God in a financial way. We feel that Bishop Candler is right when he says: "We are going to win a great victory for the church and bequeath to posterity a noble institution."

* * * *

The loan fund capital of our Board of Church Extension stood at $560,562,-63 at the close of the last quadrennium, March 31, 1914. The General Conference of 1914 called on the church to increase the amount to one million dollars during the present quadrennium. During two years of the quadrennium the total has been increased to $802,091.58, or considerably more than one-half of the amount needed. On May 7, the day of the dedication of the new Church Extension building, our churches are asked to make contributions to the loan fund capital. That day, or a Sunday as near thereto as practicable, is to be observed as Church Extension Loan Fund Day. **It is hoped that from the offerings of that day at least $100,000 will be secured.**

It is gratifying to know that the School of Theology of Emory University is laying emphasis upon missions. Bishops Wilson and Lambuth have each recently delivered a series of lectures on missions; and Dr. Young fills the Chair of Missions, giving courses which are taken by a number of the students. In the School of Medicine there is a Korean preparing for medical mission work in his own country; and in the School of Liberal Arts there are Chinese, Koreans, Brazilians, and Spaniards whom the school hopes to influence religiously to such degree as to make missionaries of them on their return to their homelands. Several of the theological students are volunteers for foreign mission work, and a Japanese preacher is preparing himself for more effective service on his return. A special missionary training course is to be inaugurated as soon as quarters can be provided.

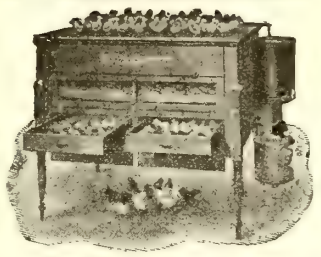
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In a paper read before the Educational Conference of our church, held recently in Birmingham, Dr. Stonewall Anderson, General Secretary of Education, gave a statement of the financial needs of our Methodist schools. These figures were compiled from special reports from those in charge of the institutions and represent only the immediate needs of the schools. Our A-grade colleges need $2.269,000; the B-grade colleges, $1.631.000; the junior colleges, $565.500; the unclassified institutions, $2,051,500; the academies, $293,000—a grand total of $6.810,000. Dr. Anderson suggests a church-wide campaign to secure this amount and an additional $2,000,000 for our universities at Atlanta and Dallas—a total of $8,810,000. Concerning this plan for a general connectional campaign, he says: "(1) In order to secure a sum as large as our needs demand it will be necessary to enlist extensively the laity of the church. Not only so; we must win the interest and secure the coöperation of men and women of large means. We have a task here which our preachers and the rank and file of the church are simply not able to accomplish by what meager contributions they may be able to make. Not that they are excluded or excused, but along with their necessarily small contributions there must be generous gifts from the well-to-do and the rich. (2) The whole amount needed may be apportioned to the several Conferences according to the plan adopted for dividing the assessments made upon the church by the General Conference. If any Conferences or States wish to take a larger sum than such division gives to them, they may do so. (3) Donors, of course, would be at liberty to direct their gifts. Here it is suggested that the workers for the colleges might use their influence to have contributors make all their gifts to the colleges, and workers for the universities might do the same for the universities. I believe this probability may be prevented if we can find a few wealthy and influential laymen who will contribute as much as $2.000,000 of the entire amount to the several institutions according to the several istitutions according to the ratio of division adopted. If such men can be found, it is reasonable to believe that the whole church will fall into line in making contributions to the common sum and not merely to specific purposes. (4) To make this plan succeed, certain connectional agencies of the church must not only indorse the movement, but get behind it. These are the College of Bishops, the Special Educational Commission, the General Conference Board of Education, and the Methodist press. The total amount should be subscribed within two years and paid in equal annual payments in five. Subscription notes should bear five per cent. interest, payable annually. (5) The General Conference Board of Education may be used as the agent for collecting the subscriptions when secured. Experience shews that one of the weak points in our method of securing educational funds has been a failure to collect the sums subscribed. The right kind of collection agency would largely remove this weakness. The office of the Board of Education, it seems to me, is in position to serve the whole church efficiently and economically in such capacity."

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Chester.....Lv.	7 43 a m	12 05 p m	.....	.....	.....	.....
Yorkville.....“	8 29	2 20	.....	.....	.....	.....
Gastonia .....“	9 24!	5 40 p m	.....	.....	.....	.....
Gastonia .....“	.....	.....	.....	.....	.....	.....
Lincolnton....“	10 20	6 31	.....	.....	.....	.....
Newton.....“	10 55	5 02	.....	.....	.....	.....
Hickory.....“	11 40	7 08	.....	.....	.....	6 00 am
Lenoir.....“	12 45 p m	7 40	.....	.....	.....	7 55
Lenoir.....“	.....	8 05	.....	.....	.....	.....
Mortimer.....“	3 28	.....	.....	.....	.....	.....
Edgemont.....Ar.	3 40	.....	.....	.....	.....	.....
Southbound	**NO. 9 Passenger Daily**	**NO. 7 Passenger Ex. Sun.**	**NO. 5 Passenger Sun. Only**	**No. 3 Passenger Sun. Only**	**NO. 53 Mixed Ex. Sun.**	**NO. 51 Mixed Ex. Sun.**
Edgemont.....Lv.	11 05	6 45 a m	.....	.....	.....	.....
Mortimer.....“	11 13	6 53	.....	.....	.....	.....
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Hickory .....“	2 35	9 05	.....	.....	.....	.....
Newton.....“	3 08	9 30	.....	.....	.....	.....
Lincolnton ....“	3 43	10 05	.....	.....	.....	.....
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Yorkville.....“	5 46	.....	.....	.....	.....	.....
Chester.....Ar.	6 35	.....	.....	.....	.....	.....

x Leave ! Arrive

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

COLLEGE OF BISHOPS AND BOARD MEETINGS

According to the Christian Advocate the Bishops and the Boards meet as follows:

Board of Education, Nashville, Tennessee, April 26.

College of Bisshops, Nashville, Tennessee, April 28.

Board of Missions, Nashville, Tennessee, May 2.

Conference Boards of Church Extension Representatives, Louisville, Kentucky, May 4.

Board of Church Extension, Louisville, Kentucky, May 6.

Board of Trustees, Nashville, Tennessee, May 9.

Brother Hargett is conducting revival services at Pineville this week.

The Sunday School Lesson

SECOND QUARTER—LESSON IV
APRIL 23, 1916

THE RISEN CHRIST (Easter Lesson)
I Cor. 15:1-28

Golden Text—Now hath Christ been raised from the dead, the first-fruits of them that are asleep. I Cor. 15:20.

Summary of the Lesson

"Give now to dogs and apes! Man has forever!" ring out the confident words in Robert Browning's poem "The Grammarian's Funeral." The very essence of the doctrine of immortality is in the last three words, "Man has forever." An artist once cried out: "I paint for eternity." But for all his enthusiasm the time will come

"When earth's last pictures are painted,
And the tubes are twisted and dried,
When the oldest colors have faded,
And the youngest critic has died."

With cold, implacable eyes death meets us. There is no escape. A shroud is not a soldier's uniform, and the form wrapped in a shroud hears no marching orders. The grass on the grave is infinitely more alive than the mouldering dust below.

Over against all this Paul puts the assurance of immortality based on the resurrection of Jesus Christ. One mighty form bursts the doors of death, and following His shining way a whole race fairly staggers into the dazzling wonder of new life beyond the grave.

The Challenge of the Graveyard

The sales manager of a powerful company, whose business laid its wires out over all the world, was traveling from one busy American city to another on a palatial train, whose speed fairly seemed to abolish time. His mind was full of far-reaching plans, which embraced more than one continent. His eyes the while fell idly on passing scenes as the train hurried along. Suddenly in the cool, clear light of the day a cemetery for an instant lay within range of his vision. There were noble and imposing monuments, there were long lines of low gravestones. There was the strange, solemn quiet of the city of the dead. Almost as quickly as it had come the scene was gone and the train, seeming to gain in speed, continued its powerful way. But somehow the picture of the graveyard refused to leave the mind of the sales manager. It came to him that after all he was journeying to that. It was the grand terminal. Everybody was bound for that one place at last. You didn't have to buy a ticket, and you couldn't miss connections The one thing really sure about life is death.

This vigorous young man, with the sharp features and the cleanly shaven face, moved uneasily in his chair. The quick imagination which had made him a success in business began to play with the idea of death. He seemed to see a thousand funeral processions, and then to multiply them by many, many more. The world stretched out a vast burial ground. It contained so many more dead bodies than living men. The one defining and significant occupation seemed to be that of the undertaker. He was dealing with the last and most inescapable fact of life. The mood continued for a while and the young man's face was a bit drawn by the intensity and vividness of his thought. Then he drew a deep breath and resolutely turned his mind to other things.

"The Choir Invisible"

Many people have faced the challenge of the graveyard in one way or another, and various words they have spoken in the attempt to hearten their fellow men. A characteristic and noble expression of one form of answer to death's challenge is found in George Eliot's poem:

"Oh, may I join the choir invisible,
Of those immortal dead who live again
In lives made better by their presence * * *
Impulses stirred to generosity,
In scorn of miserable deeds which end in self."

True, men must die, but they can continue to live through the influence of their lives. That survives them. That is a part of the moral and spiritual capital of the world.

No doubt there is genuine comfort in this thought. Saint Augustine, dead now hundreds and hundreds of years, is far more influential than some men who are alive today. Francis of Assisi through his influence comes walking out of the thirteenth century to inspire young men of the twentieth century to unselfish, serving lives. Abraham Lincoln, buried at Springfield, Ill., years ago, is probably the greatest influence making for genuine democracy in America today. His biography is a university where one studies the meaning and the possibilities of the life of the everyday man. Many dead people are very much alive in their influence, and many living people are dead as far as any very wide-ranging influence is concerned. All this is true, but it is not Paul's answer to the challenge of the tomb.

When the Curtain Falls

A powerful theologian, who had remarkable gifts of persuasive and even eloquent speech, was once talking about the deep human desires for immortality. He pictured an imaginary waterfowl, moving about restlessly among the reeds and grasses when the time for migration had come. You ask, "What is the matter with the bird." The time to go to the southland has come and the instinct for flight is making it restless. "Then why doesn't it fly away?" You look closely and discover that the bird has no wings, and so it cannot fly away. "But," you say, "God never made a bird with the instinct for flight without giving it wings." That is true. This is only an imaginary bird. In he real world the instinct is matched by the actual experience, and do you not think the God who answers the instinct for flight with the power of lifted wings will answer the instinct for immortality with a great life of realization beyond the grave?

The instinct for immortality can never rest contented with the posthumous influence of "the choir invisible whose music is the gladness of the world." When the curtain falls on the individual life, if that is the end of the play, how dreary, and cold, and unpalatable a thing life becomes. So many things are unsettled when the curtain falls. So many aspirations are unrealized when the curtain falls. There is often such strange confusion about the real meaning of everything when the curtain falls. Moral issues and spiritual outcomes often seem completely topsy-turvy when the curtain falls. Again and again evil seems triumphant when the curtain falls, and with hearts drawn tense by the pain of it we often see goodness lying crushed and bleeding when the curtain falls Is there no word of assurance regarding a life where the crooked things are straightened, where aspiration becomes realization, where evil is crushed and righteousness becomes triumphant after the curtain falls?

The Greater Glory

The resurrection of Jesus is the seal of immortality. His triumph over death is the assurance that death is not the end of the book. With death the scene in this world is ended. After that the scene in the other world begins.

The analogy of instinct and power of realization may bring comfort, but it cannot bring assurance. The resurrection of Jesus brings a triumphant certainty which sweeps royally through the dark and ugly passages of death into the greater glory of the life beyond.

"The power of His resurrection" is a great word. It sees in the Easter message a fact, but it sees more than a fact. It finds there a dynamic. By a splendid paradox the empty tomb of Syria has done the most marvelous thing in bringing fullness and riches of life to the world. To all Christian minds the sight of a tomb laden with the forms of dear ones suggests the empty tomb, and that one empty tomb challenges the secure possession by death of every tomb in all the world

It is true, then, that "man has forever." It is true that humanity "lives for eternity." It is true that sunset here is but the sunrise of immortality. And all this is made the secure possession of men's minds and hearts through the resurrection of Jesus Christ.—Lynn H. Hough, D. D, in N. Y. Christian Advocate.

WOMEN'S DEPARTMENT
(Continued from page 8)

her appearance that she claims the title F. F. V. She moved with her husband to Texas a good many years ago, and I think settled in Dallas. Her husband died some years later, leaving her a childless widow.

Though now in the evening of life. Mrs. Johnson is still young in spirit, and her whole heart and soul seem wrapped up in her work.

It is a pathetic little story this good woman tells of her experience with a wayward girl. The little episode related first prompted her to begin this real work of saving girls. She was left with little means but she has given her all and 24 years of her life to this work.

Mrs. Johnson is in earnest, and is making a desparate effort to save the fallen girls, and she realizes the surest and quickest way is through channels of love and sympathy. She is not merely throwing cold charity to them, but is giving herself, is a mother to them, they almost idolize her. Every inmate of the Home calls her mother.

The Home is a magnificent brick building with ample grounds, costing $75,000. It is neatly and comfortably furnished, is situated in Oak Cliff, a quiet suburb of Dallas. The view from every direction is grand and extensive, commanding a wide scope of beautiful prairie.

After a warm reception from Mrs. Johnson we were turned over to the matron who showed us over the building and entertained us with facts pertaining to the work while we listened to many rehearsals of woe "Oh," she would say, "could you only hear their pitiful stories and entreaties for help" We were told that every state in the South had been represented—many from our own State—and they don't all come from obscure homes, but some have come from the homes of lawyers, doctors, ministers, and other prominent and influential families. Some are solicited while a good many of them go of their own free will and accord. Records show that 85 per cent. are saved while a few go back to a life of shame. Most of them are very penitent and seem appreciative of what is being done for them.

Each girl is required when entering to sign a contract to remain two years and when her baby is six months old to allow it to be adopted in a Christian home It is no trouble for the girls to get work, and they earn from $2 50 to $5 per week. Sometimes they get in school, some attend colleges and even universities. It was interesting to learn that one of our most cultured foreign missionaries is a university girl from the Virginia K. Johnson Home.

Only a small percentage of these girls have ever heard of the love of our Saviour, but 85 per cent. of those who remain the two years have proven to be true Christians.

During the 22 years of the Home there have been 2,000 girls saved and 740 infants cared for and adopted into Christian homes.

At the time of my visit last winter there was an indebtedness of $8,000 on the Home, but appeals for help were being responded to from different sources all over the Southland. Much medical service is given gratis by the doctors of Dallas, while now and then a trained nurse, imbued with the missionary spirit will offer her services. Most of the bed-rooms are furnished by societies or individuals. There is a splendid library. Mrs. Johnson, by the way, is a very talented artist, and the walls of the reception hall and parlors are adorned with her paintings.

Our eyes were especially attracted to a very fine Madonna said to be her masterpiece, and it looked indeed as if it had been touched by the brush of the Master Artist. We noticed in nearly every study a material setting, thus showing even in her paintings, the artist to be imbued with the mother love and protection, this being one of the dominant lessons taught in the Home.

In the infant ward, we saw about a dozen little innocents in their clean white enamel beds cooing ad laughing as happily as any children.

As we were conducted from room to room, meeting the sad faces of the inmates, a feeling of deep depression came over me, my heart was touched with pity, for not one of them looked to be out of her teens, and one little girl I judged to be not over 15 or 16 was soon to become a mother. As I thought of what their early environments might have been, some motherless, many no doubt coming from homes of depravity, and perhaps other conditions over which they had no control, influencing their young susceptible lives, my heart went out to them It was then I caught the spirit of her home. I felt that I, too, wanted to help rescue these poor unfortunate girls, and to help obliterate this, the greatest and most heinous of all sins Let us do what we can with our prayers and means.

A PRAYER

Robert L. Ferguson

O, Lord, for health in such measure
That will make life's work a pleasure
For strength of mind and strength of will,
For strength of purpose to fulfill
Each duty of life and each trial;
For self control, for self denial;
For wealth enough to meet life's needs
And give to others with kind deeds
For patience in life's great turmoil
To do some good in honest toil.
For grace that will confess my sins
And leave them all until life ends.
For charity, not apathy;
For purity and sympathy.
For cheerfulness to make hearts glad
That may be sick or worn or sad;
For faith to make me always feel
That all things made by God are real
For hope that will allay all fears
And wipe away all grief and tears;
But most of all I'd have Thee give
A love that makes me better live;
That love of God in Christ His Son
That makes in life all battles won;
To heaven it is the only portal,
Of life it is the whole sum total.

Black Mountain, N. C.

Nothing can work me damage but myself. The harm that I sustain carry about with me, and I am never a real sufferer but by my own fault

Only man can help man. Money without man can do little or nothing more likely less than nothing. As our Lord redeemed the world by being man, the true Son of the true Father so the only way for a man to help men is to be a true man to this neighbor and that—George MacDonald.

Our Little Folks' Department

EASTERTIDE

This is the happy Easter morn;
Let every child rejoice!
"Jesus arose this blessed day!"
Sing out with heart and voice.

This is the day he left the grave
And vanquished death and sin.
He opened wide the gates of heaven,
That we might enter in.

Let every face be bright with smiles
And let no heart be sad;
This is the happy Easter morn;
Let every child be glad!

—Selected.

THE EASTER SUNBEAMS

Bright sunbeams played upon a bed of dewy hyacinths in the early Easter morning. Presently a door opened, and golden-haired Edith came running out to look at the hyacinths. The gladness of this the gladdest day of all the year was shining in her big blue eyes.

"O, you pretty darlings." she said to the flowers. "Do you know where I am going to take you?"

Of course each pretty hyacinth in its separate little pot knew very well that Edith was going to take them to the hospital for sick children. She had old them so many times, and they knew that their mission this happy Easter day was to take a little of the breath and beauty of the sunshine into the lives of the little sick children.

The pure white lilies knew that their loveliness and fragrance were to beautify the Master's house on this blessed Easter Sunday while all the little children's voices would sing out in joyous, ringing tones: "He is risen; He is risen."

Later in the morning, after the lilies had been taken to the church and the services were over, Edith and her mamma rode out to the hospital in the automobile, with the hyacinths carefully packed in baskets beside them. Here at the hospital the little Easter sunbeams were busy also. They peeped through the windows and over the little white beds and lighted up the pale faces of the sick children. On one of the snowy cots lay a little newsboy who had been knocked down by an automobile and had his leg brozen. He was able to sit up now and was feeling very merry.

"What is your name, little boy?" asked Edith as she placed a lovely pink hyacinth upon his little table.

"Why, my name is Jacky the Squirrel," he said with a merry grin. "But, you see, miss, the Squirrel wasn't spry enough one time, and so he got knocked over. I've been having a lovely time, though," he continued. "The chap who owned the car sends me everything he can think of. He has visited my folks and set them all up in great shape, and he is going to educate me too and give me a job in his office when I'm big enough. So I don't worry about a little thing like a broken leg."

And Jacky the Squirrel laughed gayly as he lifted his hyacinth and breathed its sweet perfume.

"Ain't it a dandy?" he said admiringly. "I say, miss, it was sure a lucky day for the Squirrel when he broke his little old leg."

"You are a cheery little fellow, and it is always best to look on the bright side," said Edith; and then, telling him that she would bring him a rose another day, she passed on to the other little beds, placing a bright flower on each little table and saying a few cheering words to each little child.

One of the nurses, who knew that Edith had a very sweet voice, said to her: "Won't you sing to them before you leave? They would enjoy it very much, I know."

The Easter sunbeams streamed lovingly over Edith's golden hair as she seated herself at the little piano in the corner of the room. The pale faces brightened as her rich voice rang forth in the words:

"Alleluia! Alleluia!
Jesus rose this blessed day.
He is with you now and always;
He will wipe our tears away.

Jesus loves the little children;
He is close beside you now;
His loving arms are round you;
His blessing's on your brow.

Alleluia! Alleluia!
Let your hearts no more be sad;
Let our voices cry 'Hosanna!'
Let each loving heart be glad."

Then Edith, having done her best to cheer the little sick children, went home. A feeling of great peacefulness flooded her heart as she rode along beside her mother and watched the happy Easter sunbeams sink to rest; and though she did not know it, she herself had been the brightest sunbeam of them all.—Selected.

USE OF A TONGUE

"God made the tongue; and since he never makes anything in vain, we may be sure that he made it for some good purpose. What is its good purpose?" asked a teacher one day of a class of very stirring small boys and girls.

"He made it that we may pray with it," answered one boy.

"To sing with it," said another after a pause."

"To talk to people with," suggested a third.

"To recite our lessons with," replied another.

"Yes, and I will tell you what he did not make it for. He did not make it for us to scold with, to lie with, or to swear with. He did not mean that we should say unkind or foolish or impatient words with it. Now, think every time you use your tongues if you are using them in the way which pleases God best of all."

And every boy and girl promised to remember.—Exchange.

HOW MARIAN AND LOUISE MADE UP

The sun was shining warm and bright. The grass was green, and the flowers nodded their pretty heads at Marian and Louise as they played in the garden. You would have thought it a summer day, for they did not wear their coats. But you would have been mistaken; for even though the sun was warm, it was in the middle of winter. How would you like to live where you could pick flowers all winter long? These little girls lived in California, where every day in the year is just like spring.

But neither Marian nor Louise had sunny faces; they had ugly frowns instead, for they were quarreling. It had all started over Louise's little piano. Just as Marian's doll had fallen asleep Louise's doll started to play on her piano. Louise was sitting with the doll on her lap and, holding the doll's hands in hers, was playing a lively tune.

"There, I knew you would wake up poor Peggy!" cried Marian. "I should think you would teach your children better manners than to play on the piano while other people are sleeping."

Louise's doll, Flora, stopped playig; but in a little while she forgot all about the sleeping Peggy and began to play louder than ever.

"What did I tell you?" said Marian impatiently. "No wonder Peggy is losing her color, since she can't take her afternoon nap."

"Well, Flora has to practice," answered Louise. "Why doesn't Peggy take her nap somewhere else, so she can't hear Flora? My piano was here first."

With an angry toss Marian picked up her doll's bed with the doll in it and went to the far end of the garden. There she busied herself with making everything comfortable for Peggy. After it was all rearranged, she looked over at Louise.

The music had ceased, and Louise looked unhappy as she sat there on the grass. Poor Flora was entirely neglected and lay with her face down. But when Louise noticed Marion looking at her, she hurriedly picked up her doll and began to play furiously on the piano. But she was soon tired of this and sat down where Marian could not see that she was crying.

In the meantime Peggy had finished her nap, and Marian was dressing her. She thought that she would take her out walking, and perhaps they would stop by to see what Louise and Flora were doing.

Just then they heard some one coming into the yard. It was Uncle Dick, and they both ran to meet him.

"I'm looking for a picture of two little girls," he said. "Do you happen to know where I could find them?"

Marian and Louise knew that he meant them.

"They must be pretty little girls," he continued. "Frowns and tears don't look well in a photograph. I wonder where I could find two little girls who are all smiles."

The tears vanishede from Louise's face, and Marian's frown turned into a smile.

"There, I knew I'd find them in this very garden," he said as he began to open his camera. "Stand over there and let me see how you look."

So they forgot all about their quarrel and had their picture taken. The next day, when Uncle Dick brought the photograph to them, they were very glad to see that no frowns nor tears were in it. In fact, they tried and tried to remember what they had been quarreling about, but they couldn't. So they made up their minds that it was not worth while to waste time quarreling about nothing, as there were so many more pleasing things they could do.—Lurana Rownd Wilson.

HALVES WITH GOD

One day a gentleman gave his little nephew a gold coin. "Now you must keep it," he said.

"O, no," said the boy. "I shall halve it first. Maybe I shall keep my half."

"Your half?" said the uncle. "Why, it is all yours."

"No," answered the child with a shake of his head, "it is not all mine. I always go halves with God. Half I shall keep, and half I shall give to him. God goes halves with us; he lets us share with him. Don't you think we ought to give back his part?"

That was the right feeling. The little boy was grateful to God for all the good things he had given them, and it was this that made him want to "go halves with God."—Young Evangelist.

If you let evil thoughts come into your minds, you will soon speak evil words, and then it will not be long until you do evil things.

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I am highly gratified to note that you are declaring a dividend of 20 per cent on the premium of expiring policies, and we desire to express the appreciation of the Board of Trustees of Davenport College for the credit memorandum to apply on payment of premium on renewal policies.

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Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

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Our Dead

LUTHER—Nellie Vera Luther, daughter of Mr. and Mrs. S. J. Lutner, was born Aug. 17, 1880, and died Mar. 4, 1916. It was nearly four years ago that her physical enemy was detected. A heroic struggle was begun to save, if possible, the life that was so precious. For a time there was some hope, but it was a short-lived hope for the dear life was slipping away. She was patient through all her sickness. Though anxious to get well it was the Lord's will.

At the age of fourteen she was converted and joined the Methodist church. She loved the church. Her first concern was always to do right, and from a child she was religious. She lived her religion. She prayed and believed in prayer. She told her mother that she had prayed daily since she had taught her to say her little prayers when just a little girl and also how she had remembered her friends and relatives in prayer. Those that knew her loved her in all that love means. Her blessed influence, the grace that infused her soul and radiated around her the unnumbered little deeds of thoughtful attention for others that made up her daily life immortalized her in our hearts and affections. She was of a meek and quiet spirit and adorned the doctrines of God our Savior. She did what she could for her home, her church and her Lord. The impress of her devout life is indelibly stamped upon the members of the family and community in which she lived the Christian life. A father, mother, and five brothers are left to mourn their loss. May heaven's richest blessings rest upon all the loved ones.

The funeral services were held at the Pleasant Hill Methodist church and her body was laid to rest in the beautiful Pleasant Hill cemetery to await the resurrection morn.

"Gone but not forgotten."

T. A. Groce.

PATTON—Mrs. John M. Patton, nee Miss Florence Reed Rich, was born Oct. 21st, 1855, and died February 13, 1916. She was married to John M. Patton, April 9th, 1874.

To them were born 13 children, ten of whom are now living. In early girlhood Sister Patton joined the Methodist church in Iredell county, and on coming to Morganton in 1901, she united with the Morganton Methodist church, of which she remained a faithful and efficient member to the close of her life. Her interest in her church was strong and her work was the kind that brought results. At the time of her death she was a member of the Woman's Missionary Society and the Home Circle.

In her life she was unassuming and retiring. The noble virtues that crowned her womanhood were love for her home, love for her children and love for the church of God. Her own testimony a few days before the end was: "I have tried to do my duty;" and as her pastor looked into her face the thought came to his mind that soon the Master will say, "Well done, good and faithful servant, thou hast been faithful to thy home, to thy loved ones and to thy God; enter thou into the joy of thy Lord."

Her faith was the kind that kept her close to the loving Savior. The Christ presence was a very real presence to her even in the hours of pain.

Her testimony the afternoon before the summons came was, "I know in whom I have believed." As her pastor bade her goodbye, he said, "I will come to see you again in the morning;" but she shook her head and said she doubted if she would see me in the morning, but said, "I will see Jesus."

Ere the morning came the gates of pearl unrolled and her gentle spirit entered the house of many mansions, there to await the coming of her loved ones as God in his own good time shall call them home.

Her pastor.

GOD'S TIME-TABLE

Grief has come into her life, grief almost too heavy to bear, but long ago she learned to trust Him and to allow him to share her burdens. Her hair is gray and her step slow, but her confidence in him is now brighter than ever. It was only two short years ago that husband and father were carried to the humble home dead, killed by the fall of rock in the coal-shaft. Then a second tragedy; her eldest son stricken in the same "workings," and in a few moments breathed his last. These two great sorrows within a few months of each other, and her faith wavers not.

Again the shadowy form of sorrow creeps into her home, and the two remaining breadwinners, son and daughters, are cut down within a few days of each other—the son to be taken to the hospital to languish with a wasting fever, and the daughter to be confined to the home for many weeks. The resources of the home are almost exhausted, yet her faith is clear, and she cries: "God doeth all things well."

She is slowly making her way up the long walk that leads to the hospital, there to lay down her remaining few dollars for her son's care. She had been to God in prayer, asking him for "some things," as she said. She knew not how these "some things" were to be given, but she trusted. Near the hospital she came, face to face with a man she had known years ago, a retired physician. He greeted her kindly and soon learned of her recent sorrows. "Your son is now in this hospital, you say? Have you paid anything for his care? Well, you shall pay nothing more, and your son may stay as long as he desires, and he will have the best of care. I will so order." And thus it is that she believes God answers prayer, and her faith is strengthened in the Lord. Can anyone doubt that God made it possible for the burden laden widow who had reached man's extremity and the prosperous friend of other days to meet at that particular moment? God's "time-table" is never in error.—Rev. H. H. Barr, in Pittsburgh Christian Advocate.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Second Round

April
Walnut, Stackhouse 22-23
Hot Springs-Marshall, Marshall, night 23-24
Sulphur Springs, Acton 29-30
West Asheville, night 30
May
Henderson Ct., Edneyville 6-7
Tryon-Saluda, Saluda, night 7
Rosman Ct., East Fork 13-14
Brevard, night 14
Mars Hill, Shiloh 20-21
Weaverville, night 6-7
Weaverville Circuit 27-28
Haywood Street, night 28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Second Round

April
Waxhaw, Bond's Grove, 11 a. m., 22-23
Weddington, Weddington, night..23-24
Thrift, Moore's Chapel, 11 a. m. ..29-30
Chadwick, night .....April 30-May 1
May
Matthews, 11 a. m. 6-7
Dilworth, night 7-8
Lilesville, 11 a. m. 13
Ansonville, Mt. Vernon, 11 a. m. ..14-15
Morven, Morven, 11 a. m. 20-21
Wadesboro, night 21-22
Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29
June
Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Second Round

April
Deep River, West's Chapel 22-23
Randleman, St. Paul's .....23-2'
Wesley Memorial, High Point 29-30
East End, High Point 29-30
Denton, Pleasant Grove 6-7
District Conference at South Main Street, High Point, April 27-30.

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
Second Round

April
Henrietta and Caroleen, Caroleen,22-23
Cliffside, Hopewell 29-30
Forest City, Salem 29-30
May
Table Rock, Linville 6-7
Connelly Springs, C. Springs 7-8
Spruce Pine and Bakersville, Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.
Second Round

April
Draper, 3 p. m. 16-23
Spray, night 16-17
Walnut Cove, Bethlehem 29-30
May
Rural Hall 6-7

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

April
Laurel Springs Ct., Transou 22-23
May
North Wilkes Mission 6-7
Wilkes Circuit 13-14
Wilkesboro Station, night 14-15
North Wilkesboro Station 20-21

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.
Second Round

April
Alexander Ct., Rocky Springs ..22-23
Stony Point Ct., Center, ...23-24
Maiden Ct., Friendship 29-30
Catawba Ct., Center .....30, May 1
May
Newton 7
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Second Round

April
New London Ct., New London 22
Gold Hill Ct., Liberty 23-24
Mt. Pleasant Ct., St. Paul 29-30
West Concord, Harmony 30
May
Concord Ct., Carmel 6
Concord, Central, 11 a. m. 7
Concord, Forest Hill, night 7
Bethel-Love's, Love's 13-14
Oakboro 14-15
Salem 20-21
Kannapolis Circuit 27-28
Kannapolis Station 28-29

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Second Round

April
Shelby Ct., S. Springs 22
Shelby, Central 23
Lowesville, Mtn. Island 29
Mt. Holly, Mt. Holly 30
Belmont, Belmont 30
May
Cherryville, Bethlehem 6-7
Belwood, St. Peter's 13-14
South Fork, Bethel 21
Rock Spring, Bethel 27-28
June
Lowell, Bethesda 3
Gastonia, Main St. 4-5
Dallas, Dallas 4-5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

April
Highlands, Flatts 22-23
Glenville, Double Springs 24
Robbinsville, Trinity 29-30
May
Murphy Ct., Peachtree 6-7
Canton Station 13-14
Haywood, Finchers 13-14
Fines Creek, Fines Creek 20-21
Andrews 24
District Conference at Andrews May 23-25.

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

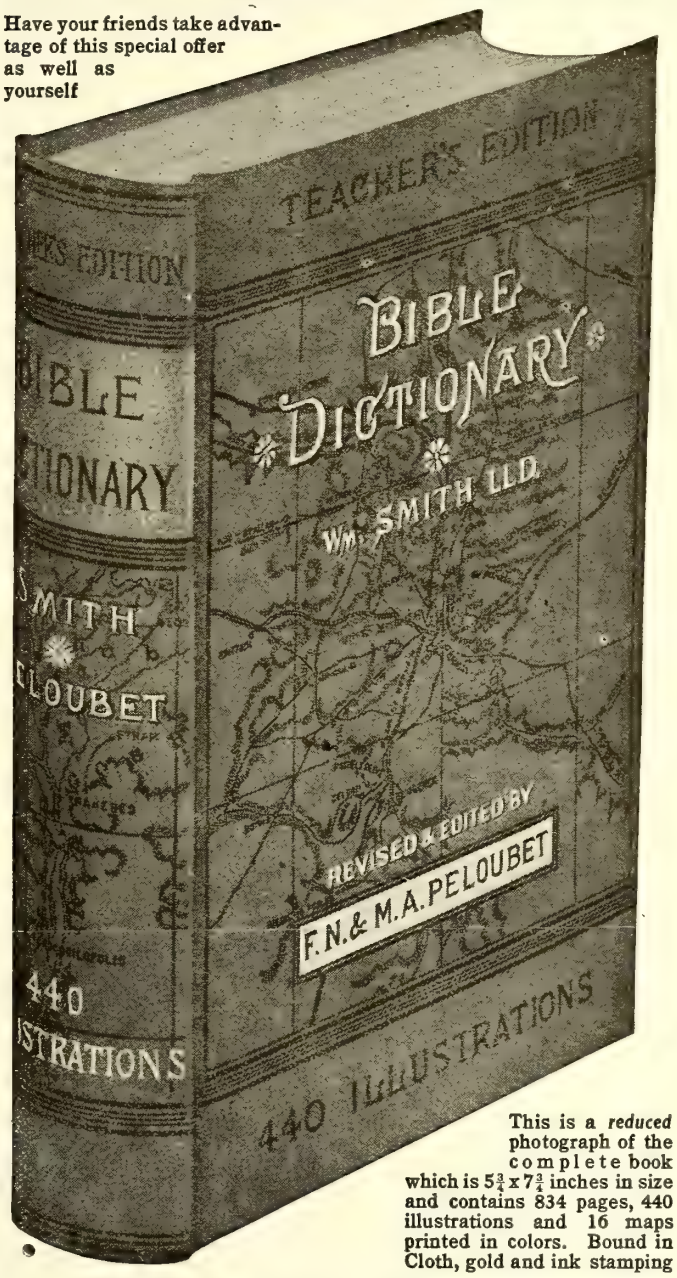
April
Lewisville, Daubs 22-23
Advance 29-30
May
Southside, 11 a. m. 7
Liberty, night 7
West Davie, open.
District Conference will be held in Main Street church, Thomasville in May. Date will be given later.

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It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.



THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***curative power*** of the Spring. I will tell them that the water shall cost them ***nothing*** if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from ***their*** fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the N. C. Chris. Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefitted you, and as the Advertising Manager of this paper has kindly consented to ***guarantee my guarantee*** to refund your money, if you are not benefitted, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any chronic disease,*** except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy. A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.
Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral water was entirely cured of the horrible disease. Yours respectfully, J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.

Atlanta, Ga., July, 27, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully,
MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers. J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 28, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion.
Very truly, L. B. WHITE,
Pastor West End Baptist Church.

Guyton, Ga., Feb. 11, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.
Yours very truly
H. W. ORVIN,
Manager, Effingham Mer. Co., Guyton, Ga.

Blaney, S. C., Oct. 31, 1910.
Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients, because its virtures are good. W. D. GRIGGSBY, M. D.

Chancellor, Ala., Oct. 21-09.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure. Very truly,
W. F. MATHENY, M. D.

Fill Out This Coupon and Mail It Today.

Shivar Spring

Box 5 P, Shelton, S. C.

Gentlemen:—

I accept your guarantee offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

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VOLUME LXI NUMBER 17

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

Reading Room
Trinity College

GREENSBORO, N. C., THURSDAY, APRIL 27, 1916



Our New Church Extension Building, Louisville, Ky.

This building will be dedicated on Sunday, May 7th, and on this day all our churches are requested to make an offering so as to swell our Loan Fund to at least $1,000,000.

Church Extension Loan Fund Day, Sunday, May 7

CHURCH EXTENSION LOAN FUND DAY

W. F. McMurry

AT the last annual meeting of the Board of Church Extension, held in St. Louis, Missouri, May 6-8, 1915, a Loan Fund Campaign Committee, consisting of Bishop John C. Kilgo, D. D.; Bishop A. W. Wilson, D. D.; Bishop James Atkins, D. D.; Bishop W. R. Lambuth, D. D.; Rev. R. H. Cooper; Rev. S. H. C. Burgin, D. D.; Rev. James Thomas, D. D.; and the Corresponding Secretary, was appointed, and by a unanimous vote, it was the mind of the Board that this Committee should lay plans, looking to the presentation of the work of the Board of Church Extension, and with particular reference to its Loan Funds, on the date of the dedication of the new office building, which date has been fixed for May 7th, 1916.

This special committee met in Dallas, Texas, on November 1st, 1915, at the Methodist Publishing House, affected an organization, fixed May 7th, 1916, as Loan Fund Day throughout the church, and instructed the Corresponding Secretary to prepare a program, and call upon all our pastors to preach on the subject of Church Extension on that day, and to give our people an opportunity to contribute to the Loan Fund Capital of the Board.

It was the judgment of the committee that a call should be made for contributions aggregating $100,000.00, but that no pressure should be placed upon any pastor or congregation beyond the earnest request that a message on the subject of Church Extension be delivered, and that opportunity be given every congregation in Southern Methodism to contribute in cash or in the form of subscription to the increase of the Loan Fund Capital of the Board.

This proposition has received the hearty and almost unanimous endorsement of the Conference Boards of Church Extension. The Bishops who are members of the Board of Church Extension have not only endorsed it as such, but also added their individual endorsement of the proposition.

The contributions made by the congregations, or by any individual members of same, may constitute a separate Loan Fund, or be added to the Conference Loan Fund, or to any other loan fund now in existence. If a separate loan fund is established by the congregation or individual, the donors or donor may have the privilege of naming such loan fund. If it is established by the cogregation, the name of the congregation would be an appropriate one for the loan fund to bear. Or, the congregation might properly honor the name of some worthy brother or sister. The amount secured on Loan Fund Day, undirected by the donors, will be used to create loan funds in honor of our two retired Bishops, Joseph S. Key and A. W. Wilson.

After the message has been delivered, and the cause presented, and the people have made their contributions, the list of contributors, giving name and address of each, together with check covering all cash payments, is to be mailed to this office. Care should be taken to give the name and address of every contributor, as it is the desire of the Board to receipt each individual for the contribution made, thereby giving credit where it belongs. Subscriptions may be made payable in installments or all in one payment at a future date. This office will assume the responsibility of collection, and the duty of the pastor will have been discharged after preaching on the subject and giving his people a fair opportunity to make their contributions.

At the close of the thirty-fourth year of Church Extension history, during which time we have had our home in hired houses, old residences, and temporary quarters, all of which have been inadequate and inconvenient, we are moving into a first-class, up-to-date, modern, fire-proof office building, a building the church may well be proud of. The cost of this building has been provided, and the gathering of the funds for its erection has not been child's play. Not one dollar of the cost has come from the receipts on Church Extension assessment or from public collections in the congregations. The entire amount has been secured by personal solicitation on the part of the Corresponding Secretary.

That should be a glad day for the whole church when on May 7th we assemble to listen to the dedicatory address by Rev. Samuel A. Steel, D. D., of Columbia, South Carolina, following which the formal dedicatory services will be conducted by the Bishops. We feel sure the pastors will join with us in spirit in the dedication of this new Church Extension home by complying with the request of the Board of Church Extension to deliver a message on the subject of Church Extension, with due emphasis upon the Loan Fund feature, and by giving our people an opportunity to contribute to the increase of the Loan Fund capital.

At the close of the last quadrennium, March 31, 1914, the Loan Fund capital stood at $560,-562.63. The General Conference made a call to increase it to 1,000,000.00. One-half of the quadrennium is gone, and we have reached $802,091.58, considerably more than one-half of the amount needed. The two remaining years must witness the addition of the balance to make up the $1,000,000.00, or $197,908.42. If the church upon May 7th, Loan Fund Day, will lay upon the altar the $100,000.00 called for, the task of gathering the balance will be very much lightened.

We are sending to every itinerant minister in the church a pamphlet entitled "Church Extension Loan Funds," which gives the history of this Church Extension Loan Fund movement, describes the several kinds of loan funds, and goes somewhat into detail on the subject of Memorial and Annuity Loan Funds. It also contains illustrations and examples of the practical working of these funds. A booklet entitled "The Gospel of Church Extension," which sets forth the work of the Board in a more general sense and from a somewhat different angle, has also been sent. A card from any layman in the church will bring to his door a copy of both of these publications, and other Church Extension literature as may be requested.

We are confident that the Board of Church Extension will have the co-operation of the preachers and laymen throughout our connection in the observance of Loan Fund Day.

A CHURCH EXTENSION LOAN FUND OF ONE MILLION DOLLARS

Bishop W. R. Lambuth

A CHURCH Extension Loan Fund of one million dollars! Who can estimate the potentiality of such an amount? It is only by reviewing the splendid achievements of the past that we can make some forecast of what this would mean for the future. We are nearly within reach of the goal. Last year during a time of wide-spread financial stringency and economical retrenchment the splendid sum of $110,853 was added to the Loan Fund capital. It was decided at the last Annual Meeting of the Board to organize a campaign which within this quadrennium shall round out the desired million. The observance of Sunday, May 7th, as Loan Fund Day—the day for the dedication of the new Church Extension office building in Louisville—should result, by a supreme and united effort, in achieving our aim. Let every presiding elder, preacher and member in our connection co-operate in an effort which may set forward church building for a generation to come. It ought to be done and can be done.

THE GLADDEST DAY

Bishop James Atkins

MAY the seventh will be the gladdest day in the history of the Church Extension department of our church. On that day will be dedicated the new office building in Louisville.

This great and ever-growing department of the church has been without an adequate house from the beginning of its existence. Under Dr. McMurry's masterful hand the business has grown into such large proportions as to demand quarters of a convenient and permanent kind.

The house which has been built is the product of the business ability and taste of the General Secretary. He has built a house admirably adapted to the uses which called it into being, and as beautiful as a dream without the waste of a dollar in gaudy ornamentation.

An element of gladness that will enter into the occasion will be the fact that this has been one of the best years in the history of the Board. In some respects the best by far.

It was eminently fit that this day of dedication should be fixed by the Board as the day for the proper celebration of the event throughout the church. The form of the celebration is also the best. It is that in every pulpit in the communion a sermon on Church Extension shall be preached and a collection taken to increase the Loan Fund. We are needing a million dollars to lend on churches. We have about half that amount. Proper attention to this collection on May the seventh on the part of all the presiding elders and pastors of the connection ought to yield a large part of the other half million.

Let all the congregations conspire to make this occasion an illustrious success.

CHURCH EXTENSION FUNDS

Bishop Collins Denny

ONE of the greatest movements in the church, within our life time, has been the organization and the work of the Board of Church Extension. We did not begin this work too soon. It is surprising that we did not begin it sooner, because the day has long since passed when we could do our work effectively without church buildings. This is a matter that ought to interest every member of the church. Even a little help from each one will bring surprising results. It is cheering to think that each of us will have some part in all the success that will attend the work of the church in every one of the buildings into which our gifts may go. We shall have an interest in every conversion that shall take place in each of these churches, and indeed in all other good work done in the church. Only eternity can reveal how much our gifts to this cause will mean.

Very earnestly I hope that each of our people and preachers will give hearty co-operation to the effort to increase the funds to be placed at the disposal of the Board of Church Extension.

"ESTABLISH THOU THE WORK OF OUR HANDS"

Bishop E. R. Hendrix

A GENERATION ago our church proposed to celebrate the first hundred years of American Methodism by raising $2,000,000. At that time we had no Church Extension work so that a considerable part of the two millions that were raised went to meet urgent local needs. The aim to secure at least $500,000. for Church Extension was kept in mind and that sum is now in the Loan Fund of the church. It is expected that an additional $100,000. will be secured this year. It is earnestly desired to increase the amount to one million dollars during the quadrennium. Part of this will doubtless come to the annuity plan, whereby the donor pays the principal and receives interest during his life time and that of his wife. The wise management of the Loan Fund has inspired great confidence in those who would create a memorial for themselves or others and at the same time establish a fund that will be of untold help in building churches or parsonages.

The completion and dedication of the new Church Extension Building in Louisville seems an opportune time of calling attention to this work. That was a wise remark made by a noble philanthropist recently when making a gift that will yield $35,000. a year to Church Extension, Home Missions and to the Superannuates, "The church is the only thing that lasts."

LOAN FUND DAY

Bishop W. B. Murrah

I HAVE observed with deep interest the announcement that Sunday, May 7th, has been designated as Loan Fund Day. This is eminently fitting and I trust that the day will be memorable in our history because of fruitful results.

The work of Church Extension has been so wisely directed by our General Board that it relates itself, in a way most vital and influential, to all of our interests.

Our new building will be dedicated on the day nmed, and it is to be hoped that the inspiration of that great occasion will be felt throughout our widely extended connection.

If our Loan Fund capital could be largely increased it would stimulate every worthy cause, and put forward all of our church enterprises. Loan Fund Day will give opportunity for informing our people of the great and far-reaching work of our Board, and, if the day is properly observed, the resources for future beneficence largely augmented.

LOAN FUND DAY

Bishop John C. Kilgo

THE Board of Church Extension at its next session, to be held in Louisville, Kentucky, May 6-9, will dedicate the new handsome building which has been provided for the needs of the work of this Board. It is a striking coincidence that this achievement occurs during the one hundredth year since the death of Bishop Asbury, the incomparable prophet of American history. He was in himself a church extension which turned back from these shores the tides of French infidelity and saved this nation to Protestant Christianity. It is eminently fitting that the Board of Church Extension should at this time do something to celebrate the faith and labors of this good man in a permanent way. It has been decided by the Board to observe May 7th as Loan Fund Day when our preachers will present the great work of this Board and call upon our people to make a contribution to its Loan Funds. It is not the wish of the Board to urge the collection upon our people, but it is the desire of the Board that all our people be given a chance to make a voluntary contribution to this most important work.

Our church is a very busy church. God has called us to very large tasks, and at no time in our history have there been such pressing needs upon us. In all this we should greatly rejoice. It is an unmistakable sign that God is still with us and that He still appoints us to hard fields of work. In all the many lines of work we are carrying on at this time, none is larger and more pressing than the work of the Board of Church Extension. With more than two thousand congregations without houses of worship, the demands for larger houses of worship adapted to the larger work of the church, and the needs of new congregations which are constantly being formed, this Board is burdened far beyond its resources. Dr. McMurry has achieved wonderful success in all the work of the Board of Church Extension, but in the matter of increasing the Loan Fund he has gone far beyond anything the most hopeful could have expected. Yet every year the pressure for larger available funds to care for the smallest needs of the church increases and is far beyond present resources. It is desirable that all our people on the day set apart to this work will gladly make a contribution to this fund, both meeting a vital need and celebrating the memory of Bishop Asbury in a worthy and abiding manner.

LOAN FUND DAY

Bishop H. C. Morrison

IT was a happy, if not a providential, thought on the part of the committee in arranging for a "Loan Fund Day" on the same day of the dedication of the new Church Extension building.

This subject, so vital to the success of our Methodism, coming from the pulpit upon the minds and hearts of all our people, can but produce a result that will be memorable in the history of the church. The money given on this Loan Fund Day, May 7th, will work while the donors live and continue its work when they are gone, and will not cease from its work until the church militant is taken up into the church triumphant.

This May 7th—dedication day for the new Church Extension Building—and a Loan Fund offering from 2,000,000 of our people, will constitute a historic day in our Zion.

THE CHURCH EXTENSION LOAN FUND

WE are yielding our usual editorial space this week to one of the most important interests of our church. The Loan Fund of our Board of Church Extension was begun some thirty years ago or more. For many years it had a slow growth, but in recent years, under the efficient work of Rev. Dr. McMurry, the present Secretary, it has been growing rapidly, and is approaching the one million mark. It is hoped that Loan Fund Sunday will put the fund forward to the million mark, and beyond.

While this fund has been growing rapidly in recent years, the growth has not been as rapid as the needs of our great church demand. It is a fact clearly apparent to all leaders in our work at home and abroad that nothing helps to establish and make permanent and truly effective the labors of our missionaries as the ability to give ready and prompt assistance in the erection of churches. Much of our labor, both in the home land and in the foreign field, has gone to waste largely because we could not promptly house the organizations affected by our missionaries.

Let our people respond to this call of our Bishops and faithful Secretary. As good Dr. Morton, our first Secretary, used to tell us, "Every dollar you put down for church extension will cause two other dollars to come and lay themselves down beside it."

SUNDAY AT OAK HILL

OAK HILL is one of the State's new High Schools. It is situated in beautiful Cedar Valley, Caldwell county, and I understand that the people of the community expect eventually to comply with the requirements for making it a regular Farm Life School. A splendid brick building, which, when completed, will have cost some $12,000. or more, is nearing completion.

In accordance with an engagement made a month ago, I was on hand last Sunday afternoon at 3 o'clock and preached the annual sermon. A large congregation looked up into my face as I spoke to them with more than ordinary interest, for the reason that I was speaking to many with whom I had been associated in the days of my childhood. One must have an experience like this before he can know just what peculiar sensations thrill the whole being. Standing on the platform of that magnificent building, within one mile of the place of my birth, amid the scenes of my childhood, it seemed the happy realization of some of the dreams and visions of my boyhood days, when, hungry for knowledge, I longed for some such opportunity as is now about to come to the youth of my old neighborhood.

The beautiful little mountain peaks and the threading valleys, all so familliar once, seemed to vie with each other and with the budding forests, in making this a glad day for us all. No one can estimate the value to the community of these occasions every year, to say nothing of the value of the routine work of such an institution. May this commencement sermon be the first of a series that shall never end!

Professor Story, the superintendent, and his assistants, have done good work, but, of course, have been handicapped for lack of room. Next fall it is expected that the school will open in the new building, and we sincerely hope that ample provision will be made for an adequate teaching force, so that the school may not in any sense disappoint the expectations of those who are to enjoy its advantages. The people in every community should be warned not to expect brick and mortar to make a school. A school worth the sacrifice and labor of erecting a plant, must be provided with sufficient funds to support a full teaching force.

Passing through the country I could but note everywhere the evidence of improvement in farming methods, also of improvement in the homes that dot the country. The country is coming into its own, and no one can estimate the blessing which is to come to our people in the country by the establishment of these splendid schools.

It was good to be present and shake hands with friends and kindred, but it was all over in too short a time, and I must content myself with the hope that some time in the near future I may be able to take in the whole occasion at Oak Hill.

H. M. B.

NO SIGNS OF DECAY

ONE conspicuous example of a country church which shows no signs of decadence is old Steele Creek, a Presbyterian church in Mecklenburg county. In its history it dates back to the year 1762, since which time it has maintained a constant and aggressive warfare for the truth. The Mecklenburg Presbytery met there recently and the editor of the Presbyterian Standard, giving account of this meeting and referring to the remarkable history of this church, says: "We hear much of the decadence of the "Country Church," but here there seems to be no decay. Its membership is 725, the largest in its history, and of that number all, with the exception of 100, are members of the Sabbath school. Compare this "decaying" country church with a city church of 1,000 members, with about 200 in the Sabbath school."

CONTRIBUTIONS

THE COMPLETE PERSONALITY

Oscar L. Simpson

A GREAT DEAL is being made of personality. Only the other day a man of admirable equipment, an applicant for a responsible position, was turned down solely on the ground that he was lacking in personality. The fact of a strong personality is not an accident; you may be sure of that. Hence the importance of any suggestion which may help men and women become leaders and workers of power.

In every distinct contribution to the world's wealth there is, in vital relation thereto, what we might term a dominant personality. There is also the complete personality. The former the popular mind grasps and gives expression to in very few words; the latter the popular mind never grasps and the biographer seldom approximates. John Keats is known to us as a poet who died before his time and whose existence was a tragic, burning one; his marvelous imagery has left its impress upon literature until every high school pupil knows something of John Keats; but the real John Keats is little known, even to those who have studied his work with the greatest care. It is the same with our understanding of personality. We define the term, but how vague and incompetent is our definition. No conception of personality can be said to be at all complete, in fact, until we have shot that conception through and through with the ideals that make men great. Emerson's well-known advice "Hitch your wagon to a star" may be taken at the outset as one of the essential sign-posts pointing to a complete personality. For the complete personality is the direct result of much striving after rather than a by-product of stereotyped forms and the following of unchanging and unchangeable methods.

* * * *

What, then, is this sufficient ideal, this "star?" It must content me to suggest that here, as in every other avenue of approach to human life, the only sufficient ideal is to be found in the Christ, the Son of the living God. Our heads must be uplifted. We need to sing anew a Song of Ascents, "I will life up my eyes unto the mountains: from whence shall come my help? My help cometh from Jehovah, who made heaven and earth." I know of no better modern recognition of this need than the view expressed by a class of social workers (who heretofore have looked upon the religion of Jesus Christ as unessential to the work of social reconstruction) testifying to the value of a growing religious consciousness and a religious dynamic, not only for those among whom they work but for their own workers. These people are coming to see what the church has seen throughout the years, namely, that only he who is fired with religious enthusiasm is equipped for social service. It is safe to predict that the very principle which these so called professional social workers have been forced to admit, must also work its way into any line of endeavor calling for initiative and looking to the betterment of humanity. So the saying "Hitch your wagon to a star" becomes "I press on toward the mark." The only sufficient ideal is to be found in the living Christ.

* * * *

But after all this has been accepted the objection is raised that there are those who are "asleep on the job." "If Christianity makes possible the complete personality, fitting the individual for positive service, why is it, then, that there are men and women in possession of these facts who accomplish so little in that service, whose lives are barren, whose influence for good nil? It must be acknowledged that there are sufficient instances of this kind to make an answer to this question necessary. Occasionally there is a preacher who becomes lazy at his divinely appointed task, just as there are misers who fail absolutely to make use of the vast resources at their command. First, let us be sure that the lazy preacher has not lost his commission, and that the miser is not suffering from some mental affection which destroys his sense of values, or that he has not lost his reputed wealth. Then remember that it is possible for a man to be the possessor of unlimited wealth and either to horde that wealth or to spend it in bad investments. It is also possible for one to be the possessor of strong impulses which through ignorance are left to go undirected and unused (You are perhaps familiar with the case of the Russian lady who wept bitterly over the fictitious sufferings of an actor on the stage while her coachman was literally freezing to death outside). Strange as it may seem, there are those who have had the vision and, for some reason, have failed to use it for the betterment of humanity, those who have fallen at the foot of the cross and have failed to go out to lead others to the same cross for their redemption, those who have possessed the religious dynamic to have it vanish (in many cases unconsciously) from disuse. Are these, then, they who accomplish little in service, whose lives are barren, whose influence for good is nil? Be careful how you judge folks! Let me suggest an answer: Perhaps, for some reason, there has been no awakening (Certainly there had been none in the case of the Russian lady).

* * * *

Let me formulate my second point. It is this: For the development of the most complete personality there must be a definite awakening to a sense of duty and a definite training in the way of duty. The call of duty—have you heard it—commanding majestic, the Macedonial call? "Every man's life a plan of God" is current still, and will be till the end cometh. There must be a divine revelation to point out the specific field, the cultivation of which will aid in the divine plan of all creation. This demands pre-eminently an attitude of reverence. Whether it be observed in the earnest prayer of a John Wesley for divine guidance into a knowledge of the truth to direct his pathway heightsward to paths as yet unknown, or whether it be breathed in the prayer of the matchless Kipling:

> Lord God of Hosts, be with us yet,
> Lest we forget, lest we forget.

or in the simple faith of a childlike trust—the fact remains that in such an attitude of reverence the influences that guide, impell, direct, discover, are God-bestowed.

When this fact has been generally accepted and men have been trained to partake of the hidden manna, watching steadfastly for the pillar of cloud by day and the pillar of fire by night, then will such misfits as the blacksmith on the bench and the surgeon with carpenter's tools, be symbols of things bygone. Then the great lesson will be learned that our God who looks into the hearts of men issues the one-man call to duty. The task is given me. The Taskmaster

> "lays His hand upon me—yea, His hand—
> And not His rod . . . . . .

to do, to serve, to live for Him. That is the awakening which the world longs for today!

Nor can such a conception of life be selfish, as has been frequently urged in one form or another. It leads raher to the very soul of altruism. I quote the little poem "Brothers," published sometime since in The Churchman, both to illustrate the need of such a view and the two-fold value of its acceptance.

"What have I said to make you sad,
Big Brother?
What do you care for a kid that's bad,
Big Brother?"
"The city is full of temptation still,
Of the things that hurt and the things that kill.
If I don't care for my boy, who will,
Little Brother?"

"Will you take me back as you said you would,
Big Brother?
Will you stick to me till I do make good,
Big Brother?"
"There's never a thing you could say or do
To shake the faith I have in you;
We started as pals—we're pals straight through,
Little Brother."

"What do you hope I'm going to be,
Bif Brother?
What do you see in a kid like me,
Big Brother?"
"I see the child that the feet, rough-shod,
Of the streets have trampled and torn and trod;
I see the very image of God,
Little Brother."

"Why aren't there more good friends like you,
Big Brother,
To show us boys what we ought to do,
Big Brother?"
"It's the old, old, story, lad to make
The eyes grow wet and the heart to ache;
But we'll have the men—when the men awake,
Little Brother."

When the men awake, Little Brother!

* * * *

Third, joy in the performance of duty makes a vital contribution to the complete personality. One of the saddest things I have ever seen is the man who was utterly unhappy in the midst of his field of labor, the man who grumbled as he went about his work, finding fault continually with his own lot. No one has ever yet found satisfaction by pondering upon the unreasonableness and impossibility of attaining thereto. I heard Miss Helen Keller give her lecture on "Happiness." "Happiness," says Miss Keller, "is to be found in serving others;" but far beyond the miraculous fact of that statement, the speaker, with her gracious presence, her gentle manner, and the look of happiness that was on her face, was the greatest encomium of human joy that I have ever known. In order to have a strong personality one should be a lover of children, because the normal child, in a natural environment, is always happy. It can't be otherwise. The gloomy aspect of Monasticism and the straight-jackets of Puritanism have been forever banished from sensible rules laid down for effective service and leadership. The leader must never lose the boy spirit, else sooner or later it will be observed (he may not observe it himself) that his power to influence others has been greatly diminished. This is not mere speculation; I say it after keenly observing the work of superintendents, pastors, and other leaders in a hundred towns, from Texas to the coast of Maine. Then, too, does not any sane, practical view of the Christian life pre-suppose a natural, joyful experience for him who lives it? And not only is it pre-supposed; it is proved by the influence which Christians everywhere have exerted upon the world! Let me say, that productive, commanding influence is still being felt in large, wholesome measure wherever Christian men, women, and children are at work. (I like to think of it as the influence of personalities made complete by walking in the footsteps of the Master Workman and by adopting His outlook upon the world. The "everlasting ideal" becomes the "everlasting real."

Boston, Mass.

WILL METHODIST REUNION COME?

AT the close of the last General Conference of the Methodist Episcopal Church, South, this writer concluded that he would be silent touching Methodist reunion until after the next session of the General Conference of the Methodist Episcopal Church. He felt that, having made his modest contribution to this great cause, it might seem indelicate to say anything which could be construed as an attempt to influence the mind of any legislator in a great body composed of so many men fully competent to deal intelligently and lovingly with the largest and gravest problem ever presented to American Methodism.

But as time has gone on and the discussion has spread through the press of both Episcopal Methodisms I have been forcibly reminded of the superscription to Luke's Gospel, and I take the liberty of paraphrasing it thus: Forasmuch as many have taken in hand to draw up a statement concerning those matters which have been fulfilled among us, it has been deeply impressed upon me, the custodian of the official documents in this matter, to write a few lines concerning the exact nature of the problem, not as some have sensed it from hearsay or hasty reading, but as it originated and came to its present status. Should my words have no effect upon my readers they may be of interest and information to the future historian of Methodism.

The Record of Eight Years

Some eight years ago, when I became a member of the Joint Commission on Federation, not one of us from the Church, South, suspected that within two or three years we would be dealing with the problem of Methodist union. It seemed a most remote contingency. We knew that certain conditions were intolerable from a Christian standpoint, but we knew also that these conditions were largely an inheritance from a period of dark misunderstanding and fearful bitterness. Our only way of progress seemed to be along the lines of federation and in the creation of a federal council, which should have final power to hear and determine without appeal from its decisions all cases of conflict between the two Episcopal Methodisms. We were aware, however, of a deep and widespread feeling in both of these churches that the logic of American life demanded a reunion of Methodist forces on this continent. Yet no cloud of hope appeared on the horizon.

Then came the eloquent appeals of Dr. T. H. Lewis, of the Methodist Protestant Church, to the General Conferences of the two churches. The General Conference of the Church, South, had heard such appeals before, but coming from the quarter it did and reinforced by such a wealth and beauty of scriptural language it produced a wonderful irenic wave not only in the General Conference but throughout Southern Methodism. His plea was accentuated and illumined by the felicitous words and radiant personality of the Methodist Episcopal clerical messenger, Dr. Naphtali Luccock, who was accompanied by the eloquent Governor Hanly, of Indiana. As a member of the Committee on Church Relations, it fell to my lot to draw the resolution, instructing the Commission on Federation to seek, as far as practicable, closer relations between the branches of American Methodism. Candor compels me to add that these instructions reflected the mind of the General Conference in its sober after judgment, when its emotional rush had subsided. It was convinced that something ought to be done to heal the divisions in the great household of American Methodism, but it was not clear that anything of a large and permanent nature could be accomplished. It was willing, however, following its unbroken record in fraternity, to stand in an attitude of willingness to be led by the mind of the Spirit.

Raising the Question of Organic Union

In December, 1910, at the earnest solicitation of Dr. T. H. Lewis, the commissioners from the three churches met in Baltimore. Here we were met by a written statement from the commissioners of the Methodist Episcopal Church, formally requesting that we consider "at this time the desirability and practicability of organic union." There was some doubt in the minds of the commission from the Church, South, as to whether they were empowered to take up the question of organic union, but acting upon the advice of its chairman, Bishop A. W. Wilson, then senior Bishop of the Church, South, they came to the conclusion that they were at least empowered to ascertain whether a reunion of American Methodism was possible. After three days of careful, prayerful deliberation it was agreed that a committee of nine, three from each Church, be appointed to consider "the causes which produce waste and friction and injury rather than prompt the common cause, namely, the spreading of scriptural holiness through these and other lands, and, if found practicable, to bring to this Joint Committee a plan for submission to the General Conferences and people of the respective churches, said plan to provide for such unification through reorganization of the Methodist churches concerned, as shall insure unity of purpose, admiration, evangelistic effort, and all other functions for which our Methodism has stood from the beginning."

Reorganization the Key-Word

In much of the discussion concerning the suggested plan of reunion this resolution, initiating the movement, has been lost sight of. **It distinctly provided for unification through reorganization.** When the committee of nine, consisting of Bishop Earl Cranston, Bishop J. W. Walden, Dr. R. T. Miller of the Methodist Episcopal Church; Dr. T. H. Lewis, Dr. M. L. Jennings, the Hon. S. R. Harris of the Methodist Protestant Church; Bishop E. E. Hoss, Dr. Frank M. Thomas and the Hon. W. G. M. Thomas from the Methodist Episcopal Church, South, met in Cincinnati in January ,1911, it realized that its duty was very plainly set forth, that is, to consider the feasibility of drafting a plan for the unification of American Methodism through reorganization. As the character of the plan finally evolved is the crux of the whole matter this much ought to be said concerning the deliberations of the committee of nine. They realized that the end sought could be achieved only by casting the three churches represented into a gigantic mold, prepared according to the best traditions and practice of Methodist polity, and so fusing these churches that the final result would be an American Methodist Church, preserving all that was essential and best in the past, fashioned in its highest governing body after the analogy of the Congress of the United States, yet so flexible in its lower bodies that it would preserve, as did the Apostolic Church, for a time at least the characteristic life of each section, yet at the same time enable its constituency in other lands to remain an integral part of a truly ecumenical church.

Such at least was the idea that dominated our minds at Cincinnati. This writer for one believes that the final shaping of the plan, from the five drafts presented, was not entirely the work of human hands. On at least two nights we went to our rooms with the almost sure prospect of adjournment in hopeless disagreement on the morrow. A sacred Hand seemed to work while we slept, and in the morn we found our insuperable difficulties bridged! It has been said in some quarters that the plan proposed originated in the Southern Confederacy! The best answer to such a cruel and reckless statement is a study of the five documents presented at Cincinnati and the fact that both Bishop Hoss and this writer shed tears when we affixed our signatures to a plan which if finally adopted would mean the passing away forever of our own beloved Southern Methodism. Yet we were willing that its glorious page in history should be brought to a close if thereby the Kingdom of our Lord and Saviour might be increased! So also our General Conference. Are the representatives of the Methodist Episcopal Church at Saratoga willing to meet the same supreme test?

The Opportunity Passing Forever

It is the most momentous hour in the history of American Methodism. A failure to act wisely now will widen the gap between the two largest and most potential branches of Methodism. If reunion does not come shortly the very pressure of its expanding life will force the Church, South, to drop its sectional title and become a church at home wherever there is a call to minister to the needs of the people. Such a change would mean an inevitable conflict between the two Episcopal Methodisms in certain territory and the consequent loss of the supremacy of Methodism as the most dynamic spiritual force on this continent; such a spectacle would grieve the angels and send a quiver of pain through the heart of our risen Lord.

Aside from the imperative call of human life for the reunion of Methodism the present drift in Episcopal Methodism spells danger to many who are intently watching it. Crystallization is setting in about the center. The present organization is defecting much of the spiritual energy with which Methodism once awakened the world. This tendency of regressive energies, which have triumphed in every episcopal organization known to history, cannot be checked by binding tightly the hands of the Bishops or by limiting them to certain dioceses. Nor can it be cured by throwing organization overboard and attempting to return to the simplicity of early Methodism. **In the life process the organism, except the very simplest, saves itself only through transformation.** The august opportunity is presented for American Methodism to throw itself into God's melting pot, to come forth a united and transfigured Methodism, which shall be not only the mightiest force for saving America, but the rallying body for all the synthetic energies in a world just now hovering on the brink of chaos.

Sooner or later the nations will find themselves forced into a League of Peace, in order to save civilization from hell. Will there then be found anywhere in this world a vast spiritual organization, capable of inspiring this League not only by its own wonderful unity but irradiating it with a glow flashing through the veil from the face of Him that sitteth upon the throne? American Methodism, with its many millions in many lands, has the sublime opportunity to answer this question. What will its answer be,—New York Christian Advocate.

THE DIGNITIES OF OFFICE

The story—which is perhaps true and perhaps not—is being told in many Italian messrooms. On one of his royal tours, King Victor Emmanuel spent the night in a small country town, where the people showed themselves unusually eager in caring for his comfort. So when he had gone to bed, he was surprised to be awakened by a servant who wanted to put clean sheets on his bed. However, he waited good-naturedly while it was done, and wished the servant good night. He had dozed off to sleep, when he was roused for the second time by a rap on the door; and the servant reappeared, asking to change the sheets again.

Naturally, the King asked why the change was made so often. The servant answered reverently, "For oneself, one changes the sheets every week, for an honored friend every day, but for a king every hour."—The Youth's Companion.

INTERESTING NEWS FROM THE FIELD

DISTRICT CONFERENCE DIRECTORY

Greensboro, High Point .....April 27-30
Waynesville, Andrews .....May 23-25
Winston,Thomasville .....May 24-28
Mt. Airy, Elkin .....June 21-23
Morganton, Glen Alpine .....July 13-16
Statesville, Taylorsville, ...July 18-20
Charlotte, Harrison church .....July 19-21

NOTES AND PERSONALS

—Rev. "Jim" Green, pastor of the Rock Springs circuit, was with Rev. T. J. Houck in revival services at Mt. Holly last week.

—Rev. Dr. E. L. Bain, pastor of Tryon Street church, Charlotte, preached the annual sermon for Bain Academy, in Mecklenburg county last Sunday.

—Mr. David P. Dellinger, of Cherryville, a former editor, and recently a State Senator from his district and a mighty clean, clever man, is a candidate for the office of Commissioner of Labor and Printing.

—The meeting at West Market Street church, which closed last week, resulted in fifty-four accessions to the church on profession of faith. The preaching of Rev. H. M. North made a profound impression upon the people.

—The meeting at Spring Garden Street church, this city, closed on last Sunday. There was good interest and large attendance throughout. The pastor received eight on profession of faith and three by letter last Sunday.

—A note from the pastor of our East End church, High Point, telling of the glorious revival in progress there, came a little too late for our issue of last week. At that time forty-seven had already professed conversion and there was much interest.

—We are indebted to the President, Rev. JamesBraxton Craven, for an invitation to the commencement exercises of Davenport College, which will embrace May 15-17. There are ten graduates who will receive certificates in the schools of Music and Art.

—Rev. W. E. Poovey conducted revival services for four days last week with his congregation at Brevard, resulting in about fifteen conversions and reclamations. He reports the institute as closing the best year of its history, and the work of our church going forward.

—As a result of the two-weeks revival meeting at West End Methodist church which closed Sunday night 30 or more have joined the church. Rev. R. A. Taylor, conference evangelist, did the preaching and there was a lively interest throughout. There were more than one hundred conversions and reclamations. A collection amounting to $38 was taken for the evangelist.—Gastonia Gazette.

—We are indebted to the senior class for an invitation to be present at the commencement exercises of Rutherford College, on May 7-10. The annual sermon will be preached on Sunday, May 7th, by Rev. Jno. F. Kirk, of Statesville. The literary address will be delivered on Wednesday, May 10th, by Rev. R. T. Vann, D. D., of Raleigh. The alumni address will be delivered by Rev. W. B. West on Wednesday, May 10th, at 2:30 p. m.

—A business deal has just been closed by which the Methodist church of Andrews comes into possession of the Morrow property situated on the corner of Church and Main streets. This is one of the most desirable pieces of property in the town and the Methodist people are especially fortunate to secure it as it joins the parsonage lot, and gives to them more than an acre of ground in the very midst of the town. The consideration was $2500, $1400 of which has been paid. This is an ideal location for a church as it is the most prominent corner in the city.—Andrews Sun.

—The Taylorsville correspondent of the Statesville Landmark, writing under date of April 17th, says: Mr. J. W. Warren, a Confederate veteran, died at the advanced age of 88 years at the home of his son, Mr. W. F. Warren, in Sharpe's township, Friday evening at 8 o'clock. He had been in feeble health for some time and death was due to the infirmities of age. For 55 years he had been a member of Liberty Methodist church and the funeral and burial services were conducted there Saturday afternoon at 3 o'clock by the pastor, Rev. J. J. Edwards. Deceased is survived by six sons and two daughters, namely: Messrs. G. W. Warren, D. L. Warren, F. A. Warren, H. T. Warren, W. F. Warren, Mrs. William Abernethy, all of this county; Mrs. Gaston Lackey of Iredell. Forty-nine grandchildren and forty-one great-grandchildren also survive.

Note of Thanks

It is with real gratitude we acknowledge the receipt of a nice box well filled with beautiful and useful articles sent us as an Easter remembrance by Mrs. J. E. Gay, and other good women. Several ladies sent check for $3.25. May God bless each and every one of them. Indeed it will add to our comfort and pleasure to use all these articles and to praise a risen Saviour.

Sincerely,
Mrs. A. W. Jacobs, per A. W. Jacobs.

Statesville District Notice

Dear Brethren:—Please bear in mind that Sunday, May 7th, is Church Extension Loan Fund Day. This is endorsed and urged by the highest authorities of our church. Let's give all our people an opportunity to contribute to this important fund. Blessings in practical results will come back to our people. Read again your letter from Bishop Lambuth, of March 24th. Write at once to Dr. McMurry for new charts and literature. He will supply all you need gratis. Yours to help,

W. R. Ware

Statesville, N. C.

To the Epworth Leagues of the North Wilkesboro District

I wish to urge all the Epworth Leagues of this district to observe the Epworth League Anniversary, May 14, and report to me at once the results of the meeting. I should be glad to write each League separately, but as the time is short I take this method instead.

Send to Messrs. Smith & Lamar, Agents, 810 Broadway, Nashville, Tenn., for programs. Price 5c each, 35c per dozen, or $2.00 per hundred. Yours faithfully,

J. M. Downum, Dist. Sec.

Caroleen Greetings

April 24th the Eastertide was high in Caroleen and our life ship, set afloat by the risen Christ, mounted over wave after wave of gladness in triumph. On our way, not to the little village, but to the heavenly city, how our hearts did burn and how strangely warm as the victorious Lord revealed himself to us in the fine Easter sermon on the Uplifted Christ, by our presiding elder, Brother Gay. Happily it was quarterly conference occasion, and Brother Clegg, just like him, had a splendid report.

The Morganton district is at rising tide.

S. M. Davis.

East End Revival

After two weeks of very successful meetings, the revival at East End church, High Point, came to a close. The pastor, Rev. W. A. Barber, was assisted by Rev. S. S. Higgins. There were twenty-three persons received into the church Sunday morning. During the series of meetings there were fifty-four who were converted. We feel that East End has had a great spiritual awakening, and that the cause of Christ has been advanced greatly in the hearts of those who attended these services. Several young people will be received into the church next Sunday who could not be present last Sunday.

Walnut Street Revival

Our revival services at Walnut Street closed at the end of two weeks and a half, resulting in great good to the church and community. Rev. C. M. Short came to our assistance at the close of the first week, and greatly endeared himself to all our people by the earnestness and simplicity and power of his preaching. We count as visible results of the meeting about thirty new members added to the church; fifty or more made a profession of faith, while more than a hundred pledged themselves to higher Christian life.

A class meeting was organized for the youngest of the new members, and this class was put under the leadership of Mrs. Townsend. This class had its first meeting Good Friday night. It was indeed an impressive sight to look in upon this leader, in the parsonage parlor, surrounded with about twenty as bright and sweet little boys and girls as you ever saw, all eager to learn more about Jesus.

A remarkable thing about this entire series of meeting was the interest these children and young people took in the meeting from the beginning. May God bless and save every one of them. F. L. Townsend.

Lexington Station

Easter Sunday marked a great day for Methodism in Lexington. It was the climax of a six weeks' "Win-one-to-get-100-members" campaign. For the eighteen days just prior to Easter Sunday our pastor, unassisted except by his congregation and the Holy Spirit, conducted revival services, which were well attended and which resulted in great good to our church and the town in general.

Some forty cottage prayer meetings were held in various parts of the town. During the noon hour our pastor, Brother Willis, conducted eight services in the manufacturing plants of our little city. These meetings resulted in so much interest that delegations from the several plants frequently came in bodies to the night meetings. The manual workers were made to feel that the services were for them as well as the up-town folks. Special sermons were advertised for certain groups and the use of the blackboard was frequently brought into play in order to illustrate the fundamental teachings of our Saviour. Banners and handbills served to let the people know that soul-saving was going on in town and the people took notice.

As a result of all these forms of activity 104 members were added to our church on Easter Sunday. In this group were twenty-nine children that the pastor had taken in charge for three weeks for special training for church membership. Fifty-one members were taken by vows and fifty-three came by certificate, so that the expected goal of 100 new members by Easter was passed. The total membership of the Lexington charge now numbers over 650.

We have one of the livest pastors any church ever had. He is always on the move. Since coming here last November he has made two pastoral rounds of visits, over 600 in all, and has gotten most of his members busy at work.

Two canvasses of the town have been made, one in the interest of finance and the other for the Sunday school. Last Sunday there were 418 out for Sunday school and those pupils gave a collection of nearly $40.00 for missions. The Sunday school has so far contributed about $225 for its special missionary in Korea. Our people are behind Brother George Hackney and his Sunday school, and Brother Willis and his church. With continued activity for our church and a more fervent faith in God, great things are bound to result for Lexington.

O. V. Woosley, Lay Leader.

From Cliffside

We are well along in the year and have had an exceedingly full year so far. An epidemic of grip swept over the whole charge and very few families escaped. This made our work very heavy. Finally the epidemic reached the parsonage home and we were held back from some work we wanted to do. In spite of this we have had comparatively few deaths and good health again prevails. For this we feel grateful to a kind providence that is continually over us.

We also feel thankful to the good people we have the privilege under God of serving. We have been pounded twice this year, once by the Oak Grove people and once by the Cliffside people. The Cliffside people also gave Mrs. Powell a purse of about $14.00 to help out the parsonage wardrobe. These expressions of the good will of our people make us feel good and want to serve them better.

Next Monday evening our meeting begins at Cliffffside. Bro. Gay is to be with us in this meeting. For some time we have been trying to prepare the ground for the seed. On last Sunday evening there was a marked evidence of the presence of God's spirit as a large number of persons gave their hands as a token that they would make this a week of prayer for a revival and we felt we had the earnest of a time of refreshing frome the presence of the Lord.

H. S. Powell.

Salisbury Revival

The revival meeting at Salisbury, conducted by Bishop John C. Kilgo, closed Sunday night, April 16. Sixty-four persons have joined First church so far, and another class will be received next Sunday. The number joining other Methodist churches and churches of other denominations has not been reported, but it is quite large. The results are very gratifying indeed. It was a great meeting. The question has been asked, "How does it compare with the Charlotte meeting, conducted by Bishop Kilgo two years ago?" Taken all in all, this is, in my opinion, the greater.

The preaching, all centered in one great truth —"Our attitude toward Christ determines everything." We are condemned because we reject Him; we are saved because we believe on Him. We serve Him, not the church or the world. The world may get the benefit of our service to Christ, but we do it none the less for Him. Our work will be all the more beneficial to the world because it is done for Him. No scheme can render permanent benefit to mankind that does not recognize Christ.

Who that heard those morning sermons on "The Holy Spirit" can ever forget them? The Spirit Himself honored those meetings with His presence in a manner that could not be mistaken.

The direct answers to prayer were a marked feature of the meeting. Take one instance—Prayer was asked for a young man in New York. In a day or two a letter from the young man was received, saying that he was in his room praying at the very hour the request was made and that he was conscious some one was praying for him.

One brother remarked that attending the meeting was like going to school, and that the great lessons learned there would stay with him through life. Another said, "Bishop Kilgo led us out into a new way"—then correcting himself, said, "No, he led us back into the old way from which we never should have departed." Another said he could never forget the bishop's prayers.

The meeting did much to clear the moral atmosphere, and it laid foundations that will abide. Yes, it was a great meeting and Bishop Kilgo honored his office by taking his place in the ranks of God's servants and leading in the real work of saving men.

J. P. Moorman, of Bristol, Va., led the singing. Brother Moorman is a thorough musician and a splendid leader. Credit is also due the preachers who visited the meeting, and without reserve, threw themselves into it. They were a great help to the meeting, and I am sure the meeting was a blessing to them.

T. F. Marr.

Birthday Dinner in Ashe

The Alleghany Star, of last week, has the following which will be of interest to many Advocate readers. "Grandmother Tempy Houck" is the mother of Rev. T. J. Houck, of Mount Holly:

Friday, April 7th, a great crowd of children, grandchildren, relatives and friends gathered together at the home of Rev. W. K. Greer near Raven and spread forth a grand surprise birthday dinner. The dinner was given in honor of Rev. W. K. Greer, Mrs. Greer and Grandmother Tempy Houck.

As the birthdays of this trio came very close together their friends decided to set one dinner in honor of them all. Rev. Mr. Greer celebrated his 64th birthday on the 7th, Mrs. Greer was 63 in March, and Grandmother Houck will be 79 in May. She lives with her daughter, Mrs. W. K. Greer, and is one of the oldest mothers of this county.

Brave and courageous she faced the hardships and privations of the Civil War and sent her only son who was old enough, to the front with the same devoted resignation that hundreds of other mothers did.

Her sons living are: Messrs. John W. Houck, Winford Houck, Martin Houck and T. J. Houck. Her daughters are: Mrs. I. L. Gentry, Mrs. W. K. Greer, and Mrs. Jane Gentry.

Rev. W. K. Greer is a local preacher and one of the old pathfinders. Having seen the snows of many winters, his head is fast silvering o'er with venerable gray hairs. He has stood fast for the church of his faith since boyhood, standing unmovable like a rock in a storm. He is profoundly respected by all who know him.

Great Revival at Mt. Pleasant Church

Surely "The Lord hath done great things for us whereof we are glad." His promises are many and far reaching and have been verified to the people of Mt. Pleasant church and the surrounding country. They came from the city, West Asheville, Newbridge, Biltmore and from afar. The word of God was magnified in this place. The power of the Spirit was there and many precious souls were born into the kingdom.

On Sunday, April 2, the meeting began with two inspiring sermons by the pastor, Rev. D. R. Proffitt. Monday night Rev. J. A. J. Farrington, of Leicester, preached the "word in its purity." Interest began to awaken and requests were made for prayer. Bro. Farrington remained during the week and much interest was manifest, especially on Thursday night when a great number professed faith in Jesus Christ, notwithstanding the fact that the elements seemed to conspire against us, for there were rain, hail, sleet and snow to contend with, and once the service was rained out entirely. With the new week and better weather same our courage and determination on the part of those interested, to do all in mortal power to "glorify the name of our God and set up his banners." Rev. W. W. Edwards, Asst. Secretary of the Y. M. C. A. came to assist Bro. Proffitt and with him came a band of "personal workers" organized by Dr. J. Wilbur Chapman, and the sword of the Spirit was with their message. We would speak especially of Mrs. J. R. Starnes, Lee Ball, Jim Nichols, McClung Ottinger and Mr. and Mrs. Drayton Miller, whose faithful service is worthy of imitation. There were a number of others who worked guided by the Spirit whose names we do not mention, but the ones named were such a power and so lovingly and faithfully labored. God bless each and every one of them. Brother Edwards is a mighty power in God's hands. To him has it been given to get hold of the young people. and he reached them by the score. The church members worked, the Sunday school teachers, the parents, the pupils and the superintendent worked. Many hearts were touched to see the dear, old whiteheaded superintendent, Bro. H. L. King, who has served faithfully in this capacity for twenty-five years or more, and has passed the three score years and ten limit, as he "mothered" the flock of his pupils as they hovered around the altar. The harvest is great. Sixty-five souls were converted and reclaimed thirty were added to the church; and the whole church revived. Eleven of the new converts joined the Epworth League Sunday evening. The pastor himself has received new courage to go forward and labor unceasingly in the Master's vineyard.

As soon as the Testaments arrive a Packet Testament League will be started, and a Personal Workers' Band will be organized and the Ladies' Aid Society will be re-organized. Every branch of the church work will take on new life and God's holy name glorified. "O, praise the Lord, all ye nations; praise him all ye people. For his merciful kindness is great toward us, and the truth of the Lord endureth forever."

Reporter.

Unrest in China

A letter recently received by Rev. D. H. Tuttle from his sister, Miss Lelia Judson Tuttle, of Shanghai, says:

"Our political troubles remain pretty steadily bad. Still, no one knows just what is happening for there is strict censorship of all news, but what we hear seems to indicate that the unrest or open rebellion is spreading, although there are some accounts of government victories. It is pretty certain that fear of Japan's interference is the only thing that prevents wholesale revolution, for there is no love or confidence for Yuan Shih Kai. He has promised to postpone the monarchy indefinitely if the people are opposed to it. As if he hasn't known all along what they wanted. We don't know whether his backing down at this time will do any good or not, for he has proven so unfaithful to oaths and promises.

The missionary work is not being interfered with seriously anywhere, unless right in the fighting district. We see no bad effects here in Shanghai—or perhaps I should not say that for we are having much lawlessness and uneasiness which are indirectly the result of conditions throughout the country. We feel the European war here, too, when we buy things or try to. Practically everything has gone way up in price —and some things can't be had at all. Even the things from America that we might have can't be brought because of the scarcity of vessels—wholly dependent on the Japanese lines and they (who can blame them?) are in this business to protect Japan's trade. The United States has a disgusted set of subjects here when we have cause to think (and it's almost daily) that our country has no line of boats to the East. American trade seems looking up now and it's time, but that can't really succeed unless we have a decent merchant marine."

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

ANOTHER DAY

God give thee, friend, another day,
A little space for work and play;
A time for faith, a time for love,
A time to lift thine eyes above,
And, seeing there a face divine,
A time to catch its glow in time.

Another day God gives thee, friend,
Thy small mistakes, perchance, to mend;
Thy joys with other hearts to share,
Thy help their heavy loads to bear,
From rise of sun to close of day
God bids thee serve and watch and pray.

Thou canst not tell how short or long
May be the hours till even song;
But every moment may be bright
And beautiful in heaven's light,
If evermore upon thy way
Thy grateful heart is wont to say:
"This little place is mine to fill
According to my Lord's sweet will."

—*Margaret E. Sangster.*

Let us remember to pray for the success of the district meetings scheduled for this week. The Shelby meeting was held on Monday, April 24th, at Gastonia with Mrs. B. T. Morris presiding, and Mrs. Lucy H. Robertson a prominent visitor in attendance. We hope to have a full report of this meeting for an early issue of our Advocate. The Mt. Airy district meeting will be held in Mt. Airy April 28-30, with Mrs. J. L. Woltz, District Secretary, presiding. A program of much interest has been arranged with a number of our leading workers in attendance. It is the earnest desire of Mrs. Woltz that every auxiliary on the district be represented, and those churches having no organization are asked to send representatives.

Mrs. V. L. Stone, of the Asheville District, will hold her annual meeting at Weaverville during this week, Friday and Saturday, April 28th-29th She, too, has a program that promises to be profitable and full of interest and urges the attendance of representatives from the auxiliaries as well as from churches without missionary organizations.

In addition to three of the Conference officers, there will be in attendance one or two deaconesses who will contribute greatly to the interest of this meeting. Let us take these meetings daily to a throne of grace and ask God's richest blessings to be with them as they meet to counsel together.

FOURTH ANNUAL REPORT

We are in receipt of the Fourth Annual Report of the Woman's Missionary Society of the Western North Carolina Conference, and we congratulate our publication committee. It is a full and interesting report and we would urge its study by the various auxiliaries throughout the Conference. Let each auxiliary president turn to page 47 of this report, to the Report of Committee on Extension of Work, and read paragraph 7 of this report and carry out as nearly as possible the suggestions made there for a better knowledge of the proceedings of our annual meeting.

A great deal of time, thought and labor are expended in getting out these reports and they are intended for the good of the auxiliaries, so let us see if we cannot get from them all there is to be had and profit by the suggestions given for each department of our work.

ITEMS FROM COUNCIL DAILY

We are sure our readers are anxious for news from our Council which was held in Atlanta, April 12-20, and we are very sorry to be so late in giving any items of information, but it was unavoidable, as it was impossible to get any news in time for our last edition. In a personal letter from our Conference Corresopnding Secretary she says "It is a glorious meeting." We are quite sure it has been a feast of good things and we hope from time to time to give to our readers much of what happened during those days.

The Spirit of the Meeting

The sixth annual session of the Woman's Missionary Council has closed. The reports have shown a year of efficient work and a decided advance in auxiliary membership and in offerings. The evening inspirational services have been the best we have ever had and the business moved off with unprecedented alacrity. There was a high note of hope, but as never before there was a spirit of earnestness and feeling of responsibility for the present need of a sorrow-stricken world. Last year the forward step of entrance into Japan was made. God has blessed and prospered the women of the church in this forward movement. We hope this year to send our representative to Africa. The gift of Mrs. Glide, of San Francisco, made at our Council meeting three years ago at Washington, makes this new forward step possible.

Founders Night

Most auspicious in setting and detail was the opening of the Council session of 1916, on the evening of Apr. 12th. It was held in historic First Church, in Atlanta, Ga., and the program was reminiscent, running back to the beginning of things missionary for women of Southern Methodism. A happy feature in time and place was furnished in the organization of foreign mission work in Atlanta, Ga., in the year 1878, just thirty-eight years ago. On the platform were seated seven of the charter members of that organization. They were Mrs. M. Harralson, of Atlanta, who made the motion to organize a Foreign Missionary Society, and Mrs. James Jackson, who seconded the original motion, together with Miss M. L. Gibson, Kansas City, Mo.; Mrs. W. A. Hammond, Atlanta, Ga.; Mrs. F. P. Rice, Atlanta, Ga.; Mrs. Dora Lovejoy Barker, Atlanta, Ga.; Mrs. Ludie Stone Robinson, Oxford Ga.; and Miss Sallie Stewart, Oxford, Ga., of whom the remarkable statement was made that she had been present at every auxiliary and conference meeting since the organization. There were seated on the platform five charter members of the Home Mission Society which was organized in 1886 at Richmond, Va. They were Mrs. Frank Siler, Greensboro, N. C.; Mrs. J. H. Yarbrough, Spartanburg, S. C.; Mrs. John Carter, Louisville, Ky.; Mrs. L. P. Smith, Dallas, Texas, and Mrs. John Miller, Atlanta, Ga.

Members of the Woman's Missionary Council occupied seats between the members of the early societies, thus representing every stage of missionary organization since the beginning. It was counted a matter for gratitude and praise that so large a number could be present though many others are living and still active in missionary circles.

Miss Belle Bennett, one of the presidents of the original Home Mission Society, and the first and only president of the Woman's Missionary Council, presided over the meeting. Glad and grateful are the women whom her large heart and brain have led, that she continues their leader in vigor of mind, and an ever deepening interest in the world-wide missions. Miss Bennett introduced Miss M. L. Gibson, Principal of Scarritt Bible and Training School, who, in a most happy style, with refreshing humor, gave the facts of the early history of the woman's organization. Miss Gibson was followed by Mrs. Frank Siler, who, as Miss Emily Allen, was a large factor in the organization of the Woman's Parsonage and Home Mission Society in 1886. Her address was full of interest and information.

At the close of Mrs. Siler's address, Miss Belle Bennett spoke of the union of the foreign and home mission society which union was effected at the General Conference in Asheville in 1910, after a separate existence of 32 and 24 years respectively. Miss Bennett alluded to the discouragements attending the many necessary features of union and paid a beautiful tribute to the loyalty and devotion of the women who were committed to the cause of Methodism and whom no discouragements could daunt. She called to the front all deaconesses and home missionaries who were present. A large number came forward and as they faced the immense audience, gratitude and praise broke forth in the magnificent words of the Doxology, closing with the benediction by Dr. Dickey.

Sunday in Atlanta

A glorious Sabbath morning dawned upon beautiful Atlanta. The air was full of the songs of the birds and the breath of mountain honeysuckle, dogwood, and violets. Beginning with the morning watch, the delegates to the Council availed themselves of the many opportunities for worship and instruction afforded by the many live Sunday schools, church services and special services in the afternoon and evening.

At First Methodist church Bishop Candler preached a masterly sermon on the "Unity of All Believers" based on the large interpretation of the union of the Father and Son. He was listened to by an immense congregation which filled First church to its farthest limit.

The Sunday afternoon services for young people and for children were held in separate churches for the first time and as both houses were filled with eagear listeners, it was regarded as a plan to be permanently adopted. Dr. Chas. Watson, administrative secretary of the United Presbyterian Board of Missions, occupied the pulpit of First Methodist church at the evening service. The text of it appears in the Council Daily (and we hope to present it to our readers later). It will always be remembered by those who heard it as an address packed full of great facts, and will furnish material for inspirational talks for those who go out to speak before Conference and auxiliary audiences.

Sunday Morning Watch

At seven o'clock Sunday morning Dr. Gordon conducted the morning watch, basing his talk on Philippians 4:19. Philippians is Paul's prison psalm. Two notes run through the book—the clanging of chains and the sound of music. Paul is in prison fastened with chains. We all know chains —sometimes it is nerves, sometimes circumstances. We know prison walls. The music which runs through the book is the music of Jesus' name. Singing in his name will help us to break the force of circumstances. What is the key note of Philippians? Is it patience? Is it steadfastness? Is it faith? No, it is none of these things. It is joy—"Rejoice!" We should go about our daily tasks, pleading and singing, making music with the melody of Jesus' name.

"And my God shall supply all our needs." Not skinny full, but shaken together, pressed until every crack is full, and running joyfully over the edge. What is our need? It may be health; it may be money; it may be the salvation of a loved one; it may be wisdom or guidance for ourselves. Let us pray to God to fill it, whatever it may be. The measure of his giving is not our poorness, but it is His riches in glory.

There are some needs on the surface, and there are others that lie deep in our hearts. We can trust Him for both. He shall supply our every need according to His riches in glory by Christ Jesus.

Bishop Candler on Sunday Morning

At eleven o'clock an inspiring musical program was rendered by the organist and the choir of First church. Bishop Candler, Georgia's own Bishop, delivered the Council sermon, using as his text, John 17:20-21. The Gospel of John, said the Bishop, reaches its climax in this marvelous high-priestly prayer. The agony of Gethsemane and the death on Calvary are before him, but he looks beyond these and dreams of dominion over the whole world. A revival of personal religious experience is the greatest asset in the extension of missionary work. The medieval church became so corrupt that it had no message worth propagating. The Reformation brought to light the great doctrine of justification by faith. The revival of religion in England in the time of the Wesleys brought a new power to the universal church, and the modern missionary movement was born.

The seed corn was worth sowing. Only a personal experience of the indwelling love of Christ can send missionaries into the foreign fields and only this can hold them there in the midst of sacrifice and suffering. Unless a missionary is firmly grounded in the love of Christ he will return home When divine love broke into Paul's life he never flinched; and when divine love comes into our lives we will go wherever we are sent, even unto the ends of the earth.

Comparatively few can ever go out as missionaries. The bulk of the church must send the gospel rather than carry it. We should live a type of religion in our American churches which is worthy of propagating. It is a significant sign of times that God has turned the ends of the earth upon us. The war has crippled the universities of England, France and Germany, that for many years the students from foreign lands will come to our colleges. Fifty thousand students from non-Christian lands are now in our universities. We cannot send out fifty thousand missionaries in the next five years, but every one of these students, with a perfect knowledge of his native language, will carry the report of our religious condition. What an appeal to eliminate the evils of intemperance, polygamy, divorce and the worldliness which revels in luxury and takes the crown off the head of Christ. We must insist upon the great fundamental doctrines of our religion, justification by faith and the atonement, and we must not yield vital doctrine in an attempt to be liberal.

The Greeks carried with them fire from the temple enclosure, which was never allowed to go out; and we must carry with us the fires kindled in the days of the apostles and transmitted to us through the great revivals and reformations of the church.

Young People's Service

At three o'clock in the afternoon the church was filled with throngs of lovely girls from Atlanta and North Georgia. The spring flowers used in the decoration were emblematic of the springtime of life. Mrs. J. E. Grubbs, First Vice-President of the Council, was in the chair and the devotional service was conducted by Mrs. Hume R. Steele.

Mrs. F. F. Stephens, for seven years the leader of the Young People of Southern Methodism, spoke of numerical and financial growth and the choosing of the banners, mottoes and emblems. The growth of the past is only half—the biggest half in the growth of the future. We must have

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(Continued on page 14)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

ANNIVERSARY DAY

The second Sunday in May is the date designated for our Anniversary Day. We trust every chapter in our Conference is planning to observe this occasion in such a way as to make the League better known and to strengthen the finances of the organization.

Attractive programs for this occasion may be ordered from Smith & Lamar, Nashville, Tenn., or Richmond, Va., at 35 cents per dozen; $2.00 a hundred. In view of the fact that the second Sunday in May is also Mothers' Day, this program has been entitled "Epworthians' Tribute to Their Mothers." Order your supply at once.

ASHEVILLE DISTRICT NOTES

This will finish the notes on the district conference. Just received a letter from Dr. Parker today which said he was enjoying the most delightful reminiscences of Asheville and the district conference. We shall never forget the good things he gave us and his helpful influence.

The Saturday morning session opened at 6:30 with the sunrise prayer service conducted by Miss Rena Murphy, our deaconess. This was such a lovely service. With her wonderful way of winning people to her she carried us through the green pastures and by the still waters and we felt His presence so much with us. Although there was no outward demonstration, we believe that new purposes were formed.

At 9 o'clock the devotional service was conducted by Miss Julia Brookshire, of Biltmore. Miss Brookshire is secretary of the League at Biltmore and last year was their president. The League there owes much to her for enthusiasm in pushing its interest. Her theme was "Launch Out Into the Deep." There is much to do; why not let Christ assist us in our work?

The business session was held at 9:30. Reports of different committees were read and approved. Some advanced steps were taken. I will not make a report as to the committees for they would not be interesting to outsiders.

At 10:00 Dr. Parker began the institutes on Social Service and Culture and Recreation. These were much enjoyed by those present. I frequently hear an Epworth League say Dr. Parker said do such and such a thing in this department. These are concrete illustrations of the results of our institute. Miss Clapp, of Biltmore, presided at the first half hour and Miss Murphy the last.

At 11 o'clock the League was given a real treat from Rev. O. P. Ader, pastor of the Methodist church at Waynesville. Brother Ader's subject was "The Use of Our Talents." He handled his subject just splendidly and made a good impression on the Leaguers. The closing days of a conference are usually lacking in interest, but Brother Ader held the crowd with him to the close. The music for this service was rendered by the League at Chestnut Street.

The League adjourned shortly after 12 o'clock. We went to our our homes feeling that this meeting would long be remembered. We know from experience the need of an institute and feel that in the years that are to come our district will always hold one.

Union Meeting

Our regular monthly union meeting was held Friday evening, April 14th at Biltmore church. The Leaguers there are great entertainers. We were met at the door with a hearty welcome and violets were pinned on each one who came in. Their program was enjoyed very much by all and the refreshments were certainly delightful. Several Leaguers said that this had been the most enjoyable union meeting that they had attended. Good reports were made by the different chapters, showing that progress was being made. The attendance banner was given to First Methodist and the merit banner to Central League. The next union meeting will be held at Weaverville, May 12th. We will leave Asheville in time to have a picnic supper and then have the business meeting.

Two Leagues in the Asheville District that I have heard from so far observed Fellowship or Holy Week and good reports of the meetings are being circulated. I will tell more of them next week. The Leagues so far reporting are Central and Chestnut Street.

W. W. Edwards, District Secretary.

HOW ONE LEAGUE WAS VITALIZED

By John F. Kirk

We do not for a moment suppose that the experience of the League at Broad Street Church, Statesville, N. C., is unique. It was organized twenty-three years ago and has had during its existence all the infantile troubles incident to youth. It was not until it reached its majority in number of years, about two years ago, that it seemed to take on new vigor.

Mr. B. L. Sronce, the League President at that time, conceived the idea of giving the young people a definite object toward which to work. He believed, too, that they ought to undertake something really worthy of their efforts, even though its achievement might seem rather difficult. The results attained in the past two years fully justify his plan.

The first thing these young workers undertook was the purchase of a piano for the Epworth League room. In eight months they had paid the last cent on the purchase price of the piano, and the instrument was theirs. They have generously tendered the use of their assembly room and of their piano to any and all the societies of the church that may find use for them.

The next matter to enlist the interest of the Leaguers was the education of a young ministerial student at Trinity College. They found a young man whose financial circumstances were such that he could not make his way without some outside help. They found that by paying only fifteen dollars per month they could provide college training to one who would otherwise be forced to enter the ministry with insufficient preparation. His worth is shown in that he was elected president of his class, one of the largest ever enrolled in the history of the college numbering more than two hundred young men. Much as this means for the young ministerial student, these young people are of the opinion that it means more for them and for Broad Street Epworth League than it does for him.

The League has received new inspiration, the members are more interested in the work of the League and more loyal, new members are being added all the time, and, above all, the League has won for itself a definite place in the respect of the official board and of the congregation generally. They have been tolerated all these years, but they have not been granted the respect and esteem accorded to the other agencies of the church. In other words, these young people have not been taken seriously by the older members of the church. But for the past few months the Epworth League at Statesville has had "a place in the sun," and it has secured it by winning it. The consequence is that the Leaguers think rather well of themselves as an organization, and the church is proud of them. The pastor is no longer disposed to apologize to the quarterly conference in submitting his League report. The League is alive and proves it promptly on the 10th of each month, when the Epworth League check goes out to their representative at Trinity College.

I could mention a dozen other good things being undertaken by the League now, but suffice it to say that it is looking after the subscriptions to our Conference organ, planning to aid in the coming revival, to hold cottage prayer meetings; and the impetus to all these activities was started by the League's undertaking a definite thing, a big thing, a thing the older and wiser heads considered impossible, but, like all enthusiasts animated by faith, they went ahead and did it.—Epworth Era.

EIGHTH ANNUAL VIRGINIA EPWORTH LEAGUE CONFERENCE RICHMOND, JUNE 27-30, 1916

As the time for the annual meeting of the Virginia Conference Epworth League approaches, it is fitting to outline in a general way the plans as formulated.

Place and Date

The Conference will be held in Broad Street church, Richmond. Beginning on Tuesday evening, June 27th, sessions will continue through Friday evening, June 30th.

Program

Prayer meetings, devotional Bible study, business periods, institute work, recreation, good fellowship and inspirational addresses constitute the program. Good speakers from our own Conference have been secured and Dr. F. S. Parker, General Secretary, will be presnt to assist in the institutes.

Topics to Be Considered

General Theme: Young People in Relation to the Kingdom of God.

The Appeal of Christ to the Youth of Today.

Endowments of Young People and the Principles of the Kingdom.

Debate: Resolved, That Laity Rights in the Church Should be Granted to Women.

Preparation of the Heart for the Work of the Kingdom.

Opportunities of Service in the Field of he Kingdom.

Imperial Ideals of the Kingdom.

Response of Youth to the Christ of Today.

Delegates

Each chapter, senior or junior, is entitled to two delegates. The names of delegates should be forwarded to the local entertainment committee when called for. Delegates will be notified of their place of stopping and should come prepared to stay throughout the Conference.

Registration Fee

According to the established custom, a registration fee of fifty cents will be charged each delegate.

Entertainment and Recreation

Entertainment will be provided all delegates free of cost in the homes of local people. Several hours in the afternoon will be free for recreational features, care being used to adopt methods productive of the greatest good to all.

Conference Assessment

The Constitution provides that every chapter in the Conference should pay two dollars and fifty cents to the treasurer sixty days before the annual meeting. Chapters are urged to pay this as soon as possible between now and April 25th.

Two Dozen Volunteers

The Conference is committed to definite prayer for two dozen volunteers for Christian service by the next meeting. Let's lay hold upon the Eternal for the fulfillment of this desire and likewise invoke the presence and guidance of the Holy Spirit throughout the Conference.

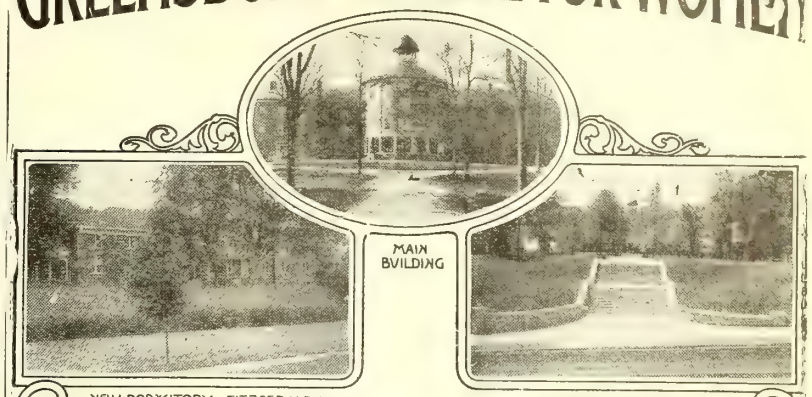
A DIFFERENCE

George Ade at a dinner in New York urged a nicer use of words. "Use words with delicate care," he said. 'Observe all their subtle distinctions. Never write 'vision' for instance, when 'sight' is what you mean."

"There's no difference between 'sight' and 'vision,'" interrupted an editor.

"No?" said Mr. Ade "And yet, 'Billy,' when you and I passed each other on Broadway yesterday afternoon, the girl I was with was a vision, while the one with you was a sight."—Selected.

GREENSBORO COLLEGE FOR WOMEN



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Chartered 1838. Confers the degrees of A. B. in the literary department, and B. M. in the music department.

In addition to our regular classical course, and preparatory department, open to students having completed the eighth grade, special attention is called to the departments of Home Economics, Expression, Business, Art, Education, Sunday School Teacher Training, Piano, Pedagogy, and to our complete School of Music which has steadily grown into one of the highest excellence in our country.

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MOTHER'S DAY this year comes on **Epworth League Anniversary, May 14th.**

Therefore—Epworthians celebrate the natal day of the **LEAGUE** by **remembering their mothers.**

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Order of Smith and Lamar; Nashville, Tenn; Dallas, Texas; Richmond, Va.

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

MISSIONARY NOTES FROM FIELD SECRETARY

A Week in Yadkin County

Brother Boring, pastor of the Yadkinville circuit, reports 3000 Baptists; 1800 Quakers, including children; 524 members of the Methodist Episcopal church; 800 Southern Methodists; 12 presbyterians and a scattering number of Primitive Baptists in Yadkin county. There is also one small Methodist Protestant church. We have eleven churches in this county. Six of these are in the Yadkinville circuit. I have visited each of them when I was able to introduce the missionary course in part or as a whole into the Sunday schools.

At most of the churches our membership is small but well housed. We own excellent property in Yadkinville, the county seat, but need a new church and parsonage.

The county is slowly awaking educationally. Better schools and roads are the order of the day.

More stress on our educational program in the church is needed as evidenced in several places by the people's espousal of Russellism—holy rollers, the extremes of holiness, and such fads. In each instance where I was able to investigate the cause is in the persistence with which these advocates press their literature on the people.

Our revival work must be supplimented by an accompanying campaign of education and organization if the church of Wesley is to make good the prediction of its ultimate victory over all evil.

From the above figures our Methodism is seen to be a divided force. Let there be much prayer that our Methodist Episcopal brethren will next month in General Conference assembled, adopt the plan under consideration by Methodists in the United States, or one as good, for a united Methodism.

One thing observable in Yadkin county more marked than any section of our Conference, I think I am correct in saying, is its clean yards—the well kept premises about the homes. The people, too, take a pride in their churches. I did not enter a dirty church in my round of six churches.

The town of Yadkinville is one of the neatest and best kept places I have seen. The Woman's Betterment Society here this spring met on court square and had a day's cleaning up, removing all wood, chips and rubbish. It is a misdemeanor to run an automobile across the square.

Our authorities at the A. and M. College at Raleigh deserve the thanks of all North Carolinians for the campaign being carried to all parts of the state for town and country life betterment.

The fact is the country is coming to its own. From many county seats off the railways double daily jitney bus schedules at railway prices are in vogue, thus affording advantages of easy and rapid access to our cities and larger towns. The heart of our population is being made to beat with a pulse never before known. Can our ministry meet and successfully cope with these inspiring conditions? Can our laymen do the same?

At Elkin Sunday night, April 23rd, I preached for Brother Hipps. He is busy projecting a new Sunday school addition to his church to cost $6,000. He goes this week to aid Brother Allison in a meeting at Germanton. I met with the officers and teachers of the school and they agreed to introduce the course on China as early as possible. The school supports a $60.00 foreign special.

Brother A. M. Smith and wife agree to support a missionary in China at a salary of $900.00 a year, and build him a church to cost $5,000.00. Their preference is that the man shall be selected in this country, well equipped, and go as a new recruit to a large town or city where no work has been projected or where recent openings have been made with promise of good results. These noble servants of God requested that no public notice be given of this donation and it was only after their distinct hope that others might be induced to do something special to meet the extraordinary situation in the far East, that I am permitted to announce this gift. With a building at our Children's Home, and now one soon for China, this godly couple hope to realize a life purpose to be thus represented in India and in Africa. May they live and prosper to see this done. With a Presbyterian training and Methodist connection, this successful shoe manufacturer and his cultured wife are taking a commendable interest in the King's business.

I write these notes on train for North Wilkesboro, whence I expect to go to Jefferson and points in the North Wilkesboro district for three weeks' work, under direction of Brother Wagg.

HIS PHILANTHROPY

"Look here," said the benevolent looking man, "you have asked me for work every time I passed this corner for the last three weeks."

"Have I?" was the surprised inquiry.

"Yes, you have, and I have given you money once or twice. Now, what would you do if I offered you work."

"What would I do? I'd take your name an' address, guv'nor, an' then, if I found anybody that wanted work I'd sen' 'im roun' ter yer. I'm a philanthropist, an' run a free employment agency. I don't get a penny fur me time—only jest what comes in accidental like from folks like you."—Sel.

COURAGEOUS CHILD ..

Nellie, aged four, was gazing intently at the visitor's new bonnet.

"Well, dear," asked the lady at last, "what do you think of it?"

"O," replied the small observer, "I think it's all right. Aunt Mary told mamma it was a perfect fright, but it doesn't frighten me any."—Kansas City Star.

SINISTER

Mrs. Owens—I wonder if the doctor's wife meant anything personal just now?

Owens—What did she say?

Mrs. Owens—She said we might at least pay them a visit.—Boston Transcript.

FUSS AND FEATHERS

"Some men uses big words," said Uncle Eben, "de same as a turkey spreads his tail feathers. Dey makes an elegant impression, but dey don't represent no real meat."—Selected.

Caller—I would like to secure a place in your moving-picture company.

Manager—You are an actor?

Caller—Yes.

Manager—Had any experience acting without audiences.

Caller—Acting without audiences is what brought me here—Boston Transcript.

Father—I want to tell you this, my son: the secret of success is hard work.

Son—If it's a secret, dad, you shouldn't have told it. Fortunately, I'm too much of a gentleman to take advantage of information gained in that way.—Boston Transcript.

"Pa, what is the Stock Exchange?"

"The Stock Exchange, my son, is a place where a man is apt to exchange a stock of money for a stock of experience."—Boston Transcript.

HER CASTLE

Elsie was naughty, and her mother was driven to box her ears soundly in the very presence of a couple of visiting aunts. Through her tears she sobbed, "And this is the sort of thing one must endure in one's own house."—Selected.

CHILDREN'S HOME

RECEIVED ON TEN PER CENT. ASSESSMENT, AND GENERAL AND SPECIAL SUPPORT

J. S. Bell, Elkin charge, $62.50; Rev. J. W. Ingle, Lexington Ct., $25.00; Rev. A. G. Loftin, Catawba Ct., $14 78; Rev. T. S. Coble, Mocksville Ct., $2.60; Rev. J. T. Ratledge, Mooresville, McKendree church, $1.35; Triplett church, $1.50; Rev. J. F. Moser, Belwood charge, $15.00; H. F. Starr, Albemarle, Pine Grove church, $3.00, Pine Grove S. S., $6.75; Rev. J. M. Barber, Mill Springs church, $2.50; Rev. J. C. Mock, Olin, Iredell Ct., $11.00; Rev. J. A. Farrington, Leicester Ct., $9.60; W. H. Clarke, Winston-Salem, $10.00; Mr. and Mrs. H. W. Foushee, Winston-Salem, Easter offering, $10.00; "A Friend," $5.00. Total, $180.58.

BUILDING FUND

N. M. Whitfield, Hendersonville S. S. Philathea, $12.50; Miss Merrie Richardson, Thomasville, $5.00. Total, $17.50.

EASTER GIFTS

Our thanks are tendered to the following friends for kind remembrance in Easter gifts: The Ladies' Aid Society, Caroleen, through Mrs. P. P. Manning, a barrel of provisions; the North Reidsville Missionary Society, through Mrs. E. H. DeGrotte, a box of eggs; the Home Circle, Morganton, two crates of eggs; Mt. Zion "Light Bearers," Cornelius, 17 doz. eggs; the ladies of Centenary church, Winston-Salem, eggs for the "Easter Hunt."

ACKNOWLEDGEMENT

We acknowledge with thanks the timely and generous gift of a good friend of the Home, Mr. W. H. Phifer, Monroe, of $100.00, and will apply the same to purposes to be designated later. The "Light Bearers," Cornelius, one quilt.

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Church News Items

Rev. James W. Lee, D. D., presiding elder of the St. Louis District, will be one of the speakers at the centennial services of the American Bible Society during the session of the General Conference of the Methodist Episcopal Church. Dr. Lee is also the fraternal delegate from our church to the General Conference of the Methodist Protestant Church.

* * * *

Our three Conferences in Missouri report church and Sunday school membership gains to date this Conference year as follows: St. Louis Conference, 2,683 new church members and 9,636 new Sunday school scholars; Missouri Conference, 3,820 church members and 6,527 Sunday school scholars; Southwest Missouri Conference, 3,248 church members and 6,791 Sunday school scholars. The totals for the three Conferences are, 9,751 new church members and 22,954 new Sunday school scholars.

* * * *

In the death of Mr. George Winship, Sr., our Atlanta Methodism loses one of its most useful laymen. He was active in church work and in his service to all worthy causes. He was for many years a trustee of Emory College and made many generous donations to the institution. When the new university was located in Atlanta, he gave $25,000. Some of the bequests provided in his will were: Emory University, $10,000; Wesley Memorial Hospital, $10,000; Wesley Memorial church, $5,000; North Georgia Conference Orphans' Home, $5,000; Reinhardt College, $5,000; Young Harris College, $5,000.

* * * *

The Lamar School of Law of Emory University will open with one of the best law libraries in the South. Already Methodist lawyers have given the Supreme Court Reports of Alabama, Tennessee, and Georgia; and a few days ago Hon. W. A. Trawick, of Cedartown, Ga., gave a complete set of "American Decisions," consisting of one hundred handsomely bound volumes. The Georgians are manifesting no little enthusiasm in the campaign for Emory University. Already some $25,000 has been secured from the Georgia Methodists outside of Atlanta, where over $500,000 was recently given. The campaign has scarcely begun, but it starts most hopefully.

* * * *

The time assigned to the Sunday School Department at Lake Junaluska this year is July 11-22. The time is to be occupied as follows: (1) July 11, 12, meeting of the General Sunday School Board; (2) July 12 (afternoon), 13, Conference of Chairmen and Field Secretaries; (3) July 14-20, Sunday School Institute; (4) July 21, 22, Wesley Bible Class Conference. The Assembly authorities give assurance that there will be accommodation on the ground for at least five hundred. Contracts were let some time ago for the hotel and several large boarding and lodging houses. Tents will be provided for such as desire them. Write for information to Mr. J. D. Stentz, Lake Junaluska, N. C.

* * * *

Bishop Collins Denny sends out the following message to our pastors:

"The American Bible Society on May 7 will celebrate its hundredth anniversary and has asked the churches to observe that day as Centennial Universal Bible Sunday. As one of the representatives of the Methodist Episcopal Church, South, on the Co-operating Committee, I have been requested by the officers of the Society to call the attention of our preachers to this date and to urge them to bring to the attention of all our congregations the claims of the Society. The usefulness of the Society, its hearts co-operation with the Church, its great and growing work, and its needs are well known to all our preachers and people. It would be altogether appropriate, and indeed it could be made a spiritual uplift to all our people, if our preachers on that day would select some theme connected with the influence of the Bible on the lives of the people of our country and of the world—the Bible as the Word of the living God, the Book that reveals man to himself and God to man, and our blessed Lord as the only and sufficient hope of salvation for all who repent of their sins and believe on him. I am glad to bring this matter to the attention of my brethren, and I hope that the celebration will be general in our churches. Any of our preachers proposing to observe this day will receive literature helpful for that purpose by writing to the secretaries at the Bible House, Astor Place, New York City"

COURT DELAYS OUTDONE BY CONGRESS

Rev. Wilbur F. Crafts, Ph.D.

Chairman Pou of the House Claims Committee said to me that the honor of the nation is involved in the failure of the House of Representatives for many years to concur with the Senate on repaying those who, at the invitation of Secretary Hay and on his moral guarantee, in behalf of the nation, provided the $66,000 which was paid for the ransom of Miss Ellen M. Stone. The facts in brief are as follows:

On October 3, 1901, Hon. John Hay, then Secretary of State, telegraphed to the Rev. Judson Smith, of the American Board of Commissioners for Foreign Missions, as follows:

"It seems imperative that the amount (of the ransom) should be raised or pledged, so as to be available by your treasurer at Constantinople in season to save Miss Stone Statutory prohibitions make it impossible for this government to advance the money or guarantee its payment. If paid by Miss Stone's friends, every effort will be made to obtain reimbursement from whichever government may be found responsible under international law and precedent. In the event of its proving impossible to hold any foreign government responsible for the capture and to secure the repayment of the money, this government is willing in the last resort to urge upon Congress as strongly as possible to appropriate money to repay the missionaries."

This word of our famous Golden Rule diplomat has been endorsed by all of the successive secretaries of state, including Elihu Root, Wm. J. Bryant and Robert Lansing. Their appeals to Congress to refund this money have also been endorsed by Presidents Roosevelt and Wilson, and the Senate has just passed the act for the fifth time. In four preceding cases it failed of passage in the House chiefly through the opposition, so far as can be ascertained, of only two or three men which was made effective partly because of the difficulty of getting up any claims bill except by unanimous consent.

It would be a reflection on the intelligence and justice of any patriotic statesman or good citizen who values the honor of the nation to add any further argument to these facts except perhaps to note that the case is fast becoming one of the scandals of delayed justice.

Miss Stone, a woman of great ability, in loyalty to those who saved her, has given up her position as missionary and her salary and has lived in the simplest fashion near the doors of Congress most of these sixteen years in constant anticipation that this wrong would be righted. Some of her friends who gave their all for her ransom and then borrowed all that could be borrowed on the security of the government's promise, have been driven to bankruptcy by this delay, but the most serious part of the story is the national dishonor involved which should become the concern of every citizen and arouse an irresistible protest as this story is now published to the nation to secure redress.

Surely the honor of the nation in this case should not be subject to the veto of a single Congressman. Let each citizen ask his own Congressman to insist it shall be brought to vote as involving deeper principles than any ordinary claim.

Sweet Potato
Cabbage
Cauliflower
Tomato
Pepper
Egg Plant
Chrysanthemum

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Pansy
Aster
Scarlet Sage
Moon Vine
Coleus



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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Sunday School Lesson

SECOND QUARTER—LESSON V
APRIL 30, 1916

PETER DELIVERED FROM PRISON
Acts 12.1-9

Golden Text—The angel of Jehovah encampeth round about them that fear him, and delivereth them. Psa. 34.7.

Summary of the Lesson

That striking book My Life in Prison, by Donald Lowrie, gives a graphic picture of prison conditions in the United States as they were until the present wave of prison reform swept across the country, and as it is to be feared they still remain in some prisons whose faces are yet turned backward. The prisons of Peter's day were terrible places enough, and the man who faced imprisonment was in the presence of "fate which might easily be worse than death." When the impulsive, daring, temperamental apostle found himself languishing in close confinement he met a test hard for any man, hardest of all for such as he, but the new life burned and glowed triumphantly in his heart in spite of his surroundings and just as a martyr's fate seemed about to descend upon him there came instead the great deliverance.

Behind Guarded Doors

A famous poet has told us in a poem widely read how intolerable a palace of art became to a man who was to find his complete content in what it offered. Any palace would become a hateful prison if a man were confined there. The essence of the hardship of a prison is found in the fastened doors. The people who think there is danger that prisons may become attractive if they are not the abode of harshness and gloomy and hard severity have never fathomed the mind of the man behind the bars. The loss of personal liberty is itself a punishment more terrible than the man who has not had close and sympathetic contact with prison life can understand.

Peter had come into such spiritual liberty as he had never dreamed could exist in the world, and now he had been deprived of physical liberty, just when he was rejoicing most in the freedom of his soul. This time it seemed he might be left to his fate. James had already given his life for his faith, and soon Peter might be called from the prison to make the same supreme sacrifice. Chained to two soldiers, so that his least movement would rouse them, and fast behind well-guarded doors, it seemed as if there was no room for hope, but the very night before Herod planned to bring him forth to his death Peter was sleeping as a child might have slept, secure in his faith, his anxieties and his burdens cast upon the Lord. Only Peter's body was in prison. His soul was as free as a bird upon the wing.

Back of Life

Some happenings in the modern world are still technically called "acts of God." Peter was delivered by what in simple literalness may be called an act of the Almighty. God had more work for this impetuous, eager apostle to do. It was to be years yet before, in the world's capital, he was indeed to look death in the eye. It was years before he was to march out along the solitary exit from life. So, in spite of guards and chains and all the devices of the constituted authority, Peter was led out of prison and breathed once more the pure out-door air, as he walked the streets of Jerusalem, which echoed strangely to the sound of his feet.

The old fear had vanished from Peter's heart. He was a seasoned veteran now. He did not start if a shrouded figure met him. It might mean life. He was glad and ready for that. It might mean death. He was glad and ready for that. Nothing which happened to Peter could rob him of the moral and spiritual victory within. For all the new-found poise and steadiness of his character it was with a sense of awed and joyful wonder that he found himself moving freely about the streets of the great city of his heart. God had rescued him. God had more work for him to do. Once more he would greet the company of men and women dearer to him than life. In a sense he was responsible for them. He remembered with a thrill the words of the Master, "Feed my lambs." It was not for his own sake, but because he was a shepherd that he had been brought back to the life of the world.

The Modern Prisoner

Those who have read that intimate and straightforward narrative Seventeen Years in the Underworld, by Wellington Scott, have been taken right into the life of a man with a long criminal record, who spent many years in prison. It is a very human book and you feel while you read it as if you were sitting alone with this man who has found himself and come back from a life of lawlessness, while he tells you the story of other days. Here you have more than the tragedy of a body imprisoned. You have the tragedy of a life tangled in evil, the motives strangely confused, the rudder of the soul turned in the wrong direction, the whole personality mastered by forces of evil more terrible than prison walls, but through it all you see sudden gleams of light. You know that the nobler self has not given up the fight. You see alluring possibilities of good, and at last you see the prisoner not only free physically, not only outside the great stone building which had confined him; you see him free from crime, a new purpose in his heart, a new light in his eye, living the life of an honest citizen. Wellington Scott found a double deliverance. He was set free from prison, and he was set free from his old criminal self. Two natures had struggled within him all the while and the higher conquered.

The Great Deliverance

The following extraordinary advertisement recently appeared in the Baltimore News:

"I am just out of the penitentiary! I want a chance to make good. You know the stumblingblocks in the path of an ex-convict. Am thirty, realize my mistakes and know the future will be better than the past. To the man who will be big enough to give me a chance to work I will be so grateful that I would not let him pay me a penny more than I earned. An advertising man told me there were lots of men big enough to give me a chance if they knew I was sincere. To you it would be an incident—to me it means life. You will never regret giving a fellow a chance—it's up to me to make good. The opportunity is all I ask."

It was a powerful appeal. The man was out of prison, and yet he was not out of prison. An invisible prison had followed him. It stood in the way of employment. It stood between him and all that makes life a thing of opportunity. He needed help in order to escape the prison which followed him out of prison.

The help came. The call for an opportunity met with a response. This man is one of a great number to whom after the door of a prison has opened a door of hope is being opened by brotherly hands.

That new life which gave Peter courage in prison, that divine power which delivered him from prison is providing a great deliverance for those who have known so long the tragedy of closed doors and the more terribly tragedy of closed hearts.—Lynn H. Hough, D. D., in New York Christian Advocate.

MANY PASTORS AND LAYMEN TO SPEAK

The tentative program of the Conference of the World Alliance of the Churches for the Promotion of International Friendship to be held at Garden City, L. I., on Tuesday of next week reveals a strong list of speakers. The general theme of the first session that evening will be "The Church and the New Internationalism." The Rev. J. B. Remensnyder, D. D., LL.D., chairman of the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America, will preside; and the devotional exercises will be conducted by the Rev. J. Ross Stevenson, D. D., LL.D., of the Princeton Theological Seminary.

The keynote of the work of the World Alliance was contained in the introductory address by Mr. J. Allen Baker, M. P., at the first conference of this important international body at Constance, Germany, on the first of August, 1914. Mr. Baker said:

"We do not come together as advocates of any theory as to the duty of resistance or non-resistance, nor to formulate resolutions as to armaments or disarmaments or express opinions on the policy of the statesmen of any nation; but we meet for the purpose of considering how far and in what ways the churches can co-operate in promoting friendly relations among the nations."

Other speakers scheduled for Tuesday night are the Rev. Washington Gladden, D. D., LL.D.; President W. H. P. Faunce, D. D., LL.D., of Brown University, and John R. Mott, LL.D., who is General Secretary of the World's Student Christian Federation, chairman of the Continuation Committee of the Edinburgh World Missionary Conference of 1910, and chairman of the Student Volunteer Movement for Foreign Missions.

The general theme of the Wednesday morning session will be "The World Task of the Church, a Practical Program," and the Rt. Rev. David G. Greer, D. D., LL.D., Bishop of the New York Diacese of the Protestant-Episcopal Church, will preside. The devotional exercises will be conducted by the Rev. C. F. Woelfkin, D. D., pastor of the Fifth Avenue Baptist Church, New York. "The Task in the United States" will be described by the Rev. Sidney L. Gulick, D. D., author of "The American Japanese Problem," "The Fight for Peace, and many other books and pamphlets dealing with the Oriental question. This is one of the most important subjects which will come before the conference, and it is expected to result in a real step forward. "The Task in Europe" will be the subject of the Rev. Frederick Lynch, D. D., who, it is pointed out, was born at Peace Dale, R. I. Dr. Lynch is also an author of constructive books on the peace movement, the most recent of which are: "The Last War" and "Through Europe on the Eve of War," which is a description of the Constance Conference of the World Alliance. Professor Benjamin F. Battin, Ph.D., will report on the tour of Europe which he made promoting the objects of the World Alliance Ever since the war broke out Professor Battin has been traveling back and forth between both the belligerent and neutral nations and has had rare opportunities for meeting the leading statesmen as well as Christians in the various countries. He has had remarkable success in furthering the cuse of the World Alliance. The Rev. Charles S. Macfarland, Ph.D., General Secretary of the Federal Council, will report on his recent mission to the churches of Holland, Switzerland, Germany, France and Great Britain. The Rev. William P. Merrill, D. D., pastor of the Brick Presbyterian Church, New York, and chairman of the American Branch of the World Alliance, will deliver an address on the general theme.

The session on Wednesday afternoon will be devoted to "The Church and the Oriental Problem." The devotional exercises will be conducted by the Rev. Peter Ainslee, D. D., LL.D., pastor of the Christian Temple in Baltimore, president of the Commission on Christian Union in the Disciples of Christ, and chairman of the Commission on Sunday Observance in the Federal Council. One of the speakers will be Robert E. Speer, D. D., Secretary of the Board of Foreign Missions, who, with Dr. Mott, organized the Student Volunteer Movement for Foreign Missions in 1886. The result of this movement for these thirty years is the going of 6,490 men and women to the foreign mission field. Another speaker will be the Rev. Frank Mason North, D. D., Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and chairman of the Executive Committee of the Federal Council. The discussion of the Oriental problem will be opened by the Rev. Sidney L. Gluick, D. D., and the Rev. Arthur J. Brown, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church.

On Wednesday evening Bishop Luther B. Wilson, D. D., LLD., Resident Bishop of the Methodist Episcopal Church for New York, will preside, and the general theme will be "The Church and International Government." The Rev. Nehemiah Boynton, D. D., pastor of the Clinton Avenue Congregational Church in Brooklyn, and ex-Moderator of the National Council of Congregational Churches, will conduct the devotional exercises, and Dr. Talcott Williams of the School of Journalism, will deliver the principal address "Towards International Government." Professor William I. Hull, Ph.D., professor of history and international relationship at Swarthmore, will speak on the general theme.

"The Spirit of Jesus in International Relationships" will be the general theme for Thursday morning, and the chairman of the American Branch of the World Alliance elected on Wednesday will preside. The devotional exercises will be conducted by Bishop William B. Bell, D. D., of the United Brethren Church, President of the World's Social Progress Council. Among the speakers will be the Rev. Gaius Glenn Atkins, D. D., pastor of the Central Congregational church of Providence, R. I., and author of "The Maze of the Nations and the Way Out," which won the $1,000 peace prize given last year by the Church Peace Union. The other speakers have not yet been announced, but 150 men, including ex-President Taft, have accepted membership on the National Committee, and considerably over 100 of them will attend the Garden City Conference.

A CONSOLING THOUGHT

"Dubkins is a great comfort to me."

"I don't see how you can say that. He is the most tiresome chump I have ever met."

"That's just it. Although I don't amount to much, it's true, every time I look at Dubkins I feel that I could amount to less."—Birmingham Age-Herald.

LOOKS THAT WAY

"The submarine is to be the fighting vessels of the future."

"Looks that way. Guess our future naval students will graduate in overalls and each be presented with a monkey wrench instead of a sword."—Louisville Courier-Journal.

PICKING UP GOSSIP

"My wife thinks these are strenuous times."

"What's the trouble?"

"She can't be in two places at once. If she listens at the air shaft she'll miss what is going on over the party wire."—Louisville Courier-Journal.

Our Little Folks' Department

"BETH'S BILLY"

When little Mary Walker told her big brother Henry that she wanted a fawn for a pet, he laughed and assured her that she should have it. Deer were plentiful on the outskirts of the Walker plantation, which was situated between Lake Providence and Bastrop.

The very day after Mary expressed the desire for a fawn Henry found one. While he was out hunting his dogs caught a little spotted fawn, and would have killed it if he had arrived on the scene a minute later. The little spotted thing was trying to escape with its mother, an old doe that Henry had often seen and spared while killing other deer.

Mary was delighted to have even a deer baby in the home. She immediately named it "Beth's Billy," because Henry told her that the name of the mother deer was "Beth."

After trying to feed the fawn on biscuit, corn bread, lettuce, and pound cake, all of which it refused, Mary solved the problem. She ran into the kitchen, filled a small bottle with fresh milk, and hurried back to Billy.

The almost famished little creature eagerly consumed a pint of milk—the bottle twice full—before he was satisfied. After that it was no trouble to feed Billy, except that he drank so much milk that Mrs. Walker said she would have to buy another cow or pour water in the milk.

In a few months Billy grew large and fat, the spots disappeared, horns came out, and his skin grew sleek and tan-colored.

"Beth's Billy" loved all of the Walker family and Mary in particular, and seemed to be fond of all white people; but he did not like negroes at all. The Walkers needed no yard dog while they had Billy. His hatred for negroes became so pronounced that Mary had to tie a little silver bell to his neck, so that their own servants could tell where he was and dodge him.

One day, in the springtime, when Billy was about a year old, the levee broke, and the Mississippi flooded the entire country. Soon the water stood two feet deep in the yard and under the house where the Walkers lived. That day Billy was not at home. He had wandered far off into the woods, as he frequently did after he became a big deer.

In great distress Mary appealed to Henry: "Brother, please go and find Billy; he will drown unless some one goes to his help."

Henry called his cousin Sam, and they got into a rowboat and pushed off from the back porch.

It seemed to Mary that they would never return; but in an hour or two her anxious eyes caught sight of the distant boat getting nearer and nearer, A few minutes later she heard the tinkle of the little silver bell. Finally, when the boat reached the back porch, Billy almost upset the oarsmen by leaping to where Mary and her mother stood.

Henry and Sam explained that they located Billy by the sound of the bell.

It would be hard to say which was the happier, Mary or Billy, when they saw each other again.

"O, you darling!" said Mary. "I was so scared that you were drowned; but you are not, are you?"

"Beth's Billy" bleated "No;" and the little silver bell tinkled: "I'm so glad I'm home."—Oliver K. Melton.

DICK VISITS THE GREENWOOD PALACE

Everything had gone wrong this morning, and the world seemed upside down. Dick manfully kept back his tears as, snatching up his hat, he rushed out of the house and in an unsteady voice called his faithful Newfoundland dog. "Come, Max," said he; "let's go to the grove; no one here cares for us."

Across the street they ran to the oak grove, where Max lay down under a big tree with great spreading branches, and Dick threw himself on the grass and pillowed his throbbing head on Max's shaggy side, sobbing as if his little heart would break. Pretty soon he glanced up, and there, looking at him, stood the little King of the Merry Men of the Greenwood. He wore, as usual, his hat with the sugar-loaf crown, his green-and-gold velvet suit, and his pointed shoes.

He was sorry to see Dick crying and said in a kind voice: "In tears, you little rascal? What in the world has happened to you now?"

"Mamma is bad, nurse is bad, everybody's bad, nobody loves me, and my heart is broken!" Dick ended with a gasping sob.

"Well, well!" said the little king. "This is a state of affairs, to be sure; everybody in the whole world is bad except one dear little boy, and his heart is broken. Of course the first thing to do is to punish these bad people. Suppose we pretend that we have shut up mamma and nurse in a den of wild lions. How does that suit you?"

"O, no! O, no! I could not do that at all!" cried Dick quickly.

"Well, then, we'll pretend that we have locked them up in a dark room."

"I hope mamma won't be afraid," Dick said hesitatingly.

"She must learn to be good, you know, Dick. And now, as you've had such a hard time, I'm going to take you to visit the palace of the Merry Men of the Greenwood."

The king blew his little bugle, and the ground on the other side of the tree opened up, and a large hole appeared.

"Follow me, and don't be afraid," he told Dick.

So Dick went down the marble steps after him and was soon in a large and beautiful room, which was lighted by many green wax candles in golden candlesticks. Rich green rugs were spread here and there over the tiled floor. A fountain of perfumed water played in the center of the room, and a table, spread with snowy linen and glistening crystal and gold, stood in one corner. Behind a lot of palms two of the merry men were playing softly on a flute and violin.

"Let us sit down and have something to eat." Then the king clapped his hands. Instantly a little man came in carrying a pitcher of rich milk, rolls, and butter on a golden salver.

Dick noticed that the china was of the rare Crown Derby that his mamma prized so highly. "Are you not afraid such a little chap as I will smash it?" asked Dick of the merry men, pointing to his plate.

"You are my guest," said the king with a low bow, "and only the best I have is fit for the service of my guests. Now," he continued, "the question is, what sort of jam do you prefer?"

"Strawberry jam," said Dick.

"You have made a wise choice, for strawberry jam is the best medicine in the world for a broken heart."

As they finished their luncheon the king said: "Suppose we let those people out of the dark room now."

"O," laughed Dick, "I let them out long ago!"

Then the king clapped his hands, and the first thing Dick knew he was lying under the oak tree with his head on Max's side.

"Let's go home, doggie," said Dick; "I'm in a hurry to see mamma."—Meta O'Connor.

CHALK

"You may go to the board, Carl, and draw an outline map of England," said teacher.

So Carl took a piece of chalk, and soon there was a white outline of the big island on the board.

"Very good," said teacher. "Now, Henry, you may take the box of chalk and pass a piece to each child in the room. We are going to have a chalk talk today. Can any one tell me anything about chalk?"

Not a hand was raised.

"Well," said teacher, "you see the map Carl has drawn. If you should sail over to England, you would see the clifts and headlands all shining white. They are made of chalk. There are immense beds of chalk in many parts of the world, and the floor of the mighty Atlantic is made of chalk. Perhaps some of you spent your vacations near the sea last summer and saw the jellyfish floating about in the water or lying dead on the sand. The sea is filled with a kind of tiny jelly-fish called globerinae. These little creatures have neither mouths nor muscles, yet they grow and multiply. They draw into themselves lime from the sea water and build little shells to live in with it. When their short lives are over, they sink slowly down, down to the bottom of the sea. As time has been passing the bodies of the tiny jellyfish have been petrifying—that is, turning into a sort of soft stone. Countless millions of the jellyfish and their shall houses, with other small sea folk, have been packed down by other millions on top of them. Slowly they have formed a soft gray mass, which has in the course of time been transformed into a hard white substance—chalk. If you examine a bit of chalk under the microscope, it will help you to read the story, which seems like magic, of how the atoms of sea creatures formed the great chalk beds.—Margaret W. Leighton.

MANY SERVANTS

"What an untidy room! Skip about, little ones, and set it in order."

"I don't like tidy rooms," pouted Elsie, with a pucker on her forehead as she turned the pieces of dissected map this way and that.

"I think it must be ever so nice to keep plenty of servants," said Ruth. "I was reading the other day about the young king of Spain—when he was only a baby, you know, mamma, and yet a king. And he had ever so many servants all for himself."

"I once knew some little girls who kept a great many servants."

"Tell us about them, please, mamma. How old were they?"

"Well, about as old as Bessie and Ruth and Elsie."

"How many servants had they?"

"You can count as I go on. There were two bright-looking ones, who were always dressed alike in blue, brown, or gray. Their duty was to keep on the watch for what ought to be done."

"Didn't they ever do anything themselves?"

"Not much but that. It seemed to keep them busy if they attended to their duties; but sometimes they were negligent, and then, of course, the work of all the others was thrown into confusion."

"I'm sure it was little enough to do," said Bessie.

"Then there were two more, whose business it was to listen to all that their little mistress's mother or the watchers said and let them know what it was."

"It seems to me," said Ruth, laughing, "that they must have been a lazy set, with so many to do so little. Were there any more, mamma?"

"Two more, who were always dressed in red and who told what the others saw and heard."

"It took a long time to get around to things, I think," said Bessie.

"When these had settled upon anything to be done," went on mamma, "there were a pair of lovely little fellows, always wearing stout clothing, who carried the girls to where their work was to be done."

"O," laughed Elsie, "what a queer set you are telling us about, mamma. Were the little girls lame,."

"I hope they did their work well when they finally got to it, after all that fuss," said Ruth.

"They surely ought to have done so," agreed mamma, "for they had no less than ten servants to help them do it."

"Now, mamma, do tell us what you mean," cried Elsie.

"I mean," answered mamma, "that little Blue Eyes and Brown Eyes and Gray Eyes ought always to be on the lookout for anything to be done for those whom we love."

"O, I see! And ears to listen," cried Bessie, greatly amused at mamma's fancy.

"And dear little lips," said mamma, kissing the pair which chanced to be nearest, "which cannot only talk about duties to be done, but can brighten every duty for themselves and for others by their smiles and merry chatter.

"And feet to walk and run with," said Bessie.

"And fingers. Dear me! Just think of all the servants!" said Elsie. "I should think they would quarrel once in a while."

"Yes," observed Bessie. "Suppose the eyes saw something to do, and the hands shouldn't want to do it."

"O," said mamma, "if the heart, which moves all these little servants, is a good, loving heart, always striving to do what is right, the little servants will be kept in good order."—F. H. Sweet.

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Mr. W. E. Webb, Sec. & Treas.
Methodist Mutual Fire Insurance Co.
Statesville, N. C.

Dear Mr. Webb:— I have just received yours of the 18th instant, with enclosures of policies Nos. 176 and 177 in renewal of the policies just expired.

I am highly gratified to note that you are declaring a dividend of 20 per cent on the premium of expiring policies, and we desire to express the appreciation of the Board of Trustees of Davenport College for the credit memorandum to apply en payment of premium on renewal policies.

You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

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ALUMNAE GREENSBORO COLLEGE FOR WOMEN

The Alumnae Association of Greensboro College for Women is working to make the approaching commencement, May 13-16, a rallying time for old students from all parts of the state as well as for those who live in Greensboro. For weeks the executive committee of the Association have been making plans to make this rally of interest to all who may attend commencement as well as an opportunity for the old students to return to their college home, and committees are at work carrying out the plans which will make this commencement one of unusual pleasure and profit.

The principle feature of the alumnae program will be the rendering of a semi-historical play, "For Women," on the evening of May 15. Mrs. S. L. Alderman, an alumnae of the college, has written and staged this play, and rehearsals are being held twice each week under the direction of Mrs. Alderman, Mrs. J. Ed. Albright, and Mrs. J. J. Stone. More than a hundred characters are in the caste, while provision is being made for all old students, faculty members and friends of the college who have contributed in any way to the upbuilding of this time-honored institution, to take part in the last scene of the last act. The play will reproduce several interesting incidents in the history of the college, interspersed with tablaux.

On Tuesday afternoon at 3:30 o'clock, the annual business meeting of the Alumnae Association will be held, at which time the regular business of the Association will be cared for and plans projected for the future welfare of the organization.

Mrs. J. J. Stone, of Greensboro, corresponding secretary of the Association, is writing to classes and to local organizations urging them to send representatives to commencement. Old students who expect to attend should report as early as possible to Mrs. Stone, or to Dr. S. B. Turrentine, if they wish to have entertainment provided.

The full program for commencement promises to be one of unusual interest, beginning with an expression recital on Saturday evening, May 13, and closing with the annual concert on the evening of May 16. The baccalaurate sermon will be preached by Dr. T. N. Ivey; the Y. W. C. A. address by Rev. H. M. North; the literary address before the graduating class by Dr. Henry M. Snyder.

FORTY-THIRD NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

"Religion in Life" is the title of the sermon to be preached before the annual gathering of social workers of the United States and Canada May 10-17, at Indianapolis, at the forty-third National Conference of Charities and Correction. The preacher will be Rev. Worth M. Tippy of the Madison Avenue Methodist church, New York City. This is a great gathering of representatives of all faiths.

The commission on federated movements of the Federal Council of Churches of Christ in America is arranging for a special meeting during the Conference of representatives of churches and others interested in the social side of church work. The president of the Conference is Rev. Francis H. Gavisk, LL.D., of Indianapolis, a member of the Indiana Board of State Charities. He is the first representative of the Catholic clergy to be president of the Conference. This organization has at times devoted itself largely to the consideration of the church and social service.

An incisive attack on the drink problem will be made by a special committee on Inebriety. At one of its several sessions Arthur Hunter, of New York, will speak on "Life Insurance and Drinking Habits," and Rev. Charles Stelzle upon the relation of the workingmen to the alcoholic problem. The committee report will relate to the attitude of large employers toward the use of alcohol. A lively bit of social description is expected when the Conference enters into a discussion of the theme "What we do when the breadwinner is intemperate."

The conference lasts eight days and brings together about 2500 delegates. It is divided into nine sections covering the major fields of practical social work. Churches and other religious organizations are cordially invited to send delegates.

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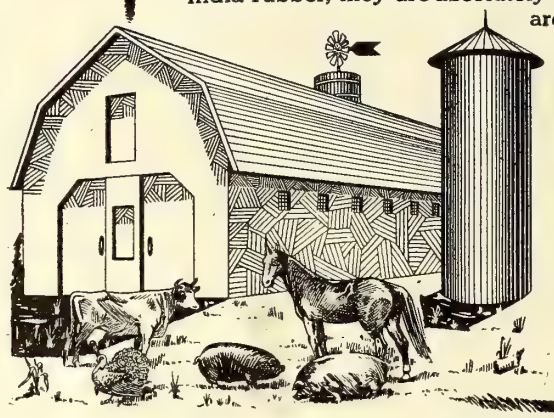
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WOMEN'S DEPARTMENT

(Continued from page 8)

more auxiliaries, more members and more money.

Miss Ella Sue Wagner spoke of the promise of Korea, and Dr. Katherine French brought many interesting incidents of the transformation of the mountain young people at Sue Bennett.

Miss Sarah J. Smith rapidly outlined the manifold tasks necessary to a missionary's life but she defined the real "work of a missionary" to be teaching people to live in the beauty of Christian service, and to die with a shout of Christian triumph on their lips.

Miss Edith Fuess spoke of "The Work of a Deaconess in Bringing Peace and Love into Homes."

Miss Mabel Howell spoke on "The Investment of a Life," pleading that the young people would allow God to invest their lives for them.

Mrs. Grubbs closed the meeting with a heartfelt prayer for guidance from above for the young people.

The interesting program was interspersed with vocal solos, quartettes and choruses.

(This report of Sunday in Atlanta will be concluded in our next issue.)

COLLEGE OF BISHOPS AND BOARD MEETINGS

Board of Missions, Nashville, Tennessee, May 2.

Conference Boards of Church Extension Representatives, Louisville, Kentucky, May 4.

Board of Church Extension, Louisville, Kentucky, May 6.

Board of Trustees, Nashville, Tennessee, May 9.

THE NASAL BATH

There is one form of bath but little known and far too little practiced. It is the nasal bath.

Colds or catarrh of the head produce in the nasal passages an excess of dense secretion. This covers the linings of the air chambers of the head and results often in dull catarrhal headache.

To relieve such a headache and to treat the cold or catarrh, use a little nasal douche, obtainable of any first class druggist for a few cents.

Fill this douche with luke warm water, adding a pinch of common salt.

Bow the head very low and flow the water from the bill of the little duck douche, first into one nostril, then into the other.

Retain the position for some time, flowing the salt water first to one side, then to the other and drawing it down into the forehead by closing one nostril and inhaling through the other.

When the nasal cavity has thus been thoroughly cleansed, insert Mentholatum well into both nostrils, and if there is a headache rub the forehead and temples with it.

Constipation Is No Trifle

We often dismiss Constipation as a trifle that will correct itself. Not so. Ask your doctor. Constipation clogs the body and poisons the blood stream with uric acid, resulting in rheumatism and other serious complications. The condition which the Doctor calls Auto-intoxication (Self Poison) is reflected in a sallow complexion, mental dullness, bodily fatigue and loss of vigor.

JACOB'S LIVER SALT

is a rational and accepted treatment for all congested and Hepatic disorders and is entirely free from Calomel and other drastic drugs. Cooling and soothing to the stomach and bowels. Taken a short time before breakfast, establishes regular movement of the stomach, producing a vigorous physical and mental condition. Price 25c and 50c at druggists, or sent direct by the makers.

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I wish very much that every reader of the N. C. Christian Advocate could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore can not blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States, and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Second Round

April
Sulphur Springs, Acton 29-30
West Asheville, night 30
May
Henderson Ct., Edneyville 6-7
Tryon-Saluda, Saluda, night 7
Rosman Ct., East Fork 13-14
Brevard, night 14
Mars Hill, Shiloh 20-21
Weaverville, night 6-7
Weaverville Circuit 27-28
Haywood Street, night 28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Second Round

Thrift, Moore's Chapel, 11 a. m. ..29-30
Chadwick, night .....April 30-May 1
May
Matthews, 11 a. m. 6-7
Dilworth, night 7-8
Lilesville, 11 a. m. 13
Ansonville, Mt. Vernon, 11 a. m. ..14-15
Morven, Morven, 11 a. m. 20-21
Wadesboro, night 21-22
Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29
June
Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Second Round

April
Wesley Memorial, High Point 29-30
East End, High Point 29-30
Denton, Pleasant Grove 6-7
District Conference at South Main Street, High Point, April 27-30.

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
Second Round

April
Cliffside, Hopewell 29-30
Forest City, Salem 29-30
May
Table Rock, Linville 6-7
Connelly Springs, C. Springs 7-8
Spruce Pine and Bakersville, Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22

MT. AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mt. Airy, N. C.
Second Round

April
Walnut Cove, Bethlehem 29-30
May
Rural Hall 6-7

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

April
May
North Wilkes Mission 6-7
Wilkes Circuit 13-14
Wilkesboro Station, night 14-15
North Wilkesboro Station 20-21

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.
Second Round

April
Maiden Ct., Friendship 29-30
Catawba Ct., Center .....30, May 1
May
Newton 7
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Second Round

April
Mt. Pleasant Ct., St. Paul 29-30
West Concord, Harmony 30
May
Concord Ct., Carmel 6
Concord, Central, 11 a. m. 7
Concord, Forest Hill, night 7
Bethel-Love's, Love's 13-14
Oakboro 14-15
Salem 20-21
Kannapolis Circuit 27-28
Kannapolis Station 28-29

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Second Round

April
Mt. Holly, Mt. Holly 30
Belmont, Belmont 30
May
Cherryville, Bethlehem 6-7
Belwood, St. Peter's 13-14
South Fork, Bethel 21
Rock Spring, Bethel 27-28
June
Lowell, Bethesda 3
Gastonia, Main St. 4-5
Dallas, Dallas 4-5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

April
Robbinsville, Trinity 29-30
May
Murphy Ct., Peachtree 6-7
Canton Station 13-14
Haywood, Finchers 13-14
Fines Creek, Fines Creek 20-21
Andrews 24
District Conference at Andrews May 23-25.

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

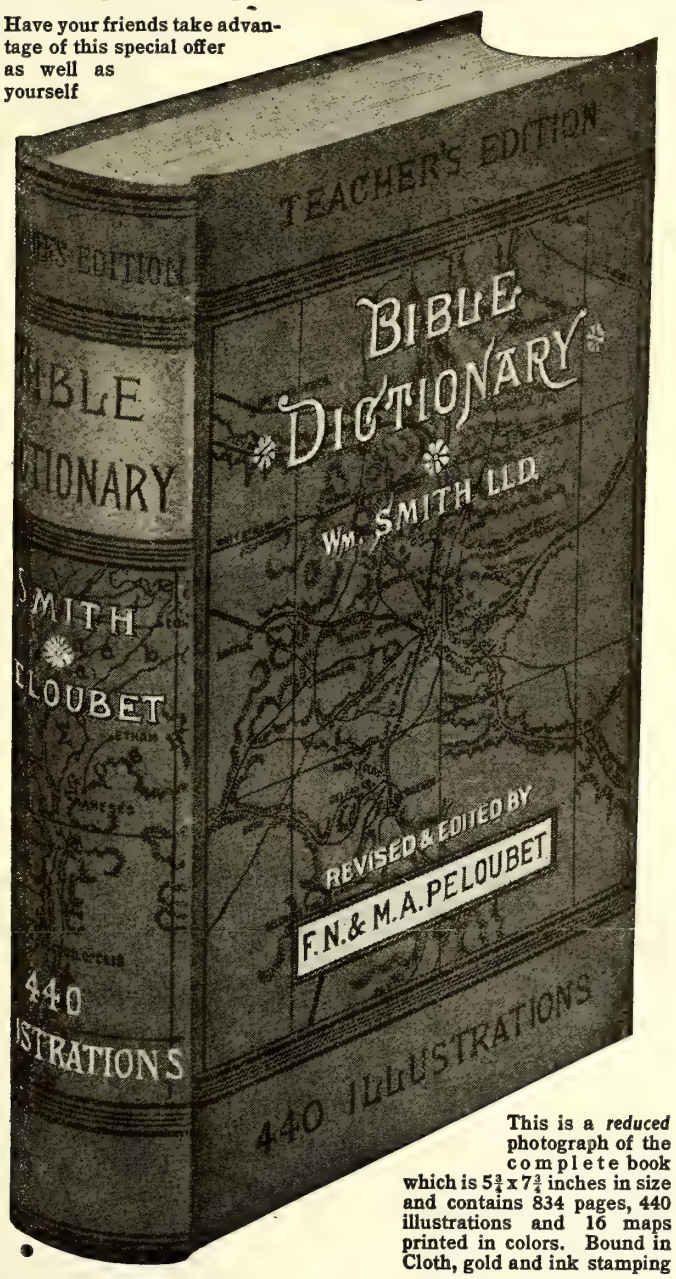
April
Advance 29-30
May
Southside, 11 a. m. 7
Liberty, night 7
West Davie, open.
District Conference will be held in Main Street church, Thomasville in May. Date will be given later.

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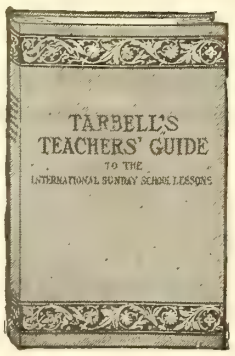
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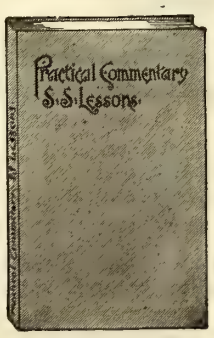
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Board of Publication, Greensboro, N. C.

VOLUME LXI NUMBER 18

North Carolina Christian Advocate

Reading Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, MAY 4, 1916



Class of Ministerial Students, Rutherford College

Annual Commencement May 7th to 10th

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - - Editor

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EDITORIAL

The Methodist Review for April, which is the first number for which the new editor, Rev. H. M. DuBose, D. D., is wholly responsible, is no disappointment to the great church which it represents. Coming at the time when the whole church was celebrating the one hundredth anniversary of Asbury's death, it very properly gives considerable space to a study of the life and labors of this remarkable man. Apart from the editorial work of the new editor there is a bill of fare that ought to appeal to the thoughtful men of our church. Dr. DuBose has had much experience already in editorial work and is one of the best furnished men of our church in this special department of work; and we predict that there will be no lowering of the standard of this great publication.

* * * *

Put the Other Fellow Up. This is what we suggest in the case of injustice recently brought to light and referred to by Everything as follows: "A man named Mayhew has been pardoned by Governor Craig because the evidence on which he was convicted turns out to have been manufactured. The man who was witness against Mayhew has admitted he swore to a lie. And thus poor Mayhew, innocent, has given five years of his time to the state for a crime he never committed. There should be a law to reimburse such people. But there isn't." Yes, there is. The self-confessed false witness should be tried for perjury and made to serve at least the full penalty of his victim, and the value of his wage should be turned over to the one who has suffered.

* * * *

Statistics Are Said to be Dry; but here are some, put together by the Baptist Reflector, which are very interesting and which, being authentic, should make us sober. The editor of that paper says: "For missions the people of America contribute about $12,000,000 a year. Does this seem large? Put alongside of it the following items: For chewing gum, $21,000,000; for soft drinks, $120,000,000; for candy, $200,000,000; for theaters, $750,000,000; for tobacco, $1,200,000,000; for intoxicating liquors, $2,200,000,000."

* * * *

Some Say the Church Taxes us heavily. How does it appear by the figures given above? Are we not taxing ourselves in the purchase of useless luxuries, to say nothing of injurious habits indulged at great expense, far beyond all the demands for the support of the Kingdom of God? It is worth while to show the people occasionally how utterly absurd is all this cry about church expenses and the many calls for money. Many of our church people in Western North Carolina, some of them leaders in their congregations, chew ten cents worth of tobacco daily and then say the church paper which costs less than three cents per week is too high. Will the Lord continue to bless those capable of such penuriousness?

* * * *

Mohammedanism is Not Dead by a great deal. Since the war began it has often been said that one of the results of the struggle would be the elimination of the Turkish Empire and the destroying of the influence of Mohammedanism. The recent success of the Turkish forces in Asia, besides other indications of the power of the Turk is not so reassuring.

The following interesting facts were published recently in "The World Outlook," concerning the menace of Mohammedanism:

Every eighth person in the world is a Mohammedan.

From one to five times a day two hundred millions of the human race turn their faces toward Mecca and repeat the prayer: "There is but one God and Mahommet is his prophet."

The slogan of the Moslem today is "Africa for Islam."

Each Moslem trader is a missionary of his faith. Penetrating to every nook and corner of the dark continent, he is enlisting new adherents by the hundreds of thousands. Mohammedanism is spreading three times more rapidly in Africa than is Christianity. For every thrity-three natives who become Christian, one hundred become Mohammedans.

Slavery, polygamy and the demoralization of character during the twelve centuries of Moslem control have made north Africa a moral desert.

Lying is a fine art in Moslem lands. Mohammed declares, "A lie is allowable in three cases —to women, to reconcile friends, and in war."

Moslem "holy cities" are centers of immorality.

This is the challenge the Christian churches face not only in Africa but in southern Europe, Arabia, Persia, India, Malaysia and China.

* * * *

Looking on the Bright Side, however, the Christian Observer, commenting on the situation, says: "Yet there is an encouraging aspect of the missionary efforts among Mohammedans in certain countries, notably Egypt. A missionary said recently, 'In Egypt the movement toward Christian thought and Christian living is most marked. Witness the large number of Moslem children gathered in Christian schools and receiving Christian instruction. Witness what has been going on in Cairo—six different places for the gathering of Moslems for Christian instruction, a service in some form every evening in the week, an average total attendance for the week of nearly one thousand Moslems. Consider also the wonderful success of the work in the Nile villages, the large purchases of Christian tracts, the greater courage with which the Bible colporteur approaches them, the cordiality with which he is treated, and the readiness with which the Scriptures are taken.' "

* * * *

That Great Body of Methodist Leaders, the General Conference of the Methodist Episcopal Church, convened at Saratoga Springs on Monday of this week. Bishop Earl Cranston, Senior Bishop of the church, and a great, broad-minded leader of his church, presided at the opening session. Many questions of unusual interest are to be passed upon, not the least momentious of which is that of the union of Methodist bodies. This great Conference will have the sympathy and prayers of devout Methodists in the Southland in a more vital and effective sense that it has for more than half a century.

GREENSBORO DISTRICT CONFERENCE

This body met with South Main Street church, High Point, on Thursday morning, April 27th. Rev. Dr. James H. Weaver, presiding elder, preached the opening sermon on Wednesday evening, and convened the conference on Thursday morning at 9 o'clock. Dr. Weaver's sermon set the pitch for the occasion on a high note and the conference was remarkable throughout for the strength of the pulpit messages.

Mr. Frank Gurley, of High Point, was re-elected secretary, having served in this capacity for several years consecutively.

Dr. Weaver, for the first time, ventured to prepare in advance a program in full detail, and expressed himself near the close of the session as much pleased with the experiment. Most of the speakers responded to the call and the sessions were enlivened by a good deal of general discussion provoked largely by the speeches on the regular topics of the program.

There was a large attendance of pastors and lay delegates, every pastor in the district being present for at least a portion of the time. The reports indicated progress and the note of victory was heard especially in reports on the evangelistic efforts throughout the district. Nearly all the charges have been blessed with gracious revivals, and in many places there have been large classes received into the church. Perhaps the largest results reported were from the Walnut Street and Caraway Memorial charge, Rev. F. L. Townsend, pastor.

We deem it unnecessary to go into details as the secretary has given us a full account of the conference elsewhere. The preaching, as we have said, was of a very high order and had the evangelistic ring.

There was a goodly number of visitors present, including Rev. J. B. Craven, president of Davenport College; Rev. J. W. Jones, representing the Methodist Fire Insurance Company, and Revs. W. H. Willis, of Lexington; H. K. Boyer, of the Winston District, and Jno. M. Price, pastor of the Kernersville circuit. Mr. Walter Thompson, superintendent of our Children's Home, was on hand and reported the status of things at the Home. Rev. W. M. Curtis represented Greensboro College for Women.

Prof. R. L. Flowers, a member of the faculty of Trinity College, spoke in behalf of that institution. The Advocate man was at home with the people of his own district, and received very cordial treatment. Dr. Weaver has, for several years, been one of the most successful boosters of our circulation, and his district leads the Conference in the number of new subscribers added to the list this year. Besides, as will be seen in the report of the Committee on Resolutions, the district covenants to secure the allotted number befor the end of the year.

We regretted the necessity of leaving after adjournment on Friday, especially to cut so short our stay in the hospitable home of Brother and Sister Hoffman, with whom we had delightful entertainment.

Greensbor District seems to have had an unusual number of remarkably good fits in the appointments this year, but none better, perhaps, than that which made H. H. Robbins pastor at South Main Street. Both pastor and congregation seem to be looking for the larger and better things, and there are evidences of new life on all hands. Not the least of these evidences is the fact that a greatly increased number are taking and reading the church paper.

Resolutions of warm appreciation of the work of the presiding elder were adopted by a unanimous vote and the Conference meant every word of it. No man is held in higher esteem or is more worthy of commendation than this presiding elder.

The next conference will meet at Holt's Chapel, on the Greensboro charge.

MILKING OUR HERD

We live in a time of multiplied organizations, religious and semi-religious. Many of these organizations are worthy, but perhaps a majority of them are working to cross purposes, for the reason that they propose no work of reform or social and religious uplift not already provided for in the regular program of church activities. A fad of many zealous men and women is to think on one side of the great social and religious movement for the world's redemption and at once "form a society" which

is destined to go, "blind from its birth," to every other moral or religious need of the world.

We dislike to utter a word on this line, for the reason that we are likely to be misunderstood. It is well known, however, that all such organizations and movements know the great value of church organization and they have not failed to hitch their wagon to it in order that it may be able to take advantage of momentum and power to be found nowhere else. So it has come to pass that most of these organizations take the liberty to throw down the pasture fence and milk our herd before the regular hour, and, to our dismay, leave us only the "strippings." Thus a delicate situation is precipitated upon the community and especially upon the pastor and congregation who find an insistent budget of expenses far from being provided for.

It would not be quite so bad if all these agencies and organizations came accredited and worthy, but many who are persistently milking our herds are utterly unwarranted and unworthy. The editor of the Pittsurgh Christian Advocate, discussing this under the head of Indispensible Collections, says:

There are so many thoroughly accredited and eminently successful agencies for the spread of the gospel and the achievement of reform to which Christians and other benevolently inclined persons can contribute that it is foolish if not wicked, to risk the waste of good money by giving it into the hands of irresponsible individuals or unapproved organizations, no matter how plausible their plea may be. Even if their motives may be transparently sincere they have not the facilities for effective work nor the promise of permanency which belongs to the approved and established organizations.

Many have taken it upon themselves, with or without organization, to attempt missionary or temperance work. If they do this at their own expense, we may regret that they lose the advantage of co-operation and for the most part do ephemeral work, but we can make no further complaint. Usually, however, the first thing self-constituted missionaries or reformers do is to make an appeal to those who are supporting the accredited agencies of the Church with a view of persuading them to divert their support to the untried agency. Moreover, there are many who see an opportunity to exploit the confidence and generosity of Christian people to their own advantage. So that many unreliable but seemingly pious and zealous beggars are abroad.

A West Virginia correspondent recently wrote to inquire about a woman who was and is probably now canvassing the towns of that state collecting money, ostensibly for a form of temperance work. When asked for credentials of authorization or some evidence that she was representing a real and effective movement she resented the inquiry and finally declared that she was working for the "principle" and not for any accredited agency. The accredited agencies she denounced and also the people who wanted to know how their money was to be used. There is no occasion for risking our contributions to either missions or temprance. We can put all we give where we know it will do good. To give to such irresponsible parties either from impulse or simply to "get rid" of them is inexcusable.

All this does not mean that we are not to act the good Samaritan when we see an opportunity with our own eyes. We can not, however, play the good Samaritan at second hand unless we know the hand.

NOTES AND PERSONALS

—Rev. W. L. Dawson will begin revival services at Danbury next Sunday, assisting Rev. O. P. Routh.

—Bishop J. H. McCoy will preach the commencement sermon of Clemson College, South Carolina, on Sunday, June 14th.

—Rev. Dr. E. K. McLarty, pastor of Centenary church, Winston-Salem, has been assisting Rev. E. E. Williamson in revival services at Morganton during the past week.

—Rev. W. E. Abernethy, pastor of Central church, Shelby, is to be the speaker at the closing exercises of the Charlotte High School, on Thursday evening, May 18th.

—Rev. J. W. Williams is conducting revival services with his congregation at Race Street church, Statesville, this week. Mr. Newsom, of Guilford College, has charge of the singing.

—Rev. J. E. Abernethy, of Monroe, has been assisting Rev. M. F. Moores in revival services at Central church, Concord. The meeting began on Sunday, April 23rd, and continues through this week.

—Rev. L. P. Bogle, pastor of the Ruffin circuit, and one of our very best preachers, informs us that he is in position to render some assistance in revival work during this spring and summer. His address is Ruffin, N. C.

We have learned with much regret of the serious illness of Rev. N. C. Williams, pastor of Stanley Creek circuit. We sincerely hope to have favorable news later. The latest reports were encouraging.

—Rev. R. A. Taylor has been assisting Rev. Seymour Taylor in revival services at Marshville during the past week. The Marshville Home says he has done some exceptionally fine preaching.

—Rev. Gilbert T. Rowe, D. D., pastor of Wesley Memorial church, High Point, was the speaker at the closing of the Albemarle Graded Schools on Tuesday night of last week. Dr. Rowe is a former pastor of Albemarle and is quite popular there.

—A few days ago Rev. Wm. J. Boyd, a member of the Virginia Conference, slipped quietly in among us and carried away Miss Ruth Elizabeth Yates, of Charlotte, as his bride. The groom is stationed at Holdcroft, Va., where they will reside.

—Great sympathy is felt for Mr. W. C. Dowd, editor of the Charlotte News, on account of his sad bereavement in the loss of his wife, who passed away at their home in Charlotte on Wednesday, April 26th. Mrs. Dowd had been ill since early in January, and had been a great sufferer.

—We have learned with regret of the death of Mrs. D. F. Holcomb, widow of the late Dr. D. F. Holcomb, of Rockford. Mrs. Holcomb passed away last week at the home of her son, Mr. O. C. Holcomb, at Wilkesboro. Mrs. Holcomb was a sister of the late Dr. Tyre York, of Wilkes county.

—Rev. W. A. Lambeth, pastor of Main Street Methodist church, Reidsville, delivered a splendid lecture on "Personal Efficiency" Tuesday night, of last week in the Sunday school annex of West Market Street Methodist church. He spoke under the auspices of the Wesley Philathea class and was heard by a number of the Philatheas and Baracas of the city.

—Rev. J. Walter Long, secretary of the North Carolina Sunday School Association, recently underwent an operation for tonsilitis at Winston-Salem and was confined to the hospital there for a few days. His many friends will be glad to learn that he is again at his desk and carrying on the work of the association as usual.

—The Methodist Children's Home, near this city, raised this season 2,000 bushels of corn on 55 acres of land, 400 bushels of sweet potatoes, 250 bushels of Irish potatoes, pea vine hay, oats and abundance of vegetables. Contributors to this institution have the satisfaction of aiding those who are making every effort to help themselves.—Winston Republican.

—Mr. C. O. Fisher, who graduated at Trinity College in 1911, has been elected fellow in political economy and finance in Cornell University. Mr. Fisher has been principal of the Burgaw High School since his graduation. If we are not mistaken, Mr. C. O. Fisher is a son of Rev. G. W. Fisher, of the North Carolina Conference, and is another demonstration of the fact that preachers' sons are sometimes worth while. —Raleigh Christian Advocate.

—Taylorsville correspondent of the Statesville Landmark says: Prayer services preparatory to a protracted meeting at the Methodist church began Wednesday evening. The meeting will begin Sunday at 11 o'clock. Mr. E. O. Shaver, of Statesville, will arrive Saturday night to lead the singing during the meeting. The pastor, Rev. J. J. Edwards, will conduct the services.

—Three men in North Carolina have an income of over one million dollars a year. They are J. W. Cannon, of Concord; Caesar Cone, of Greensboro, and R. J. Reynolds, of Winston-Salem. That is personal, outside of the income of their companies. Mr. Cannon is the father-in-law of our Charlie Hill, the popular secretary and treasurer of the Amazon Cotton Mill. —Charity and Children

—By the courtesy of the faculty and graduating class of Greensboro College for Women, we have an invitation to be present at the seventy-eighth Annual Commencement, which will embrace May 14-16. The baccalaureate sermon will be delivered in West Market Street church on Sunday, May 14th, by Rev. Thomas N. Ivey, D. D., editor of the Christian Advocate, Nashville. The literary address will be delivered in connection with the graduating exercises in the college chapel, on Tuesday, May 16th, by Dr. Henry N. Snyder, president of Wofford College. There are seven young ladies who are candidates for the A. B. degree.

Bishop Kilgo to Preside

We stop the press long enough to say that Bishop Kilgo will preside over the Western North Carolina Conference at Gastonia, November 8. Welcome to Bishop Kilgo.

Trinity College Commencement

The program for the Trinity College Commencement exercises, which will take place June 4-7, has been announced as follows:

Sunday, June 4, 8:30 P. M., Baccalauerate Address—Bishop John Carlisle Kilgo, D. D., L.L. D.

Tuesday, June 6, 11 A. M., Baccalaureate Sermon—The Reverend James Herman Randall, D. D., New York City

Tuesday, June 6, 1 P. M., Alumni Dinner; Address—Fred Harper, Esq., Class '91, Lynchburg, Va.

Tuesday, June 6, 8:30 P. M., Graduating Orations

Wednesday, June 7, 10:30 A. M., Commencement Address—The Honorable Joseph Wingate Folk, of Missouri

Program of Weaver College Commencement

Sunday, May 21

11:00 A. M. Sermon—Rev. J. E. Abernethy, Monroe, N. C.

8:30 P. M. Address—Rev. J. R. Walker

Monday, May 22

10:30 A. M. Junior Debate

3:00 P. M. Meeting of Board of Trustees

3:30 P. M. Recitation Contest

8:15 P. M. Old Students' Reunion and Banquet

Tuesday, May 23

10:30 A. M. Literary Address—Prof. W. H. Wannamaker, Trinity College

2:30 P. M. Declamation Contest

8:30 P. M. Senior Orations and Essays; Graduating Exercises

CONTRIBUTIONS

SOME FINANCIAL POINTERS

W. W. Pinson

THE total income of the Board of Missions for 1915 was $1,308,382.33. This was divided as to departments into: General income—Foreign, $626,791.18; Home, $155,433.19. Woman's Work—Foreign, $292,341.20; Home, $273,816.76. The increase over 1914 was in good part from irregular sources, such as bequests, annuity bonds, and emergency fund. This emphasizes the importance of putting emphasis on the assessments and budget specials for 1916.

The gross deficit was $42,198.15 less in January, 1916, than at the same time in 1915. Bills payable showed a decrease of $41,000. This notwithstanding $17,000 paid on the debt in Brazil, which was not hitherto reckoned in our bills payable.

A reserve fund is being accumulated. More than thirty thousand dollars has been set aside for that purpose. Some have expressed a desire to contribute to such a fund. Bequests and annuities are to be so directed until $100,000, at least, is accumulated. One-third the amount the first year is a fine beginning.

A brother in South Carolina has offered to donate a farm valued at $15,000, the proceeds of which are to go to the perpetual support of a missionary. He has learned the luxury of supporting his own missionary and wants to provide for its perpetuity.

Interest in our annuity bonds is increasing. We have received several of these "conditional donations" for which we have issued bonds, since the first of January. A good sister, in taking an annuity bond, said, "I wanted to will my property to some good cause, but when I saw your plan, it seemed to be a wiser and safer way." When we consider the fact that a will has just come to light whose settlement has waited fourteen years, all unknown to the Board of Missions, which was the beneficiary; that in another case a law-suit has for four years been pending involving a good sum of money for missions; in another a lawyer has just been employed; and in another there are questions in equity undecided, the annuity plan commends itself as direct, safe, and free from complications of any sort.

A gift of $1,000 from a Cherokee Indian woman, Mrs. L. A. Clark, of Vinita, Oklahoma, has just come to the Board. It goes to swell the Training School Fund" for the special training of missionaries. Sister Clark writes that she is happy to be able to help this good work of training missionaries.

We have just ordered the building of a $5,000 church at Sungkiang, China. $4,000 of this comes from our churches in Asheville, N. C., and $1,000 from the native congregation and missionaries—one-half of the thousand dollars from a young Chinese woman, the first graduate and first convert of the Susan B. Wilson School.

New specials assigned from the annual budget from January 1 to April 1, 1916, amount to $30,599.66. This is the largest amount for any three months of our history. We now carry 625 of these specials, and they are multiplying.

The Executive Committee has authorized the erection of the building for the Primary School at Songdo, Korea. With furnishings and equipment it will cost $5,000. The money has been furnished by the Lynchburg District of the Virginia Conference. What a relief and blessing to that over-crowded institute this additional building will be.

We recently received a $3,000 annuity from a gentleman in Florida, and another of like amount from Kentucky, both because those interested in missions had called their attention to our annuity plan.

The Executive Committee recently ordered the building of a $15,000 church in Shanghai, to be located on the site of the old Trinity church, our oldest church in China. We very much need another church in Hongkew, in Shanghai, to cost $10,000, which should not have to wait much longer.

We have had two of the hardest years financially that we have experienced in many years. The Board has found difficulty, but has maintained its work without serious embarrassment or increase of deficit. This year, it now appears, is to be one of the best years financially we have known in many. There will be no excuse left us if we fail to greatly increase our missionary income. There is every reason why we should. It is clear that we can, and the unmistakable indications are that we will. But it will require a whole year's work by the whole church on the lines of our whole missionary policy.

THEN AND NOW

Rev. R. M. Hoyle

The first sesion of the Western North Carolina Conference adjourned in Concord, N. C., December 1, 1890. We then had 23 charges receiving appropriations from our Conference Board of Missions. The assessment on the Conference for domestic missions for 1891 was $6,500. The twenty-sixth session adjourned in Reidsville November 22, 1915. We now have 73 charges receiving appropriations from our board. Our assessment for Home and Conference Missions for 1916, is $27,350. The board has not told us what part of this is for home missions. In addition to the above there are several charges to which conditional appropriations have been made. If we were cultivating new territory this increase in mission fields might indicate progress, but we have no new country except the Ararat charge from the Virginia Conference, and this is not included in the above, as only a conditional appropriation has been made to that charge. And we have a little new country on the Virginia border in the New River section. So it is clear we are making missions of what was self-sustaining in 1891.

Let us take a look at the way in which this is being done. Great industrial centers have developed in our midst, these have concentrated the people and money, so depleting the smaller towns and country charges, until charges once among the best we had are left unable to raise a budget of more than $400 to $600, while the city churches can without sacrifice raise from $4,000 to $6,000. Now in the face of conditions like this, Conference Boards and district Stewards apportion all claims on the basis of a pastors salary. When the preacher of a weak charge receives his assessments from the District Stewards and finds that they cover forty or fifty per cent of the entire amount possible to be raised he feel that he must have help from the board or his children must go without shoes. In this way some of our best people and preachers are suffering at the hands of a connectional church, whose peculiar advantage is that the strong may help the weak.

One says it is not the same per cent. on the wealthy charges? I would not answer. The injustice is in the amount left, or in the difference between the $5,000 budget. Strange a man cannot see the difference.

I am sure we do not need all this money to give the gospel to our people in Western North Carolina. And I am just as sure the men who serve the charges receiving the appropriations need all they get and more. Why not boards and district stewards read Book of Discipline, page 80, paragraph 202. If the distribution was made as there directed it would relieve the Board of half or more than half the charges now on the list. Some may think it would not give us money to carry on our work, but would it not give us more money? If the weaker charges were assessed (for the general collections) say fifteen or twenty per cent. of the amount they can raise for all objects, they would be encouraged to pay this small amount and take care of their pastors. And they would pay more to the church in this way, and any people will give more freely to relieve their own pastor in need than to a general fund. Where is the gain in assessing a charge forty or fifty per cent. of all they can pay to create a general fund, and then pay them out of that fund more than they pay into it? It looks like sending a fellow to the County Home and taxing him to pay board. We have some specials but in the past they have not made up for the shortage on assessments. Now would not the people of the wealthy congregations as soon pay to the assessment as on specials? And since by so doing they would encourage the brethren to care for their pastors, would they not rather do so? And could not the board use the money as well on the assessment? Then this would save the cost of raising the specials. Surely this is worth saving in a time like this when the non-Christian world is calling on us for help as never before. So I conclude the plan of the Discipline referred to above would give us more money for our great work in foreign missions and education, the great interests we so much need to look after just now. To continue the present method will soon place half our Conference on the Mission Board. Often the board of stewards feel that the preacher needs more money, but know to assess more will raise the claims for every object, and feeling it cannot be collected they decline the idea of a raise. Why have we allowed our great Conference to drift from self support? Largely because we do not, and indeed it seems we cannot look after the great interests of the church. In our Annual and District Conference, where our fathers met and discussed the great problems that confronted them in their work, we have no opportunity; the time is taken by specialists, men who represent one interest, often so foreign to the interest of the church, it must have a special representative. Without him it would never be thought of by the men who are in the great harvest field of God toiling for the Master's cause. These come to deliver themselves and go on the next train, and another takes the floor. They keep coming and going. They have no desire to hear each other; they care nothing for anything except the one interest. They have but one eye and often that is in the back of the head.

The preacher, tired, worn and preplexed, goes to Conference hoping to get something to help him in his problems, but these men are there and must be heard, so he waits from day to day, and finally goes home disappointed, discouraged, feels there is nothing for him, and doesn't care to go again. For years the attendance has been decreasing, and unless we can have reform on some lines the time is not far ahead when District Conferences will be discontinued for want of the folks. I love our Conference, I have been with her from her beginning, heart and soul I have been with her; I have wanted no better field than she can give, and I am pained to see her from year to year becoming more helpless and dependent. This increase in mission fields shows her declining from self-support, weakening at the center. Why not adjust her to self-support? This alone can make her strong and her people self-reliant. Once more, this process of making mission charges has lead us to ignore our Discipline in an effort to save ourselves from humiliation. Our Book of Discipline, page 269, paragraph 667, says the Board of Missions shall not appropriate any of

its funds to other than mission charges known and recognized as missions on its minutes.

The present method of our district stewards gives two results: First, it gives red and blue on the Conference map; second, it gives black on the map. It is a question in my mind which of these grieves the Lord most.

SOUTH CAROLINA LETTER

Samuel A. Weber

Your beautiful and well-filled Advocate comes to me about as regularly as 11 o'clock Friday A. M. comes, and is about as welcome as a personal letter. If I don't personally know, I generally know about every or almost every person, place or thing mentioned in North Carolina Methodist connectionalism, especially that part (my native part) of the state, which is coterminous with your Conference boundary lines. I opened the paper this morning eager for the latest news from the Salisbury Tabernacle revival, and sure enough here it is, telling me, as I longed to know, and expected to find, about the great services held there, and in connection with them, about the faithful and forceful and fruitful ministry of Bishop Kilgo. Oh! I would like to have been there, but I couldn't have afforded it. The fact is, I had business at home just about that time. We erected a tabrnacle here for the same reason you built one in Salisbury. But let me tell about it.

Some months ago, nearly a year ago, our laymen's Methodist Society of Charleston, consisting of lay members from our four Methodist churches here, with the pastors as honorary and advisory members, commenced exploiting the idea of an old-fashioned revival of religion as about the best solvent of the hard problems of our local situation. Charleston is conservative or nothing, so they concluded to go about this business in a business-like way, and to proceed by sane, safe and conservative methods. Acting under advice, the brethren got in communication with our Home Mission Board (Dr. J. M. Moore) as to an authorized evangelist. Dr. Moore sent several names of evangelists who were recognized and authorized by the Board. They advised further, and invited a combination consisting of Rev. John E. Brown, of Arkansas, evangelist, and Mr. C. P. Curry, musical director, to come and take direction of the services; in other words, to hold a meeting, and they came and were here from March 22nd to April 17th, and conducted, I undertake to say, the best meeting that this city has ever seen. It was a great occasion from start to finish.

To begin again, a brother Waterhouse, from the Pacific Coast, came about a fortnight in advance of the meeting and supervised the erection of a suitable building (tabernacle) for the occasion, with a seating capacity of about 2,000 people (He left us to do a similar work for our team—shall I call it?—at Los Angeles, Cal.). The tabernacle was put up, under the superintendency of Mr. Waterhouse—a retired and wealthy builder—by co-operative labor in about four days. The people (not Methodists only) turned out in force. It was a sort of a picnic frolic, and yet it meant work and hard work. The ladies furnished a lunch for them at midday, and after an interval of an hour they went to work again and knocked off at close of day. It was a substantial building of undressed lumber, covered with water-proof paper, and was lifted and occasionally heated with electricity. The expense of the enterprise was about $2,000, provided by collections during the first three weeks of the meeting. The last two days of the meeting a personal benefit (a thank offering) of $2,000.02, was gladly raised by the men, women and children—most, but not altogether, Methodists. I have never known heartier cooperation of different churches in a revival. The largest Baptist church in the city discontinued all their evening services for nearly a month while the meetings lasted. Other churches followed their example more or less.

It is estimated that at least 85,000 people attended the services—an average of more than 3,000 a day. The tabernacle was frequently taxed and more than taxed to hold the crowds. About 3,000 came forward—adults and children—either to take a stand for Christ the first time or to renew their allegiance to Him.

The preaching—all of it done by Evangelist Brown—was sensible, orthodox along our denominational lines, in demonstration of the Spirit and in demonstration of power, and withal attractive and popular. Mr. Brown is bright and magnetic, and true to the occasion, but never loses his opportunity in losing his temper—never. He holds his audience and commands and compels them, but doesn't scold or abuse them. He makes you laugh, but he makes you think.

The singing—well, it was fine. Brother Curry (a South Carolinian) is a fine vocalist, and a skilled leader, did much for the success of the meeting. We are all in a good humor and are in excellent plight for Easter services upon which we are about to enter.

God bless the Advocate!

OUR CHURCH EXTENSION WORK

Mamie Bays

The following invitation, which has been issued in handsome form, and which has been widely circulated, anticipates an event of decided importance in the history of the Methodist Episcopal Church, South: "The Board of Church Extension of the Methodist Episcopal Church, South, requests the honor of your presence at the dedication of its new building, 1115 Fourth Avenue, Louisville, Kentucky, Sunday afternoon, May seventh one thousand nine hundred and sixteen, at three o'clock."

The speaker who will deliver the dedicatory address upon this occasion is Rev. S. A. Steel, D. D., pastor of Washington Street church, Columbia, S. C. Following this address the bishops of the church will formally dedicate the building.

This occasion will mark the entrance of the Board of Church Extension into a home of its own, which has been erected at a cost of about $60,000, this money not having been taken out of the receipts of the Board, but having been raised as the result of special effort upon the part of the efficient corresponding secretary, Rev. W. F. McMurry, D. D. Since the organization of this department of the Methodist Episcopal Church, South, its headquarters have been in a rented house, but the need of a building of its own has been realized for several years and within the past year Dr. McMurry succeeded in securing the amount necessary to erect the new building by means of appeal for contributions for this specific purpose.

This new home of the Board of Church Extension is located at 1115 Fourth Avenue, Louisville, the lot being 63 feet front, by 180 feet deep. The building has three stories, is of the Ionic style of architecture and in its simple, monumental appearance it is a building of character. The building material consists of the best quality of Bedford stone and hard-pressed clay brick. Great care has been taken in the erection, arrangement and equipment of this building to give to the church headquarters for the Church Extension Board that will aid that department of the church to do its largest and most effective work. While this is true, it is true also that no extravagance or unnecessary expense has been indulged in this effort.

During the years that have passed since the General Conference of 1882, when the organization of the Board of Church Extension was authorized, the growth of Church Extension work and of sentiment in favor of the same has been steady and has increased as each year has passed. This board had no funds whatever at the time of its organization, whereas now, at the close of its thirty-fourth year, it has a loan fund capital of $804,629, and during these years it has raised ans invested in church properties a total of $5,288,549 and has aided in the erection of 9,488 churches and 2,532 parsonages, or more than one-ffth of the entire number of churches and parsonages owned by the Methodist Episcopal Church, South. The total amount of money this board has raised for all purposes during the thirty-four years of its existence is $5,859,657.

Only three men have sustained the relation of corresponding secretary to this board and have directed its work. The first of these was Rev. David Morton, D. D., who was secretary from 1882 to 1898. He was succeeded by Rev. P. H. Whisner, D. D., who occupied this office from 1898 until 1906. The present secretary is Rev. W. F. McMurray, D. D., who was elected to this office by the General Conference of 1906 and was elected to succeed himself at the two General Conferences held since then. Under the leadership of Dr. McMurray the work of Church Extension has gone forward rapidly, and during the ten years that he has sustained the relation of secretary to the Board the contributions to this cause have amounted to considerably more than during the twenty years preceding.

The loan fund capital is one of the most important phases of Church Extension work. Two years after the organization of this board, the loan fund capital amounted to $2,740; that was in 1884, and from that time until the death of Dr. Morton, in 1898, it increased to $158,792. When Dr. Whisner died, in 1906, the loan fund capital amounted to $230,002. From that time until the present year, this capital, under the administration of Dr. McMurray, has grown from $230,002 to $804,629. During the last two years the loan fund capital has shown the largest increase in its history. The loan fund is used to assist congregations in building churches and parsonages.

The savings fund department of Church Extension, which was established in 1905, is used by congregations which are accumulating funds for the purpose of building.

No connectional interest and no connectional officer of the church hold more securely and more largely the confidence of the Methodist Episcopal Church, South, than do the Board of Church Extension and Dr. McMurray, and it is not to be doubted that with the dedication of the new home of this work Church Extension will advance more rapidly and more successfully than has yet been possible.

PRAYER FOR PROHIBITION

A careful perusal of The Congressional Record—the government's publication of the proceedings of Congress—will reveal the intense interest obtaining for the nation-wide prohibition of the liquor traffic throughout the country. Hundreds of petitions reach Congressmen for the adoption of the bill calling for such a possible and praiseworthy consummation. But the time is at hand in an especial sense when a united Christendom should exert an intense pleading at the throne of grace, petitioning the speedy overthrow of the accursed liquor traffic of this country. Closets of prayer, family altars and the prayer-rooms of the churches ought to be constantly vocal with petition that nation-wide prohibition be no longer delayed with the awful toll that delay imposes. Taught from childhood that the prayer of the righteous availeth much, why should professed Christians hesitate amid the reluctance of legislatures, congresses and so-called reform organizations to "press the battle to the gates" with importunate prayer for the speedy triumph of this reform upon which hang such vital issues and through the church will advance to larger attainments. Christian citizenship may well use all legitimate means for the triumph of Christian reforms but the most effective means yet known and one which cannot fail when faithfully tried is the humble asking of God for the great things which we as a nation so much need.—Christian Reformer.

INTERESTING NEWS FROM THE FIELD

DISTRICT CONFERENCE DIRECTORY

Waynesville, Andrews	May 23-25
Winston,Thomasville	May 24-28
Mt. Airy, Elkin	June 21-23
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville,	July 18-20
Charlotte, Harrison church	July 19-21

Notice of Trustees Meeting

The Trustees of Rutherford College are hereby called to meet at the college, Tuesday, May 9th, 1916, at 1:30 p. m. A full attendance of the Board is urgently requested as there are matters of great importance to be considered. Come and see the new Administration Building.

H. H. Jordan, Chm.

From Conference Evangelist

We have just been with Rev. R. K. Brady at Kerr Street, Concord, in a good meeting. There were over fifty professions, and about thirty gave their names for church membership. The church, in part, was revived, and we feel that there was much good done in many ways. We were handsomely entertained in the home of Brother J. M. Howard. We were welcomed into many homes where we enjoyed their kind hospitality. Brother Brady is looking after his work. Some of the brethren have inquired of me if I carried a singer with me all the while. I do not, but if any of the brethren want me to bring a singer, and will let me know in time, I will try and arrange to bring one with me.

W. L. Dawson.

Table Rock Circuit.—Easter was celebrated at each of the six churches of the Table Rock circuit by a very pretty exercise of recitation and song by the children, followed by an address on the Easter Message. We are indebted for the address to Hon. B. F. Davis, of Morganton; Rev. J. S. Gwaltney, of Quaker Meadows; the Rev. M. T. Hinshaw, R. E. Hinshaw and B. C. Reavis, of Rutherford College. It was a great day on the circuit. Everywhere the attendance was large and the people attentive to the message. The offering for the Children's Home amounted to fifty dollars. This is a good work. The people love God and are loyal to His church and kind to His minister. Truly the lines have fallen to us in pleasant places and ours is a goodly heritage.

E. B. Troy.

Lewisville Charge.—Please allow me to mention a few of the many good things that have happened since our last report. Not many days since our home was brightened by the presence of Mr. and Mrs. E. W. Hauser, and Mr. and Mrs. W. R. Needham, from Daub's church. They not only left pleasant memories of the few hours' conversation spent with us, but many good things to eat which we have and are enjoying very much. We wish to make special mention also of the contribution and work of the ladies of Concord church who have presented to the parsonage through the leadership of Mrs. Virginia Doub, a nice new quilt, a pair of new sheets and two pairs of pillow cases. These necessities of life are always appreciated by the preachers and their families.

A special meeting was closed last week at Union church, with great results. Rev. H. H. Mitchell was with us and did strong revival preaching, and since the close of the meeting we find the spiritual condition of the whole church at that place much improved. Our people there are now stirred with a sense of thir duty toward the cause of Christ and their obligations to the church.

Our second quarterly conference was held at Doub's church last Saturday, April 22. A large representation of the official board was present, and all the reports were good. Dr. H. K. Boyer, our presiding elder, gave us two great sermons. It was said by several that he was "at his very best." J. E. McSwain, P. C.

Main Street, Gastonia.—I have not written anything concerning our work here this year, not because we have not been doing anything to write about, but because I have not been in a writing mood, but I am now minded to chronicle a few things for the edification of the church.

Our work has been moving along very nicely this year, but nothing very extraordinary has happened until Easter Sunday, which was a real red letter day for Main Street church. As usual, we had a very fine congregation and at the close of the sermon I received a class of twenty-two bright, happy children into the church. I have never witnessed a more beautiful and inspiring sight than was this. The children stood in a semicircle in front of the chancel and their parents immediately behind them. They had been carefully trained by the pastor beforehand, and their responses to the vows of the church were both impressive and beautiful. I am always glad to see any one join the church, but there is nothing quite so inspiring to me as the sight of a class of bright, happy children coming into the church, and dedicating their young lives to the service of God and the church, before they have marred their lives by sin and transgressions. It is worth while to save an old person, but it is infinitely more worth while to save a child, for when you save a child you not only save a soul, but a whole life to the service of God. I long to see the time when the church will give more attention to saving the children, and then it will not be necessary to give so much time in trying to save the old hardened sinners, who, many of them, have become so hardened in sin that they are almost incorrigible. In the afternoon I baptized seven children at a service held especially for that purpose. We have had forty-three accessions to the church this year, without having had any special revival services.

We are making elaborate plans for our revival meeting which is to begin the first Sunday in May. Our meeting is to be held in a tabernacle, estimated to hold about 2800 people, and we built it in one day, all but the choir platform and seats, and got it done by 4, P. M. Pretty good, eh? Well, the people had a mind to work and did it with a good will. The ladies served a sumptuous dinner on the church lawn at noon, and everybody seemed to enjoy the day. We are looking forward to the meeting with great interest and are expecting a great revival. The meetings are to be led by Rev. Raymond Browning and Mr. O. W. Stapleton, who come to us very highly recommended, and we hope great good will be done.

H. H. Jordan.

Greensboro District Conference

The twenty-fifth session of the Greensboro District Conference of the Western North Carolina Conference of the Methodist Episcopal Church, South, convened at Main Street M. E. Church, South, at High Point, Thursday morning, April 27th, 1916, at 8:30 o'clock. Dr. J. H. Weaver, the presiding elder of the district was in the chair, and presided over the conference

The devotional exercises were conducted by Dr. J. H. Weaver. The roll of the members of the conference was called, and 20 preachers and 29 lay delegates answered to their names.

Frank Gurley was elected secretary. J. H. Buchanan was substituted a delegate in the place of R. A. Sockwell; W. J. Mann, in the place of C. J. Angle; W. H. Hunt, in the place of W. B. Hunt; J. N. Leak, in the place of S. L. Alderman; C. A. Reece, in the place of I. F. Craven.

Rev. J. B. Craven, president of Davenport College, was introduced to the Conference. Rev. J. M. Price, of Kernersville, was also introduced.

Reports were made by the following pastors: J. Ed Thompson, J. H. Bennett, R. L. Melton, J. M. Varner, W. B. Thompson, Z. E. Barnhardt, F. L. Townsend, J. E. Woosley, W. M. Robbins, G. T. Rowe, W. A. Barber, H. C. Byrum, A. R. Bell, C. N. Crowder, C. E. Steadman, H. H. Robbins, A. C. Gibbs, W. A. Lambeth.

The following local preachers made reports: J. P. Hornbuckle and T. A. Parker.

W. L. Dawson, our Conference Evangelist, made a report.

The following committees were appointed: License—J. E. Thompson, F. L. Townsend, J. E. Woosley; Ordination—C. F. Sherrill, E. N. Crowder, A. R. Bell; Recommendation for Admission—G. T. Rowe, L. P. Bogle, T. C. Jordan; Quarterly Conference Records—J. M. Varner, I. F. Craven, J. W. Boren, Frank Gurley, H. L. Burgman, J. A. Young, R. L. Caviness; Resolutions—C. W. Byrd, S. B. Turrentine, H. M. Blair, Z. E. Barnhardt, J. H. Bennett and C. H. Ireland.

The morning sermon was preached by Rev. Z. E. Barnhardt, and it was very instructive and helpful. After the sermon conference adjourned to meet again at 2 p. m.

The second session of the conference convened at 2 o'clock p. m., April 27th, Dr. J. H. Weaver in the chair. Rev. A. C. Gibbs conducted the devotional exercises, after which the minutes of the previous session were read and adopted. Four preachers and eleven lay delegates were reported present, having arrived since the morning session. Rev. Amos Gregson made a report.

The following names of local preachers were called and their characters passed: J. P. Hornbuckle, Amos Gregson, W. H. Nelson, J. M. Varner, E. L. Stamey, T. A. Parker.

The following names were called, characters passed and license renewed: O. P. Fitzgerald, B. F. Kearns, A. L. Lucas, J. T. Strader, W. B. Thompson, W. B. Woosley.

J. M. Varner and Amos Gregson each made a talk, the subject of which was: "How Can We Make Our Local Preachers a Greater Force in Our Church?"
for this afternoon session.

Rev. H. M. Blair spoke. His subject was, "Our Educational Forces—The Advocate."

Rev. J. B. Craven, president Davenport College, spoke concerning General Christian Education.

C. H. Ireland nad Dr. C. W. Byrd spoke with reference to Greensboro College for Women. Revs. Jno. W. Jones and W. H. Willis were introduced to the Conference.

The sermon was preached at 7:30 p. m. by Rev. L. P. Bogle, using as a text, "And I, if I be lifted up will draw all men unto me."—John 12:32.

The third session of the conference convened at 9 o'clock Friday morning, April 28th, with Dr. J. H. Weaver, the presiding elder, in the chair. The devotional exercises were conducted by Rev. W. M. Robbins, after which the minutes of the previous session were read, corrected and adopted. Four preachers and twenty-three lay delegates reported present, having arrived since the previous session.

Rev. C. A. Cecil, of the Methodist Protestant Church, and Prof. R. L. Flowers, of Trinity College, were introduced to the Conference.

Dr. G. T. Rowe spoke concerning the Spiritual State of the Church and Evangelism.

Rev. F. L. Townsend and J. E. Woosley spoke on the subject, "Are Our Churches Less Spiritual than Formerly?" Sam Brown, Dr. C. W. Byrd and C. H. Ireland also spoke on this subject.

Prof. R. L. Flowers spoke to the conference with reference to Trinity College, and "Human Usefulness."

Rev. A. L. Peeler, of the First Reformed church, was introduced to the conference.

Rev. J. W. Jones spoke in the interest of the Methodist Mutual Insurance Company.

The sermon at 11 o'clock was preached by Rev. J. H. Bennett, from Matthew 25:14-30, inclusive (the Parable of the Talents). The sermon was very helpful and instructive.

After the sermon conference adjourned to meet again at 2 o'clock p. m.

The fourth session of the conference convened at 2 o'clock p. m., with Dr. J. H. Weaver, the presiding elder, in the chair. The devotional exercises were conducted by Rev. R. L. Melton, after which the minutes of the previous session were read and adopted. Seventeen lay delegates reported present, having arrived since the previous session.

Rev. C. F. Sherrill spoke on the subject, "The Kind of Revival We Need." Rev. L. P. Bogle also read a paper on this subject.

Rev. H. K. Boyer, presiding elder, of Winston District, and Walter Thompson, Superintendent of the Children's Home, were introduced to the conference.

Rev. W. M. Curtis. Secretary and Treasurer of Greensboro College for Women, was also introduced to the conference, and made a few remarks in the interest of the college.

Rev. T. C. Jordan, J. W. Welborn and Rev. C. E. Stedman spoke on the subject, "How Can We Have a Service in Each Church Every Sunday.

The following were elected delegates to the Annual Conference: J. W. Clinard, C. H. Ireland, T. J. Finch, P. H. Williamson, and the following alternates were elected: J. A. Young and Sam Brown.

Walter Thompson spoke with reference to the Children's Home.

The report on Resolutions was read and adopted.

It was ordered that all the resolutions passed by the conference be furnished to the North Carolina Christian Advocate for publication in the issue of next week.

Committee on License to Preach recommended that E. B. Ausley and W. A. Barber be licensed to preach, and the Conference voted unanimously to grant them license.

Resolutions were adopted granting Dr. J. H. Weaver a vacation, the time and direction to be of his choosing.

Holts Chapel was selected as the place for holding the next annual session of this District Conference.

At 7:30 o'clock, Rev. T. C. Jordan preached a sermon from a text recorded in the seventh chapter of Hebrew, 25th and 26th verses, afchapter of Hebrews, 25th and 26th verses.

The fifth session of the conference convened at 9 o'clock, Saturday morning, April 29th, with Dr. J. H. Weaver in the chair. The devotional services were conducted by Rev. J. E. Thompson, after which the minutes of the previous session were read, corrected and adopted.

A paper on the subject, "A Standard Sunday School," was furnished by F. C. Odell and read by Rev. Z. E. Barnhardt.

J. P. Hornbuckle was recommended for readmission into the traveling connection.

Reports fere read from M. B. Woosley and J. T. Strader, local preachers.

C. W. Byrd, J. H. Bennett, Z. E. Barnhardt, F. L. Townsend and J. E. Woosley were appointed a Licensing Committee for the District.

A general discussion on the Sunday School was entered into by Dr. C. W. Byrd, J. H. Bennett and J. E. Woosley.

Rev. W. A. Lambeth spoke on the subject, "Each Sunday School Observing Children's Day.

The report on Quarterly Conference Records was read and adopted.

Report No. 2 of Committee on Resolutions was read and adopted.

Rev. J. H. Bennett spoke to the conference on the subject, "How Can We Get Our Sunday School Pupils to Remain for Church.

The conference closed with sermon by Dr. C. W. Byrd.

J. H. Weaver, Pres.,
Frank Gurley, Sec.

REPORT OF COMMITTEE ON RESOLUTIONS

Your Committee on Resolutions has had before it the report of the pastors of this district, and after carefully considering the various subjects presented, begs to submit the following report:

The Spiritual State of the Church

We rejoice in the fact that a number of successful revivals have been held in the district, resulting in some 450 conversions and 311 accessions to the church. We urge all our pastors and people to see that a revival is held in each church in the district. We urge our pastors to never neglect an opportunity to call sinners to repentance. We recommend that our pastors make use of our local preachers, and other consecrated laymen, to the end that a service may be held in each church each Sabbath. We view with alarm the tide of worldliness that is sweeping over our churches, and we earnestly urge all our members to abstain from all worldly amusements that compromise them with the world and destroy the spiritual life and influence of our people.

Christian Education

We were gratified to hear of the continued prosperity of our church schools. We believe them to be as good as the best in the land, and better adapted to the education of our people and likely to send them out as loyal and trained workers in our church. We, therefore, urge our people to give to our church schools and colleges their moral and financial support, and all things equal, to send their children to them preferably to others.

Temperance

Resolved, first, that we rejoice in the progress of the cause of prohibition as town, township, city, county and state are being swept into the dry column, and that we keep up the fight against the liquor power until it is banished from our nation.

Resolved, second, that it is the sense of this District Conference that all our ministers should abstain from the use of tobacco; if for no other reason, at least for the sake of their example and influence. We urge all our young people, for the sake of their health as well as for financial reasons, to avoid forming the habit, or to break off at once if already formed.

Resolved, third, that we urge our pulpits and press, our Sunday school superintendents and teachers, and all parents to inform and warn our boys of the danger of cigarettes, and that we see to it that all the legal protection which we have against this deadly foe is enforced.

Sunday Schools and Epworth Leagues

Resolved, first, that all our Sunday schools be organized as missionary societies, and that one Sunday in each month be set apart as missionary day, with suitable services, and that a collection be taken, preferably for China, on that day.

Resolved, second, that the fifth Sunday be observed by every Sunday school in the district in the interest of our Children's Home, and that a collection be taken on that day for this worthy institution.

Rsolved, third, that each school be urged to observe Children's Day, and to so magnify the day as to make it one of general interest and profit to all our people.

Resolved, fourth, that since the Epworth League is an institution of our church, having great possibilities for the social, educational and spiritual development of our young people, it ought to be given a fair trial and an opportunity to do the work for which it was designed, both in the town and in country churches, and we urge our pastors to organize a League wherever possible.

The Advocate and Church Literature

Whereas, the country is being flooded by all manner of poisonous and pernicious literature, and our people, especially our young people, will read something, therefore:

Resolved, first, that we, as pastors and laymen, cannot do a better work than to put good books and papers into the homes of our people.

Resolved, second, that we should lay greater stress upon the importance of good literature from our pulpits, in our official meetings and as we visit in the homes of the people.

Resolved, third, that we will not cease our efforts until all our officials are subscribers to our church paper, and that it is the sense of this Conference that no one ought to be elected to an official position who is not willing to take and read this paper. And, finally, that we will persevere until our goal has been reached, and our church paper, along with other good litrature, is found in every Methodist home in our district.

Finances

We recommend that every charge adopt a financial plan, preferably the duplex envelope and the every-member canvass, and that the plan be worked to a finish. We can never hope to prosper by any other means.

Resolved, by the Greensboro District Conference, that we express our thanks to the pastor and people of South Main Street church and High Point for their generous and bountiful entertainment during the session of the Conference.

C. W. Byrd, Chm.,
Z. E. Barnhardt, Sec.

Resolution Ofiered by C. F. Sherrill

As a District Conference, we wish to express our appreciation of the most faithful work that is being done on the district by our presiding elder, Dr. J. H. Weaver. His sermons are spiritual and helpful, and his efforts to build up the work in all of its departments and phases, all over the district, are untiring. It is the sense of this district conference that Dr. Weaver be granted a vacation, the time and duration to be of his own choosing, and we assure him that with out united efforts we will do all we can to carry on the work of the district in his absence.

C. F. Sherrill,
H. M. Blair,
J. H. Bennett,
C. H. Ireland,
Z. E. Barnhardt.

Program Rutherford College Commencement

Sunday, May 7th, 8 P. M., Y. W. C. A. Sermon—Rev. Albert Sherrill, Rutherfordton, N. C.

Monday, May 8th, 8:30 P. M., Annual Concert

Tuesday, May 9th, 11 A. M., Commencement Sermon—Rev. Jno. F. Kirk, Statesville, N. C.

3 P. M., Declaimers Contest

8:30 P. M., Intersociety Debate

Wednesday, May 10th, 10 A. M., Graduating Exercises

11 A. M., Commencement Address—Rev. R. T. Vann, D. D., Raleigh, N. C.

2:30 P. M., Alumnae Address—Rev. W. B. West, Charlotte, N. C.

8:30, P. M., Drama—Rutherford College Dramatic Club

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

THE MUSTARD SEED

One planted a seed—'twas a little thing
To sow in the field of his Lord and King—
A grain of mustard. It grew and spread
Till it sheltered the weary toiler's head,
And under its branches sweet songsters rare
Sang hymns of praise as they nested there.
And he who had planted the tiny seed
Forgot his shame at the humble deed.

And one gave his life—'twas a little thing,
But 'twas all that he had to give to his King.
The Master sent him where darkness dwelt,
Where the blind and lame to strange idols knelt.
'Twas a lonely land, but he looked above
As he brought to the hopeless the message of love.
And many whose gropings had been in vain
To the life of the Spirit were born again.
And his life, poured out for a world in need,
Was multiplied like the mustard seed!

—William Merrell Vories.

CHARLOTTE DISTRICT MEETING

The annual meeting of the woman's missionary societies of the Charlotte District will be held at Marshville as early in June as possible, exact date to be announced later.

All auxiliaries are requested to elect a delegate to this meeting as early as convenient and send name to Mrs. M. P. Blair, Marshville, N. C. All young people and children societies are expected to have a representative in attendance upon this meeting. Any church having no organized society is asked to send a delegate. Names are requested at least two weeks before the meeting, which will be not later than the middle of June.

Mrs. L. N. Presson, Dist. Sec.

PROGRAM OF DISTRICT MEETINGS

We are indebted to Mrs. J. L. Woltz, of the Mount Airy District, and Mrs. V. L. Stone, of the Asheville District, for programs of their district meetings recently held. It was the good fortune of your editor to be in attendance upon the meeting at Weaverville, where a most profitable and pleasant two days' session was held, and we are sure that at Mount Airy the meeting was equally as delightful. We are very sorry we have not space for these programs, but we hope soon to have full accounts of these meetings as well as of the Shelby meeting, so that our readers may enjoy reading of these uplifting occasions.

OUR PLAN OF FORWARD MOVEMENT FOR 1916 CHURCH-WIDE WHIRLWIND MEMBERSHIP CAMPAIGN

Membership Goal

Fifty thousand new members.

Financial Goal

Dues and offerings to the amount of five hundred thousand dollars.

Our Periodicals

Missionary Voice—Thirty thousand new subscribers.

Young Christian Worker—Ten thousand subscribers.

The following communication comes to us from Miss Mabel Head, our Council Corresponding Secretary of the Foreign Department, with the request that we publish:

ANNUAL CONFERENCE FOR CHRISTIAN WOMEN WORKERS, LAMBUTH MEMORIAL BIBLE WOMAN'S TRAINING SCHOOL, KOBE, SEPT. 22-27, 1915

The Annual Conference for the Japanese Christian Women Workers of our Southern Methodist Mission opened in Kobe on the afternoon of September 22nd. Including the teachers there was a congregation of forty-five present at the welcome meeting. The pastor of the Kobe Methodist church, Rev. Z. Hinohara, led the service. From that meeting forward it seemed evident that the atmosphere was to be one of confidence in God, that He was to be present to bless and refresh these workers for the difficult task which awaits them in the large cities and the country towns and villages, in breaking down the strongholds of ignorance and prejudice against the truth which Satan has built up in all the lands which know not God. The morning prayer meeting from 6 to 7 o'clock and the Bible reading from 9:30 to 10:30 were very precious meetings. Both were planned to bring the workers near to God in prayer and in re-dedication of themselves to Him. In the first prayer meeting God's abundant pardon, Isaiah 55:7; His abundant loving kindness, Psalms 86:5, and His abundant life, John 10:10, were presented to the women and they were encouraged to draw near to Him. In the first Bible reading they were pointed to Paul as a love slave of Jesus Christ.

The next Bible reading of the morning was on the worker's service, taken from the book of Acts. Mr. Yoshizaki's Bible studies dealt with "Evangelism through the Holy Spirit," "The Message of the Workers of the Apostolic Age," "The Call of the Apostle and "The Apostle's Sacrifice." These helpful talks were well calculated to bring the workers to a dependence on the Holy Spirit for power and for their message, and to keep the call of God to preach the gospel to every creature clear in every mind.

The main speaker for the afternoon was Rev. Yamaka, who has spent his life in the Methodist ministry. For the last three years he has been the head Japanese teacher in the Northern Methodist Bible Woman's Training School for women in Yokohama. His long experience in the ministry, together with his work as a teacher of Bible women, fits him to be a particularly helpful speaker on the practical phases of the work of the Bible women. His sympathy with their real problems and his practical suggestions about how to do their work, will remain to all the women as one of the most helpful features of the Conference. Mr. Mimaki's Bible Readings brought the women in living touch with the all-powerful, sympathetic God, their Father, and they drank freely of the Fountain of Life.

At the conclusion of the Conference the Annual Alumnae Meeting was held, at which plans were made for providing some means for caring for sick members of the association. Each member pledges herself to give eighty sen (40 cents) a year to build up a fund for this purpose. It was also further decided that each teacher should secure, if possible, private subscriptions for this fund.

The usual committee for the circulating library made its report and was asked to continue its duties for another year.

Maud Bonnell.

SHELBY DISTRICT MEETING

Mrs. J. W. Atkins, Supt. of Mission Study and Publicity of the Main St. Auxiliary, Gastonia, sends us the following interesting account of the District Meeting held at Gastonia, on Monday, April 23rd. We feel sure this must have been a most interesting, pleasant and profitable occasion and we congratulate our efficient District Secretary, Mrs. Morris, on being the first to hold the district meeting this year. We trust that this will be the greatest year in the history of this district.

MISSIONARY MEETING A GREAT SUCCESS

Perhaps the most largely attended and best District Meeting of the Woman's Missionary Society of the Shelby District of the M. E. Church, South, ever held was the one in session here yesterday and last night. Between 75 and 100 delegates, representing every town and every society in the district, were in attendance. The reports from the several individual societies comprising the district were most encouraging and showed that the missionary work being carried on by the women is growing and expanding. Last night Mrs. Lucy H. Robertson, president of the Western North Carolina Woman's Missionary Conference since its establishment over twenty years ago, delivered an address at Main Street church in which she reviewed the work done by the Council of the M. E. Church, South, at its meeting in Atlanta a few days ago. Mrs. Robertson is a charming speaker and delighted her audience. At noon yesterday the ladies of the church served a lunch which was most excellent in all its appointments. The general verdict of the visiting delegates and the local members is that it was the best district conference the Shelby district has ever held.

FOREIGN MISSIONARIES CONSECRATED FOR SERVICE AT COUNCIL MEETING, APRIL 12-20

The following young women were consecrated as foreign missionaries by Bishop McCoy at our Council meeting recently held in Atlanta:

Miss Mary Agnes Blackford, St. Louis, Co., to China.

Miss Lela Putnam, Lockhart, Texas, to Africa.

Miss Etta Lee Woosley, Bay City, Texas, to Africa.

Miss Nancy Rebecca Holt, Norfolk, Va., to Brazil.

Miss Kathron Wilson, Dodd City, Texas, to Africa.

Miss Etha Mills, Applegrove, Va., to Africa.

Deaconesses

Mrs. Selden Bryan, Kingstree, S. C.; Miss Jennie Harvey, Kansas City, Mo.; Miss Della Pearson, Richland, Ga.; Miss Mary Schleyer, Circleville, Ohio; Miss Mattie Wike, St. Louis, Mo.; Miss Ada Wilkinson, Dallas, Texas.

Home Missionaries

Miss Birdie Breeden, Roanoke, Va.; Miss Minnie Lee Eidson, Jonesboro, Ark.; Miss Ida May Fishburne, Walterboro, S. C; Miss Mary Lee, Clarksville, Tenn.; Miss Emma Olmstead, Louisville, Ky.

MISSIONARY VOICE

The last issue of The Missionary Voice (April) is devoted largely to the Panama Congress, and is of exceptional interest. The reports of the several commissions and the discussions relating to them were carefully summarized, and dealing as they do with matters of vital importance to the mission work in Latin lands as well as to the church at home, a careful perusal of each will repay our readers. Mrs. E. B. Chappell, Associate Editor of the Voice, was in attendance upon this great Congress.

SUNDAY IN ATLANTA

(Continued from Last Week)

The missionary service given by the children of the Atlanta District was held in Wesley Memorial church, as the Young People's meeting was being conducted in First church. Something like a hundred children marched in in costume and took their places on the rostrum and in the choir loft. Those on the rostrum represented the home base of the Children's Missionary Society. Several of the older children were dressed in pansy costume and others of them wore badges to represent the various departments.

The very front row was especially charming as it represented the Baby Division, with some of its very dearest and sweetest members. This part of the presentation was completed with six little deaconesses. In the center of the choir loft stood two beautifully costumed girls representing the spirit of America and the spirit of the church while to them were presented by groups of children in costume the pleas of the world for the need of the help of the gospel. The Bible story at the opening was given by Mrs. Askey, one of our Presbyterian co-workers, and the service was closed by an impressive talk to the children by Miss Mabel Head on God's need of the children.

The whole program was so planned that it presented not only beauty and attractiveness, but was so strong and impressive that it will be sure to tell in the after lives of the children. This meeting of the Council in Atlanta we predict will result in volunteers for the church of the coming generation.

Mrs. Wamble, the North Georgia Second Vice-President, is the one to whom much credit is due. She planned the program in co-operation with Mrs. Albright, but for the training of the children Mrs. Wamble was wholly responsible.

We hope soon to give in full Dr. Watson's splendid address which closed this eventful Sunday in Atlanta Methodism.

A RURAL RESULT

A Vision, plus a Personality, plus a District Convention, plus the Group Plan, plus a Guiding Providence, equals an Auxiliary of 37, plus $95 Receipts, plus a King's Herald Band of 22.

This interesting proposition in missionary mathematics was successfully demonstrated when the first Jubilee auxiliary to be reported in Ohio, that at Rehoboth, had completed its first year's history.

The **Vision** came to a farmer's wife, who had two children and lived six miles from a church, when at a summer assembly she heard the text-book taught.

The **Personality** was a woman in her own community who for years had been a leader in missionary work. The farmer's wife found herself wondering who would take that woman's place, should she drop out.

The **District Convention** was announced just then, and the farmer's wife went. Some very forceful facts there presented convinced her that she had a heavy obligation—as yet unmet—not only in giving her own individual service in taking Christ to a Christless womanhood, but in inducing her friends likewise to serve.

Obstacles, in the way of indifferent women, and a pastor who discouraged an organization, were both in due time eliminated. The first was overcome by the heroic personal effort of the farmer's wife. The presiding bishop of the next Conference session took care of the preacher.

The **Group Plan** was found to be the best method for meeting in this case where the members of the new society were separated by considerable distances.

The **Master Himself**, to whose service in the beginning every member committed herself, led to the wonderful result submitted above.

What one country woman can do another, with equal love to God and earnestness of purpose, can do. In stricken Europe today the very hope of the people for sustenance depends upon the millions of devoted, patriotic

(Continued on page 12)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

CHESTNUT STREET EPWORTH LEAGUE, ASHEVILLE

We are so glad that it was possible for us to observe Holy Week, for we believe that in this way we have spent a week in which all of us have indeed been drawn closer to our Saviour.

While our members could not attend as regularly as they wanted to, there have come to us expressions since Easter that assures us that all of the meetings were enjoyed.

I believe if there was any one meeting enjoyed more than any other it was Friday, when we commenced the service by having the altar service. Almost every member while at the altar offered a short prayer of consecration and we know that every one was spiritually blessed.

As far as we know there were no conversions during the week but we do know that the prayers offered, talks made, praises sung, were a spiritual blessing to all who could attend.

Our membership is fifty and we had and average attendance for the week of twenty-five. Amy Hackney, Pres.

ASHEVILLE DISTRICT NOTES

Central Epworth League observed Holy week. We were a little doubtful at first as to whether the Leaguers would support this service but our doubts all disappeared the first evening when the large Sunday school Bible class room was full. The attendance was beyond our expectations. All who took part in the services showed that they had spent time and prayer in their preparation.

We used what we thought was the best plan to interest the most people in the observance. The different classes and the missionary society were inlisted and each took a certain night and planned the meeting.

Monday night the Baraca class under the leadership of Mr. Auld had the service. Tuesday night the Philathea class under the direction of Mrs. Brown had charge. Wednesday the Junior Philatheas with Miss Emma Roberts as leader and Thursday the Missionary Society with Mrs. Stone, while Friday evening the meeting was in charge of Mrs. Glenn's Sunday school class. I wish I had time to elaborate on all these meetings and mention the many good things that were said and give the names of the different ones who took part. Suffice it to say that they all did just fine and many complimentary expressions were heard. W. W. Edwards,
District Secretary.

MANAGEMENT OF A YOUNG PEOPLE'S SOCIETY

Self-government is one of the most valuable features of a young people's society. It develops executive power. It fosters responsibility. It inculcates courtesy, tact, self-control and willingness to listen to the opinions of others and to abide by the decision of the majority. Is your society fully self-governed? Or is some one person assuming, or being forced to assume, too much responsibility in conducting the meetings? If such is the case, many members are losing a chance for great. "They have it all cut and dried" complained a young man in regard to an important meeting. "What is the use of my going? If I should suggest anything different from what they had already decided upon, I would be sat on'"

"Hold a position in the society?" repeated a young girl in reference to the election of officers. "O, the same old crowd simply rotate in office. They do not want an outsider in."

What gross mistakes those two societies are making! A live young people's society should welcome all new ideas and suggestions. It should be eager to work others into office. Old officers should be glad to step down and thus make room for others to be broken in. There is no greater mistake than to think that your place can not be filled. Have you ever heard an officer bemoaning the amount of work and saying that nobody else would do it (inferring delicately that nobody else could do it as well)? People of that sort deaden a society. If your preacher has to be responsible for the success of your young people's meetings, you as a society are shirking your responsibility.

Ask yourself these questions: Is the society giving all the young people a chance to practice the rules of parliamentary law? Is it throwing the responsibility of good meetings just where it belongs, on all the individual members? Is it trying rotation in office to get more people interested? Is it parceling out the little responsibilities so that too much does not devolve upon one person? Is it what you do for yourselves in actual participation that strengthens your spiritual muscles?—E. M. Bolenius, in Epworth Era.

DIRECTIONS FOR A CO-NUN-DRUM T.

Arrange around the room as many tables as you think will be needed. On each table place a vase of flowers, bowl of sugar, pitcher of cream, and a menu for each person to be seated at the table.

The menu card may be a sheet of paper folded to form a book. On the outside page write "Co-nun-drum T." Under that write the beneficiary of the supper. This menu is very attractive, indeed, if the color scheme is carried out in water colors. On the inside of the "book" is the menu proper:

Ginger cocktail, 1 cent (ginger cake with feathers).

No ground for complaint, 3 cents (coffee).

Old maid's comfort, 2 cents (tea).

Group of islands, 4 cents (sandwich).

Face twisters, 1 cent (sour pickles).

Dutchman's delight, 3 cents (sausage and roll).

Chip off the old block, 2 cents (potato chips.)

Sidewalk slippers, 1 cent (bananas).

Make room for me, 1 cent (marshmallow).

Lover's delight, 1 cent (candy kiss).

Pressing engagements, 1 cent (dates).

Without an end, 2 cents (crullers).

Three-fourths of the earth thrown in for good measure (water).

Very small quantities of the above articles should be served; and if small dishes are used, the supper is exceedingly attractive.—Epworth Era.

SOME FACTS ABOUT THE EPWORTH LEAGUE

The Epworth League was organized as a department of the church work in May, 1890, in St. Louis, Mo.

The net gain in members for 1915 was 7,000.

The Central Office closed the year with a balance in the treasury of nearly $1,000.

The Epworth League contributed to Mission Specials, in 1915, $14,792.85, as follows:

Alabama	$ 207.98
North Arkansas	452.45
Baltimore	521.94
Denver	23.85
East Columbia	5.00
Florida	804.22
German	81.25
Holston	201.10
Kentucky	651.53
Little Rock	53.55
Los Angeles	307.04
Louisiana	166.65
Louisville	1,147.52
Memphis	467.00
Mississippi	334.90
Missouri	767.22
New Mexico	25.00
North Alabama	270.05
North Carolina	1,050.00
North Georgia	161.80
North Mississippi	
North Texas	2,386.25
Northwest Texas	26.50
Central Texas	48.40
East Oklahoma	66.75
West Oklahoma	29.62
Pacific	231.40
South Carolina	874.50
South Georgia	860.93
Southwest Missouri	581.97
Saint Louis	386.75
Tennessee	593.00
Texas	355.73
Virginia	361.25
West Texas	168.25
Western North Carolina	
Western Virginia	109.00
Upper South Carolina	2.50
Total	$14,792.85

Of fifty candidates examined by the Board of Missions, forty-seven were products of the Epworth League.

The League raised $10,683 50 for Africa last year.

All our three missionaries in Africa and their wives are Epworthians.

The Epworth League will hold thirty-one Young People's Conferences this year.—Selected.

NEW EQUIPMENT FOR SOUTHERN RAILWAY COMPANY

Washington, D. C., April 27.—Southern Railway has just purchased 45 locomotives, 60 all-steel passenger train cars, 1500 all-steel coal cars, 1507 steel center sill box cars, and 100 steel center still caboose cars, as follows:

From the Baldwin Locomotive Works, 30 Santa Fe type freight locomotives and 15 Mountain type passenger locomotives.

From the Pullman Company, 25 coaches, 10 passenger and baggage cars, 10 mail and baggage cars, 10 baggage and express cars, and 5 club cars.

From the Pressed Steel Car Co., 1000 50-ton flat bottom gondola coal cars.

From the Mt. Vernon Car Manufacturing Co., 500 coal cars of the same type.

From the Lenoir Car Works, 1007 30-ton plain box cars and 500 30-ton plain automobile box cars, and 100 caboose cars.

The Mobile and Ohio railroad has purchased 1000 30-ton steel center still ventilated box cars from the American Car and Foundry Co.

All this new equipment is to be of the most modern and approved construction. Both the passenger and freight locomotives are to be more powerful than any now in service of Southern Railway, while the passenger and freight train equipment will conform to the present standards, the passenger train cars being electric lighted as well as of all-steel construction.

All this equipment will be placed in service as soon as it can be delivered by the builders.

GREENSBORO COLLEGE FOR WOMEN



The A-Grade College of the Two Methodist Conferences of North Carolina

Chartered 1838. Confers the degrees of A. B. in the literary department, and B. M. in the music department.

In addition to our regular classical course, and preparatory department, open to students having completed the eighth grade, special attention is called to the departments of Home Economics, Expression, Business, Art, Education, Sunday School Teacher Training, Piano, Pedagogy, and to our complete School of Music which has steadily grown into one of the highest excellence in our country.

For further information apply to

REV. S. B. TURRENTINE, A. M., D. D., PRES., GREENSBORO, N. C.

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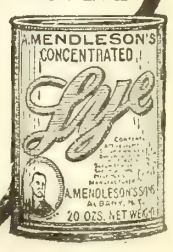
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Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Favetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

FROM THE FIELD

FOREST CITY

Our second quarterly conference was held at Salem church, Bostic, N. C., April 29th and 30th. A splendid Rally Day was held in connection with the conference, which proved to be an occasion of great interest to the charge and to that church in particular. Stirring addresses were delivered by our presiding elder, Rev. J. E. Gay, Revs. M. B. Clegg and H. L. Powell upon the subjects of Missions, Sunday Schools, Christian Literature, Financial Obligations, etc. Bros. J. B. Carpenter and Albert Sherrill were booked for addresses but sickness prevented; also Brother C. C. Totherow was on the program, but he had but a few days previous married a wife and therefore he could not come. The attendance was large and the interest great. The people returned to their homes Sunday afternoon feeling that it was good to have been there and that quarterly meeting had come back to its own. Salem is one of the oldest church houses in the county, the congregation is now worshiping in the third building, which is large and commodious, having a seating capacity of nearly 700, rather too large for this day in rural sections. The membership is composed of the best citizenship, and they are true and loyal. I think they have one of the best organized Sunday schools I ever saw in city or country place. Back of this are consecrated parents and well qualified teachers of the best type.

This is Brother Gay's fourth year on the district and the people are loath to give him up. He has won his way to the hearts of both the preachers and the people by his brotherly manner. He is an untiring worker, and not afraid to go into any charge and help the pastors in their problems and assist in protracted meetings. He has been with Brother Powell, Cliffside, ten days in a protracted meeting, which, we learn, has resulted in one of great spiritual uplift among that splendid people, in a model mill town. He is a helper indeed to his preachers and people, and we all are rather fearful we may not get his like again. But my motto has always been, "Hope for the best, prepare for the worst, then take what God sends."

Fraternally yours,

J. A. Bowles.

WEST HICKORY, GASTONIA AND McADENVILLE

Just a few lines about what the Lord has been doing for us. On March 28th we closed a fifteen days' meeting with Brother D. F. Carver, of West Hickory. In this meeting the Baptists and Wesleyans fell in line with us, all working for the advancement of the Kingdom of our Lord. The Baptist preacher, Brother Cook, conducted the singing. The Lord was with us from the first service, convicting the people of sin, of righteousness and of the judgment to come. About 139 professed faith in Christ and members of the different churches testified to having been greatly strengthened and blessed. Brother Carver is much loved by his people and is ever about his Master's business.

On April 1st we went to our bachelor brother, H. M. Wellman, but who is, by the way, no longer a bachelor, for he fled post haste at the close of the meeting, to "The Land of the Sky," to take unto himself one of its fair virgins. But in all seriousness, Brother Wellman is a promising young man. His willingness to be used of God in doing personal work helped to make possible the great meeting at West End, Gastonia. There were also many other effective personal workers in this meeting. God wonderfully blessed our efforts and in the fifteen days' meeting more than 150 souls trusted the Lord. Like the Philippian jailor of old, parents with their whole families dedicated themselves to God.

On Monday night, April 17th, we reached Brother Holderby at McAdenville. Here we found some good folks, both Methodist and Baptist, who were trusting the Lord. But there were others in these churches who were fighting each other. In this meeting of eleven days the Lord directed us in personal work and in the message. In the service Saturday night, wonderful conviction seized the congregation and many souls were converted. At the eleven o'clock service Sunday the congregations came together to hear the gospel. As we were singing the first song the power came down, and a great reconciliation took place. In this meeting there were 62 conversions and reclamations. Many children trusted the Lord. In the last service one of these, a little boy about ten years old, went out in the congregation and led his mother to Christ. —"And a little child shall lead them."

We found Brother Holderby to be a very congenial and earnest worker and it was through his personal, preparatory work that this great meeting was made possible.

We are now in a series of meetings with Brother Brendall at South Main, Salisbury. The prospects for a wonderful meeting are promising.

I have a few open dates in June and July, at the present, and I would be glad to hear from any of the brethren who can use me then.

R. R. Taylor.

ATTENTION, TEACHERS

All teachers, or other persons, wishing to attend the great Chautauqua of New York this summer, will receive valuable information by addressing Mrs. W. E. Abernethy, Shelby, N. C.

TRINITR PARK SCHOOL NEWS ITEMS

Preparations are being made mor the annual intersociety debate between the Grady and Calhoun Literary Societies. At this time the following query will be discussed: "Resolved that the Keating child labor law is for the best interest of this country." The Grady Society will be represented on the affirmative by Messrs. K. M. Brim and M. A. Braswell. The Calhoun Society, represented by Messsr. T. S. Graham, Jr., and O. B. Carr, will uphold the negative. Much interest is being taken in the societies and they are doing good work.

On last Sunday morning in the Baptist church at Dunn, N. C., Headmaster W. W. Peele, preached the annual commencement sermon at the closing exercises of the Dunn Graded Schools.

Prof. C. B. West spent the week end visiting his wife and little daughter in Hickory, N. C.

The commencement program has been arranged and the annual class day exercises and reception will be held on Saturday evening, June 3rd. The declamation contest and graduating exercises will be held in Craven Memorial Hall Monday evening, June 5th. The representatives for the senior class at the class day exercises will be as follows: Statistician, G. L. Hooper; Historian, O. B. Carr; Prophet, M. A. Braswell; Poet, A. Z. Travis; "Phunny Man," J. H. Moore; Orator, R. P. Lazenby.

Mr. A. S. Aldridge, of Oriental, N. C., spent some time here recently visiting his son, Prof. F. S. Aldridge.

Within the near future will be held the annual Y. M. C. A. reception. This will be the last social meeting for the year and as a natural result the students are manifesting much interest in this reception.

Mr. Frank Page, of Aberdeen, recently visited his brother, A. M. Page, of the senior class.

The prospects are very encouraging for the opening of the fourth summer session of the Trinity Park School. Already many have applied for admission, and plans are now being made to open Monday, June 19th, and the school will run for six weeks. The main purposes of this summer session are to give students an opportunity to make up back work and to complete work in which they have proved to be deficient. C. L. Hornaday.

Church News Items

Dr. Rawlings has just returned from Lake Junaluska, where he found things already getting in shape for the big Laymen's Conference on August 1-6. The large hotel on Point Junaluska is going right up, and he found a number of the leading business men of the Church at the lake planning the final arrangement of the hotel. This hotel is to be completed in time for the Conference, and men who can afford and desire that sort of entertainment can come to the lake with their famiies and find in this great hostelry entertainment probably unsurpassed. Other smaller hotels are also going up, so that entertainment suited to almost any pocketbook will be furnished.

* * * *

Mr. L. S. Brockman has signified his acceptance of the invitation to speak on the program of the Triennial Conference of Methodist Men, to be held at Lake Junaluska on August 1-6. Mr. Brockman has been for years Secretary of the Young Men's Christian Association for the Far East. When Dr. John R. Mott was made the General Secretary of the Association, Mr. Brockman was recalled to become the Associate General Secretary of that organization. He has lived in the last few years, mainly in China, through some of the most stirring missionary scenes that have taken place in the history of the Christian church. He has a great message and knows how to utter it as few men on the American platform. Mr. Brockman delivers the opening address of the Conference on Tuesday evening and will speak a second time during the Conference. Mr. Brockman is a Southern Methodist, and the men of this Conference will give to him a most hearty reception.

* * * *

BIBLE SUNDAY—CHANGE OF DATE

The College of Bishops of our Church has designated Sunday, May 21, as American Bible Society Day for the Methodist Epicopal Church, South. In pevious announcements concerning the observance of the centenary of the society May 7 was named as Bible Sunday. For our Churcch the date is two weeks later.

* * * *

AN EASTER OFFERING FOR EMERY UNIVERSITY

A few days ago Bishop Candler received a contribution of $50 from a superannuated preacher, accompanied by this beautiful note:

"My Dearest Bishop: I send an Easter offering for our Emory University. Record it—a gift from a superannuate and his Georgia wife.. My salary is now but $300 per annum, yet I am glad to help a bit in so good and great a work as you are engaged in."

This is one of the most beautiful and inspiring gifts that the university has ever received, and the Bishop's heart was greatly touched by it.

COLLEGE OF BISHOPS AND BOARD MEETINGS

tucky, May 4.

Board of Church Extension, Louisville, Kentucky, May 6.

Board of Trustees, Nashville, Tennessee, May 9.

CHILDREN'S HOME

AMOUNTS RECEIVED ON TEN PER CENT., AND GENERAL AND SPECIAL SUPPORT

Capt. W. T. Rowland, Taylorsville, $11.00; Miss Matt R. Miller, Rutherfordton, $2.50; R. C. Davis, Asheville, Central S. S., Easter offering, $76.25; T. A. Crews, Walkertown, Love's church, $46.50; Rev. E. Marvin Hoyle, Cornelius, Mt. Zion church, $100.00; Rev. T. S. Coble, Mocksville charge, $5.00; Miss Janie Lou McDowell, Brickton, Flat Rock, Fletcher Ct., $7.10; Rev. A. G. Loftin, Catawba Ct., $21.59; Rev. J. T. Stover, Unionville church, $6.30; Rev. C. L. McKain, Cooleemee charge, $25.00; H. D. Secrist, Canton charge, $36.00; Welch Galloway, Brevard church, $36.66; A. G. Craig, Tr., Trinity church, Charlotte, $85.00; Chas. Osborne, Treas., Main St. church, High Point, $36.95; Rev. Ira Erwin, Davidson Sta., $27.00; A. B. Hauser, Treas., Grace church, Winston-Salem, $8.75; Taylor Bynum, Treas., Centenary church, Winston-Salem, $61.00; Rev. M. T. Smathers, Burnsville charge, $5.00; H. L. Horton, Treas., Central church, Albemarle, $30.00; George A. Hoyle, Treas., Central church, Shelby, $50.00; John H. Green, Hendersonville, Moores Grove church, $5.20; Fruitland church, $1 23; George W. Owenby, Candler, Acton church, $4.70; Rev. W. H. Willis, Lexington charge, $170.00; Jas. C. Fink, Treas., Forest Hill church, Concord, $55 00; Rev. J. G. W. Holloway, Jackson Hill charge, $5.05; E. B. Claywell, Treas., Morganton Station, $55.00; Rev. T. B. Johnson, Summerfield charge, $10.00; Mrs. J. N. Jarrett, Asheville, Delta Alpha class, $75.00; Rev. Z. E. Barnhardt, Spring Garden Street church, Greensboro, $75.00; Rev. E. B. Troy, Morganton Ct., Arney, $12.63; Oak Hill, $11 52; Mountain Grove, $10.07; Lewisville, $7.18; Fairview, $4.42; Oboth, $4.18; Prof. Geo. B. Strickland, Murphy S. S., Easter offering, $6 61; Rev. M. F. Moores, Central church, Concord, $78.00; Rev. Lee A. Falls, Brevard Street church, Charlotte, $35.00. Total, $1,303 39.

BUILDING FUND

Miss Matt C. Miller, Rutherfordton, $2.50.

THANKS

To Miss Daisy Edwards, Taylorsville, for two pairs children's stockings.

"What is your idea of harmony in politics?"

"Same as most other people in my line of activity," answered the robust alderman. "Harmony consists in having your own way and persuading the other people to be resigned to fate."—Judge.

"Waiter, do these peas come in sealed containers?"

"In the original, lady. If you like you can shell 'em yourself."—Louisville Courier-Journal.

"Smith lost his head at a critical moment."

"Then wha happened?"

"His department chief cut it off."—Baltimore American.

She—Who rocks the cradle rules the world. Remember that.

He—Then you come and rule the world. I'm tired.—Selected.

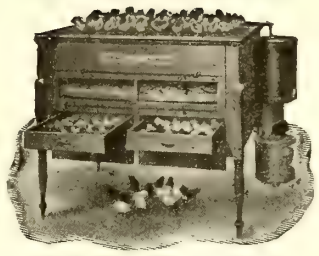
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If special form is desired the price will average $2.40 for the first 1000, and $1.40 for additional 1000's, delivered.

Special rates on large quantities.

The Advocate Press, Greensboro, N. C.

The Sunday School Lesson

SECOND QUARTER—LESSON VI
MAY 7, 1916

THE MISSIONARIES OF ANTIOCH

Acts 11:19 30; 12:25 to 13:12

Golden Text Go ye therefore, and make disciples of all nations. Matt. 28 19.

Summary of the Lesson

"Those About Trench, by Edwin Herbert Lewis, is an arresting and awakening piece of work. The reader is fairly bombarded with ugly and ghastly facts, and a hard and hopeless view of life seems to settle down upon him remorselessly. Under all this there is a persistent appreciation of unselfish service and of the moral and spiritual significance of life, and Saadi, the most striking character the book presents, rises from a bitter cynicism expressed with cool brutality to a place of vision where the good of the world is a reality in which he believes and for which he is willing to suffer. The world wide significance of goodness commands not only his respect, but his allegiance at last

The world wide significance of Christianity is dawning upon the early church in the period which is the subject of our study today. That sense of humanity as a whole which is a deep informing quality in 'Those About Trench is taking possession of the youthful church as we study its activities at Antioch. It is in the very process of becoming cosmopolitan.

The Vision of a Race

That vivid piece of narrative verse, "The Legend of Bregenz," tells of a maiden who lived for years away from her own people. There came a day when the home of her adoption was the foe of her homeland. Old ties reasserted themselves and at the greatest personal risk she took the wild ride which saved her native city.

Race loyalties are very deep and very commanding. The Jews had an age old vision of the greatness of their race when Christianity was introduced into the world. It was a noble vision of a people lifted high by the practice of righteousness, exalted through allegiance to the behests of a Deity to whom character was more important than ritual and goodness the crown of worship

To many of the members of the early church Christianity was essentially a means of putting dynamic energy into a lofty race ideal. It was to enable Israel to realize its destiny. It was to take the principles of the prophets and make them dominant in the Jewish race. It was the consummation and fine flower of the religion of the chosen people. The Messianic hope was definitely a racial anticipation. Its fulfillment was a racial achievement

To be sure a wider view had come to more than one prophet, but it was the the mind and inspired the heard of racial rather than the universal aspect of Hebrew prophecy which captured the imagination of the Jewish people.

This glowing ideal for a particular people was a worthy thing. It was only when it became an exclusive thing that it became a moral and spiritual danger to the world. As a part of a larger ideal it was more than justified. As an influence which led men to repudiate a larger ideal it played havoc with the life of men

The Vision of a City

A number of years ago an American novelist published a book entitled New York. It was an attempt to present in the form of fiction a picture of the manifold life of the metropolis. It was a herculean task—a task perhaps beyond the power of any living writer. Indeed it may be that when the great writers of the world have done their best its cities will remain inarticulate. When the gospel was first preached in Antioch the racial idea was dominant. The good tidings were given to Jews alone, but the very nature of the new life in Christ is such that it breaks down barriers and enlarges men's horizons. The throbbing, struggling human beings in the city of Antioch made an appeal which some Christian hearts could not resist. Men of Greek blood had the message proclaimed to them and they received it gladly. The gospel which had been preached to Jews in Antioch was now preached to Antioch itself. And here while the vision of a city and its need of the gospel was filling the disciples' minds they were first called Christians.

Dr. Josiah Strong in his Challenge of the City has done much to put our great American towns upon the conscience of the church. He brings the reader face to face with the dangers of the modern city. He clearly describes the tragedy of the modern city, and he discloses the possible glory of the modern city when it has been mastered by the spirit and the principles of Jesus Christ.

The gospel touched ever widening circles in Antioch. It was a prophecy of its triumphant achievement in many a city and in many a land.

The Vision of the World

"Good-by, Proud World, I am going home," wrote Ralph Waldo Emerson in one of his very rare pessimistic moods. The Christian attitude toward the world is not one of withdrawal. It is one of zestful desire for conflict and victory, and through all the desire to master the world there runs a desire to serve it. The Christian would not repudiate humanity at large. He would be the servant of the human race.

It was natural enough that at Antioch, with its enlarging horizons, the Church felt the summons to go forth on the vast endeavor of preaching to the world. The new religion could not be contented with ministering to one race or one city. Only humanity was large enough to fill out the measure of its legitimate ambition. The Christian Church became conscious of the meaning of its own life, of the defining quality of its own genius, when it sent forth Barnabas and Saul as the ambassadors of Christ to the world at large.

That was the beginning, and today the ships of all the seas, bearing missionaries to all lands where the knowledge of Christ is yet to be diffused, are a continuation of the same large enterprise. By a divine compulsion the Church still feels that it must separate rare and powerful men for this task to which God has called them. The profoundest apostolic succession is the succession of apostolic missionaries. The missionary society is the church organized for its supreme task.

Men can give for the winning of the world without ever having had the vision of the world. The very soul of the noblest kind of Christian giving, however, is the passionate desire to see Christ enthroned the Monarch of the world. The vision of the King triumphant is the creator of the Kingdom

The Significant Man

There is a time in the history of nearly every enterprise when one man could run it, and there is a time when one man can practically insure its success. Such a time came when Jerusalem authorities sent Barnabas to Antioch. One trembles when one thinks of the havoc which the wrong man might have wrought at this time. A narrow and bigoted man might have repudiated all the Greek converts. He might have sent himself against the generously expanding life of the church. He might have turned the face of the Antioch church backward, but Barnabas was a man of genuine goodness, warm with human sympathy. He was a man glowing with the conscious presence of God in his own life, and he was a man in whose soul fountains of faith were perpetually playing. His contact with the work at Antioch was followed at once by his seeing the deeper meaning of it all. every word which he spoke was hearty with encouragement. He became the inspiration of the movement, and when it grew beyond his own powers he went to Tarsus to find Saul. He knew the powerful personality of that brilliant young Jewish scholar of Tarsus He deliberately picked out the largest calibered man he could find to help him. He did not pick out a small man for fear he would suffer personal eclipse. The crisis at Antioch saw the right man come and the future was big with promise as Barnabas worked and planned among his fellow Christians.—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

CONFEDERATE VETERANS SPECIAL TRAIN, FROM GREENSBORO, CHARLOTTE, AND INTERMEDIATE POINTS, TO BIRMINGHAM, VIA SOUTHERN RAILWAY, PREMIER CARRIER OF THE SOUTH

Special train consisting of vestibuled day coaches, both standard and tourist Pullman sleeping cars, will leave Greensboro, N. C., at 7:30 p. m., Sunday, May 14th, arriving Birmingham at 1 p. m., Monday, May 15th.

Fares and schedules from some of the principal points as indicated below.

Leave	Round Trip Fare
Greensboro, 7:30 p. m.	$10.80
High Point, 7:35 p. m.	10.60
Thomasville, 8.10 p. m.	10.35
Lexington, 8:25 p. m.	10.15
Salisbury, 9:20 p. m.	9.85
China Grove, 9:35 p. m.	9.80
Kannapolis, 9:47 p. m.	9.50
Concord, 9:58 p. m.	9.35
Charlotte, 10:50 p. m.	8.95
Gastonia, 11:35 p. m.	8.65
Bessemer City, 11:47 p. m.	8.50
Kings Mountain, 11:56 p. m.	8.25
Blacksburg, 12:20 a. m.	8.25
Winston-Salem, 5:00 p. m.	10.60
Statesville, 7:05 p. m.	9.80
Albemarle, 4:58 p. m.	10.20
Hickory, 5:44 p. m.	9.20
Newton, 6:05 p. m.	9.20
Shelby, 7:15 p. m.	8.00

Fares from all points not shown above on same basis. Passengers from branch line points will use regular trains to junction points connecting with special train.

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Tickets good on all regular trains returning from Birmingham up to May 25th, expiring at midnight of that date, and can be extended until June 14th on payment of 50 cents at Birmingham.

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For further information see any agent Southern Railway, or

R. H. DeButts, D. P. A.,
Charlotte, N. C.

WOMAN'S DEPARTMENT

(Continued from page 8)

women who must now plant, cultivate and reap the fields. So in these special Jubilee years, we call out our loyal **Methodist women living in rural communities** for service in the cause of a world's redemption.

By organizing societies like the above, by forming mite box circles, by obtaining extension members, by gathering together little children, by individual gifts or securing gifts from others—in all these ways these hosts of rural women may easily be to the forward movement of the Woman's Foreign Missionary Society what the farmer is to the nation—its fundamental reliance.

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Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

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Statesville, N. C.

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Our Little Folks' Department

A WILL AND A WAY

"Betsey," begged Joe, "won't you come and help me find my rubbers?"

Betsey was reading on the front porch.

"Why, where are they?" she asked idly.

"I don't know," whispered Joe. "That's why I want to find 'em. Mother said I musn't go down to play by the pond without them, and I'm crazy to see how my new boat will sail."

"Well, I'm sure I don't know where they are, either," shrugged Betsey comfortably. "Look in the coat closet,' she advised lazily.

"N-o, I couldn't find them last night. I guess I left them outdoors somewhere."

"How careless!" reproved Big Sister Betsey, who was a bit heedless herself once in a while. "Maybe they're in the arbor in the garden, then," she suggested cheerfully.

"No; I've looked everywhere around here for them, and they're not anywhere."

"Then there's no use in hunting for them," declared Betsey "We wouldn't have any idea where to look for them, and I don't believe that mother would like for us to go trailing around in the hot sun after them. She'd rather have us stay where it's cool and pleasant."

"It's pleasant down at the pond," plead Joe.

"But it isn't pleasant in the streets and fields, and we might have to wade through grass with snakes in it."

"I didn't walk in any snaky grass yesterday," defended Joe.

"Anyway, I hurt my ankle a little last night, and I might make it worse," continued Betsey loftily, "and then I couldn't go to school next week."

"You ran races afterwards," urged Joe.

"Besides, I'm reading a very improving story called 'Where There's a Will There's a Way,' and I'll have to take the book back to Jane soon. You shouldn't interrupt me, Joe."

"You got it only yesterday," murmured Joe, seating himself hopelessly on the porch steps.

Betsey's conscience gave her a slight prick.

"I'll go with him when I see what happened to this boy and the bear," she told herself.

But the excitement held from page to page, and Betsey followed the tale breathlessly until Joe let out a shout.

"Here comes Uncle Alan!" he cried.

Down went Betsey's book. What were boys, bears, or thrills compared with jolly, joke-loving Uncle Alan and Uncle Alan's big pockets?

"Mother's down at Aunt Lucy's," greeted Betsey gayly; "so we can have you all to ourselves."

"O, she is? Well, I'm sorry, kiddies, but I'll have to run to her down there, then, for I must consult her at once about some important business. But if you're game for a little fun, you can chase up two small packages that I popped into a pair of rubbers which I saw as I was swinging round from the station. I was sure you'd lost the overshoes, and I thought you'd enjoy the sport of searching them out with some reward in view for your work. Good-by, and good luck to you."

"Isn't that just like Uncle Alan?" exclaimed Betsey; and, heat, snakes, injured ankle, and story all forgotten, away she flew, with Joe close behind her.

Down by the small pond behind the house, back of the barn, over a stile, and along a winding path across a field went the children. At last on the edge of a grove at the farther end of the meadow they stumbled on the missing overshoes. From each rubber stuck out a short, narrow parcel holding a box of delicious peppermint chocolates.

"We found 'em, didn't we?" beamed Joe, clasping his treasures to his heart.

Betsey nodded. "'Where there's a will there's a way' came true that time, didn't it?" she laughed.—Martha Burr Banks.

THE JOY GIVER

"Catherine, please feed the bird before you go," Mrs Howard called from the couch, where she was temporarily confined with a sprained ankle

Catherine was just leaving the room on her way to school, and she slammed the door a bit sharply as she came back.

"Birds are such a nuisance," she complained as she filled the seed and water cups. "I don't see why we keep one, anyway. May I wait until tonight to clean the cage, mamma?"

"Of course, if you think you will be late. I hate for Dicky to sing all day in a dirty cage, though." And Mrs. Howard gave a little sigh which reached Catherine across the room.

"O, well, I will clean it if I am late," she said shortly. And she took down the cage, jostling the surprised bird roughly, and carried it out.

Tears came into Mrs. Howard's kindly eyes. "I suppose the little girl is just tired out with so much to do," she mused. "How glad I shall be to be well again."

Catherine brought the cage back and, hanging it up with no gentle hand, snatched up her hat and left the room without a word of good-by, slamming the door so hard this time that old Katy, the cook, came running in, startled by the noise.

"Just the wind, I guess, Katy," faltered Mrs. Howard, motherlike, shielding her child.

Catherine was not late to school, after all, but she had an uncomfortable feeling that kept growing and growing as the day wore on. She kept seeing her mother's look of pained surprise and remembering how she had frightened poor Dicky by jerking his cage. It was a long, miserable day, and she was glad—O, so glad!—when she could go home. Almost a block away she could hear Dicky singing, and some ladies were talking as she passed.

"That blessed bird is certainly a joy giver," one of them was saying. "When I was ill I used to make the nurse raise the window, so I could hear him; his song was better than medicine."

Catherine gave a little gasp. Dicky a joy giver, and she had only that morning called all birds a nuisance and been angry because she had to stop and feed him! All the events of the morning loomed up big and black before her—going away without telling mamma good-by and slamming the door as she went. If Dicky was a joy giver, what was she? No doubt mother had been unhappy all day on account of her bad temper. Suppose her unhappiness should make her ill! Catherine's feet fairly flew along the pavement, and a moment later a flushed and pentitent little girl rushed into Mrs. Howard's bedroom, almost startled her.

"O mamma," she cried, "I'm sorry that I was mean and cross." And she threw her arms about her mother lovingly.

"Mamma knew that you were just tired, dear," smiled Mrs. Howard.

"No, I was just cross; but I have learned something from Dicky. The lady across the street called him a joy giver, and after this I mean to be that too—every day a joy giver, mother dear."—Beth Slater Whitson.

BILLIKENS AND THE CRYING GIRL

It was a very sober-faced little eight-year-old boy who sat on the doorstep with his elbows on his knees and his chin in his hands.

"Lonesome, Billikens?" asked his mother, opening the door behind him.

"I can't get used to going without Tige," he answered, with a queer catch in his throat. "I miss him as much as I did the day that automobile ran over him."

Mrs. Carter stooped and patted her son's red cheek. "You shall have another dog as soon as we can find somebody with a puppy to give away," she said gently. "Father isn't able to buy you one. Now, if you wish, you may go and play with Tommy Watkins until noon."

Billikens pulled his cap over his curly yellow head and started down the road toward Tommy's home. Instead of skipping along, whistling or singing, he walked slowly; and he wasn't thinking of Tommy Watkins at all—his mind was full of Tige.

"A dog is the best chum a fellow can have," said Billikens to himself. "He's always round when you want him. Even at night he doesn't have to go home, like a boy. He sleeps right on the floor by your bed. If you wake up in the dark, you can reach down and touch tim; then he licks your hand and wags his tail nd is company for you. O, I do want a dog!"

Remembering that there was no Tige on the rug by the bed now, Billikens's eyes filled; he had to clamp his eyelids together and hold them tightly shut to keep the tears from squeezing through. While his eyes were thus closed Billikens heard an odd, snuffing noise. Looking, he saw, just around the corner, a little black-headed girl. She was sitting upon a rock at the roadside, with her arms crossed upon her knees and her face buried in her arms; and she was crying.

"I wonder what is the matter," thought Billikens, stopping in the middle of the road. "Girls are always crying about something, though," he said and started on again; yet the sound of her sobbing made him uncomfortable. "Anyhow, it's none of my business," he told himself. "I've got troubles of my own. Still, she's pretty small to be out alone. I suspect she's not more than six years old." Billikens squared his shoulders and stood up straight, for he was eight years old. "Maybe she's lost. Aw, I don't want to be tagging cry babies home!" said Billikens crossly. Frowning, he stopped and looked back. "Tommy and I won't have any time to play."

At that moment the little girl gave a sob louder and more piteous than any she had yet uttered.

"I suppose I'll have to see to her," sighed Billikens, walking toward her. "Are you lost, little girl?" he called.

"No," she answered without looking at him. "I live in the brown house up yonder on the hill."

"Then what is the trouble?" questioned Billikens, coming nearer. "Are you hurt?"

"Y-yes," she replied in a shaky voice. "My feelings are all mussed up inside of me."

"What mussed them."

Billikens was too polite to laugh at her funny speech.

For the first time the little girl lifted her head, and Billikens saw a very woeful and tear-stained face.

"We're going to move away—'way off on the cars," she wept; "and daddy says I've got to leave Toby here."

"Who is Toby?" asked Billikens. By this time he was quite close to her. "A cat?"

"I should say not," sniffed the little girl. "Look!" She spread her apron, allowing Billikens to see what she held in her lap.

Toby was a fat, black-and-white fox terrier pup.

"Ah-h!" gasped Billikens, and dropped to his knees. He pressed his face to the soft, warm body and felt Toby's pink tongue touch his cheek. "You say you can't keep him?" asked Billikens.

That started Toby's mistress to weeping afresh. "I can't," she cried, "and I just know he'll starve; nobody wants him."

"I do," eagerly declared Billikens. "Please give him to me."

The little girl snatched Toby up and cuddled him against her breast. "Will you feed him and love him better than anything? Cross your heart?" she asked.

my heart—double cross."

The little girl kissed Toby's funny black nose, hugged him so hard that he yelped, and put him into Billiken's arms; then she ran swiftly up the hill toward the brown house.

Forgetting Tommy Watkins, Billikens hurried homeward.

"If I hadn't tried to help a little girl who was in trouble," he told his mother, "I wouldn't have Toby now."—Sel.

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THE OLD UMBRELLA

There were clouds in the sky that morning before school time; but no one except that wise little body, Anne Davis, thought there was any danger of its raining. She thought the clouds might mean showers, so she carried the old umbrella. It was floppy and budgy and one-sided and heavy, an uncomfortable burden for a warm morning; besides, the boys laughed at her for taking it, and Mary Thompson said she thought it would be well to bring a cart to carry her luggage.

The rain did come in torrents just as school dismissed for the noon hour. The children were all hungry, and they knew that dinner was ready for them at home, but they simply couldn't stalk forth and get drenched.

Anne hastened to hoist the despised umbrella. Mary Thompson began to cry. She had worn her new flowered voile because it was patron's day and visitors were expected in the school. The rain would ruin it. How she wished that she had not laughed at the old umbrella in the morning! If she had not, she might ask Anne to let her under with her. But Anne was always good-natured, so she called to Mary to come close to her side and share the friendly shelter. She also begged the neighbor boys to come under and get what protection they could.

"You are the jolliest girl I know," Dick Jordan said, running along by the side of the group that the umbrella was doing its best to shelter. "Nothing makes you mad."

"I don't see anything to be mad about," Anne said, trying to make room for him.

"No, I suppose not; but I can see. If folks had poked fun at me for carrying an old umbrella in the sunshine, I'd have l t them get a good wetting and spoil their clothes, too, maybe, when the rain came."

"But what good would that do me?" said Anne. "And as to getting mad, I do sometimes, and it makes me feel perfectly horrid. It is worse than having a chill to get real awful mad at any one."

Our Dead

PHILLIPS—In the death of our brother, J. W. Phillips, our community and town and church has sustained a great loss. He was a most excellent citizen, and a consecrated Christian, who loved his church. He leaves a wife and one son to mourn their loss. The devotion and service rendered by his wife to him during his long illness, was a beautiful expression of her love and devotion for him. To those bereaved we commend the Lord and Saviour whom he served.

After the funeral, conducted at the house by his pastor, he was laid to rest in Ridge View cemetery, with Masonic honors.

Parker Holmes, Pastor.

COX—Mrs. Maud Cox passed to the world beyond on the 12th of April. She was the adopted daughter of Mr. Nathan Williams. She lived near Mt. Zion church, in her old home place. She was born March 17, 1891, so she lived to be 25 years and 25 days old. She left two boys and her husband to mourn their loss. The older boy, Cleve, is a bright and thoughtful boy, seven years old. Frank, the younger one, is five years old, a noble little fellow. The two lived together a little over eight years. She never connected herself with any church, but she said that she had a hope in Christ. She suffered and endured all manner of pain. She took all things patiently, and we trust and pray that she is at rest in the home of the good.

May God bless the bereaved ones and may they meet the loved one in the land beyond the sky. "She is gone but not forgotten.

We placed the body away for rest at Mount Zion Methodist church. Sweetly she sleeps today. God grant that we all may meet her in the heavenly home. W. C. Bowden, P. C.

HAMRICK—Adolphus Hamrick, aged 82 years, died April 19, 1916. He had been a member of Sulphur Springs Methodist Episcopal Church, South, since young manhood. He was thrice married, was a true and brave Confederate soldier, passing through the four years siege of the war. He is survived by seven children, six daughters and one son. These all represent a good type of citizenship. He was a very quiet, humble, good man, and died peacefully. A. J. Burrus, Pastor.

NICHOLSON—Eunice Tennessee Nicholson, wife of Dr. J. P. Nicholson, was born February 8, 1845, and departed this life January 1, 1916, aged 70 years, 11 months and 13 days.

Mrs. Nicholson was a sufferer for several years with indigestion, and was troubled often with heart disease, but she bore her affliction with Christian patience. She professed faith in Christ when only a young girl and joined the M. E. Church, South, during her girlhood days, and lived a consistent Christian until the end came. She often told her pastor and neighbors who visited her bedside that she would never be well again on earth and at the same time expressing even joy because she was willing to "suffer affliction with the people of God."

She loved her church and was always present when her health would permit, but when she could go no longer her "Good Shepherd" took her to the eternal fold and she is now a member of the church triumphant.

She leaves behind many relatives and a great host of friends and neighbors who will still feel the influence of her Christian life. She and Dr. Nicholson (her husband) often talked together about what the other would do should one be taken away. And she said she wanted to go first, and this was her privilege. God took her away and left her husband to live a lonely life in their nice dwelling at Lewisville, N. C. His many friends and neighbors. Are in much sympathy with him.

Mrs. Nicholson's funeral was preached at Lewisville Methodist church and her remains were carried to Salem cemetery near Winston and laid away to rest and await the resurrection morning.

Two faithful hands are folded now and crossed upon her breast;
One dear form is silent and laid away to rest.
In peace she lived, in love she died.
Her life was craved but God denied.

Her Pastor.

WINN—Mr. John E. Winn, was born May 2, 1875, in Albany, Athens county, Ohio, and died March 25, 1916, in Rhodhiss, N. C. He was happily married to Miss Julia Icard, of Granite Falls, N. C., Dec. 22, 1905, who, with one small son, Harvey Winn, survive him, to, with many sorrowing friends and relatives, mourn their loss.

Brother Winn was a man of remarkable intelligence, with whom it was a pleasure to talk, to all who were interested in the leading topics of the day, and whose privilege it was to do so. The subject of religion was a very interesting matter to him, even long before he became a Christian, and one for which he held profound reverence. It was the writer's privilege to converse with him on this subject at different times, and, under God, to lead him to make profession of faith in Christ as his Saviour, and to receive him into the Methodist church of Rhodhiss, of which he remained a member until his death. He was also a man of remarkable energy, as evidenced by the heroic fight he put up against disease for more than nine years, whcih finally got the mastery of him and dragged his soul from the body, but could do nothing more.

May the sorrowing wife, child, relatives and friends, continually look unto the Lord for His comforting blessing, which is genuine and abiding to all trustful seekers, is the advice and prayer of his friend, brother and pastor. G. W. Fink.

BOWERS—Mr. James Avery Bowers was born July 10, 1851, and died with pneumonia March 31, 1916, being 64 years, 8 months and 21 days of age. On January 13, 1889, he was married to Miss Alice McKee. To this union were born ten children, all of whom, with their mother, survive.

Brother Bowers was a hard working man, a good citizen, a loving father, an ample provider and affectionate husband. About fifteen years ago he was converted and joined Snow Hill Methodist church and had lived the life of an obedient servant of Christ ever since. The writer came on this work in 1914 and at eleven o'clock on the fourth Sunday in the month Brother Bowers was always present, occupying his regular position. He was indeed an "amen-corner" man. We mourn in knowing that he has gone from us, but rejoice when we realize where he has gone.

"Gone unto that land upon whose peaceful shore,
There rests no shadow, falls no stain.
Where those who meet shall part no more,
And those once parted meet again."

He talked much while he was sick about going home, and when questioned about what home, he said his heavenly home.

We pray for the bereaved wife and children. W. M. Mann.

KING—James M. King was born Dec. 31st, 1860, and died April 12, 1916, having lived 55 years, 3 months and 11 days. He is survived by his wife, ten children, and one sister. He lived in Davie county, and had been a member of the church at Ward's Chapel for eight years. He had been in poor health for several years. At the beginning of his poor health he went to the hospital and had an operation, and he was also at the hospital for an operation at the time of his death.

He had said that he was ready to die, but wished to live to look after the children that the Lord had given him to rear. He was highly respected as a good citizen and a faithful member of the church. He was buried at Bethlehem, on the Farmington circuit. The service was conducted by his pastor, the writer. D. C. Ballard.

HOWEY—Miss Jennie Blanche Howey, born June 26, 1882; died March 24, 1916. After a brief sickness of only five days—days of intense suffering, from which there was no earthly release—the splendid life of this noble woman was closed amidst the glories of a triumphant Christian faith. The treasures of her quiet life are not lost in her death, for her influence in church and community, her purity of life in the home, the rich endowments of her faith in Christ, are destined to live in the memory of those who knew and loved her for those superb qualities of her womanhood.

Her death marks the first and only breach in the family circle. Singularly have they been blessed with years of unbroken health and happiness. This sudden bursting forth of a new poignant energy awed the hearts of all by the startling memento which marks the route of life. To her parents, Mr. and Mrs. Albert M. Howey, two brothers and two sisters, she leaves the rich legacy of a life well spent in the service of her Master.

She had been a member of the Methodist church from her early childhood, and was a faithful and consistent attention upon all services held at Pleasant Grove church, Union county, N. C. F. S.

WEST—Anderson Wesley West was born Jan. 8, 1838, and died March 31, 1916, having lived 77 years, 9 months and 23 days. February 4, 1866, he was married to Amanda Miller. Of this union twelve children were born, two of whom are in the spirit world, and eight, together with his wife, survive to mourn his departure.

He was a good husband and father. He was never connected with any church. But he often expressed himself as being ready to go to the future world.

Funeral services were conducted at Bethlehem, of the Farmington circuit, by Rev. D. C. Ballard, at which place he was buried April 2, 1916. A large crowd attended the funeral and the burial, giving expression of respect to his life as a good citizen.

A Friend.

All that is within us shrinks back at the thought of death. Paul himself puts it down among our enemies, and affirms that it is the last enemy that shall be destroyed. Death has put all things under his feet save Christ, and Christ alone can win for us a final victory over death. It is only through Him that we can ask, "O death, where is thy sting? O grave, where is thy victory?"

There are a lot of busy bees in the world who don't know how to gather honey without stinging people.—Puck.

The best way to preach down evil is to preach up goodness.—Ex.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Second Round

	May
Henderson Ct., Edneyville	6-7
Tryon-Saluda, Saluda, night	7
Rosman Ct., East Fork	13-14
Brevard, night	14
Mars Hill, Shiloh	20-21
Weaverville, night	6-7
Weaverville Circuit	27-28
Haywood Street, night	28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Second Round

	May
Matthews, 11 a. m.	6-7
Dilworth, night	7-8
Lilesville, 11 a. m.	13
Ansonville, Mt. Vernon, 11 a. m.	14-15
Morven, Morven, 11 a. m.	20-21
Wadesboro, night	21-22
Marshville, Center, 11 a. m.	27-28
Polkton, Peachland, night	28-29
	June
Rocky River, Union Grove and Morgan Academy, 11 a. m.	3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Third Round

	May
Denton, Pleasant Grove	6-7
Walnut St. and Caraway Mem.	13-14
Gibsonville, Gibsonville	14-15
Centenary	21-22
Spring Garden	21-22
Ruffin, Hickory Grove	27-28
Reidsville	28-29
	June
Pleasant Garden, Liberty	3-4
Coleridge, Olivett	17-18
Ramseur and Franklinville, Franklinville	18-19
Wentworth, Lowes	24-25
	July
Uwharrie, Sheperds	1-2
Ashboro	2-3
Greensboro, Zion	8-9
West Market	9-10
West Greensboro, Grooms	15-16
Randolph, Ebenezer	22-23
South Main St., High Point	23-24
Deep River, White's Chapel	29-30
	August
Randleman	5-6
Wesley Memorial, High Point	6-7
Denton, Clarksbery	12-13
East End	13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
Second Round

	May
Table Rock, Linville	6-7
Connelly Springs, C. Springs	7-8
Spruce Pine and Bakersville, Bakersville	12
Micaville, Shoal Creek	13-14
Bald Creek	20-21
Burnsville	21-22

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.
Third Round

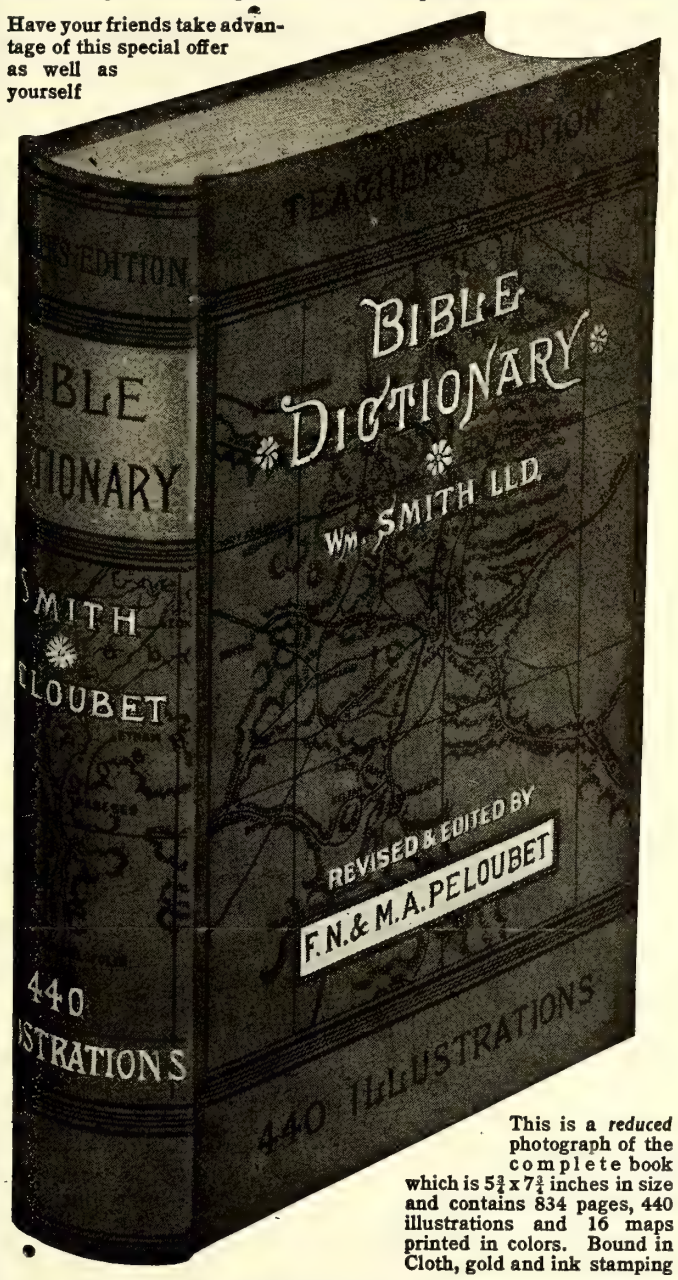
	May
Rural Hall	6-7
Summerfield, Lee's Chapel	13-14
Pinnacle, New Hope	20-21
Pilot Mountain (night)	21-22
Dobson, at Dobson	27-28
	June
Danbury, Smith's Chapel	3-4
Stokesdale, Eden	10-11
Ararat, Mount Hermon	17-18
Mount Airy Ct., Salem (night)	18-19
Elkin	23
Jonesville, Roaring River	24-25
	July
Madison-Stoneville, Mayodan	1-2
Draper, 3 p. m.	8-9
Spray	7-9
Leaksville	9-10
Walnut Cove	15-16
Mount Airy, Central	19
Yadkinville, Boonville	22-23
Rural Hall	29-30

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NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

	May
North Wilkes Mission	6-7
Wilkes Circuit	13-14
Wilkesboro Station, night	14-15
North Wilkesboro Station	20-21

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.
Second Round

	May
Newton	7
Davidson, 11 a. m.	13-14
Mt. Zion, night	14-15
Mooresville Circuit	20-21
Mooresville Station, night	21-22

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Second Round

	May
Concord Ct., Carmel	6
Concord, Central, 11 a. m.	7
Concord, Forest Hill, night	7
Bethel-Love's, Love's	13-14
Oakboro	14-15
Salem	20-21
Kannapolis Circuit	27-28
Kannapolis Station	28-29

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Second Round

	May
Cherryville, Bethlehem	6-7
Belwood, St. Peter's	13-14
South Fork, Bethel	21
Rock Spring, Bethel	27-28
	June
Lowell, Bethesda	3
Gastonia, Main St.	4-5
Dallas, Dallas	4-5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

	April
Robbinsville, Trinity	29-30
	May
Murphy Ct., Peachtree	6-7
Canton Station	13-14
Haywood, Finchers	13-14
Fines Creek, Fines Creek	20-21
Andrews	24

District Conference at Andrews May 23-25.

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
Third Round

	May
Southside, 11 a. m.	7
Liberty, night	7
Clemmons, 11 a. m.	14
West End, night	14
Davidson, Midway	20-21
Burkhead, night	21
Kernersville, Sedge Garden	27-28
	June
Thomasville Ct., Mt. Pleasant	3-4
Thomasville, Main Street	4
Jackson Hill, Eleazer	10-11
Linwood, Wesley Chapel	17-18
Lexington, night	18
Forsyth, Piney Grove	24-25
Hanes, night	25
	July
Lewisville, Sharon	1-2
Centenary, night	2
Davie, Concord, 11 a. m.	8
Mocksville	7-9
Cooleemee, night	9
Walkertown, 11 a. m.	16
Grace, night	16
Advance, 11 a. m.	22-23
Salem, night	23
Southside, 11 a. m.	30
Liberty, night	30
	August
Farmington, Wesley Chapel	5-6
West Davie	7-8

District Conference at Thomasville May 24-26.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Renew Your Health At Nature's Fountain



Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.
C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.
I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.
H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.
I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.
W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold ofone of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.
OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M, D.

Fredericksburg, Va.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative: the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.
S. A. DERIEUX.

Buena Vista, Va., Oct, 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been for thirty years, a sufferer from stomach trouble.
REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.
STEPHENS.

Carlisle, S. C.
It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.
REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S, C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.
J. P. D.

Virgilina, Va., March 28, 1914.
Your Water has done me more good than anything I ever tried for bladder trouble.
A. R. F.

Wesley, Ga., May 12, 1914.
I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.
S. B. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.
T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.
W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.
W. H. EDWARDS.

Columbia, S. C.
My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers
J. P. D

URIC ACID & DIABETES

Chancellor, Ala.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M. D.

Lexington, Va.
I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.
J. H. WHITMORE.

Roxboro, N. C,
I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.
JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.
Mrs. J J.

Sanford, N. C., April 15, 1914.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
Mrs. J. D. H.

Sanford, N. C.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
MRS. J. D. H.

Derma, Miss.
Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.
MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 5T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

VOLUME LXI NUMBER 19

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

Reading Room
Trinity College

GREENSBORO, N. C., THURSDAY, MAY ,11 1916

TO MY MOTHER

WILLIAM HAINSWORTH

My mother, O! my mother,
Thou art so far from me,
O'er many hundred miles of land
And many more of sea.

But distance is no barrier,
Thy love leaps out to me
O'er the long, long stretch of this strange land,
O'er the savage, seething sea.

And with me new thy love doth stay,
And when passion blinds my soul
I cannot sin the sins I would---
Thy love doth keep me whole.

My mother, O! my mother,
This thought my heart doth thrill---
Thou art so many miles removed
Thy love is with me still!

—*Selected.*

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

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EDITORIAL

Who is Responsible for Wine in the White House? Is it the new mistress? The general impression has prevailed that Mr. Wilson was not in favor of wine-bibbing on state or social occasions. Mr. Bryan is to be credited with setting the good example of substituting grape juice on all such occasions.

* * * *

The Methodist Church of Japan now has a membership of 15,337—a gain of 25 per cent. in the past four years. In Korea the native Methodists now number 44,390. This is a fourfold increase in twelve years. Surely here is a powerful illustration of the Saviour's meaning in the parable which says: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." With such a working force as is represented in these Methodists, to say nothing of other denominations working in harmony with them, how long till the whole of the Orient will be vibrant with the life and power of Christianity? In spite of the terrible confusion of war and bloodshed, there are signs of the dawn of the new day—the day of universal peace and brotherhood.

* * * *

The Report of the Commission on Finance in the General Conference of the Methodist Episcopal Church, shows that, during the last four years, the church has raised $158,000,000—89 per cent. of which was expended for church building, pastoral support and current expenses. In a way this shows something of the great power that Methodism is in the United States. It also shows that the excess of expenditure in the local work is too great in proportion to what is expended in the work abroad. It must not be forgotten, however, that the Methodist church in the United States is not yet entirely through the era of church building. In many places to this day, so far as Methodism is concerned, God is dwelling in tents. When this era of church building is past we may expect the figures to be reversed in this respect.

* * * *

Telling the Story of the Life of Judge Pleasants Woodson White, of Florida, ninety-five years of age, and the oldest living alumnus of Emory College, the Sunday School Visitor tells of his illustrious ancestry, being a direct descendent of Alfred the Great, and how that, being introduced to the student body at Emory, the president said, "Why didn't you tell me these things. It would have pleased the faculty and students to know such important facts concerning your life. I think I shall yet have to tell them about you." "No, no!" responded the modest old man. 'If you will tell the boys anything about me, tell them something more important. Tell them I never knowingly disobeyed my father and that I have never taken the name of my Creator in vain."

* * * *

Here is a Case in Point. One of the commandments is referred to by St. Paul, Ephesians 6:2-3 as "the first commandment with promise; that it may be well with thee, and thou mayest live long upon the earth." The commandment, as recorded in the 20th chapter of the Book of Exodus, 12th verse, reads: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." We may be sure that, as a rule, length of days and happiness as well as honor and usefulness are essentially connected with a proper respect for parents. How many of our young Advocate readers have ever seriously reflected upon this? There is little hope for the boy or girl who fails to give loyal and respectful obedience to parents. The temptation to break away from the restraints of parental authority is very great. The story of Absalom might well be repeated and held up in contrast with the life of a man like Judge White. Let the apostle's words be sounded out to the children everywhere, "Children, obey your parents in the Lord, for this is right." The best thing about this judge, now ninety-five years of age, is not the fact of his royal lineage, but the fact that, early in life, he became a child of God, and never knowingly disobeyed his earthly father, nor dishonored the name of his Father in heaven.

* * * *

Are Our Temperance Forces Awake? This is a question which should be sounded in the ears of voters in North Carolina. The question on which our last legislature balked is sure to come before the next legislature. We refer to the question as to whether we shall continue to allow the "quart every fifteen days" to remain on our statute books, or whether we shall stop the last spiggot and cut off the supply entirely. Every man entitled to vote should now see that he is properly registered, then go into the primary and do his best to secure the nomination of men who will stand for cutting off the supply of liquor by express and also to stop the advertising of liquor in newspapers. There is no danger of business collapsing or of any great social or civil catastrophe in North Carolina when she takes this final step for righteousness and clean living.

* * * *

It is Still True that liquor is responsible for nearly all the tragedies that shock our society and that crowd our criminal court dockets. Our work will not be done till the last drop is shut off and it is made unlawful to receive liquor shipments and until the blockader and blind tiger are driven from the woods and the back alleys. Why mince matters? We thoroughly agree with ex-Governor Campbell, of Texas, in a speech reported in the Texas Christian Advocate, as follows:

"The liquor traffic impoverishes the home, assails the church, cripples the school, corrupts the ballot and would debauch the government. It lays its withering hold upon the youth of the land and blows its foul blighting breath upon the hopes and aspirations of mankind everywhere. It shackles its victims, it enslaves fathers, bruises the hearts of mothers and they bleed. It murders little children and robs the world of God's noblest gifts. It lures the innocent to the primrose path which leads to vice and ends in ruin, death and hell. It is reaching for control of farm life, farm sentiment and farmers' votes through deception and through fraudulent influences which its money can corrupt, bribe and buy. It seeks to fasten its strangle-hold upon organized labor, that noble men may forget the sacred tenents of their unions and brotherhoods, which stand for the brotherhood of men, the purity of the home, the country's honor and the glory of God. It lays its colossal fortunes at the feet of corrupt power everywhere that it may live and that men may die. God help the man who stands sponsor for the liquor traffic to see the error of his way! As for me and my house we will stand against this hideous curse of mankind in all its forms now and forever."

MOTHER'S DAY

Next Sunday, May 14th, is observed as Mother's Day. Interest in the observance of this day is growing, we are glad to note, and we hope that next Sunday our pastors will take advantage of the occasion to nourish that beautiful sentiment which only the proper respect for and appreciation of motherhood can cultivate.

As we have said elsewhere in this paper there is no hope for a boy or girl who does not rightly honor father and mother; there is only infamy for one who is capable of forgetting or dishonoring the mother who bore him and, through anxious days and nights, watched him with such tender solicitude as only a mother can. Many who read these lines can say with Abraham Lincoln: "All I am or hope to be I owe to my mother." Lincoln's mother, let it be remembered, was one of the humbler class, the "type of all motherhood, that motherhood that enters the valley of death that her child may be born, who lays down her life so often for the life of her child."

Let all motherhood be exalted and honored. The mother of Jesus was but a peasant woman; but angels were about her in the time of her conception, and sang songs from the sky when her son was born. So the blessings of heaven are upon all true motherhood whether in mansion or hut. Blessed is that boy whose mother, like Hannah, prayed for him before he was born and dedicated him to God's service in childhood.

"Mother heart, how quick to hear
Call of pain and childhood's fear!
Mother voice, how touched with low
Sweet lullabys of long ago!
To some, perhaps, a memory
This wondrous Mother, thought may be;
But whether in the days of joy,
Or whether in the days of tears,
"Mother" is the sweetest name
That ever fell on human ears!"

SUNDAY AT GIBSONVILLE

Gibsonville is a town of about 1500 inhabitants, situated on the extreme eastern border of Guilford county, on the North Carolina Railroad. It is surrounded by one of the most beautiful and prosperous farming sections in this part of the state. There are two cotton mills, besides a number of large mercantile establishments.

Strange to say, in this good town, our church did not even have an organization till some eight years ago, when our pastors began work in a rented hall. A few years later, under the leadership of Rev. S. T. Barber, the people determined to build, and now the congregation is housed in a beautiful brick church, and have a live Sunday school and a growing congregation.

In the absence of the pastor, Rev. A. C Gibbs, we had the pleasure of preaching to the congregation last Sunday. Arriving in time for the Sunday school we had a fine opportunity to see the church in action. There were about 125 present in the Sunday school, all apparently interested in the study of the lesson. Mr. L. T. Barber is the superintendent and seems at home in the Sunday school work.

Almost the whole Sunday school remained for the church service and it was a genuine pleasure to preach to them. There was a consciousness of the divine presence and a spirit of appreciation on the part of the worshipers present that made one feel that it was good to be there.

Rev. A. C. Gibbs, the pastor, was away on a short visit to his home folks. The people speak in high praise of his work and helpful influence among them. The church has already been greatly strengthened under his ministry.

We had a pleasant stop in the home of Mr. and Mrs. L. T. Barber. Altogether the visit was so pleasant as to make us wish to repeat it.

IT IS BISHOP KILGO

And we are glad. Last week we did not get the Episcopal appointments early enough to publish in full. This week we publish the full plan of visitation.

Bishop Kilgo has never presided in the Western North Carolina Conference, notwithstanding he has been much with us ever since his election to the Episcopal office. He will receive a great welcome and we shall expect an administration of wisdom and efficiency. The spirit of sound doctrine which has always characterized his ministry will be a great blessing to our Conference.

We assure Bishop Kilgo that our great conference will be glad for him to use the columns of the North Carolina Christian Advocate when he has a message, and we hope he can speak to us often in this way. Moreover, we bespeak for him the sympathetic co-operation of all, and we believe he will have this.

THE RESULT OF "PURE NEGLIGENCE"

Well, well. Is it so with the whole family of church papers? The following is clipped from the Midland Methodist:

Our confrere, the Raleigh Advocate, says that it suffers the loss of hundreds of dollars every year from pure negligence; that people who do not mean to treat the church paper unfairly, simply overlook the matter, because the paper has not an agent on the spot to remind them of its needs. The Midland desires to exhort. Will not the dear delinquent subscriber cogitate a bit, and then—out of the justice, not generosity, of his heart—send the publisher that little balance due? The editor says this, and what the editor says must be in the neighborhood of fact.

RELIGIOUS INTERESTS TO BE A FEATURE AT FIRST NATIONAL ASSEMBLAGE OF LEAGUE TO ENFORCE PEACE

(Special Correspondence)

The participation of representative churchmen, both ministers and laymen, in proceedings of the first annual assemblage of the League to Enforce Peace, is to be one of the features of that occasion, according to an announcement made by the League's program committee. The meeting is to be held on Friday and Saturday, May 26 and 27, at Washington, D. C., with ex-President Taft presiding. Mr. Taft is president of the League.

The League has had from the outset, the hearty support of well known religious leaders of all denominations. Two of its state chairmen are clergymen, namely, the Rev. W. H. P. Faunce, President of Brown University, for Rhode Island, and the Rev. Mark A. Matthews, of Seattle, for the State of Washington. Among its charter members are Rev. Francis E. Clark, and Rev. Paul R. Frothingham, of Boston; Rev. William H. Day, of Los Angeles; Bishop Francis J. McConnell, of Denver; Rev. Rockwell H. Potter, of Hartford; Rev. Wallace Radcliffe, of Washington; Bishop William Fraser McDowell, of Evanston; Rev. Charles H. Sheldon, of Topeka; Rev. Philip S. Moxom, of Springfield, Mass.; Bishop E. R. Hendrix, of Kansas City; Bishop Daniel S. Tuttle, of St. Louis; Rev. Nehemiah Boynton, and Rev. S. Parkes Cadman, of Brooklyn, N. Y.; Rev. Arthur J. Brown; Rev. David J. Burrell; Canon George William Douglas; Rev. Sidney L. Gulick; Rev. William I. Haven; Rev. William T. Manning, Rector of Trinity Church; Rev. William Pierson Merrill; Rev. Charles H. Parkhurst; Rev. Junius B. Remensnyder, and Bishop Luther B. Wilson, of New York; Rev. Wm. H. Roberts and Rev. Samuel Z. Batten, of Philadelphia; Rev. Washington Gladden, of Columbus; Rev. Henry C. King, President of Oberlin College; Bishop F. K. Brooke, of Oklahoma City; Bishop Leigh R. Brewer, of Helena; Rev. Cleland B. McAfee, of Chicago, and Rev. George Gilmour, of Dallas.

Among prominent laymen who are charter members of the League are: Shailer Matthews, Dean of the Divinity School of Chicago University and President of the Federal Council of the Churches of Christ in America; the Hon. Robert Watchron; Harry Wheeler; Hon. Frank J. Hanly; Robert H. Gardiner; Joshua Levering; Cyrus Northrup; Dr. J. P. Munn; William Jay Schieffelin; Samuel Thorne, Jr.; Talcott Williams; E. L. Bosworth; Benjamin Thaw, and the Hon. John M. Whitehead.

The purpose of the Washington meeting on the 26th and 27th is to devise and determine upon measures for giving effect to the proposals adopted at the conference held last June in Independence Hall, Philadelphia, when the league was formed.

Besides the general call for delegates, special invitations to representative groups have been issued, in which it is pointed out that the program of the League to Enforce Peace is of vital importance to the unterrupted development of commercial organizations, and of political, social and religious institutions and to the organization, at the close of the present war in Europe, of an international agreement, which will bring justice and peace throughout the world.

The Washington meeting means the starting of a nation-wide propaganda which will arouse the people of the United States to their duty to their own country in the form of personal service. It means the emphasis anew of the great principles that underlie all peace at home and abroad. It means that the churches, schools, universities and clubs of all denominations, and all other patriotic and humanitarian organizations have the united privilege of co-operating in what will be a world-wide movement for personal service and universal peace.

Ministers throughout the country are requested to use the proposals of the League to Enforce Peace, as a topic for their sermons on Sunday preceding the Washington conference.

WILL OUR FRIENDS TAKE HEED?

We are nearing the time of the final settlement of our Advocate Building debt. Quite a number of our friends and churches having pledges have not yet settled. We have extended the time in order to accommodate them. Now we must appeal to all to come to our help during the month of May. We shall be greatly disappointed if any shall fail us. It will require the payment of every subscription to meet our promise. What a joy it will be to have that mortgage in our hands! Please, friends, let us have your checks during this month.

Make checks payable to

H. M. BLAIR, Treas.

BOOK NOTICES

A new and delightful book, "We," by Gerald Stanley Lee, author of "Crowds" and several other thought-provoking books, is just off the press of Doubleday, Page and Co., Garden City, New York, and is selling at the net price of $1.35. It is a remarkable volume, not only for its ease and gracefulness of style, but for its thought and the latitude of that thought. Some of the chapters are: Eleven Dumb Nations, Has America a Character of Her Own? The Art of Making People Look, The Art of Advertising Peace, Mr. Ford and His Factories, How to Know an Armoured Millionaire When One Sees One, The Art of Making Things Happen, Why an Advertising Man Pays, More War-Mooning, You and I Street, What Makes a Nation Think, The Over Meek, The Over Male, Roosevelt and Jack Johnson. A modern literary library is scarcely complete without this book. Any reader, surface-habit or serious, will be charmed with it.

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Fleming H. Revell Company are the publishers of a book which though off the press for some months is nevertheless an epoch-making volume. It is "New Opportunities for the Ministry," written by that excellent and inspiring Presbyterian, Frederick Lynch, D. D., Editor of Christian Work and the Evangelist. The volume is only 75 cents, net. No review of it could be more complete than the few words written by Prof. Hugh Black, of Union Theological Seminary. He says: "Mr. Lynch has amply proved his case, which is to present the opportunities afforded by the modern ministry. Phillips Brooks shortly before his death said that the next twenty years would offer greater opportunities for the Christian minister than any other like period in history. I think this little book proves the contention, presenting some of the needs of our time that must be met if we are to make true progress. The various types of service are well brought out in this book, and the urgency of the need is emphasized. We want men who are prepared to undertake some heroic tasks, men of insight and of outlook, of courage and of consecration. The broad and forceful appeal of this book will surely not miss its mark."

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The Review of Reviews, edited by Albert Shaw, has been a landmark in American magazinedom for years and years, but recently, seemingly within the last few months, it has reached a higher plane, a more lofty enthusiasm and literary value, than it has ever attained heretofore. It grows better with each issue, and there is no magazine published today which gives the educated and the wishing-to-be-educated man a more degnified and thoroughly comprehensive view of what is happening in all departments of the world's history than this same attractive monthly review. Its price is 25 cents a copy, or only $3.00 a year, and is issued by The Review of Reviews Company, New York City. Its Progress of the World, or editorial and current-event column, is especially trenchant and comprehensive. Some of the special articles for the May number are: What Shall We Do for Our Boys? American Prosperity: Is it Permanent? Farming and a World Crisis, Utilizing Lumber Waste, The Shakespearean Stage and the Stage of Today, The Highest Continent, War and Debt, The Jews in the Eastern War Zone, Geology and Preparation for War. The review of new books, the financial news, and particularly the range and attractiveness or the many splendid advertisements are worth more than the price of a year's subscription.

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Houghton, Mifflin and Co., of New York City, have just issued a $2.00 volume entitled: "Geraldine Farrar: the Story of an American Singer by Herself." It is a popular American singer's own story of her career. Those who have heard Madam Farrar in opera, and many who have only heard of her, will be glad to read this splendid and yet simple personal record of training abroad and her final triumphant success in Berlin and in New York. The volume is most attractive, and would be quite a worthy addition to any library with any sort of artistic tendencies.

CONTRIBUTIONS

A VIEW OF PRESENT CONDITIONS IN EUROPE

Rev. Charles S. Macfarland

(Dr. Macfarland, the General Secretary of the Federal Council of the Churches of Christ in America, has recently returned from the Hague, Berlin, Paris and London, where he held conference with Christian leaders for the purpose of maintaining fraternal relations between the American churches and the churches of Europe, looking towards the coming time of reconciliation and reconstruction. He also interviewed political leaders and publicists while in these various centers.—The Editor.)

NOT the least of the sad accompaniments of the war is the estrangement and mutual bitterness between members of the evangelical churches, and the fact that this is the result of the demands of conscience in each case does not lessen its seriousness. In this connection, it is to be remembered that the churches in Great Britain, Germany, and other nations are largely state churches, and that the Protestant churches of France are of Huguenot descent, many of whose leaders are Alsatians.

Any movements looking towards ultimate reconciliation and reconstruction need to be guided by those whose acquaintance with the political situation is intimate, and our desire for immediate reconciliation must be restrained in the light of these political conditions.

One must venture with modesty any attempt at diagnosis, and all observations and impressions are subject to the mutations of a confused situation, in which the merest accident may upset seeming probabilities. The present moment is not the time for any definite political or semi-political (or even non-political) overtures for peace. A mistaken movement at just this time might work incalculable harm and delay. The movements which are less likely to do harm at this moment are such as the League to Enforce Peace and the Organisation Centrale pour une Paix Durable, whose plan is now through several expert commissions to study the situation. Anything, however, that aims to "stop the war" is injurious.

The general attitude in Germany has undergone a marked change, parallel, in the main, with the change of the Christian leaders, from the manifest spirit of bitterness at the beginning of the war to their present attitude of Christian reconciliation, which they declare to be without reference to the political differences which they still maintain. They are frankly ready for peace, not yet on terms, especially as to the matter of indemnities, which would be acceptable to their foes, and especially to France, and yet, I believe, with far greater concessions than the world supposes, especially as regards annexation. I believe they might easily be ready for an adjustment on the assumption of the status ante bellum, in other words, on even terms. The Allies, however, especially France, are not ready for this, at least as yet.

Official Germany, especially its moderates, are desirous of setting themselves right in regard to matters which have been generally condemned by neutrals. They have only recently understood American sentiment, and we may look for further changes when they fully comprehend it and its grounds. Von Jagow and Zimmerman are, I believe, most earnestly desirous of maintaining unbroken friendly relations with America, and are desirous of bringing the war to an honorable and just close. They see the economic and financial difficulties ahead, although at the same time they are confident of their resourcefulness, at least long enough to weary out their adversaries, and they are not letting their peace hopes delude them into inactivity or unpreparedness.

So far as the Christian leaders are concerned, they support their state, probably favoring the moderate element of the government. They have honestly believed, and still believe, that the war was forced upon them, and that they are defending their life. The present German attitude as to peace, as to the regard of neutrals, and as to the assumed modification of their demands, is of course accorded different interpretations, alleged variously as follows:

(a) It is asserted to be because they see that their cause is ultimately lost and that, with their present temporary gains, they are in the best possible position to gain in the settlement.

(b) The fear of increasing dissatisfaction among the people.

(c) They are trying to lead the rest of the world to throw the blame for further bloodshed on the Allies.

(d) The moderate element of the state is gaining in the directing of the war over the hot-heads and extreme militarists. This element takes the larger moral view that no good can come from continued conflict, and that equality and justice may even now be secured better by negotiation than by further warfare.

Of course, the question of mixed motives is always perplexing in ethics. Probably all human deeds of outward goodness are from more or less varying motives. I incline to the feeling that the present German mood is to be thus explained, and at least, so far as such Christian leaders as I met are concerned, the higher motives should be assumed by us. I rather think that the moderates are gaining in influence, that some of the severer elements in the state are inclining to moderation, that the possibility that there have been misunderstandings is an increasing consciousness, and that such considerations as these, together with political and economic conditions, are the causes of the present state of mind. The Christian leaders are the subjects of the higher motives and influences. How far will they influence the state and convince the people? That is a vital question

France is invaded territory; the high spirit of her people is thoroughly aroused. It has for the time reached, at least, dangerously near the sentiment of revanche, which she believes to be righteous justice and its necessary retribution. Her immediate mood would impose preliminary conditions which preclude even the idea of conference. The suggestion of anything of the kind is offensive, and she resents it.

This, however, would be entitled to some discount were the issue clearly joined, and especially were she persuaded to place confidence in the ethics of her foe. This want of confidence, of course, is declared to be largely due to the military excesses in Belgium and Northern France. Therefore, I do not think it implies equal distrust of the German Christians or the German people. At the same time it is alleged that the German people have appeared to excuse of palliate wrongs and the French have not forgotten the severe utterances of German Christians at the beginning of the war. The effect of all this is now very strong in France, but the clearing away of the mists of misunderstanding will bring mutual patience, sympathy, forgiveness and reconciliation. French Christians feel that an admission of German guilt and injustice must be made before they can consider any thought of reconciliation with German Christians. At this moment, therefore, she protests that she must dispose of a foe likely at any time, if left, as at present, to crush her.

England occupies a somewhat mediating position, and comes nearer seeing the whole field. She would ask guarantees of a very strong and guarded kind from Germany, and would be less exacting than France.

Meanwhile the internal situations are subject to fluctuation. German leaders believe that England means practically to own Belgium, and to take Calais as her recompense for service to France, and it is even rumored that some such feeling lurks in France herself. I heard nothing of this kind, however, in France. Some of the Belgian refugees in England are alleged to have worn their welcome out. This, if true, has naturally qualified active sympathy with the Belgian people as a whole. Socialists in all lands are more or less mercurial. The common people are increasingly questioning.

Most important of all is the attitude of Great Britain, with whose past national policy armaments seem to be an essential and inextricable complement, and whose system bears at least partial resemblance to German militarism. I found men of official standing in Great Britain, as well as thoughtful citizens, who, while profoundly believing that a principle of world-wide significance is yet to be decided, responded with more or less ready affirmation to my insinuated question as to whether or not, viewing the situation over a sufficient space and time, in its economic, and especially its diplomatic aspects, the blame and responsibility might not ultimately be distributed more widely among the nations involved, and especially among their diplomatic leaders, than is now assumed. I judge that these are few in number.

There is, however, a growing feeling that, in addition to the White, Blue and Yellow Books of the diplomacy of the summer of 1914, one should know more fully the record of the evasive and suspicious, and, perhaps, sometimes arrogant, devious and short-sighted diplomacy of the preceding decade; likewise the whole story of the more or less suspicious military preparedness (using the term in the broader and more general sense, or using the terms military "expectancy" or "anticipation") of all the nations, and, indeed, the full story of 1914. While this would not excuse any aggressions of 1914, it might at least more fully explain some points of view and departure not yet fully comprehensible. And it might involve this wider distribution of ultimate responsibility.

How far have Germany's natural complaints been ignored and left to rankle? How far have vacillation or evasion been misconstrued as perfidy and hostility? Other immediately incidental questions arise: How far shall we consider the situation of the Jews in Russia as not altogether unlike the Americans in Turkey? How far may Poland and East Prussia be thought of in terms of Belgium? The answer to some of these questions might explain, even if it did not excuse or palliate. It would at least explain points of view not yet generally apparent.

The Allies have plans, and the Central Powers have equally definite plans, to be brought to pass in the next few months (perhaps longer, upon which much more depends than on any previous ones, owing to larger preparedness and greater complications. My impression is that both are not unlikely to meet measurable, but neither complete, success. That is to say, no decisive or overwhelming advantage will be gained. In any event, whatever the outcome, they are likely to bring us nearer to settlement by negotiation. I have reason to believe that in the minds of both sides this is more or less expected, especially in Germany and England, and in the minds of some high in authority in France. In fact, neither side feels confident on this question. Both sides seem to admit, at least to themselves, that their original expectations have failed, and their doubt as to ultimate anni-

hilation of the enemy, or anything approaching it, is not decreasing.

Men who foresee the ultimate defeat of Germany, if the war lasts long enough, admit the possibility that she can stand out so long that the others may weary out, and their minds also take account of the many possible complications or accidents which may upset their main contention. The further question becomes more and more in evidence, "Will it not cost more than the end is worth? Can justice still be secured some other way?" I feel sure that men are feeling this far more than they express it.

The period of onset is over; the nations are now in the grip of war. Shall they go on and enter the third stage, the drag of war, which might perhaps be almost interminable, and which might more or less deplete the nations to the verge of economic and moral bankruptcy?

The feeling is gaining on the whole that negotiation will play a larger part than originally expected, and perhaps larger than will military force, in the settlement. Not only the peoples, but the Christian leaders, and even the governments of all the nations in some degree, have been and are (in varying measure, perhaps) the victims of misunderstanding through partial or false reports and especially an unscrupulous press. Condemnation of the press, for making things worse instead of better, is quite general. I found this to be the case regarding complications in mission fields involved and in prison camp matters. I know that grievous falsehoods have been spread in these instances on both sides.

There is one question which, if assured of settlement or of adequate conference (might relegate all others to the immediate realm of negotiation. It is this: Would all the nations agree and furnish guarantees that such a gradual limitation of armaments should be conceded and such a European Federation of States established as would assure the peace of Europe? This, of course, would also involve changes in form of government, not only in Germany, but also in Russia and other countries. It might affect the present system of party government in Great Britain. Indeed, it is admitted that the conflict of Democracy and Autocracy is not altogether one whose line of division is identical with that which marks off the present combinations of States The question of the military system in Germany is not unlikely to be affected for the betterment by the association of Austria, which is not a military people.

This might involve two difficulties: First, the giving up by Germany of a fond military system, which she has believed essential to moral and, indeed, spiritual discipline; and second, would she trust herself to such a federation, in view of the fact that she has, as she believes, suffered at the hands of the diplomacy of partial federations?

Could we take the minds of European statesmen away from questions of territorial division and indemnity, and discussion as to who started the war, and bring them to bear on these two questions, we should see light. I found a good deal of support in high quarters for some such plans as "The League to Enforce Peace."

This much may, I think, be affirmed: There is a disposition towards two truths—that economic justice or economic growth cannot be gained by military means and force, and that militarism cannot be put out of existence by military methods. These feelings are increasingly varying in all quarters, and this spirit will bear close watch in the next few months.

There may soon be opportunity for some kind of moral intervention. While it may need to be unofficial, or semi-official, I believe that the nations of Europe are really looking, or will look, to the United States. I am aware of the vehement utterances in all these nations to the contrary. But we must not take too seriously the outward attitude, more or less obtaining in all these nations, of dissatisfaction. The thoughtful and responsible men of Germany, France and England will ignore these relatively trivial incidents of an impossible situation when we find our place of leadership. Even though the nations decide to meet face to face, without the immediate participation of outside nations, as is perhaps likely, they will still require our moral assistance and sympathy.

As to the peoples as a whole: In Germany the prevailing sense is that a deep seriousness, soberness, and a restraint approaching austerity. In France one sees the same feeling on the one hand, while at the same time Paris (France, of course, is not to be judged by Paris, whose evils are cosmopolitan and too largely American) has restored something of her gaiety, and even among those whose spirit is that of resolution there seems to be, at the present moment, a lack of anything like austerity. While thoughtful men in England are grave and determined, the war has not seemed as yet to affect the people as a whole with the sense of its calamity.

I suppose these moods vary according to temperament, to the exigencies of the moment, the question of personal and family sacrifice, the nearness or remoteness of actual events, and the status of victory or defeat, and I presume our own nation would be affected in these same various ways. On the whole, I found among people of the upper and middle classes less sense of calamity than I had looked for. With the working and common people, and especially with such groups as the Socialists, one finds the most real sense of soberness although there are exceptions to this.

The one thing which has been our strongest asset of influence has been the relief work of America and the American churches. But it has not been adequate or proportional. I learned in conference with Edgar Rickard, Honorary Secretary of the Belgian Relief Commission, that, while personalities like Mr. Hoover had rendered the greatest service, our contributions of money had been disproportionate as contrasted with Canada and Great Britain, although, of course, this is offset by our gifts of food and supplies.

Indeed, our most serious weakness is due to the reproach in which we are held because of the allegation, more or less made among all the nations, that we are utilizing the war for our economic commercial gain. Our best counteracting influence is and will be our work of relief. Again and again, men who criticized our government and our commercial interests, declared that our common people and high-minded men of wealth had largely rectified mistakes in other quarters.

REVIVAL WE NEED

(Paper read by Rev. L. P. Bogle at the Greensboro District Conference and published by request of the Conference)

The world's need of God is as constant and universal as is his presence; but men are often as unconscious of the one as of the other. They know that they want, but many do not know that it is God they want; do not know that the need of him is as wide as human life and as deep as the human heart. Now this need of God, rising into consciousness, is the beginning of religion; and religion is true and vital in proportion as God is correctly and vividly apprehended, and as character and life are brought into harmony with him.

Vital religion always realizes God, while irreligion is a practical denial of him. True religion is vital, not mechanical; it is life, not form; it is essence, not mode; it is spirit, not method. When, therefore, the life, the spirit, all of which spring from the apprehension of God, have departed, then religious institutions, creeds, customs, may all coexist with utter worldliness; and the only way to break the power of worldliness is to get a fresh and vivid apprehension of God. Now God is the spiritual life of the world and religion is an expression of that life.

Do we find that our churches lack power though full of machinery? There is a wheel in the middle of a wheel, but there is lacking the spirit of the living creature in the wheel. Life produces organization, but organization does not produce life. A real, genuine heaven sent revival of the kingdom of God is our supreme need.

The Methodist church certainly ought to believe in revivals. She was born in one and rocked in others and made strong by ten thousand others. Nothing can stand before her when, putting on the garments of salvation, and with revival power in her heart and revival song on her lips, she turns upon the powers of darkness. Here is her glory and power. If she forfeits that she has lost her peculiarly distinguishing feature. There were revivals in the time of Moses and David and Elijah and John the Baptist and Disciples of Christ. Under Jesus Christ's ministry unclean spirits cried out, unholy Magdalenes became pure. These were revivals.

The surest sign of spiritual weakness and death is the absence of conversions. When Zion travails then sons and daughters are born unto God. Travail is an agony. It requires this upon the part of the church to bring about the salvation of sinners. Is there this travail or agony of soul? Who is in concern? What Nehemia is there who surveys at night a desolate Jerusalem with tears? What Moses is saying "Save these people, Lord, or blot my name off the book?" What is there in our lives to make men smite their breasts and say, "What must we do to be saved?"

There are problems in the church. At least they are so designated, yet after all, there is only one, the problem of sin. We speak of them as the social problem, financial, missionary, salvation, etc. And these all seem to defy solution. How shall we solve these matters? A genuine revival is the only answer. The church was sent out to be a saving institution. This is its one business. Every remedy man offers for the relief of the world's woes, apart from Christ, fails of its purpose. The solution is in a revival that has in it the abiding presence of Christ, the descending sweep of the Holy Spirit, and the overwhelming power of the Triune God. Let such a revival come and every question will be righted.

Perhaps we do not need any more organizations, no more church machinery. What we want is fire. May it come on the church as it once fell on Mt. Carmel and afterwards on the day of Pentecost.

What the church wants today is not showers of blessings, not even a downpour, but a torrent, leaping and dashing down the hills of heaven upon us; a resistless tide of salvation that shall wash away all forms of sin. A revival, deep, broad, profound, far-reaching, heart-searching, life-changing, permanent and Pentecostal. We are wasting time in doing anything else until we secure that. It would pay the church to turn its attention from every enterprise in its borders and go to seeking a revival. It would pay the church to shut up stores and offices, leave boats and plantations, give up money-making and money saving, let the missionary work alone for a year, let everything alone, forget almost to eat and sleep—and falling on her knees and face pray God importunately, continuously and persistently for a revival, and do this if needs be for a year.

How it would pay! How God would bend the heavens! The Holy Spirit would rush upon us with the sweep of a storm and speak to us through living tongues of fire, and Christ's kingdom would become the reigning, triumphant overshadowing kingdom of the world.

INTERESTING NEWS FROM THE FIELD

DISTRICT CONFERENCE DIRECTORY

Waynesville, Andrews .....May 23-25
Winston, Thomasville .....May 24-26
Mt. Airy, Elkin .....June 21-23
Morganton, Glen Alpine .....July 13-16
Statesville, Taylorsville, ...July 18-20
Charlotte, Harrison church .....July 19-21

NOTES AND PERSONALS

—The great tabernacle meeting at Gastonia, under the direction of Rev. Raymond Browning, is now in full swing. The tabernacle which is estimated to seat 3,000 is full and interest growing.

—We are indebted to the faculty and graduating class of the Scarritt Bible and Training School for an invitation to be present at the twenty-third annual commencement, Monday evening, May 15th, 1916. There are sixteen regular graduates this year.

—Rev. G. W. Vick and his flock at Holmes Memorial, Salisbury, are in love with each other. Last Friday evening a great crowd visited the parsonage and left evidences of their love and appreciation in the form of a pounding such as the pastor and family will not soon forget, and Brother Vick made them a fine speech of thanks, prayed with them and sent them away feeling good. This is as it should be everywhere. We sometimes wonder why all charges do not break the dull monotony occasionally and make themselves, as well as their pastor's family, feel good.

—Many Advocate readers will learn with interest of the marriage of Miss Eva Bell Blair, daughter of Rev. and Mrs. H. M. Blair, to Mr. Everette E. Harwell, of Catawba county. The ceremony took place at the home of the bride's parents in Greensboro on Thursday, May 4th, and was performed by the father of the bride, in the presence of a few near relatives and intimate friends. Immediately after the ceremony a luncheon was served and the couple left for the home of the groom at Terrell, in Catawba, county.

—The death of Mrs. Elizabeth C. Thornton, which occurred at her home in Hickory on last Saturday, recalls some interesting history of fifty years ago. Mrs. Thornton was the widow of the late Captain M. E. Thornton, but before her marriage to Captain Thornton she was the widow of the late John Rutherford, of Bridgewater, for whom Rutherford College was named. Mrs. Thornton's maiden name was Miss Elizabeth Denison. She was born in Sackett's Harbor, N. Y., September 26, 1828, and was married three times. The first marriage was to Arville Jennings, of Arkansas. About the time of her marriage to Mr. Rutherford, he donated a large body of land to the college and it was in recognition of this benefaction that the institution was given the name.

—Rev. H. M. Wellman, the popular young pastor of West End Methodist church, greatly surprised his many friends by getting married a few days ago. So well did he guard his secret that very few knew anything about the event until he returned to Gastonia Friday night with his bride. His bride was Miss Winnie Wilson, daughter of Mr. and Mrs. John Wilson, of Nebo, and the ceremony was performed on Wednesday, the 19th, in Asheville at the home of Rev. W. W. Edwards, who performed the ceremony. After spending a day or two in Asheville the bride and groom returned to the bride's home at Nebo where they spent a day or two with her parents. From there they went to Davie county to visit relatives of the groom, returning to Gastonia last Friday night. They immediately went to house-keeping in the West End parsonage.—Gastonia Gazette.

Salisbury Notes.—Dr. T. F. Marr, pastor of First church, has returned from Brevard where he spent two weeks looking after some business interests, and will preach at the Tabernacle tomorrow morning and evening.

Dr. J. C. Rowe, presiding elder of the Salisbury district, delivered the literary address at the closing of the Mitchell Home School at Misenheimer's, Thursday night.—Post, May 6.

From Marshville.—In your issue of the 4th I note that you report that Rev. R. A. Taylor assisted Rev. Seymour Taylor in a meeting at Marshville and did some exceptionally fine preaching. The preaching was very fine—fundamental in its nature. In fact, it was the kind of gospel preaching that our people so much need to ground them in the true principles of Christianity, and its results are sure to be far-reaching and enduring. But you are in error as to who did the preaching. Our own pastor, Rev. Seymour Taylor, did the preaching and he deserves credit for this splendid work. L. E. Huggins.

Southside, Winston-Salem.—We have just closed a successful revival at Southside Methodist church. The preaching was done by the Rev. T. J. Houck, of Mt. Holly, with the exception of two sermons, which were preached by Rev. W. J. S. Walker, who led the singing for us, to the delight of all present. The preaching was of a high order, and went home to the hearts of the people, resulting in twenty-eight professions and seventeen accessions to the Methodist church. We have a loyal little band of men, women, boys and girls at Southside. One boy 16 years old led in prayer. It was good to be there. The old time conviction got hold of men and women and they were made to cry for mercy. We take fresh courage and press on. Pray for us. C. C. Williams, P. C.

Weddington.—From our own hands, the Weddington parsonage has just received two coats of paint. It was built two years ago, under Brother Seymour Taylor's pastorate, but had not been painted. We had six rooms and front hall papered. Few circuits have nicer homes for their preachers. I had never used the paint brush, but you would think an experienced painter had done the job on this parsonage.

Our school, the Weddington Academy, had a very successful year, which was presided over by Mr. O. A. Orr as principal. The same faculty has been elected for the next scholastic year.

Another excellent high school is located at Wesley Chapel, one of my churches.

On April 20th Mr. Frank L. Reader and Miss Lenora Howie were joined together in wedlock by the writer at the parsonage. Then seven days later, April 27th, at the residence of the bride's mother, I united in marriage Miss Kate Clarke to Mr. S. G. Hawfield, Mr. Hawfield being one of the graduates at Trinity College last June. Fraternally,

N. R. Richardson.

Broad Street, Statesville.—The membership committee of the Men's Bible class of Broad Street Sunday school held a meeting at the office of W. E. Webb, Tuesday afternoon, to devise plans to bring the class enrollment to the goal set a year ago. At that time the class roll carried about 40 names and the average attendance for the first quarter of 1916 was exactly 20. The class at that time entered upon a campaign of aggressive effort to increase the class attendance. The main feature of this campaign was newspaper advertising and a system of follow-up personally directed letters. This was kept up for three months. The class has waited for nine months to see what the permanent effect would be before making any statement as to the results of that campaign. The class roll last Sunday showed 88 names and there were 55 present. There had been no special effort put forth for more than a month, yet for the monh of April the average attendance was 48. In the advertising campaign it was announced that an enrollment of 100 was the goal set for the class. The committee, at the meeting Tuesday afternoon, decided on next Sunday as the day to reach this goal. The members of the committee are confident that the enrollment next Sunday morning will show more than the 100 set out for a year ago.

This is a concrete demonstration of the value of church advertising. There is no auxiliary agency that can do so much for the church and for the community as an organized men's Sunday school class. The whole Sunday school at Broad Street church shows a proportionate gain with the class in enrollment and in attendance. Not only has the class gained, but the school, the prayer meeting, the regular Sunday services —all these show the good effects derived from the campaign made directly for the Bible class.

The above is furnished The Landmark as a conservative statement of the facts. In this connection it may be said that the newspaper advertising campaign cost about $30. Last Sunday the contributions from the class amounted to $10. The same date a year ago the average contribution from the class was about $3. There has been a noticeable improvement also in other church collections, especially for the orphanage and the mission cause. So that placing the advertising campaign on the lowest possible basis —that of financial returns—it has been a paying proposition.

In addition to the increased attendance on the Bible class, however, it is stated there has been a noticeable toning up and vigor in all the departments of the church work and increased attendance on all church services, which are believed to be the direct result of the publicity campaign. The results in this respect cannot be estimated.—Landmark.

Rutherford College

The editor of the Advocate, who is also a member of the Board of Trustees, spent Tuesday afternoon at the College, attending the annual meeting of the board. There was a very large attendance of Trustees and an unusually interesting meeting.

The report of President Hinshaw showed the year just closing to have been the most successful under his administration. In fact, the student body has been larger and greater progress has been made on the new building.

The meeting of the trustees was held in the Platonic Hall in the new building, which has just recently been fitted up and elegantly furnished. The Newtonian Society has also finished up their hall, and the whole building begins to show to great advantage. Arrangements are now in progress to complete the large administration building and erect at least one dormitory by the time school opens in August.

President Hinshaw is proving the providential man and with a good rally now the future of this, our most useful training school, is assured.

Of course we had no opportunity to see or enjoy the commencement exercises, arriving just as Rev. Jno. F. Kirk was closing his sermon. We heard much favorable comment on the sermon. We trust to have a full report of commencement next week.

Mt. Holly.—I have written nothing concerning my work since I came here the second day of last December. I could say many good things about our people here at Mt. Holly, and then the half would not be told, but I just want to say a few things now. I think the church here is making substantial progress. We have an excellent Sunday school, an average attendance of about one hundred and fifty, I suppose. We have a good, active Epworth League, and our Wednesday night prayer meetings are well attended and interesting. We held our revival meeting in April. Rev. "Jim" H. Green did the preaching, and Prof. R. Newsom led the singing. It was a good meeting. We had about thirty professions and reclamations. Several have joined the church, and I am expecting to receive others next Sunday. These people have been very kind to us and we love them. I have never found more loyal and generous people anywhere in my life than we have here; and it has been my fortunate lot to find both loyal and generous people wherever I have gone. Thank God for good Christian friends. Pray for us.

Sincerely, T. J. Houck.

G. C. W. Alumnae Commencement Program

The plans of the Alumnae Association of Greensboro College for the approaching commencement, May 13-16, for their annual reunion and business meeting, are progressing in a most satisfactory manner. The number of old students who have expressed their intentions to attend commencement indicate one of the largest and most enthusiastic gatherings of alumnae which has been held for several years.

The semi-historic play, "For Women," which has been written by Mrs. S. L. Alderman, '88, and which will be presented on the evening of May 15th by the alumnae and friends who are assisting thm, promises to be an occasion of unusual interest and pleasure to all who are interested in local history, and especially those who have helped to make the history of this institution which has been of such great service to the womanhood of the state and of the south. The play reproduces incidents in the most interesting stages of the development of the college and gives forecast of the future advantages which she will have to offer. The costumes represent the fashions of several decades and the staging of the play is unique. The last scene provides for the entrance of old students, teachers, and officers or friends who may wish to join together in paying homage to the "Spirit" that guards the destiny of Greensboro College for Women.

At the close of the play a social hour will be enjoyed by the alumnae, faculty and students of the college, and all friends who may linger for a "cup 'o tea." The public is cordially invited to the entertainment and to the reception.

The annual business meeting of the Alumnae Association will be held on the afternoon of May 16, at 3:30 o'clock, in the Emerson Society Hall of the college. This is an important meeting and will be an interesting one since plans which vitally affect the school and the association will be discussed. This meeting is for all old students and the mmebers of the graduating classes of this year in all departments.

All who desire entertainment at the college during commencement should communicate as early as possible with Dr. S. B. Turrentine.

Trustee Meeting

The Board of Trustees of Davenport College will meet in regular annual session in Cornelius Hall, Lenoir, N. C., on Tuesday, May 16th, at 2 o'clock p. m. Every member is urged to be present.

Dorman Thompson, Chm.,
Jno. F. Kirk, Sec.

Report of Treasurer of Board of Missions to May 1, 1916

Received on Assessment

	Foreign	H. & C.
Walkertown S. S., D. C. Moir	$ 25.00	
Marshall and Hot Springs, C. A. Wood	2.50	
Advance, E. Myers	25.00	
Greensboro Ct., J. E. Woosley	29.00	
Grace, J. S. Hiatt	9.69	
Ramseur and Franklinville, H. C. Byrum	110.00	$140.00
Centenary, Z. T. Bynum	150.00	
Burnsville, M. T. Smathers		5.00
Mooresville Station, Zeb Deaton	40.00	40.00
Murphy, T. J. Ogburn	55.00	25.13
Broad River, C. C. Totherow	13.00	14.00
Mt. Holly, J. T. Houck		25.00
Cliffside, H. L. Powell		5.10
Summerfield, T. B. Johnson	10.00	13.00
W. Greensboro, W. M. Robbins	22.75	
Mt. Zion, E. M. Hoyle		100.00
Franklin Ct., E. M. Pressley	2.90	
Thomasville Ct. S. S., R. H. Stone	1.00	
Yadkinville, W. M. Boring		16.00
Main St., High Point, C. Osborne	50.00	48.00
Total on assessment for April	$545.85	$431.23

Received on Specials

	Foreign	H. & C.
Mt. Airy, G. D. Herman	$130.00	
Hendersonville, H. F. Stewart	50.00	
Mooresville Ct., J. T. Ratledge	15.00	
Centenary, Taylor Bynum		$ 33.33
Unionville, L. S. Griffin	4.50	
Rutherfordton, J. D. Hull		5.00
Mt. Holly, G. B. Howard		10.00
Shelby, D. Z. Newton		2.50
Shelby, Mrs. J. D. Lineberger		250.00
Morganton, J. C. Clodfelter		10.00
Tryon St., J. A. Russell		25.00
Tryon St., J. T. Matthews		10.00
Spruce Pine, Dr. A. C. Peterson		5.00
Concord, Central, Mrs. W. R. Johnson		12.50
Henrietta, S. L. Thompson		1.00
Hendersonville, F. E. Durfee		10.00
J. C. Sales		15.00
Advance, Miss Ella Smith		1.00
Table Rock, E. B. Troy	5.00	
Shelby, Geo. A. Hoyle		5.00
Wentworth, Chas. T. Smith	2.81	
Forest City, Harris Hdw. Co.		1.50
Morganton, Mrs. R. F. Goodson		3.75
Mt. Zion S. S., J. B. Readling	10.00	
Wilkesboro S. S., O. J. Jones	2.50	
Morganton, Mrs. M. B. Goodwin		50.00
Concord, Central, J. C. Bundy		1.00
Elkin, R. G. Smith		12.50
West Market, W. B. Merrimon		12.50
West Market, J. H. Leak		2.50
Elkin, Mason Lillard		12.50
Rutherfordton, C. E. Turner		5.00
W. E. Poteat		12.50
Total specials for April	$219.81	$509.08
Total Receipts for April		$1705.96
Previously reported—		
Foreign assessment		1180.58
Home and Conf. assessment		395.08
Home and Conf. assessment		395.08..
Home and Conf. special		388.37
Total receipts to May 1st		$4184.81

Comparison

	1915	1916
Total receipts to May 1	$5952.11	$4184.81
Foreign assessment	984.00	1646.42
Home and Conf. assessment	1006.71	826.31
Foreign special	1703.19	732.63
Home and Conf. special	2257.56	897.45

R. M. Courtney, Treas.
Winston-Salem, N. C.

Lake Junaluska Notes

Mr. F. S. Brockman has signified his acceptance of the invitation to speak on the program of the Triennial Conference of Methodist Men, to be held at Lake Junaluska, August 1-6. Mr. Brockman has been for years Secretary of the Young Men's Christian Association for the Far East. When Dr. John R. Mott was made the General Secretary of the Association, Mr. Brockman was recalled to become the Associate General Secretary of that organization. He has lived in the last few years, mainly in China, through some of the most stirring missionary scenes that have taken place in the history of the Christian church. He has a great message and knows how to utter it as few men on the American platform. Mr. Brockman delivers the opening address of the Conference on Tuesday evening and will speak a second time during the Conference. Mr. Brockman is a Southern Methodist and the men of this Conference will give to him a most hearty reception.

* * * *

Dr. Rawlings has just returned from Lake Junaluska, where he found things already getting in shape for the big Laymen's Conference, August 1-6. The large hotel on Point Junaluska is going right up, and he found a number of the leading business men of the church at the Lake planning the final arrangement of the hotel. This hotel is to be completed in time for the Conference and men who can afford and desire that sort of entertainment, can come to the Lake with thir families and find in this great hostelry entertainment probably unsurpassed. Other smaller hotels are also going up, so that entertainment suited to almost any pocketbook will be furnished.

Plan of Episcopal Visitation for 1916-17

I. Bishop Hendrix

Denver, Mancos, Colo.	Aug. 17
Missouri, Fayette, Mo.	Aug. 30
Southwest Missouri, Kansas City, Mo.	Sept. 13
St. Louis, Cape Girardeau, Mo.	Sept. 27

II. Bishop Candler

North Georgia, Griffin, Ga.	Nov. 8
Upper South Carolina, Greenville, S. C.	Nov. 15
South Georgia, Thomasville, Ga.	Nov. 29

III. Bishop Morrison

German Mission, East Bernard, Tex.	Oct. 11
Texas Mexican Mission	Oct. 18
West Oklahoma, Wynnewood, Okla.	Nov. 1

IV. Bishop Hoss

China Mission Conference, Huchow, China	Sept. 22
Korea Mission, Seoul, Korea	Oct. 13
Japan Mission, Arima, Japan	Nov. 17
Louisiana, Baton Rouge, La.	Nov. 22
Baltimore, Roanoke, Va.	March 21, 1917

V. Bishop Atkins

Illinois, Cairo, Ill.	Aug. 24
Kentucky, Nicholasville, Ky.	Sept. 20
Holston, Bluefield, W. Va.	Oct. 4
Tennessee, Mt. Pleasant, Tenn.	Oct. 11
South Carolina, Florence, S. C.	Nov. 29

VI. Bishop Denny

North Alabama, Bessemer, Ala.	Nov. 1
Alabama, Selma, Ala.	Nov. 29
Florida, Ocala, Fla.	Dec. 8
Pacific Mexican	Jan. 25, 1917
Mexican Border, Torreon, Mexico	Feb. 8, 1917
Cuba Mission, Cienfuegas, Cuba	Feb. 15, 1917

VII. Bishop Kilgo

Western Virginia, Charleston, W. Va.	Sept. 13
Western North Carolina, Gastonia, N. C.	Nov. 8
Virginia, Richmond, Va.	Nov. 15
North Carolina, Durham, N. C.	Nov. 29

VIII. Bishop Murrah

Louisville, Franklin, Ky.	Sept. 27
Memphis, Union City, Tenn.	Nov. 15
North Mississippi, Winona, Miss.	Nov. 29
Mississippi, Jackson, Miss	Dec. 13
Cuba Mission, Cienfuegos, Cuba	Feb. 13, 1917

IX. Bishop Lambuth

Montana, Bozeman, Mont.	Aug. 24
East Columbia, Walla Walla, Wash.	Aug. 31
Columbia, Corvallis, Oregon	Sept. 7
New Mexico, Clovis, N. Mex.	Oct. 4
Los Angeles, Phoenix, Ariz.	Oct. 11
Pacific, Oakland, Cal.	Oct. 18
Congo Mission, Wembo Niama, Africa	——

X. Bishop Waterhouse

The announced improvement in the health of Bishop Waterhouse gives his colleagues great gratification. By unanimous vote, to give Bishop Waterhouse the opportunity to recover as rapidly as possible, he is this year left without the burden of the supervision of any Conferences.

XI. Bishop Mouzon

Brazil, Ribeirao Preto, Brazil	July 13
South Brazil, Uruguayana, Brazil	July 27
West Texas, Uvalde, Texas	Oct. 18
Northwest Texas, Stamford, Texas	Nov. 8
East Oklahoma, Muskogee, Okla.	Nov. 22
North Arkansas, Searcy, Ark.	Nov. 29

XII. Bishop McCoy

Texas, Lufkin, Texas	Nov. 8
Central Texas, Waxahachie, Tex.	Nov. 15
North Texas, Greenville, Tex.	Nov. 29
Little Rock, Malvern, Ark.	Dec. 6

The fall meeting of the bishops will be held in Atlanta, Ga., October 26-29, 1916.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

SALISBURY DISTRICT MEETING

The annual meeting of the Woman's Missionary Societies of the Salisbury District will be held in Albemarle June 6-7. Each society is entitled to a full delegation, and it is earnestly hoped that the Adult, Young People and Junior auxiliaries will be represented at this meeting. Elect delegates and alternates at an early date, and send names to Mrs. R. G. Tuttle, Albemarle, N. C. Mrs. Jas. F. Shinn,
District Sec.

MISS ANNICE SILER

It was a pretty compliment paid Miss Annice Siler, daughter of Rev. and Mrs. Frank Siler, a few days ago, when the Woman's Missionary Society and the Margaret Foster Society of West Market Street church, Greensboro, entertained so pleasantly for her at a linen shower. Miss Siler leaves in August for Japan, carrying with her the good wishes of hosts of friends throughout the Western North Carolina Conference, where she is so well known and so much loved. Mrs. J. H. White sends us the following article from one of the Greensboro papers concerning the reception for Miss Siler:

"A beautiful reception and linen shower were given Miss Annice Siler yesterday afternoon at the residence of Mrs. S. L. Alderman by the Woman's Missionary Society and the Margaret Foster Society of West Market Methodist church. Many ladies from the church and from Greensboro College for Women were present and a most enjoyable occasion it proved to be. Vocal solos by Miss Margaret Glenn and Miss Siler and two violin solos by Miss Virginia Siler, with Miss Bessie Alderman at the piano, were enjoyed by all present.

Then came a message for Miss Siler to go to the front door, where she received a lovely basket of flowers and in the midst of these she found a card on which was the following:

On this bright happy day,
The glorious first of May,
May we glad homage pay
To her who'll sail away
To far Japan so gay.

May each one here, we pray,
Take part this blessed day
To speed her on her way,
Nor plead for her to stay
From far Japan, away.

Here comes a hamper gay
To Annice dear. 'Twill say,
"We take a part this way
To bear God's love, we pray
To far Japan some day."

As she finished reading this a large basket filled to overflowing with gifts was brought in by Miss Sarah Alderman and Miss Elizabeth Armstrong, who were dressed as Japanese maidens, and it was presented to Miss Siler, who will leave in August for Japan. The meeting of friends with Miss Siler was full of the sweetest sentiment, and the occasion was described as one to be long remembered.

ASHEVILLE DISTRICT MEETING

To Mrs. Fred Felmet, the efficient secretary, we are indebted for the following write-up of the splendid meeting of the missionary societies of Asheville District recently held at Weaverville.

"The Asheville District Woman's Missionary Conference, which began so auspiciously Friday morning, April 28th, at Weaverville Methodist church, closed Saturday at 1 o'clack, having lost nothing of the promise which it showed in the beginning. Every one left Weaverville Saturday feeling with one accord that in may respects the meetings in the future could never successfully rival the one just closed.

Many auxiliaries in the district were well represented and much enthusiasm was created on account of the various addresses, songs, etc.

Mrs. V. L. Stone, District Secretary, presided, as usual, with dignity, and those in attendance could but be impressed throughout the entire session with the perfect organization and the ease with which all the business was disposed of. The presence of Rev. C. A. Wood, presiding elder, and Rev. E. W. Fox, pastor of Weaverville church, and Prof. R. H. Walker, of Weaver College, was an inspiration to the delegates and visitors, and every one was deeply grateful to the good ladies of Weaverville for their untiring hospitality and for the excellent lunches served at the noon hour.

It would be impossible to give in a small space the details of the meeting and the names of all who took part in the program, but those deserving especial mention are Mrs. H. A. Dunham, Conference Corresponding Secretary, of Haywood Street Church, Asheville, who gave such a splendid account of the recent Council meeting held in Atlanta, Ga. Those hearing her felt the grat power of her splendid personality and indeed received a blessing that will long be felt. Mrs. H. E. Walter and Mrs. Chas. Evans, speaking on "Christian Stewardship" proved to be very interesting and helpful speakers. Miss Ida Wilson gave a nice talk on "The Young People at the Council." Mrs. W. R. Harris and Mrs. R. W. Betts presented Mission Study. It was suggesteed that the article by Mrs. Harris be printeed on the Woman's Page in the Advocate, and she in turn requested that the paper read by Mrs. Betts also be published on our Woman's Page. (These articles will appear later.—Editor)

Mrs. W. A. Newell, Conference Social Service Superintendent, gave a splendid address on Social Service and pointed out many roads of opportunity for service.

The Conference was delighted to have Miss Bertha G. Johnson, of Chicago, Field Secretary of the Mission to Lepers, tell of the great work that is being done for lepers in the various parts of the country.

Especially interesting was the debate by Mrs. J. W. Wolfe and Mrs. A. G. Barnett on "The Church as a Community Center."

Prof. Walker, of Weaver College, and Miss Pike, of Brevard Institute, spoke briefly of the schools which they represented and told something of the work that is being done by these schools.

The district pledge of $2,000 was practically secured in subscriptions from the various auxiliaries of the district, a number of the auxiliaries raising their pledges, five, ten, fifteen and twenty dollars over last year.

Saturday was given over chiefly to the work of the Young People and Children and the good reports, pleasing songs and splendid recitations given were greatly enjoyed. Chestnut Street, Asheville, and Brevard extended invitations for the next meting and Brevard was chosen for the meeting of 1917. Mrs. Fred Felmet, Sec.

SHELBY DISTRICT MEETING

We gave in our last issue an account of the Shelby District meeting, as taken from one of the Shelby papers, but the following interesting account by Mrs. Geo. A. Hoyle, Secretary, we feel is fuller and will be enjoyed by our readers. We are sure that must have been one of the district's "red letter days."

"The district meeting of the Woman's Missionary Societies convened in Main Street church, Gastonia, April 24th. Beginning at ten o'clock, Mrs. B. F. Dixon conducted the devotional service, after which the program was in charge of Mrs. B. T. Morris, whose patience and consecrated example makes her indeed an ideal secretary.

Fortunate were we in having with us at this meeting, Mrs. Lucy H. Robertson, whom we all love and whose presence is an inspiration. Her helpful and timely suggestions with bits of news fresh from the Council scattered throughout the day, encouraged us to go forward with great hope for the goal for which we are working, namely an Adult, Young People and Junior society in every church on the district.

Another enthusiastic showing at this meeting was the presence of four of the former district secretaries, Mesdames B. F. Dixon, L. E. Stacey, R. E. Ware and B. T. Morris. And, too, the presence of Brother H. H. Jordan, our pastor at Gastonia, was a great inspiration to us all. It naturally follows with such zealous and enthusiastic leaders our meeting was a success.

The first hour of the meeting was given to reports from Young People. Every society was represented with encouraging reports. We were glad to welcome two new societies—one at Gastonia and one at King's Mountain—each with a splendid membership and we were also glad to have representation from one charge where there is no organization.

Following these reports Mrs. Robertson spoke briefly to the Young People telling them that they are heartily welcomed into the missionary work and urging them in the face of all difficulties to read and learn more of the work—to be strong in the cause, abiding ever by their watchword—Loyalty—assuring them that readiness and willingness to do the Master's will is one investment in which they can never make a mistake.

Reports from the adult auxiliaries were encouraging, especially that in nearly every auxiliary there was a mission study class. One study class reported a membership outnumbering the local auxiliary.

In the noontide devotional Mrs. Robertson urged us to go forward this year on our knees, taking all things to God anl especially giving our waking thoughts each day in prayer to Him.

A bountiful and appetizing lunch was served at the church and in the enjoyment of these delicacies and in social converse, the noon hour was spent.

An appropriate reading followed by prayer by Mrs. Raymond Browning marked the opening of the afternoon session. Then came the reports from the Juniors, and interspersed with these were several delightful songs by Gastonia's Junior Mission Band of 48 members. Immediately following their program they repaired to the park, where an egg-hunt was given in honor of the visiting Juniors and which proved a most acceptable outing.

Discussion on Mission Study was very ably led by Mrs. Summerow, who told us in brief that we must read, study and think to get interested in missions but the one real need for us all is perseverance.

We were glad to have with us representative ladies from the Baptist, Episcopal and Presbyterian churches who told of the mission study work in their churches, the exchange of ideas being beneficial to all.

Social service was not left out of our program and work along this line is being done in almost every society, the greater need b ing brought before us daily. Mrs. Robertson says, "Helping the needy in any way is charity; but removing the cause is social service"

There was a gratifying attendance from auxiliaries, about fifty delegates and visitors being present.

Resolutions were unanimously adopted showing our appreciation of a pleasant and profitable day and we were dismissed with a short prayer by Mrs. W. H. Thompson.

Mrs. Robertson spoke at night, giving her hearers a fine report of the Council meeting, which was highly instructive anl enjoyed by all who heard her. Our district seems to be moving forward in a very gratifying way and we have cause to rejoice over the outlook for the year and to thank our Father for leading us to this point.

The concensus of opinion is that this is the best meeting yet held for Shelby District. To God be all the praise!

Mrs. G. A. Hoyle, Sec.

ECHOES FROM THE COUNCIL MEETING

Mrs. H. A. Dunham

The Council meeting which was held in Atlanta last month was a great meeting in every sense of the word—great in spirituality in unity of spirit and purpose. The thought uppermost in the minds of all seemed to be, "What can we as a Council or as individuals do for the advancement of Christ's Kingdom on earth?"

From the beautiful communion service, administered by over twenty preachers, to the closing hour, we were conscious of God's spirit with us, and we must feel that whatever was done was done with the divine approval.

We were fortunate to have with us all of our Council officers, together with Bishop Candler, who preached a powerful sermon on Sunday, and Bishop McCoy, who consecrated our deaconesses and missionaries, also Dr. Pinson, Dr. Ed Cook, Dr. J. M. Moore, and Dr. E. H. Rawlings, beside many others.

There were many good things on the program this year. Among them the quiet talks by S. D. Gordon, and the fine address by Rev. Chas. R. Watson, of Philadelphia. Dr. Mary Stone, of China, showed us very plainly that China needs the Christian religion to work the wondrous change in the life of the Chinese people that love might take the place of selfishness in their lives. She won the hearts of all her hearers rom the first. She was a fine example of the intelligent, educated Chinese woman. She prepared for college in her native land, and entered the University of Michigan at the age of sixteen, from which school she graduated with honor, later taking a course of study at Chicago, and then returning to China as a physician, in which capacity she has won fame for the Christian religion as she has been able to cure the suffering people after they had appealed to the idols, Buddhist Priests and Confucian scholars.

The consecration of twelve new workers, six for the home field and six for the foreign, was a most impressive service. As Bishop McCoy commissioned these workers to go forth, we felt that only the Christian religion could cause a girl to go joyfully to the heart of Africa to carry the gospel to those who sit in the darkness of heathenism. Three of our girls received appointments to Africa.

Almost no change in policy for the coming year seemed necessary, so we need spend no time in becoming acquainted with new methods, but we can devote our entire time to increasing our membership and raising more funds for carrying on the work.

As the work of the past year was reviewed we were pleased to find that 27,000 new members were gained and $28,000 more money was raised. We were glad to note that Western North Carolina had had a part in making this good report possible, standing third among the Conferences in the new members gained, and only four Conferences among the forty in our Southern Methodist Church had raised more money than we. We regretted that when they compared the number of adult societies in a Conference with the number of preaching places, that we stood among the lowest, but as the report of the First Vice-President was

(Continued on page 13)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

SOMETHING ABOUT THE LEADERS WHO HAVE A PLACE ON THE PROGRAM OF THE YOUNG PEOPLE'S CONFERENCE, LAKE JUNALUSKA, AUGUST 8-13

Rev. E. L. Bain is a member of the Western North Carolina Conference. At present he is the pastor of Tryon Street church, at Charlotte, one of the greatest Methodist churches in the state. He is officially connected with the Epworth League, being now in his fourth year as president of the Western North Carolina Epworth League.

Brother Bain will conduct a class in Bible study each day and give one or more addresses.

Rev. Paul B. Kern is a member of the Tennessee Conference, in which he has served three pastorates. One of these pastorates was at Bellbuckle, where the famous Webb School is located. While there Brother Kern sustained a vital connection with the school, thus gaining a valuable experience with boys and young men. For three years he was pastor of Murfreesboro, one of the largest churches outside of Nashville At present he occupies the Chair of English Bible in our Southern Methodist University at Dallas, Texas. Brother Kern has been officially connected with the Epworth League all his life. He was president of the Tennessee Conference Epworth League several years, from which position he projected the Conference for Christian Workers, which meets every year at Ovoca and is still under his management. Since 1910 he has been vice-president of the General Epworth League Board, in which position he has exhibited constructive ability of a very high order.

Brother Kern will conduct a Bible class and deliver addresses.

Rev. A. M. Trawick is the Social Service Secretary for the South of the International Committee of the Young Men's Christian Association, Student Department. With headquarters in Nashville, he travels in the South, visiting universities, colleges, and high schools in the interest of good works which are the fruits of the Spirit. He is a member of the Tennessee Conference. Besides serving several pastoral charges, he was at one time a member of the faculty of the Methodist Training School.

Brother Trawick will have charge of an entirely new feature of our Lake Junaluska Conference. Each morning he will conduct a practical discussion of "The Young People's Life Problems" The subjects he will take up are shown in the program.

During a long experience as a pastor of important city churches Dr. Young gained exceptional influence with young people. When our new School of Theology was opened at Atlanta in connection with Emory University, he was called to the Chair of Practical Theology, but has since been made the head of the School of Missions. Dr. Young is a member of the Virginia Conference. He has several times been elected a delegate to the General Conference.

His duties in the School of Theology prevent Dr. Young from giving his services during the entire five days of our Conference. He will, however, be present to deliver two important addresses, one on Wednesday, the 9th, and one on Thursday.

Rev. O. E. Brown is widely known not only in our own church, but in the nation. He was a missionary to China until recalled to this country to take the Chair of Church History in Vanderbilt University, which position he has greatly magnified ever since. He has been a member of the Book Committee and is at present a member of the Board of Missions. His full religious experience, his power of intellect, and his simple brotherliness toward all men cause him to be greatly in demand for engagements at religious gatherings. All the more reason have we, therefore, to count ourselves highly favored in having secured his services for our Conference at the lake.

Dr. Brown will be with us from Friday through Sunday and will deliver two addresses and a sermon.

Rev. James Cannon, Jr, is also a character of national prominence. At the present moment his fame bears an added luster on account of his connection with the war on the liquor traffic. Due chiefly to his efforts, Virginia was swung into the prohibition column. It is not strange that his leadership has been sought for the movement to bring about national prohibition. Dr. Cannon has, however, more permanent, if less dramatic, interests than the Anti-Saloon League. For many years as the head of Blackstone Female Institute he has enjoyed success as a practical educator, and he has contributed not a little to the establishment of the Methodist Assembly at Lake Junaluska. He is a member of the Virginia Conference and has many times been a member of the General Conference.

Rev. George R. Stuart, best known as an evangelist and lecturer, but entitled to recognition as an educator in connection with Centenary Female College, of Cleveland, Tenn, and widely honored and loved as a successful pastor, will open the Conference on Tuesday evening with a sermon on "Seek Ye the Lord." How unfortunate it will be for any one to miss that first service! Dr. Stuart is a Junaluskan, occupying one of the loveliest cottages on the lakeshore. Sometimes he invites young people to a water melon feast on his broad front borch when the moon is just right over the lake. He is a member of the Holston Conference and pastor of Church Street Station, Knoxville.

As for the rest, the entire staff of the Central Office will take part in the Conference. Miss Trawick and Mr. Culbreth will be in their fourth season at the lake. Dr. Parker will be making his first visit; but while he will need to be introduced to the majestic mountains and the lovely lake, he needs no introduction to the hundreds of Epworthians who will be honored by his presence and ministry.

Program Features

Attention is called especially to three features of the program which possess the advantage of novelty.

The first is the vocational guidance addresses. Designed to reach all the members of the Conference, these addresses will be delivered next to the last period of the morning each day. Note the subjects to be discussed: "The Minister," "The Missionary," "The Deaconess," "The Local Church Worker." And mark the men who will speak on these lofty yet perfectly practical themes. These addresses, taken in connection with those of Convocation Hour, will make each noontide overflow with spiritual blessing.

Next, and none the less important, will be Problem Hour. Young people are thinking about things which they are not encouraged to discuss with older persons in freedom and sincerity. Problem Hour is intended to break down this wall of reserve. Professor Trawick does not expect to do all the talking on the subjects announced. He will proceed on the assumption that you have an opinion and that your opinion is worth expressing. His part will be to provoke thought and guide to helpful, though not perhaps to final, conclusions. This one hour will be worth the cost of the trip.

The third novelty will be a study class in the evening. After hillside vespers, groups will meet here and there to study missions. This is the practice in many gatherings of the same nature. It makes mission study almost as attractive and profitable as Bible study is in the morning, because the mind has been refreshed by the afternoon's recreation and the spirit has just emerged from the spiritual baptism of the vesper service.

Recreation

One cannot remain at Lake Junaluska many hours without feeling a tingling of the nerves for action. How stupid it would be to appoint speaking and classes for the whole day and deny the body and the spirit the legitimate use of God's out-of-doors. The graded roads invite to little journeys on foot to distant fruit orchards. Winding, rugged paths lead into the mysterious depths of great forests where bubbling springs and silvery-sounding water courses abound, or up the slopes where blackberries and wild flowers make their rival appeals to appetite and aesthetic appreciation. Rowboats tempt the athlete's arm; the meadow calls to bat and ball; accessible mountain tops challenge the foot to climb; and, coloring all, the fine comradeship of the delegates opens the way to friendship, often for life; and George Stuart says that one of the chief justifications for the Assembly is that it will furnish a chance to Christian young people to marry as they ought.

There is plenty of room for games. Bring your tennis racquet, baseball and bat, and glove and mask. There will be a director of recreations, who will arrange for many enjoyable contests.

Some Benefits of the Conference

1. The Junaluska Conference is meant—not just any conference—and no one can minimize the physical benefit to be derived from spending awhile in the region of Lake Junaluska. The altitude of twenty-six hundred feet above the sea lifts an immense burden of resistance off the human body. Then the pure mountain water, the fresh vegetables and eggs, the rich Jersey milk, and the native fruit go into many a tempting menu at the hotel and in the camp

2. The fellowship to be enjoyed at the lake is of peculiar character. It is connectional. When you go to a District or an Annual Conference Epworth League gathering, you meet your neighbors. When you come to Junaluska, you meet Leaguers from other States and distant cities nd towns.

3. Contact and fellowshsip with the great leaders of the church is one of the benefits peculiar to Lake Junaluska. How impossible it would be to assemble as many noted men at any Annual Conference League gathering as will be present at the lake in August!

4. Study the program and note how it differs from those usually carried out at other League gatherings. Try to measure the meaning of this.

5. At such a place, in such a fellowship, and with such themes to ponder, it cannot be doubted that spiritual impulses of extraordinary purity and power will make themselves felt in the soul.

6. And what an exceptional opportunity for meditation! The silent grandeur of the everlasting hills, the seeming closeness of the quiet stars, the solitude of the friendly forest, the exampele of trusted leaders, and the hours all one's own to do with as he pleases—surely, if one never meditated "in His law," one would learn to do so under the conditions which will prevail at the Young People's Life Conference.

Expense

The railroad ticket will not be more than one straight fare plus twenty-five cents for the round trip, and it may be less. Ask your agent. Also write to Mr. J. D. Stentz, Lake Junaluska, N. C., for the very latest information.

Board will vary in cost according to the accommodations preferred. Arrangements will be made, if possible, to take care of a number of delegates at the rate of eight dollars a week. Reservations will be made in the order in which applications are received at the Central Office. Every application must be accompanied by the remittance of the registration fee of two dollars.

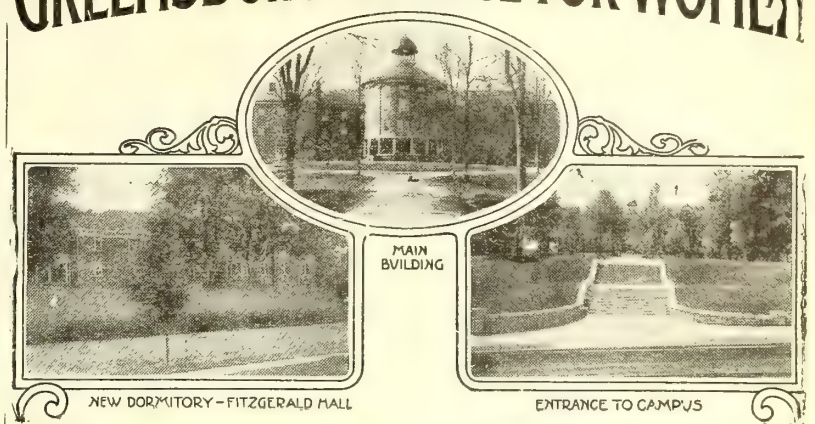
The registration fee pays the expense of the program, admits to all Chautauqua attractions in the auditorium, and secures the privileges of the lake and grounds generally. If, two weeks or more before August 8, one who has registered should find it impossible to attend the Conference, the registration fee will be refunded on request.

Send your name and the registration fee today to the Epworth League, 810 Broadway, Nashville, Tenn., and further information will be sent you as the plans progress.

CONFERENCE CABINET MEETING

Conference comes on apace! And it behooves all who expect to attend that body to be thinking about it and putting forth some effort to help make it a notable gathering, one that will inspire us to greater activity, putting new life and vigor into every chapter as we return to our respective homes, filled with new thoughts and ideas.

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REV. S. B. TURRENTINE, A. M., D. D., PRES., GREENSBORO, N. C.

Toward this end the cabinet met Wednesday, May 4th, at noon, in the parlors of Guilford Hotel, Greensboro, to arrange a program which would be inspirational throughout, and of which an outline is given below; though on account of possible contingencies arising, may necessitate a few changes.

Now, two questions of vital importance arises: Who is going to attend the Conference? How many of us will be in Greensboro on the evening of June 26? And the answers are of greater importance, for in order to extend to our guests the best entertainment possible, we should early be in possession of number of delegates expecting to attend the Epworth League Conference to be held at West Market Street church June 26-28.

We impress upon presidents of chapters the importance of communicating with members as to their proposed attendance upon said conference, and forward information to editof of this page or undersigned, secretary of conference, for which we will be greatly indebted.

(Mrs.) Katharine B Browning,
404 Bellemead St.,
Greensboro, N. C.

PROGRAM

Monday, June 26, 8 P. M.

Reception
Address of Welcome
Response—Rev. Dr. E. L. Bain, President
Social Hour

Tuesday Morning, June 27

6:00 A. M. Sunrise Prayer Meeting—Leader, Rev. W. W. Edwards, Asheville
9:30. Devotional Exercises, conducted by North Asheville, Chestnut Street League
9:45. Business Session. Question Box placed
11:00. Address—Dr. F. S. Parker
12:00. Cabinet and Committee meetings

Tuesday Afternoon

2:30 P. M. Devotional Exercises, conducted by League of Belmont Park
2:45. Treasurer's Report
2:50. Miss Ida Wilson, of Asheville, will conduct round table for conference as to what each District has done for the African Special
3:20. Address, "What Our League is Doing in the Several Departments"—Mr. William Bobbitt, Charlotte

Tuesday Night, 8 P. M.

Opening Exercises, conducted by President, Rev. Dr. E. L. Bain
Address—Rev. Dr. F. S. Parker

Wednesday Morning, June 28

6:00 A. M. Sunrise Prayer Meeting; Leader, Rev. C. M. Pickens
9:30. Devotional Exercises, conducted by Knights of Ezelah of Spencer
9:45. Question Box opened; conducted by Mrs. Katharine B. Browning
11:00. Election of Officers and Miscellaneous Business
12:00. Address—Dr. F. S. Parker
Adjournment

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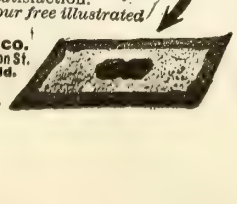
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FIFTH SUNDAY AND OTHER VOLUNTARY CONTRIBUTIONS TO THE CHILDREN'S HOME

W. H. Poole and family, Bridgewater, $3.00; W. H. Hunter, Alexander, Weaverville Ct., $1.25; S. M. Goff, King, Trinity S. S., 76c ;R. E. Biggerstaff, Forest City S. S., $4.07; J. F. Morris, Winston-Salem, Centenary S. S., $20.73; Eugene Simpson, Winston-Salem, West End S. S., $10.47; James T. Smith, Wentworth S. S., $5.00; E. J. McDonald, Reidsville, Salem S. S., $3.50; T. S. Kincaid, Salisbury, Gays Chapel S. S., $1.42; Rev. E. N. Crowder, High Point, Pleasant Hill S. S., $2.00; E. W. Hauser, Lewisville, Daub's S. S., $1.02; Miss Lela Reisch, Lewisville, Concord, S. S., 41c; A. L. Payne, Rural Hall S. S., $2.00; Rev. C. F. Sherrill, Pleasant Garden S. S., $3.18; W. E. Kreeger, Rural Hall, Antioch S. S., $1.13; Everett Gough, Boonville S. S., $1.00; P. D. Hinkle, Welcome S. S., $1.00; Mrs. Wm. J. Worsham, Ruffin S. S., 85c; E. W. Jordan, Jamestown, Oakdale . S., $1.00; J. F. Drum, Catawba S. S., 53c; J. L Stilwell, Charlotte, Route 6, Trinity S. S., $6.40; R. C. Davis, Treas. Central S. S., Asheville, $10.58; G. B. Howard Treas., Mt Holly S. S., $11.65; J. F. Query, Hudson S. S., $1.51; Leroy Miller, Linwood, Cotton Grove S. S., $1.04; C. C. McHargue, Gold Hill S. S , $1.95; V. A. J. Idol, High Point, Wesley Memorial S. S., $30.00; Rev. E. J. Poe, New London, Bethany S. S., 68c; G S. Ware, Kings Mountain, ElBethel S. S , $1.45; C. F. Cline, Gilkey S. S , $3.84; Mrs. T. R. Flack, Gilkey, Gilboa S. S., $1.20; Samuel Turner, Monbo, Concord S. S., $3.15; A. C. Sharpe Hiddenite, Rocky Springs S. S., $1.18; L. B. Mock, Advance, Mock's S. S. $1.50; N. L. Snugs, Shankle, Fork S. S., $2.00; Samuel H. Kunkle, Statesville. Race Street S. S., $8.00; L. H. Poe Hudson, Mt. Hermon S. S., 50c; F. C. Moore, Reidsville, Bethlehem S. S. $2.75; Rev. A. C. Gibbs, Gibsonville S S., $4 65; Miss Emma Beason, Walkertown, Crews S. S., $1.00; James Slattery, Draper S. S., $2.00; John Underwood. Brown Summit, Lee's Chapel S. S., $1.13; G. V. Bodenheimer, Thomasville, Unitv S. S., $1.63; J. R. Raper. Linwood S. S., $7.05; Huston Nelson, Guilford College S. S., $1.25; D. W. Alexander, Connelly Springs S. S., $1.25: D. W. Alexander, Connelly Springs S S., $9.25; W. H. Rees, Treas. West Market Street S. S., Greensboro, $48.53; J. I. Grove, Forest City, Pleasant Grove S. S., $1.40; J. B. Readling, Cornelius, Mt. Zion S. S., $3.22; L. C. Kimbrell, Matthews, Weddington S. S., $1.60; Miss Arra Lankford, Saluda S. S., $1.28; F. J. Wilson, Mt. Ulla, Centenary S. S., $1.00; J. M. K. Randall, Ellenboro, Oak Grove S. S., $2.15; Miss Bertha Allen, Gastonia, "Willing Workers," Franklin Avenue S. S., $1.00; J. W. Kime, Concord, Forest Hill S. S., $5.25; C. P. Ross, Polkton, Hopewell S. S., $1.50; A. J. Houck, Baldwin, Bethany S. S., $4.48; Chas. A. Reece, Treas. Ramseur S. S., $26.59; Hubert Clark, Monroe, Union S. S., $1.65; Glenn A. Boyd, Crabtree, Chapel S. S., $2.60; H. L. King, Asheville, Mt. Pleasant S. S., Biltmore, $11.37; Geo. I. Ray, Treas. Trinity S. S., Charlotte, $8.86; G. B. Goodson, Lincolnton, Asbury S. S., $2.50; Alva Martin, Catawba, Hopewell S. S., $4.25; Motelle Rufty, Hot Springs S. S., $5.00; Miss Bessie Morris, Stanley S. S., $1 20; R. E. Bundy, Jamestown S. S., $5.00; E. D. Grubb, Greensboro, Walnut St. S. S., $8.34; E. C. Foy, Treas. Central S. S., Mt. Airy, $25.01; J. B. Stimpson, Siloam, Prospect S. S, $1.50; R. S. Folger, Dobson S. S., 79c; W. C. Thompson, Mooresville, Fair View S. S., $1.55; Chas. Osborne, Jr., High Point, Main St. S. S., $18.15; J. B. Greene, Walnut Cove, Palmyra S. S., $1.00; Rev. A. R. Surratt, Charlotte, Calvary S. S., $4.00; S. E. Varner, Whittier S. S., $7.73; A. F. Ross, Norwood S. S., $2.37; J. W. Howell, Candler, Pisgah S. S., $1.00; J. D. Kelly, Jr., Charlotte, Pleasant Grove S. S., $1.98; S. F. Warren, Candler, Laurel Hill S. S., $1.48; H. L. Lewis, Treas. East End S. S., High Point, $7.24; W. M. Meacham, Linwood, Wesley Chapel S. S., $1.40; E. C. Black, Harrisburg, Bethel S. S., $1.20; Mocksville, Wesley Chapel S. S., 85c; James O. Weisner, Olin S. S., $1.50; W. M. Jacks, Olin, Macedonia S. S., $1.70; W. I. Hatley, Albemarle, Salem S. S., $4-17; Miss Mabel Gilleland, Catawba S. S., $11.25; Sanford Foster, Advance, Bethlehem S. S., $1.40; J. C. Flinn, Pine Hall S. S., $1.60; Mrs. G. T. Macon, Farmer, Concord S. S., $7.00; M. L. Wall, Pinnacle S. S., 30c; J. B. Parks, Statesville, Clarksbury S. S., $2.00;; P. L. Wooten, Treas. Broad St. S. S., Statesville, $28.56; F. H Washburn, Hawthorne Lane S. S., Charlotte, $11.55; H. A. Scott, Kannapolis, Mt. Olivet S. S., $7.90; Thad C. Ford, Belwood, Kadesh S. S., $3.00; Carl Trull, Monroe, Center S. S., $1.46; B. L. Robinson, Morven, Bethel S. S., $4.45; H. A. Dunham, Treas. Haywood Street S. S., Asheville, $8.38; W. H. Howell, Riverside, Mill Creek S. S , $2.17; Miss Susan O. Elliott, Lattimore, Elliott's S. S., $1.00; Fred W. Horne, Franklin, Bethel S. S , $1.25; I. F. Morris, Treas. Centenary S. 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McGregor, Lilesville, Olivet S. S., $1.03; C. A. Maffirt, Otto, Asbury S. S., 55c; F. M. Mundy, Denver, Bethel S. S., $2.73; R. B. Babington, Gastonia, Main Street S. S., $16.31; Miss Venie Johnson, Fletcher, Mills River Chapel S. S., $3.40; Carmi Felker, Cleveland S. S., $2.10; T. F. Cline, Lincolnton, Pleasant Grove S. S., $1.40; R. P. Brittain, Stocksville, Salem S. S., $1.50. Total, $741.28.

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Dred Peacock, High Point, $5.00; "Two Friends," Salisbury, $2.00; Main St. S. S., Gastonia, $12.20. Total, $19.20.

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SEVENTH ANNUAL MEETING OF THE BOARD OF MISSIONS

Nashville, Tenn., May 2-5, 1916

Reported by R. B. Eleazer

The Board of Missions of the Methodist Episcopal Church, South, held its seventieth annual session in Nashville May 2-5, and enters upon its seventy-first year stronger and with more encouraging prospects than ever before in its history. The meeting was a very busy one, a great many important questions being carefully considered, involving a vast amount of detail. Reports were heard from the officials of the Board from the Bishops in charge of mission fields, and from a number of missionaries present. From every quarter signs of progress were reported, and opportunities, limited only by the response of the home church to the appeal of the world's great need. So voluminous was the business of the meeting that only a brief outline of the more salient features can here be attempted.

Financial Status

The church will perhaps be most interested to know that the financial status of the Board shows decided improvement. The report of the commission on finance, headed by Bishop Jno. C. Kilgo, indicated that $48,000 of the Board's standing debt had been retired during the year 1915 in addition to a payment of $17,000, which wiped out the Brazil debt, making really a net reduction of more than $60,000. It was shown that by careful administration in the foreign department $16,000 had been saved on the appropriations for 1915, and $8,000 in the home department. The receipts for the year were $76,419 in excess of those for 1914, and were as follows: Foreign Department, general work, $627,282.38; foreign department, woman's work, $292,341.20; total foreign work, $919,623. 58. Home department, general work, $115,487.99; home department, woman's work, $273,816.76. Total home work, $389,303.75. Grand total, $1,308,928.33.

The expense of administration which was under close scrutiny of the committee and the Board, figured a fraction over seven per cent. Adding perhaps three per cent. for interest, made necessary by the Board's debt and by late remittances, would make a total of about ten per cent., leaving ninety per cent. of every missionary dollar to go directly into the work itself. This percentage of expense, it was shown, compares quite favorably with that of other boards of our own and other churches.

Readjustment in Mexico

The proposed readjustment of the work in Mexico by which nine boards are seeking to eliminate competition and to substitute co-operation as far as possible, in the interest of economy, efficiency and a more adequate occupation of the field, came up again for attention, because of a request from certain of the missionaries who do not favor the plan that their representatives should be heard by the Board in regard to the matter. Almost a whole day was devoted to a thorough discussion of the question. Six missionaries from Mexico were present and spoke on the matter: Rev. J. F. Corbin, D. W. Carter and J. B. Cox, opposing the plan, and Rev. F. S. Onderdonk, Miss Esther Case and Miss Mary E. Massey, favoring it. Bishop Candler introduced a resolution reaffirming the action taken by the Board last year by which the request of boundary lines in Mexico was referred to the General Conference. Bishop Candler's resolution provided in addition that all the other questions of co-operation involved should be deferred and held in operative pending action by the General Conference. The Board having twice acted on the question, declined by a vote of thirty-one to twelve to take further action and the resolution was lost, after full discussion.

Appropriations

The recommendation of the Estimate Committee's appropriations for the year 1917 were made, aggregating the following for the several departments: Foreign Department, general work, $399,650.00; Foreign Department, Woman's Work, $235,011.00. Home Department, General work, $117,550 00; Home Department, Woman's work, $149,213.00. Space does not permit an itemized statement of the appropriations in the several departments, but these will be given the church through the connectional organs.

New Members

The resignation of Mr. W. R. Cole, of Nashville, Tenn., and Mr. R. H. Johnson, of Bradentown, Fla., were presented and accepted with regret. To succeed them the Board elected to membership Mr. P. D. Maddin, of Nashville, and Mr. W. C. Ivey, of Lynchburg, Va.

Missionaries Present

In addition to the missionaries to Mexico mentioned above, there were present and addressed the Board, Rev. J. A. G. Shipley and Prof. N. Gist Gee, of China; Rev. H. D. Bardwell, of Cuba.

The following under appointment of the Congo, who expect to sail next summer, were presented to the Board, and spoke briefly, expressing their sense of joy and privilege in being permitted to go to Africa: Rev. H. P. Anker, Dr. Hugh D. White and Miss Etha Mills.

Other Matters of Moment

Among the many matters of vital interest and importance which were acted upon by the Board, the following may be mentioned:

A standing committee was appointed to study the question of self-support of mission churches at home and abroad, and to report to the Board at its next session, the most advisable step looking to the development of this spirit.

A similar committee was appointed to suggest means for securing a more continuous and effective supervision of the work in mission lands, a thing to which the missionaries have for years been earnestly calling attention.

A committee was appointed to cooperate with the Home Secretary, Dr. Jno. M. Moore, in the preparation of a series of tracts on the fundamentals of the Christian faith and of Methodist doctrine.

Centenary of Methodist Missions

Dr. Pinson called attention to the fact that the year 1919 will be the one hundredth anniversary of the organization of the first American Methodist Missionary Society, and on his suggestion steps were taken looking to a nation-wide observance of this Centenary Anniversary by the Methodism of North America. Bishop Hendrix was appointed to lay the matter in person before the General Conference of the Methodist Episcopal Church, now in session in Saratoga, with Dr. Pinson as alternate.

Missions in the Sunday School

China was again assigned to the Sunday schools for their special foreign missionary interest for the year 1917 and the Mexican work in Texas for their home mission interest. For 1918 the attention of the Sunday schools will be directed to Japan.

Fraternal Greetings

The Board, through Bishops Wilson, Denny and Hoss, sent fraternal greetings to the Methodist General Conference now in session, expressing the hope that God's blessings might abide upon all the deliberations of that great assembly.

Boat for the Congo

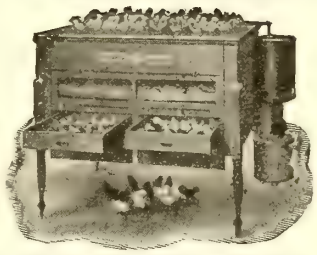
The Epworth Leaguers of Texas were authorized at their request, to raise as a special a sum sufficient to put a boat upon the upper Congo to operate in connection with the Africa mission.

(Continued on page 14)

Sweet Potato
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Cauliflower
Tomato
Pepper
Egg Plant
Chrysanthemum

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The Sunday School Lesson

SECOND QUARTER—LESSON VII
MAY 14, 1916

"LO, WE TURN TO THE GENTILES"
Acts v3:13-52

Golden Text—I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth. Acts 13:47.

SUMMARY OF THE LESSON

"So fallen! so lost! the light withdrawn
Which once he wore!
The glory from his gray hairs gone
Forevermore!
* * * * * * * *
"Of all we loved and honored, naught
Save power remains—
A fallen angel's pride of thought,
Still strong in chains.
"All else is gone; from those great eyes
The soul has fled:
When faith is lost, when honor dies,
The man is dead-"

Thus cries Whittier in a stern agony of lament in that powerful poem "Ichabod." A great leader has been false to his leadership. A man chosen for mighty issues has failed in a supreme hour. All his superb endowments, all his high calling, but make more tragic his moral failure.

Our study today is a typical story of the failure of a highly endowed and favored people. The Jews were called for a lofty leadership. They were trained for a far-flung moral and spiritual supremacy. In the strategic hour they failed. They spurned the greatest gift of all. The Messianic nation rejected the Messiah. The chos en people rejected the religion of moral love, for which their whole history was a preparation. All their superb endowments and high calling make the more tragic the story of thier failure.

THE RESPONSIBILITY OF PRIVILEGE

It was the commencement day at a certain great university. The young man who led his class had just received his diploma. He was a powerfully built fellow and had made a brilliant athletic record. Blood full of the sturdy vigor of generations of clean living flowed in his veins. He was good to look upon, with features finely chiseled and expressive. His eye was sharp and eager and strong. As he walked back to his seat some words of the distinguished speaker who had addressed the class were ringing in his ears. "You are a rarely privileged group," the widely known American had said. "You have had the best our national life can offer. You have had something of the best which the world's life and thought can give. What are you going to do with it all? Will you simply enjoy it? Or will you invest it for the good of men? Do not forget the responsibility of privilege."

With men and nations and races privilege always brings responsibility. It is not always faced. It is not always loyally met, but it always exists. The people whose moral and religious education God has superintended in an intimately personal way incurred most serious responsibilities in the very enjoyment of their extraordinary privileges. Their past, with prophet's burning words and priest's royal ritual of righteousness, pledged certain things for the future. They were to live in the light of the celestial fire which burned before their eyes and they were to realize their solemn obligations as stewards of God for the blessing of the world.

THE MISUSE OF PRIVILEGE

The fourteenth century in Europe witessed a sad debasement of the church. The story of the Papal captivity at Avignon is a tale of selfishness and vicious luxury and moral abandonment. The church had sunk deep into the slime from which it was to save the world. It had misused its position of moral authority. It had prostituted its place of spiritual leadership. It had made the place of privilege a curse instead of a blessing to the world.

The story of the Jews of the first century is a disheartening tale of the misuse of privilege. Their sense of a great and divinely favored past had hardened into a cold and haughty bigotry. They were so proud because God had spoken to them in other days that they did not heed His voice in the present. In a passion of self-satisfaction because God had revealed Himself to their race they lost the spirit of the revelation quite out of their lives and quite failed to apprehend its moral and spiritual significance.

To be sure many individual Jews, with open minds and responsive hearts, accepted the message of the crucified Messiah, who had become the risen Lord, but the nation as a whole set its face flint-like against Him. The nation as a whole steeled its mind and hardened its heart against His message. The selfish misuse of privilege had created a people whose face instinctively turned away from the rising sun. From the nation's eyes the soul had fled. Isreal went to its tomb as Jesus came forth from His. "He came to his own and his own received him not."

THE REJECTION OF THE CHOSEN

The Jews at Antioch, in Pisidia, at first gave a friendly hearing to Paul and his message, but later, when they saw the whole city roused and full of interest, they were possessed by wrathful jealousy. Only an exclusive gospel could compel their allegiance A universal gospel roused a fury of opposition.

The situation became acute. Paul and Barnabas dealt witih it in vigorous and sternly unhesitating fashion. They deliberately turned from the hostile Jews to the receptive Gentiles. They declared in effect that in rejecting Jesus the Jews were signing their own death warrant. They were "judging themselves unworthy of eternal life. The rejectors were bringing about their own rejection. The men whose hearts were too small for a gospel which included the rest of the world with them, must witness the triumphs of a gospel which included the rest of the world without them.

When any race endeavors to shut itself in and to shut humanity out it only succeeds in shutting itself out. By repudiating humanity it stifles its own life. The chosen people in religion, the chosen people in art and the chosen people in government all came to a day of rejection, because their life became one which brought loss and not gain to the world as a whole. The chosen people in culture must be a chosen people in humanity if it is saved from a day of rejection. Election to privilege must mean election to self-forgetful service.

THE CHOOSING OF THE REJECTED

It seems a far call from Disraeli, silenced by the ridicule of the House of Commons, to Disraeli the powerful Prime Minister. The man who was scornfully rejected was chosen at last, and a conspicuously brilliant career awaited the man who had been greeted by scoffs and jeers.

Humanity itself has been rejected in many an age of the world. To the Greeks all other people were barbarians. To the Romans those without the pale of the one great citizenship were peoples apart. To the Jews the light of one race but contrasted with the darkness of the rest of the world. Against this spirit the whole career of Paul was a protest. He was expressing a part of the deepest meaning of his life when at Antioch, in Pisidia, he cried: "Lo, we turn to the Gentiles." He lifted his trumpet to call the world at large. He sounded forth a summons to humanity, and so that vast complex of peoples, beyond the thought of the favored races, came within the circle of the gospel appeal. Humanity which so long had seemed to be rejected was seen to be the chosen of the Lord.

For centuries now the Jewish race has known the pang and the tragedy of a world-wide rejection. Men professing the gospel have failed to apply its principle to the Jews, and in this age-long rejection the race has developed the fine idealism which suffering brings in a fashion which the world has not duly recognized. Out of the centuries of pain Israel may yet come to be a wonderful example of the choosing of the rejected.

To the spirit of Christ there are no rejected except those who reject themselves. The Son of God only turns from those who will not receive Him.

SUGGESTIONS TO TEACHERS

The central theme of the lesson is the pride which blinds men's eyes. After studying the pride which darkened the sight of the Jews of Antioch it will be well to discuss the kinds of pride which blind mens eyes today. —*Lynn H. Hough, D. D., in New York Christian Advocate.*

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WOMEN'S DEPARTMENT

(Continued from page 8)

read we had a pardonable pride in finding that our Conference stood first in the amount raised by the Young People, while the Second Vice-President's report showed that we stood second in certificates of honor issued, and third in increase in members, in Baby Divisions and amount of money raised.

A special appeal was made for Scarritt and we hope every society will plan to give something for this splendid institution which has suffered such a great loss of endowment and scholarship this past year.

I am sure you will rejoice with me that the support of Miss Kate Hackney, who is doing such splendid work in China, has been undertaken by the Morganton District.

The Council decided that the Week of Prayer henceforth should be the week commencing the first Sunday in November and the amount raised at that time should, this year, be appropriated to the work for Latin Americans in the Home department, and in the foreign land to the Rio School the site for which the Council decided to purchase.

The Young People were asked to raise $25,000.00 as their pledge this year, this money to be used for our work in Japan and for Orientals in this country.

The children were asked to raise $30,000, the money raised by the Junior department to be used for miners in the homeland and the work at Soochow, China, in the foreign field, the Baby Division money to be used for Holding Institute in the homeland, and Kindergarten work in the foreign field.

Next year the Social Service study for the adult and young people is to be Social Legislation, while the children are to have "The Community Beautiful" for their study.

The Mission Study books added this year are as follows: For Adults, "South American Neighbors," "World Mission and World Peace," "The South of Today," "Old Spain in New America."

For Young People. "Makers of South America" and "Comrades in Service."

For Juniors, "Children of the Lighthouse" and "White Soldiers of the Prince."

If you could have sat with me during those days and heard of the need of more workers, and more money to make that work possible, I am sure you would have determined that 1916 should be the best year of your life if the gift of time and money could make it a good year. I have faith in the women and children of the Western North Carolina Conference. I believe this is to be our best year. Let us give ourselves, then what is ours of time and money will follow and at the close fo the year the Lord can say to us individually and collectively, "Well done."



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THE LADY OF THE SMILE

The house seems very lonely when
mother goes to call,
And little sister Joan and I, we do not
play at all.
She goes so far, oh, blocks and blocks,
I guess a whole long mile;
Then back she comes, whom father
calls, "The Lady of the Smile."

It makes us feel so satisfied when
mother's in the room;
Who cares about the shadows then,
who cares about the gloom?
We watch her as she softly plays,
And then she sings a while—
She's all our own, so wonderful, "The
Lady of the Smile."

—Alex Thorne.

UNCLE GERALD'S GOLD PIECE

Uncle Gerald glanced at mother and then at Gerald. He cleared his throat. "In the house somewhere," he said, "I have hidden a shiny gold piece. Not in such a very hard place, either; indeed, it seems a very suitable place for a gold piece to hide; and if a certain little boy finds that gold piece in the two weeks during which I am gone, he may have it for his own."

Gerald's eyes shone, and his fingers curled up in his pockets greedily. He felt as if he had that smooth and shiny gold piece in his fingers already, and his mind danced over an alluring array of things that he wanted that a shiny gold piece could buy.

After Uncle Gerald was gone he commenced to hunt the house over for the shiny gold piece. He looked under the sofa and the edge of all the rugs, under the piano, in the windows, under all the dishes in the china closet, in the kitchen cabinet, and in ever so many other places; but no shiny golden disk appeared.

The next day he took each of the rooms in turn and hunted them all over, but still no gold piece was found.

The third day he was a little puzzled, but not yet disappointed, although he was still too busy to bring in the wood or feed the cat or do any of the little things mother asked him to do; but he did not find the gold piece.

"Perhaps Uncle Gerald was joking," he said in a disappointed tone. "Are you sure it is in the house, mother? Have you seen it?"

Mother nodded.

It was now but one day before Uncle Gerald's return, and Gerald had not had much time to notice mother. Now he thought that she looked a little white and tired.

"I'll bring in the wood for you," he said with sudden shame; "and you just sit still; I'll sweep up the ashes and feed the kitten and do everything."

Mother smiled gratefully and leaned back in the chair while Gerald brought the wood, swept the ashes, fed the kitten. Then he went into the front room and brought a round glass globe into the kitchen.

"I'll give the gold fish some fresh water," he said, "and wash their globe. O!"

The sentence ended in a shriek, and Gerald very nearly dropped the globe; for there in the bottom lay the gold piece, shining up through the water.

"If I had been doing the things I ought to do, I would have found it before," Gerald said humbly. "Uncle Gerald said it was in a very suitable place; but I never thought of looking for a gold piece around any of my 'duty places.'"

"Yet," his mother smiled, "that is where we find most of life's gold."—Faye N. Merriman.

THE HARDEST THING OF ALL

Teddie had learned to spell a word in a way that was not the right way, and every time that he came to it in his writing lesson he wanted to spell it as he had learned it first.

"It's pretty hard to know all these things, isn't it, Teddie," said his aunt.

But it's a good harder to unknow 'em after you once get 'em crooked," said Teddie.

He was right. It is very hard to 'unknow" the wrong things that we have learned."—Olive Plants.

JOHNNY'S FLYTRAP

"What makes all the roses and the daises wither before they're bloomed out," asked Johnny Morrison of his Aunt Clara as he helped her water the flower beds.

"A little fly stings them while they are still buds, and then they begin to wither before they have a chance to bloom. It is a little black Spanish fly that we have out here, and sometimes they get so bad in the summer that I hardly have any blossoms at all," Aunt Clara answered rather sadly, for she loved flowers, and on the ranch where she lived the long, dry summers parched all of the field flowers early, and only very careful nursing and watering would keep the garden flowers alive through the trying season.

All the summer Johnny had been helping his aunt water the flowers and count the blossoms as if each one were a golden treasure; so it is no wonder that she spoke sadly and that Johnny was distressed and disappointed.

The next day in the middle of the morning Johnny had an idea. He slipped into his room, changed his clean suit for a pair of overalls, and, going into the breezy kitchen, asked cheerily: "May I go down to the stock ponds, Aunt Clara?"

"Yes, run along," she answered as she dusted the flour from her hands onto the kitchen apron; "only don't try to swim this time of day, with the hot sun beaming down on your head."

"I didn't mean to swim," Johnny answered as he wiggled his big toes up and down in the hot sand. "I was goin' to try a 'speriment."

Aunt Clara laughed good-naturedly. "Well, go ahead and try your 'speriment,' but be careful," she said, turning back to her baking.

From the lookout point of the kitchen door Aunt Clara noticed Johnny making a good many trips back and forth from the stock ponds in the little pasture to the front yard. She remembered afterwards that he had both hands held tightly over his bulging pockets each time that he came, but at the time she hardly noticed ti; and when company came in to dinner and Johnny changed his clothes in a hurry and came into the kitchen to help her, they both forgot all about the "speriment" that he was going to try.

A few weeks later Aunt Clara noticed with pleasure that her beloved plants were again bearing perfect blossoms, and she said pleasantly: "See, Johnny, what beauties these are! I suppose the stinging flies have gone somewhere else now."

"Yes; but you'd never guess where they've gone," answered Johnny, laughing, "'cause that's my 'speriment,' and it worked out fine. I caught 'em in my flytraps—that's where they've gone."

"Your flytraps?" asked Aunt Clara wonderingly.

"Yes'm," answered Johnny, laughing; "you can see 'em if you want to. Here's one of 'em now." Aunt Clara looked where Johnny pointed with his finger down among the violet plants; and there sat an old, brown-backed, green-eyed, sleepy-looking hop toad. As they looked at him his mouth popped open, and his little forked tongue shot out of his mouth and snapped up a fly from the violet leaves as greedily as if he had been eating ice cream.

"There!" said Johnny proudly. "See him catch the flies? I got six of them ponds and brought them home in my down in the long grass by the stock pockets and put them in the flower beds. Isn't he a pretty good fly-trap?"

"Indeed he is," Aunt Clara answered heartily; "and we will keep the flower beds pretty wet, so the hop toad flytraps can keep cool and comfortable this hot weather."—Francis M'Kinnon Morton.

JIM CROW'S MISTAKE

"Billy, did you notice where I put my spectacles?" said Grandfather Brown as he looked around the sitting room. "I'm just sure I left them on the table."

"No, grandpa," answered the little boy; "I have not seen them, but I'll help you hunt for them."

They searched the room thoroughly and then the entire house, the porch, and finally looked about the yard, but could not find the lost glasses.

"Caw! caw!" came the shrill voice of Jim Crow.

Billy turned around in time to see his pet crow come from under the corner of the house.

Jim Crow was a beautiful bird, and Grandpa Brown had brought him from the sunny Southland to his little grandson Billy, for a birthday present when Billy was five years old and the crow was a tiny little baby bird. But Billy cared for him so well that the bird was glad he had been transported from the South to a little colder climate; and now he was a very strong bird of three years, and his black feathers glistened in the sunshine when he would spread his shapely wings and sail over the farm, returning with bits of things which he stored under the house. Billy often laughed at his little pet's possessions.

A few mornings after grandfather's glasses disappeared grandmother gazed at her workbasket with a perplexed look on her sweet old face.

"Billy," she said softly, "have you seen grandmother's silver thimble? I had it here in this basket when I went to answer the telephone."

"No, grandmother," answered Billy; "I have not seen it. Maybe you dropped it on the floor when you got up."

But a good search did not reveal the thimble; it, like the glasses, had disappeared in a mysterious way.

As time passed every few days something would disappear, and nobody could account for it. Grandpa would look at grandma, and then both would look at Billy; but neither of them said a word, and Billy began to feel uneasy. He had been there for a month, and it was nearly time for his return home; but he felt like his grandparents suspected him of misplacing their things, and he was distressed over it and had spent hours trying to find the lost articles.

On the last day of his visit he went into the sitting room just in time to each Jim Crow hopping out the window, and he noticed a slender, white, flat tape slipping over the window sill. Examining the tape, he saw that it was coming from grandmother's workbasket, and, sticking his head out the window, Billy saw Jim Crow disappear under the house. Calling his grandparents to his side, they watched the tape slip through the window and over the grass until it went under the house.

"Ah, ha!" said grandpa. "Jim Crow has made a mistake and been caught. There's the fellow, I suspect, who has been taking the things that disappeared lately."

And, sure enough, it was; for Billy a little later crawled from under the house with a number of little articles that had been hidden there by his pet.

"And, grandpa," said Billy, laughing, as he returned the glasses, "we might never have known what became of the lost things if it hadn't been for that mistake Jim Crow made."

"No," answered grandpa, "we would not; but a thief, whether he's a bird or man, will some day make a mistake that leads to discovery."—Alice L. Whitson.

LIKE A BEAVER

"If you will work like a beaver this morning, Albert," said father one fine Saturday morning, "you can get all of the weeds out of your garden; then this afternoon we will ask mother for some lunch, and we will go fishing down in the big brook."

Albert worked hard and fast. There wasn't a weed to be seen when father looked over the fence at noon. Instead there were clean rows of beets and onions and radishes.

"How does a beaver work?" asked Albert as they trudged away with fishing rods and lunch basket.

"He works very hard for long hours at a time, without stopping," answered father. "Did you ever see a beaver?"

"No, father. How does a beaver look?" asked Albert curiously.

"A beaver has gray-brown fur," father told him. "His legs are so short that he cannot run fast, but he can swim and dive easily. A beaver is about two feet long and a foot high. His tail is the oddest thing about him. It is long and broad and flat and is covered with scales instead of with fur. He has four sharp front teeth, which he uses in cutting down trees."

"Can a beaver cut down a tree?" asked Albert.

"Indeed he can," declared father. "I once watched one while he gnawed down a tree that was as big around as my arm. He gnawed for one hour and twenty minutes. Then he scampered away just in time to keep from getting hurt by the falling tree."

"What made him cut the tree down, anyway?" asked Albert.

"Perhaps he was building a house," said father. "Beavers build houses of mud and sticks. I saw a beaver house once that was taller than I am and that was bigger around than our dining room table. Beavers build dams, too. You thought it took you a long time to build that dam for your water wheel, but beavers build dams many times bigger than that. Here we are in sight of the brook, and we must stop talking, or we won't catch a single fish for supper."—Martha Garner Owen.

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SEVENTH ANNUAL MEETNNG OF THE BOARD OF MISSIONS

(Continued from page 11)

The Methodist students of Texas were given authority to raise a special of $4,000 to build a church at Passo Fundo, Brazil.

Week of Prayer

The week preceding Easter was set apart to be observed as an annual Week of Prayer and Self-denial for missions.

The operation of the Soochow Law School for another year was authorized. This is located in Shanghai, and is under the charge of Mr. Chas. G. Rankin, formerly of Chattanooga.

Tributes were paid to the life and work of Dr. Jos. H. Pritchett, one time secretary of the Board, and to Dr. C. F. Reid, the veteran missionary who passed away last summer.

The translation and publication in Portuguese of Wesley's sermons and of Dean Tillett's work on Personal Salvation were ordered for the use of the church in Brazil.

A standing committee was appointed to consider and recommend a plan for harmonizing the various mission agencies of the church. The meetings of the Board were presided over by the president, Mr. Jno. R. Pepper, and the vice-president, Bishop W. R. Lambuth. Very few of the members were absent. Altogether the meeting was most satisfactory.

Proud Father—That is a sunset my daughter painted. She studied painting abroad, you know.

Friend—Ah! that explains it. I never saw a sunset like that in this country.—Puck.

Methodist Mutual Fire Insurance Co.

Owned by the Methodist Church in North Carolina. After only two years of operation is returning to its policyholders a 20 per cent. dividend

Read this testimonial:

Lenoir, N. C., January 20, 1916.
Mr. W. E. Webb, Sec. & Treas.
Methodist Mutual Fire Insurance Co.
Statesville, N. C.

Dear Mr. Webb:— I have just received yours of the 18th instant, with enclosures of policies Nos. 176 and 177 in renewal of the policies just expired.

I am highly gratified to note that you are declaring a dividend of 20 per cent on the premium of expiring policies, and we desire to express the appreciation of the Board of Trustees of Davenport College for the credit memorandum to apply on payment of premium on renewal policies.

You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

For information and rates write
W. E. WEBB, Secy.
Statesville, N. C.

In the Morning

IF YOU AWAKE FEELING "ALL GONE" IT IS LIKELY DUE TO CHRONIC BOWEL DISORDER, CONSTIPATION

Physicians everywhere are recommending JACOB'S LIVER SALT as a safe and effective means of securing regular movements of the bowels when the patient is inclined to costiveness.

This treatment is successful because JACOBS' LIVER SALT is a liver stimulant, and contains Nature's sulphates and phosphates required in the digestive juices to digest food and regulate the stomach.

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HOW TO TREAT A COLD

Such pulmonary diseases as colds, croup, hoarseness, coughs and similar troubles represent inflammation of the organs of breathing, usually accompanied by excessive secretions.

These secretions are at first quite fluid and medication can penetrate to the membranes through the fluid.

As evaporation occurs the secretions harden into thick and finally more or less solid phlegh whidh is practically impenetrable to medication as of necessity, such medication must be largely by inhalation.

Under these conditions the problem is to remove the obstructions and reach the inflamed membranes with the proper medication.

Mentholatum is excellent for this purpose.

Its pungent volatile oils are quite penetrating. They excite a fresh flow of secretion which loosens the hardened phlegm and admits of its being thrown off.

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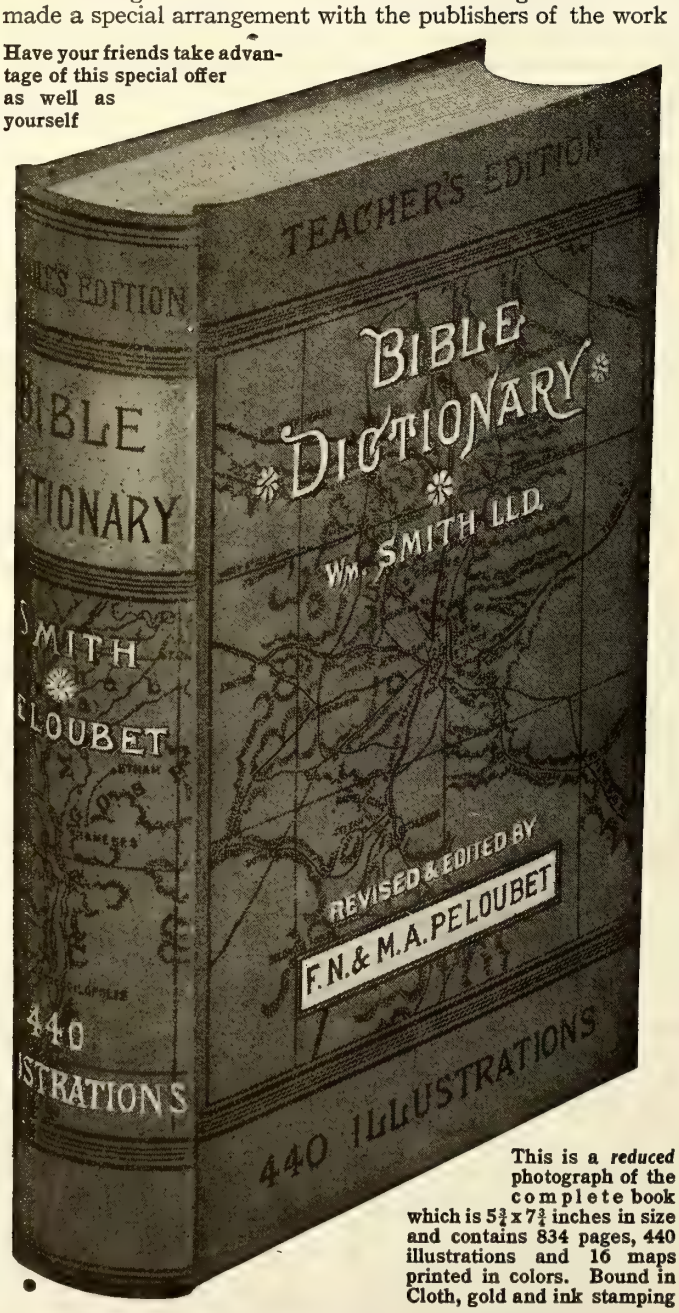
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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Second Round

May
Brevard, night 14
Mars Hill, Shiloh 20-21
Weaverville, night 6-7
Weaverville Circuit 27-28
Haywood Street, night 28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Second Round

May
Ansonville, Mt. Vernon, 11 a. m. ..14-15
Morven, Morven, 11 a. m. 20-21
Wadesboro, night 21-22
Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29
June
Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Third Round

May
Walnut St. and Caraway Mem. ..13-14
Gibsonville, Gibsonville 14-15
Centenary 21-22
Spring Garden 21-22
Ruffin, Hickory Grove 27-28
Reidsville 28-29
June
Pleasant Garden, Liberty 3-4
Coleridge, Olivett 17-18
Ramseur and Franklinville, Franklinville 18-19
Wentworth, Lowes 24-25
July
Uwharrie, Sheperds 1-2
Ashboro 2-3
Greensboro, Zion 8-9
West Market 9-10
West Greensboro, Grooms 15-16
Randolph, Ebenezer 22-23
South Main St., High Point 23-24
Deep River, White's Chapel 29-30
August
Randleman 5-6
Wesley Memorial, High Point 6-7
Denton, Clarksbery 12-13
East End 13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.
Third Round

May
Bakersville 12
Micaville, Shoal Creek 13-14
Bald Creek 20-21
Burnsville 21-22
McDowell, Snow Hill 27-28
Marion Mills 28-29
June
Old Fort, Bethel 3-4
Marion Station 4-5
Morganton Ct., Gilboa 10-11
Morganton Station 11-12
Thermal City, Concord 17-18
Marion Ct., Concord 24-25
July
Green River, New Hope 1-2
Henrietta and Caroleen, Henrietta ..2-3
Broad River, Grays 8-9
Rutherfordton, Hebron 22-23
Forest City, Cedar Grove 29-30
Cliffside 29-30
August
Connelly Springs 5-6
Table Rock 4-5
Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.
Third Round

May
Summerfield, Lee's Chapel 13-14
Pinnacle, New Hope 20-21
Pilot Mountain (night) 21-22
Dobson, at Dobson 27-28
June
Danbury, Smith's Chapel 3-4
Stokesdale, Eden 10-11
Ararat, Mount Hermon 17-18
Mount Airy Ct., Salem (night) ..18-19
Elkin 23
Jonesville, Roaring River 24-25
July
Madison-Stoneville, Mayodan 1-2
Draper, 3 p. m. 8-9
Spray 7-9
Leaksville 9-10
Walnut Cove 15-16
Mount Airy, Central 19
Yadkinville, Boonville 22-23
Rural Hall 29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

May
Wilkes Circuit 13-14
Wilkesboro Station, night 14-15

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.
Third Round

May
Davidson, 11 a. m. 13-14
Mt. Zion, night 14-15
Mooresville Circuit 20-21
Mooresville Station, night 21-22
Lenoir Ct., Gamewell 27-28
June
Statesville, Broad Street, 11 a. m. ..4
Statesville, Race St., night 4
North Lenoir Ct., Mt. Hermon ..10-11
Lenoir Station, 11 a. m. 11
Rhodhiss, 11 a. m. 18
Granite Falls-Hudson, G. Falls ..18-19
Hickory Ct., Pisgah 24-25
West Hickory, Bethel, 3 p. m. 25
Hickory, First Church, night 25
July
Troutman Ct., Knox Chapel 1-2
Iredell Ct., Macedonia 8-9
Cool Springs Ct., Clarksbury 9-10
Catawba Ct., Hopewell 15-16
Maiden Ct., Pisgah 16-17
Newton, night 16
Stony Point Ct., Pisgah 22-23
Statesville Ct., Marvin 29-30
Alexander Ct., Hiddenite 30-31
August
Mt. Zion-Huntersville, Mt. Zion ..5-6
Davidson, night 6
Mooresville Circuit 12-13
Mooresville Station, night 13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Second Round

May
Bethel-Love's, Love's 13-14
Oakboro 14-15
Salem 20-21
Kannapolis Circuit 27-28

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Second Round

May
Cherryville, Bethlehem 6-7
Belwood, St. Peter's 13-14
South Fork, Bethel 21
Rock Spring, Bethel 27-28
June
Lowell, Bethesda 3
Gastonia, Main St. 4-5
Dallas, Dallas 4-5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

April
Robbinsville, Trinity 29-30
May
Murphy Ct., Peachtree 6-7
Canton Station 13-14
Haywood, Finchers 13-14
Fines Creek, Fines Creek 20-21
Andrews 24

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
Third Round

May
Southside, 11 a. m. 7
Liberty, night 7
Clemmons, 11 a. m. 14
West End, night 14
Davidson, Midway 20-21
Burkhead, night 21
Kernersville, Sedge Garden 27-28
June
Thomasville Ct., Mt. Pleasant 3-4
Thomasville, Main Street 4
Jackson Hill, Eleazer 10-11
Linwood, Wesley Chapel 17-18
Lexington, night 18
Forsyth, Piney Grove 24-25
Hanes, night 25
July
Lewisville, Sharon 1-2
Centenary, night 2
Davie, Concord, 11 a. m. 8
Mocksville 7-9
Cooleemee, night 6
Walkertown, 11 a. m. 16
Grace, night 16
Advance, 11 a. m. 22-23

SINGER AVAILABLE

This is to commend to the brethren, my co-laborer, Prof. Rudd Newsom, who has been conducting the music for me in revivals for the past year and more. I am not expecting to hold any more meetings for two months now, so his services will be available till July 1st. If you need him, write him at Guilford College, and tell him when and about what you think he might expect financially.

He does the playing and also leads the songs. He is the best helper I ever knew. He is sensible, holy, lovable, unselfish, perfectly reliable and his very soul and all his ransomed powers are on God's altar.

Sincerely, Jim Green.

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Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh **open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.**

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman **drawing room sleeping** car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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Board of Publication. Greensboro, N. C.

VOLUME LXI NUMBER 20

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, MAY 18, 1916

Reading Room Trinity College

Blaming the Almighty

In the earlier days of the war we heard many peo-people asking why it was that God did not interfere to prevent this great calamity of all the ages. The question was asked with such an intensity of feeling that frequently it was little else than a blaming of the Almighty for the terrible evils which it seemed He might easily have prevented. But we do not hear the question asked so much to-day. It is certain that a new thought has come to many, a truer and more honest way of looking at things. In the terrible shock of the great struggle we have come to see that there are a great many things that men have been wont to lay at God's door that ought to be in front of their own. A new sense of human responsibility has suddenly come upon us, and we are not saying "Why does not God prevent evil?" but rather "What may we do to destroy it and put something better in its place?" And this sense of human responsibility for human failure and wrong and sin is one of the things that give us courage and hope for the future.—Christian Guardian.

North Carolina Christian Advocat

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

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EDITORIAL

Death Has Taken Large Toll among the bishops of the Methodist Episcopal Church during the past four years, Bishops Walden, Bowman, Smith, Moore, McIntyre, Warren and Luccock having passed from labor to reward during the quadrennium. This is not only a large number to have passed away in so short a time, but quite a number of them were men apparently in the zenith of their strength.

* * * *

The Circuit Rider of Today, who is inclined to feel that he is having a hard time serving from four to eight churches in a radius of ten or twelve miles, needs to read again some of the experiences of the pioneers who were laying the foundations one hundred years ago. The following letter written by Rev. James B. Finley, and published in one of the Advocates seventy-five years ago, tells the story of real heroism which should put us to shame:

Wills Creek Circuit was founded by the Rev. James Watts, and was computed to be 475 miles in circumference; commencing at Zanesville, O., and embracing all the settlements on either side of the Wheeling road, salt Creek, Buffalo Fork of Will's Creek, down to Cambridge; Leatherwood Fork, Barnsville, and up to Morristown, thence down Stillwater, including all its branches on which there were people living, to the mouth; thence to Tuscarawas, One Leg, Nemishilligon to Sandy above Canton, thence to Sugar Creek down to New Philadelphia, down the river to the mouth of White Woman; thence across and taking in all the settlements on the river down to Wakatomica and back to Zanesville. This entire circuit had a membership of only 125. Mr. Finley relates: "I entered this work with great fear and trembling, and traveled around once seeking a place for my family, preaching as well as I knew how. But the conflicts of soul I often had, the lonely woods and my Lord only witnessed. I at last built a hut for my family twelve feet wide ad fourteen feet long; plenty large, for we had nothing to put in it but a bed and our wearing apparel. I sold the boots off my feet for provision; prayed with my wife and child, and then went to my work to return no more for a month."

* * * *

It is a Banquet Now at the inauguration of almost every religious movement. This seems a little strange to some who are old enough to recall the fact that formerly a great religious movement suggested a day of special fasting and prayer. It is not at all certain that the religious customs of some of the early Methodists were not exceedingly ascetic and that their customs were altogether free from the odor of the cloister; nevertheless, we fear that the swing of the pendulum has already carried us to the opposite extreme and that the church is in danger of forgetting the real and unchangable conditions of a pentecost. At Antioch, where the disciples were first called Christians, the record is that "as they ministered unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabus and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away." Will not the New Acts of the Apostles read, "And when they had feasted or banquetted at $1.00 per, and reduced the Lord's work to a business proposition, they sent them away, etc.?"

* * * *

What Place Has Fasting or Abstinence in the religious system? Is it really a dead issue—a fetish of the medieval period? If so, then we need a recast of our whole system of religious teaching and, may be, a revision of the Sermon on the Mount. Apropos to this is the following from a recent number of the Texas Christian Advocate, and we thank Dr. Bradfield for the suggestion just at this time:

Among the questions propounded by the Bishop to preachers who are candidates for admission into full connection at our Annual Conference is, "Will you recommend fasting and abstinence, both by precept and example?" Is it unfair to our chief pastors for us to say that we do not remember when a presiding Bishop has paused in the midst of these questions to enforce the spiritual value of fasting? Certainly, at any rate, the question has been asked with comparatively slight emphasis. And while we are confessing for our Bishops we had just as well confess for ourselves that the subject of fasting and abstinence has had no such emphasis in our own life as it appears to have had in the lives of many of our Methodist fathers. Is this a gain? Hardly. Only recently we have seen a fine discussion of fasting and abstinence in which it was shown that the practice, undoubtedly in recent years, has received scientific confirmation. Even so high an authority as Professor William James was quoted as saying that fasting and abstinence stir up the will to resist evil and to keep under subjection the unruly motions of the flesh. Numerous authorities were quoted to show the purely dietetic value of partial fasting and abstinence. To partially abstain from food for its deletic value, to be sure, can have no great spiritual significance, but who will say that the saints of the past did not find renewed spiritual vigor in betaking themselves to abstinence and fasting in those spiritual crises when the body threatened ascendancy over the mind? And what if the increasing knowledge of spirit and body should show the purely scientific basis for such a regimen?

THE TIME TO HELP

The meeting of the Board of Trustees of Rutherford College last week brought to the surface a question of far-reaching importance to our Conference. The report of President Hinshaw shows that the last year has witnessed a good increase in the student body, despite the unfavorable conditions in the country at large, as well as local conditions that have been exceedingly trying for years. The report also shows that Rutherford is still most emphatically our main "School of the prophets," there having been, during the year between twenty and thirty young men in the student body preparing to enter the ministry of our church. All these ministerial students are exempt from the payment of tuition, and we submit that this alone is a powerful plea for a more liberal policy on the part of our Conference Board of Education toward this institution.

There should no longer be tolerated among us as preachers and leaders in this Conference, a policy that will not provide for taking care of a great educational opportunity like this. In spite of untoward conditions and in the face of discouragements almost incredible, a student body of unusually promising material has held on to this place and has, in a remarkable way, discovered its leader and organizer in the person of Rev. M. T. Hinshaw. Under his leadership for five years this body has not only been kept together, but a substantial building has been erected which, when completed as it will be this summer, will be worth $25,000. This has been done, however, without heaping up a debt of any considerable magnitude.

The personality of Rev. M. T. Hinshaw is undoubtedly the biggest asset in this whole educational enterprise. Before his day the difficulty was to find a man who would stick and become the very incarnation of the institution. From the days of Abernethy till now we have waited for the coming of such a man. Now that we have him and with him every other condition of favor for establishing here one of our very greatest training schools, it seems to us that **this is the time to help.** This is the supreme hour, and we do not hesitate to say that our Conference Board of Education will commit a most stupendous blunder if it fails to make some extraordinary provision for Rutherford in the next budget of appropriations.

Our understanding is that instead of increasing, the policy of the Board recently has been to decrease the appropriation to Rutherford. This can only be attributed to a failure to have fully understood the situation, and no doubt the President and the Board of Trustees have been too modest or careless about rightly informing the Board.

Now is the time not only for the Board of Education but for individuals to come to the help of Rutherford. We do not hesitate to declare that there is more in sight for us here by the expenditure of a little money than anywhere in North Carolina.

THE GENERAL CONFERENCE

The General Conference of the Methodist Episcopal Church has been in session at Saratoga Springs since the first of the month. This is undoubtedly the most powerful religious organization in America, and all eyes are upon it for the time being.

Our fraternal messenger, Rev. E. B. Chappell, D. D., delivered his message on Tuesday of last week. It was a great utterance, in excellent taste and spirit, and will live as a classic in the literature of Methodism.

A large committee, headed by Bishop Cranston, was charged with the duty of reporting to the Conference on the subject of church unity. At this writing we have not learned the nature of this report, but we believe the spirit of the Conference is overwhelmingly favorable to some plan of union of the three great Methodist bodies in this country. It is probable that a new commission will be called for and that the whole matter will be carried over for four years. Meantime, however, our opinion is that sentiment favoring union will have grown so strong, both North and South, that some form of union will be forced upon the church and that for its good. It is high time that we forget the differences of the past and turn our faces only to the future, where our great mission lies.

PRAYING FOR EACH OTHER

In the midst of the havoc of war and, rising above the roar of the deadly machines of destruction, there is a swelling tide of sympathy and brotherly feeling. The anger of the multitudes, though hot for a season, is evidently giving way to a spirit of chastened penitence. The expression of this sentiment gives hope that something will come, ere long, out of the talk for peace. This hope is strengthened by a prayer for Germany which appeared recently in an English publication, given out for publication by a society called The Collegium, of which William Temple, son of the late Bishop Temple, is the head.

This prayer has recently been published in one of the leading religious journals of Germany. The prayer is as follows:

"Give Thy blessing, O Father, to the German people. Strengthen Thou the activity of the understanding and right minded, who follow after love and are waiting for righteousness and peace, as well among the Germans as among us. Drive out the bad passions of hate, suspicion and war fever from them as from us. Restore and comfort the sorrowing hearts, the orphans, the sick and those suffering pain and the great, great company of pale endurers with them as with us. Reward the patience, the untiring industry, the great men of heart and simplicity of the common man and all true-hearted and well-minded people with them as with us.

Forgive the cruelty, the ambitious endeavor, the foolish pride, the heartless plans, by which the rulers of the world have offended. Teach us everywhere to repent and amend our lives. Help us that we may make use of our present sorrow, which has been caused by ourselves and has not come from Thee, to build upon the ruins of our bad past a firm and permanent peace.

Grant that we may again come into a good understanding with them who now have become our enemies and still are brethren in Christ. Grant that we may establish a new order of things, where the peoples may live together in trustful fellowship, in a noble emulation of good works and good deeds, full of truth, honesty and loyalty in their mutual relations, and that we may in all things follow the example of the Son of Man, whom we have denied and brought into shame and have crucified anew upon the Golgotha of our battlefields."

May it not be that these great nations in Europe will yet meet each other about the graves of their millions of dead victims of a mistaken zeal for national supremacy—and be united in a glorious reconciliation that will never again be disturbed by the false and foolish pride of militarism?

MEXICO AND READJUSTNENT

The matter of readjustment of our missionary work in Meixco to which our Board of Missions is committed, has brought forth a vigorous protest on the part of nearly all of our missionaries on the field, as well as many others. This readjustment would turn over a large part of the field already organized and occupied by our church to the Methodist Episcopal Church.

This is, in our judgment, only another instance of the folly of attempting to force ecclesiastical supervision in order to bring about an impracticable ideal. The development of a mission field should be along the line of normal growth with as little outside restraint as possible, and there is, therefore, danger in this movement.

It is due our Board of Missions, however, especially our General Secretary and his assistants, to state that certain rumors have been set afloat that are not in accordance with the facts. Therefore, at the late meeting, in order to allay any anxiety that might possibly exist with regard to the attitude of the administration to this matter, the General Secretary read the following statement signed by himself and the Foreign Secretaries—Dr. Ed F. Cook and Miss Mabel Head:

"Inasmuch as rumors have reached our ears and certain published statements have appeared in the press to the effect that the affairs of the Board in Mexico were being administered in the interest and furtherance of the proposed readjustment of boundary lines, we wish expressly to declare that there is not the shadow of a basis, in fact, for such statements, and it is our purpose to administer our affairs in Mexico both directly and indirectly in the letter and spirit of the Board's action, without reference to one view or the other concerning this boundary matter, until the General Conference has acted on the same."

It will be a matter for action at our next General Conference as to whether this readjustment shall really take place, and we take it that more will depend upon the attitude of the native church and their leaders on the field than on any theory of the Board or Secretaries. We do not believe in forcing the membership of any body of the church, either small or large, to go here or there in order to meet the plans of idealists who have so far misconceived the spirit of the Kingdom of God as to dream of unity other than a unity of spirit. In the Kingdom of God there are "many members, but one body." Some of the modern leaders for church unity are perilously near in their ideas to the zealots of the fourth century. If Methodists will go to work at the right end of their job of unification there will be no need of disturbances in our mission fields.

THE SUNDAY PROGRAM

The Sunday program of Greensboro College for Women was observed as heretofore published. At the morning hour Rev. Thomas N. Ivey, D. D., editor of the Christian Advocate (Nashville), faced an audience filling the large auditorium of West Market Street church, and, under ideal conditions, delivered a very appropriate and helpful sermon before the graduating class. His text was taken from Luke 6:38, and the preacher drew from this text an illuminating and inspiring message on the Life of Service and Self-Sacrifice—the life that truly gives and yet always receives. The message was one most appropriate for the occasion and delivered with good effect. Dr. Ivey happily combines the gifts which make him both a great editor and a great preacher.

At the evening hour, in the college chapel, a large congregation joined the student body and faculty in the Y. W. C. A. Anniversary. The services were beautiful in simplicity. Rev. H. M. North, pastor of the Memorial church, Durham, and a favorite preacher with the Greensboro people, delivered the sermon. This, too, was an exceedingly appropriate sermon, based upon Exodus 3:2-4 and developing the thought that life is full of little things if we only have eyes to see them, and that it is worth our while to stop a moment—to pause in the presence of apparently small things—so that God may have a chance to speak to us out of these things. Clothed in the simplest form of speech, Doctor North gave the young women a great message that should be of value to them as long as they live.

We go to press too early to give full account of commencement. This will be given next week.

NOTES AND PERSONALS

—We acknowledge with thanks the receipt of an invitation to the commencement exercises of Brevard Institute.

—Rev. J. M. Wacaster reports a good revival recently closed at Sunburst with fifteen professions and the church greatly revived.

—Rev. W. L. Dawson, evangelist, has been assisting Rev. O. P. Routh in revival services at Danbury during the past week.

—Rev. J. S. Hiatt, pastor of Grace church, Winston-Salem, preached the commencement sermon at Lewisville on Sunday, May 7th.

—The home of Mr. F. M. Weaver, of Asheville, was badly damaged by fire on Thursday morning of last week. The loss is estimated at $10,000.

—Rev. Frank Siler will remove his family this week to their cottage at Lake Junaluska for the summer. His address until September first will be Lake Junaluska, N. C.

—Rev. and Mrs. G. H. Christenbery returned to their work at Sylva last week after a pleasant visit of a few days to relatives and friends at Randleman.

—Mr. M. Alexander Sherrill, a prominent citizen of the Sherrill's Ford section of Catawba county, died suddenly at the home of his daughter, Mrs. Trollinger, in Newton, on Tuesday of last week.

—The Morganton News-Herald of May 11th, says: The meeting of the Methodist church came to a close Friday night and Dr. E. K. McLarty left Saturday morning for Winston-Salem. Sunday morning there were six additions to the church and there will be several others later.

—Shirley Waters, a member of the Watauga Literary Society, at the A. T. S., has been awarded a very beautiful gold medal by the members for making the best progress in society work during the school year just closing. The young man is justly proud of the glittering trophy, and is to be congratulated upon procuring it.—Watauga Democrat.

—Rev. J. J. Eads, pastor of Robbinsville circuit, and who has reported about 600 conversions in his work during the last five years, is open for some evangelistic work in his section of the Conference between this and the middle of July. Brother Eads is a loyal itinerant and wishes to put in this time helping the brethren. His address is Robbinsville, N. C.

—Wesley Memorial church, High Point, at the conclusion of the sermon Sunday morning by the pastor, Dr. Gilbert T. Rowe, agreed to assume the support of a full-time missionary. We understand that Rev. S. A. Stewart, now working at Kioto, Japan, has been assigned to this church. Heretofore they have been supporting a nurse, Miss Harris, in Korea.

—In the contest for the medals awarded by the literary societies of Trinity College, we note that in the Columbian Society two of the winners were B. L. Smith, of Granite Falls, orator's medal, and D. H. Peeler, of Casar, the freshman's debater's medal. These young men are from the western section and are well known to many of our readers.

—Dr. J. H. Weaver preached a searching sermon at the Main Street Methodist church Sunday night on "Having the Spirit of Christ." This was the beginning of revival services which will continue through the week. Other congregations of the town called in their services and attended the Methodist church Sunday evening.—Thomasville correspondent Davidson Dispatch.

—News of the death of Mrs. T. R. Rouse which occurred at her home at LaGrange on Monday, has caused sadness among relatives and friends in this city. Mrs. Rouse, before her marriage, was Miss Lula Pell, daughter of the late Rev. William E. Pell, and a sister of Rev. Dr. Edward Leigh Pell, of Richmond; Rev. Robert P. Pell, of Spartanburg, and of Hon. George P. Pell, of Raleigh. She also has a sister, Mrs. Dr. J. B. Gunter, living in Greensboro. The Advocate joins in expressions of sympathy to the bereaved ones.

—It is a sad note which we find in the Lenoir Topic of last week announcing the death of Rev. Thomas Finley Nelson, which occurred at the home of his son, William M. Nelson, at Watsonville, California, April 20th, 1916. Mr. Nelson was born near Patterson, Caldwell county, in 1845. He was a brother of Mr. J. L. Nelson, of Lenoir, and lived in Caldwell county till he went to Idaho in 1886. He was a minister in the Baptist church, and in young manhood taught school in his native county. The Advocate joins in expressions of sympathy to the bereaved relatives and friends.

CONTRIBUTIONS

WITH BILLY SUNDAY

Rev. J. M. Rowland

It was my privilege to make two visits to the Billy Sunday meetings at Baltimore, and I thought the readers of the Advocate would like to have an account of this man who is the most conspicuous preacher on the earth. Billy Sunday is more than a man, he is an institution, a revolution, a cyclone, a mighty army with banners.

My first visit I was the guest of some railroad friends. The second time I went as the Methodist representative of a committee of four appointed from the Ministerial Union of the Protestant churches of this city which was sent to Baltimore to interview Mr. Sunday and do all we could to get him to come to Virginia to hold a meeting. We organized a party of seventy-five to go with us and had a most delightful time. Dr. Dennison, of the Christian church, was master of ceremonies. Dr. Swope, of the Baptist, was the committee to look after the ladies. Mr. Squires, of the Presbyterian, was publicity agent, while I was transportation manager with the work that goes with that name. Our party was made up of Presbyterians, Methodists, Baptists, Quakers, and Episcopalians. A move that can get all these together in the warmest feelings of fellowship and make them forget their differences in their enthusiasm for something upon which they are united is surely worth while. This is one of the many things Billy Sunday does.

After a pleasant trip on the Old Bay Line steamer, we reached Baltimore and settled ourselves at the Caswell Hotel. The committee then went to the Sunday headquarters to make arrangements for seats at the tabernacle and to make an appointment to see Mr. Sunday at his home. After some red tape we passed the guards and the door-keepers and were admitted to the private office of Mr. George Sunday, the business manager of the movement, who is the oldest son of Billy Sunday. He received us very cordially and chatted with us for some time about the meeting and the prospect of holding one in Norfolk. He then gave orders for us to be placed in good seats at the tabernacle and made arrangements on the phone for us to call at the Sunday home.

To study Billy Sunday from any angle is interesting and soon brings the investigator to the point where he marvels at the wonder of this strange man who is preaching to more people and saving more souls than any man that ever lived on the earth. He is not rated as a man of extraordinary ability. There are many men who are better educated, who have a more commanding appearance and are more polished orators. And yet when he goes to a city they cannot build a house big enough to hold the people, and he shakes the country for miles around. He becomes the chief topic of conversation in nearly all homes and in all walks of life. Some will bitterly oppose him and others will stand by him, but you cannot ignore him as one of the papers that was unfriendly to him said.

All the Baltimore papers, servants of the liquor interests as they are, did not endorse him, and yet they gave him 2800 columns while he was in the city. He preached to nearly a million and a half people and they recorded the names of 23,145 conversions. The last day of the meeting he preached to 96,000 people in four services. In Philadelphia there were forty thousand conversions, and in ten of the big cities where he has held meetings there were 250,000 conversions. No man on earth could go to a city and for two months draw such crowds with an ever increasing interest. A combination of Roosevelt, Bryan, Alma Gluck, John Drew and Jess Willard could not do it.

This is the man I went to Baltimore to study and now set out to describe. I know it is a hopeless task to try to give anybody a description of Billy Sunday and his meeting. You just as well try to describe Niagara Falls or a storm at sea. You must see him and his great meeting, hear the crowd sing and breath the wonderful atmosphere of that mighty spiritual wave to understand. Who is this wonderful man? What is he? What is the explanation of it all? These questions were on our lips as we went to see him, and we went not only to get a blessing but to study the man as well.

I was struck with the fact that there was no advertising of this wonderful thing save in the mouths of the people and in the papers. If we looked for posters, streamers and notices, we did not find them. When we came to the headquarters in the Equitable Building we were faced by several dignitaries whose chief business seemed to be to keep people from going to meeting by telling them how difficult it was to get a ticket and by protecting the manager from them. Most of the space in the big tabernacle is filled by special ticket and often the demand for seats is far above the supply. The hundreds who were turned away seemed more determined to eventually get a ticket and see what it was that made this thing draw the people so that instead of advertising for people to come to it they had to work hard to keep the crowds that came from overrunning them.

The manager told us that he had requests for seats amounting to 270,000, or enough to keep the big tabernacle full a month after the meeting closed. The most of these requests come from delegates from churches, lodges and business organizations who go in bodies to the meetings. Special attention is given to the working people, tickets being issued to them in preference to the people of leisure, who would crowd out the others.

We hurried to the Sunday home, where we were to meet Mr. Sunday or Billy, as he is called in love and honor by the people, and Mrs. Sunday, or Ma, as she is called by the multitudes who adore her. The Sundays were living in an old home of a rich man who lived on Mount Vernon Square, and who gave them the use of his home while he was out of the city. He came back home during the meeting and was himself converted.

We were received by a servant who presented us to Mr. Matthews, Mr. Sunday's secretary, who talked with us pleasantly about a meeting in Norfolk and about their great campaign. Presently Ma came down with that smile and grace peculiar to herself, and we rose to do honor to her without whom her mighty husband could not be what he is. She has been the steady governor that has kept his mighty steam chest from exploding long ago. She has been the rudder as well as the pilot that has guided his ship as with every sail set and every pound of steam it could carry he made his way through the breakers and the storm. Her far-sightedness, rare common sense and Scotch cool headedness, and her skilful, steady hand, along with her never failing attention to him, has conserved and protected her husband, whose make-up is a mixture of a volcano, dynamo, cyclone and army with banners. She has harnessed all his powers to sweep the fields for God.

She nurses him like a baby and is seldom too far away for him to touch her. When she is not near him he seems lost and restless, and when he can see her he is satisfied. She plans for him, she protects him from people, she draws the reins on him and holds him in. She goes with him to the platform and leaves it with him. She is ever in reach with a clean handkerchief for him to wipe the dust of the battle from his face as he charges the trenches and drives back the forces of the devil, and he needs several in a day. She is ever near with such things as he needs, and with her prayers and some day maybe from the platform which is Billy's battlefield where she has stood with him in the heat of the battle and in the hour of victory as the people sang and cheered and covered them with flowers she loves so well—yes, maybe some day Ma's smile will grow a little sadder as she bends over to hand another clean handkerchief to the one she loves so well and sees loving hands bearing the victor from the battlefield where he burned out his life for Jesus' sake, for he can not long hold out under the strain that is on him now.

Somehow I felt more of a thrill in my soul when I talked with Ma than when I did with Billy himself. I recalled how hard he had to fight to win her, as he has had to fight to win everything. But I don't think Billy Sunday would want anything he did not have to fight for. Had he been courting a girl who came smiling to his arms at his first advance, while the old folks waited outside with congratulations, he would have shaken the dust of that place from his feet as a testimony against them and gone to hunt a girl harder to win. He found Ma hard to win. The old folks were dead against him because he was a ball player, and worse still, he had another fellow who outshone him and had gotten his hand in first. But Billy went in to defeat his rival and win the girl. He fought out in the open and he fought fair, for nothing mean and sneaking can keep league with Billy Sunday. He courted Ma like he played ball and like he does everything else, with all his might and main, and he batted Cupid's ball so far afield that while his rival ran to get it Billy made a home run with Nellie's hand in his. Being Presbyterians as they are, I guess it was predestinated before Adam met his Eve that Billy and Ma were to be one.

She greeted us kindly and made us feel at home. We felt our business was urgent and we wanted to properly present it so we had prepared some speeches in which to present our invitation to hold a meeting in our city and press our claims upon them, and to the best of our ability we began. We had not gone far, however, when, with her own sweet smile, Ma reached out her hand and gently took the reins as she does with Billy, and said, "Let's not have so much enthusiasm and more facts." So she knocked our speeches into the middle of next week and just sat there asking us questions about the things she wanted to know. And so sweetly did she do it that we felt like the little boy who was knocked down in the dirt by a lady, who straightway picked him up with kind words and sweet smiles, the while brushing the dirt from him and begging his pardon. Then from her hand bag she drew out for him a big red apple. As she went on her way the boy clutched the apple in his hand and followed her with longing eyes, saying to himself, "I des wish she would knock me down every day."

There can be no formality about the Sundays any more than icicles can hang on the fourth of July. So Ma brushed it all away and Billy smashed it all to pieces when he came in. He bounded in like a Jack jumping out of a Christmas box. Did he have on a Prince Albert and patent leather shoes? Nay verily. Had he donned an English frock and a gold-headed cane? Not much. He was wearing a bath robe and his hair was uncombed. Billy smashes precedents and programs like children do their toys, and conventionalities and customs obey his orders, not he theirs. And yet he is ever a well bred Christian gentleman. Let it be understood once for all there is nothing course, uncouth, indelicate or ungentlemanly about Billy Sunday.

He sat on the arm of Ma's chair and held her hand as he talked to us freely bout their work and their plans, opening up to us their burdens as if we had known them all our lives. He asked us all about our city and its surroundings, about the churches, the preachers, the sailors, and the soldiers. He told us how bothered he had been in Baltimore by the division in the churches caused by the Northern and Southern spirit and how they had been unable to do anything for the colored people because of the different ideas as to the races, and he wanted to know if he came South how we would manage this. We told him we felt he could trust us to work that out satisfactorily to all concerned, for we felt we understood our negroes better than was the case in the North. We were sure we could work out a plan that would give him access to the colored population and one that would please everybody. We were anxious to turn him loose among our negroes and would promise him such a meeting as he had never before seen in all his life. This pleased him very much. So as best we could we pressed our claims and have since then continued to press the matter and have gotten his positive word to come to Norfolk and to Richmond.

After a most pleasant visit we made ready to go. Both of them invited us to stay for dinner but of course we did not do it. They bade us a warm goodbye, saying they would see us at the tabernacle, and taking her by the hand he said, "Come on, Ma," and he led her away to the dining room. If they brought no other good to a community the picture of their love would be a great blessing to it as it made many hearts that were drying up long to call back the love that shines upon them.

I may write again and try to give an account of the tabernacle meeting and show Billy Sunday in action—an undertaking nobody can measure up to.

MT. AIRY DISTRICT REPORT—SECOND QUARTER

Rev. H. C. Sprinkle, Presiding Elder

The first Sunday in May finished our second quarter, leaving half of the conference year behind us. A summary of the quarter's work presents the field in a hopeful condition.

Our Preachers

A more faithful and effective set of men can not be found in any district of the Conference, than our eighteen. These men have been "visiting from house to house" and "preaching the word" to the extent that 1650 pastoral visits have been made and 502 sermons have been preached during the quarter—an average of 91 visits and 27 sermons to the man. Brother Herman leads the district in the number of pastoral visits, having made 300; and Brother Hipps leads in the number of sermons, having preached 52.

Revivals

The brethren in this territory look forward to the summer and fall as the revival season; hence this campaign is not yet well under headway. Only 38 members have been received into the church on profession of faith during the quarter. In this work Brother Allison leads, having received 16, and Brother Crouse follows, having received 10 members.

Last year the district received 663 members on profession of faith. We are praying that the Lord may not give us less than 1,000 this year.

Brother Routh began a meeting at Danbury May 8th, assisted by Rev. W. L. Dawson. Brother Combs is to be assisted by Rev. T. V. Crouse, at Hatcher's, beginning the second Sunday in June. Brother Herman has called to his assistance the Revs. R. M. Courtney and J. Frank Armstrong to launch an evangelistic campaign at Central on the first Sunday in June. Rev. J. P. Hipps goes to Siloam to assist Brother Crouse on the fourth Sunday in June.

The writer has engagements for special meetings at Dobson, May 23-31; Stokesdale, June 8-15; Bethesda, on Walnut Cove Ct., July 11-18; Boonville, July 22-28.

Let everybody pray that God may manifest great power in the conversion of souls in the above mentioned, and other, meetings of the district.

Sunday Schools

As the lizards began to crawl, our Sunday schools that suspended for the winter, came forth and re-organized, so that we now have a Sunday school in practically every church.

All of our progressive, up-to-date Sunday schools are planning to observe Children's Day. If any of the schools having neglected this matter so far, desire to get into the above named class, let them order programs at once and begin to prepare for Children's Day exercises.

A novel thing in the Sunday school line was an all-day circuit Sunday school convention, held at Laurel Bluff, on the fifth Sunday in April, for the Mount Airy circuit, with a carefully arranged program, gotten up by Brother Bennett, the pastor, which called out the local talent of the charge and put it to work. Much good will grow out of this meeting, and every circuit on the district could hold a similar meeting to great advantage. Another innovation worthy of note is the singing schools Brother Bennett is teaching in some of his congregations, preparatory to better music in the Sunday school, and at the preaching services.

Epworth Leagues

There are not enough Epworth Leagues in operation on the district, but we have a few of these organizations that are doing good work. We are glad to note that a Junior League with 32 members has been organized by Brother Armstrong at Spray.

Missions

The most effective work for the cause of missions that is being done in the district is in the hands of our wide-awake Woman's Missionary Societies. There are several very fine Ladies' Aid Societies doing much good in communities where we do not have a Woman's Missionary Society. We trust that ere long these local societies may organize into regular Woman's Missionary Societies, which provides a place for all their local work, as well as gives a wider outlet for their activities.

Emphasis has been laid on missions in the Sunday schools, and most of them are taking up the matter of using the missionary literature in one way or another.

A number of our charges have secured their Conference collections in full and are paying in cash on these claims. Wherever these collections have not been secured, I urge the pastors to take up the matter at once, and let us be able to report at the District Conference that these collections have been taken in every congregation, and as far as possible, secured in full.

We have held in the district four institutes. These were not as well attended as they might have been, but they were a success, nevertheless, and good will grow out of them.

Support of the Ministry

We stand about as we did at this time last year, comparatively, in salaries. The following churches—Hatchers, on the Ararat charge; Elkin; Leaksville; Price, on the Madison-Stoneville charge; Central, Mt. Airy, and Macedonia, on the Rural Hall charge—have paid salaries in full, to date. Let all stewards read this list, and if your church is not in it, it will remind you that a little faithful effort on your part may put you on the "honor roll" next time.

Our Advocate

We have not yet reached our number of new subscriptions to our Advocate, but we must press this work till it is done. We need the paper in our homes and must have it.

A splendid work has been done by a number of our pastors in the distribution of a liberal supply of the Asbury Doctrinal Number of our general organ, and some new subscriptions for this paper have been taken.

Lay Activities

We have in W. R. Lynch one of the best district lay leaders in the Conference, and a number of the charge lay leaders and other laymen are falling in line, and stand ready to lend a helping hand.

District Conference

Our District Conference will open at Elkin, with the administration of the Lord's Supper, at 2:30 P. M., Wednesday, June 21, and will continue through Thursday and Friday, 22 and 23. Let all the members of this body arrange to be on hand for the opening session and remain until the Conference closes. Local preachers are expected to be present and to report in writing "the extent and result of their labors" since the last District Conference. The following committees are appointed:

For License and for Admission—Geo. D. Herman, J. P. Hipps, J. F. Armstrong.

For Ordination—R. S. Howie, A. L. Aycock, T. B. Johnson.

A SPLENDID GIFT TO "THE LAMAR SCHOOL OF LAW"

A charming and consecrated daughter of Mississippi has made a beautiful gift to the Law Department of Emory University.

Mrs. S. H. C. Burgin, nee Miss Elizabeth Kilpatrick, formerly of Corinth, Mississippi, has given to "The Lamar School of Law" the large and valuable law library of her distinguished father, the late Judge William Hobson Kilpatrick. Thus the library of our School of Law grows daily.

The school will open next September in the most beautiful and imposing law building in the United States, and with the best library of any law school in the South. The method of instruction will be what is known as "The Case Method," and the course of study will extend over three years. An able faculty, consisting of men who have won with distinction their law degrees in the greatest law schools of the world, has been engaged. In Atlanta every court known to the American judicial system, except the United States Supreme Court, holds regular sessions. "The Lamar School of Law," therefore, offers unequaled advantages for the study of the law. It takes its place at once among the leading law schools of the United States. This is as it should be. When Emory University opens any department it makes it strong from the start.

"The Lamar School of Law" will be a most appropriate and enduring monument to that noble man and illustrious statesman, Justice Lucius Q. C. Lamar. It will stand in the capital of his native state, Georgia, and will be erected by the gifts of his fellow-citizens of Mississippi, his adopted state, which he loved so well and served so long. It will be a part of Emory University, of which Judge Lamar was an alumnus, being a member of the class of 1845.

Joy is love exulting. Peace is love in response. Long-suffering is love untiring. Gentleness is love in society. Goodness is love in action. Faith is love on the battle field. Temperance is love in training. Love is the greatest thing that God can give us, for he himself is love. And it is the greatest thing we can give to God, for it will give ourselves and carry with it all that is ours.—Exchange.

It is a pitiful pity that never gives the poor anything but tears. But is he much better who gives his penny without pity?—Edward Leigh Pell, D. D.

INTERESTING NEWS FROM THE FIELD

DISTRICT CONFERENCE DIRECTORY

Waynesville, Andrews	May 23-25
Winston, Thomasville	May 24-26
Mt. Airy, Elkin	June 21-23
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville,	July 18-20
Charlotte, Harrison church	July 19-21
Salisbury, Woodleaf	July 12-14
North Wilkesboro, Sutherland	July 19-21

NOTES AND PERSONALS

—Mr. James L. Queen, a prominent citizen of Clyde, and an official member of our church, passed away at his home in Haywood county on Tuesday of last week. He was the father of Mr. John Queen, judge of the city court of Waynesville. Funeral services were conducted by the pastor, Rev. P. H. Brittain, assisted by Rev. William P. Fincher, O. P. Ader and Bishop James Atkins. We hope to have a full memoir at an early day.

—Rev. Dr. J. C. Rowe, presiding elder of the Salisbury District, in sending in his third round of appointments, writes a very encouraging note with regard to conditions on the district. The best of all is this: "It seems to me that I can see that a clearer, more active Christian life is kindling nearly all over the district." To bring about such a state of things should be the matter of chief concern with every preacher.

—Concord is indeed fortunate to have had Rev. J. E. Abernethy here for the past ten days and to have had the privilege of enjoying the fine, elevating Christian influence of his eloquent discourses. One of the mighty agencies for good, one of the mighty agencies for civilization, one of the mighty agencies for Christianity is the loyal, unselfish, devout band of men who compose the Western North Carolina Conference. And, towering among the loftiest of these is the mighty Abernethy, whose attainments, eloquence and consecrated spirit make him a great force in the religious realm of North Carolina and the South.—Concord Tribune.

—Rev. Frank Siler, Conference Missionary Secretary, announced several weeks ago in his notes the gift by Mr. and Mrs. A. M. Smith, of Elkin, of a missionary and church to China. These faithful servants of God will pay to his salary annually $900.00 and, as early as desirable, contribute $6,000 toward building a church. They specified that the man chosen should be young and equipped and that so far as practicable he should open work where there is none. This is an example of heroic devotion to the cause of China's great need that ought to be followed by others at a time when prosperity is our watchword and China's sore need the Macedonian cry.

Forsyth.—Our work on Forsyth is progressing with at least some measure of success. Our Sunday school work has grown during the spring. We have one excellent teacher training class that has done well during the year.

The young people on our charge are interested more in church work now than for a long while. During the year four Epworth Leagues have been organized with our young people. Each of these Leagues had a good membership to begin with and are doing splendid work now. Our people everywhere should understand that an Epworth League will work on a country charge.

On last Sunday night we closed a revival meeting at Mineral Springs in which there was good accomplished in the church and community. There were more than twenty conversions, with several names given for church membership. Brother W. L. Dawson, our Conference Evangelist, did the preaching. Brother Dawson's preaching was strong, timely and impressed almost every one, even the most indifferent. J. W. Vestal, P. C.

From Hickory.—Yesterday was a great day for us. I preached each day last week just to the children. Had a fine attendance and a good meeting. Yesterday I received thirty into our church, with others still to join. Our congregations are fine. Have received 270 into our church in the past two and a half years. Our Baraca and Philathea classes are beginning the erection of two large, handsome class rooms so as to be able to accommodate their crowds. Methodism is keeping pace with our growing little city. Sincerely,

A. L. Stanford.

Sparta.—We are progressing very nicely thus far. Spring has opened and we have now Sunday schools running in most all of our churches. Brother Frank Siler visited us at our second quarterly conference and made a strong plea for the Sunday schools to take up the study of China. Four of the churches have ordered literature to begin work at once. We trust this will prove to be successful.

We have just closed a fine meeting at Walnut Branch, a small church which was dedicated last year. Only have about eight members, but it is moving on very nicely. We only run the meeting a week, owing to the fact that I had no help and became very hoarse. A good deal of interest was manifested in the meeting. Several conversions and we have six or seven to receive into the church; have already received three and will receive the others the first Sunday in June. We bow our heads in thanks to God for all that he has done for us this year. Pray for us. Yours in the work,

A. S. Abernethy.

Mill Spring.—We had been planning for some time to remodel our parsonage, so last Friday fourteen men came in with tools of all kinds and all went to work. They worked for a day and a half which made a great show towards a parsonage. If nothing happens to prevent we will finish it soon. We want to do a great deal to the parsonage, both inside and out. The good ladies are furnishing it with new furnishing which was badly needed. We are finishing up a church at New Hope which when finished will be worth eighteen hundred dollars. We have held two meetings this year and are planning to go into another soon. Brother W. A. Newell preached for us Sunday here at Bethlehem. His subject was "The Pre-eminence of Christ." Of course it was fine. We were glad to have him in our midst. Hope he will come again. Pray for us that this may be the best year in the history of the work.

Yours fraternally,

J. M. Barber, P. C.

Broad Street Men's Class.—At a meeting of the membership committee of the Broad Street Men's Bible class, Wednesday afternoon, it was decided not to limit the membership of the class to 100. Last Sunday the pastor and the class leaders were hardly prepared for the crowd of new members that greeted them, and not at all prepared to announce any plans for seating a class of more than 100.

Tentative plans were agreed upon at the meeting of the class committee for enlarging the present class room. This can readily be done by removing a partition at the rear of the room, throwing another class room into the one now occupied by the men's class, thus gaining space sufficient to seat 50 more men. Nothing will be done, however, until satisfactory arrangements are made with the Sunday school officers for caring for Mr. H. C. Hallyburton's class of boys that now use the room to the rear of the men's class room. The committee anticipates no trouble whatever in making these arrangements, as the men's class is perfectly willing to undertake to finance both the refurnishing of its own room with comfortable chairs, and the complete equipment of the proposed new room for the boys.

Should the whole school continue to grow at its present quarter's rate of increase in attendance, the problem would then present itself of remodeling the present Sunday school plant or of adding to it materially.—Statesville Landmark.

From Conference Evangelist

We held a meeting with Rev. J. W. Vestal at Mineral Springs in North Winston, which resulted in about twenty- one professions and much good, we trust, to the community. Brother Vestal is in good favor with his people. We next went to Danbury to be with Rev. O. P. Routh. Here we had a gracious meeting, resulting in about thirty-eight professions and a revival in the church. The Lord was graciously present in the meeting. The people love Brother Routh very much. We next go to be with Rev. S. E. Richardson at East Spencer.

W. L. Dawson.

Old Students of Weaver College, Give Attention, Please

I wish through the Advocate to call the special attention of all old students (both men and women) of Weaver College to the Old Students' Reunion and Banquet on Monday night, May 22, at West's Hotel, Weaverville, N. C. We want as many present as we can seat. Please write at once to Mr. H. G. Reagan, Weaverville, N. C., to reserve a place for you. The price is fifty cents per plate. We have room for about 150. The trustees are included in this invitation, and our editor.

Weaverville, N. C. J. R. Walker.

Rutherford College Commencement

The exercises began Sunday night, May 7, with a most inspiring sermon under the auspices of the Y. M. C. A. by Rev. Albert Sherrill, of Rutherfordton, N. C. This splendid sermon was especially appreciated by the large ministerial club of an enrollment of thirty-three and the active Y. M. C. A. workers. On Monday night the annual concert was given by the music class, under the direction of their efficient teacher, Miss Alma Goode. Tuesday, May 9th, at eleven o'clock, Rev. John F. Kirk, pastor of Broad Street Methodist church, Statesville, preached the annual sermon. Brother Kirk's sermon was a strong appeal for the proper conception of life. Service for the love of humanity and not selfish gain was the burden of the discourse. In his closing remarks, Brother Kirk paid high tribute to the founders of our schools, among them Dr. R. L. Abernethy, the founder of Rutherford College. He also spoke in high terms of the unique service Rutherford College gives to the church and state. In the afternoon the declaimers' contest was given. At night the inter-society debate came off with the usual hard fight on both sides of the question. Wednesday, May 10, at 10:30 was the graduating exercises of a class of sixteen. At 11 o'clock a great treat came—the literary address by Dr. R. T. Vann, of Raleigh, N. C. This was indeed a treat. The happy, masterful way Dr. Vann presented his splendid discourse held the audience in firm grip from beginning

to end. Thanks to this noble Christian and scholar of the Baptist church for the helpful address.

With the commencement, the scholastic year closes with unusual success in that, along with the regular school work, the new building is so near completion that it is no longer doubted that we shall be able to enter it for the fall term opening. Notwithstanding the heavy outside work, the enrollment exceeded last year by thirty-five students, and a financial increase of one thousand dollars. This year closes with a still more hopeful outlook for next year.

Great Revival at South Main Ends

With ninety-two conversions and more than a score of additions to the church, what is described by the older members as the best revival in the fifteen years history of the South Main Street Methodist church came to a close last night with a sermon by Rev. H. H. Robbins, the pastor, who has done the preaching for the past two weeks.

The meeting started Wednesday night, April 26, with the opening of the district conference at the South Main church. Such men as Dr. J. H. Weaver, Dr. C. W. Byrd, Rev. Z. E. Barnhardt, Rev. J. H. Bennett and others did the preaching during the three days of the conference, and Mr. Robbins has done all the preaching since. The pastor has spoken with great power and supported by his loyal church they have fruitful results for their labors. Practically all of the ninety-two converts are adults and many of them are men beyond middle life.

The doors of the church were opened for the first time during the meeting yesterday and more than twenty joined. The pastor expects that possibly excepting one or two all the converts of the meeting will unite with South Main Street church.

Just before the benediction last night, S. E. Willis, one of the older members of the church, arose and declared that he had a few words to say. He told Mr. Robbins that the pastor had the loyal support of the entire membership of the church and that every member truly appreciated his faithful work during the present meeting. Mr. Willis gave it as the opinion of all that South Main Street church had been wonderfully revived and strengthened as a result of the meeting. He was simply voicing the thanks and appreciation of the church and was glad to be able to do it.

"And here is a little package for you, Brother Robbins," concluded Mr. Willis, as he handed the preacher a package. "You may examine it later." It proved to be a substantial free-will offering from some of the members of the congregation to their pastor in part remuneration of his strenuous efforts of the past two weeks.

After the words of appreciation and the presentataion of the offering by Mr. Willis, the pastor said that it was certainly "a happy surprise." "My one aim while I'm with you," said Mr. Robbins, "is to serve you in the very best way that my Master gives me the ability."

For some time after the service closed Mr. Robbins received the congratulations and best wishes of his congregation on the manner in which he had conducted the revival services.—High Point Enterprise, May 8.

Pageant Monday Night

A great crowd gathered in the college and town on Monday night to witness one of the most unique entertainments ever given by the college, when the semi-historical pageant, "For Women," was presented under the auspices of the alumnae. The pageant was written by Mrs. S. L. Alderman, of this city, and was staged with a desire to bring before those witnessing the presentation events of the past and to give them an inspiration for the great work of the future. The pageant, as the synopsis is given on the programs, was as follows:

"Act 1—The first and second scenes bring in history relative to the organization and building of Greensboro Female College, the war with Mexico and other historic events. In them are shown scenes in the Crump home, from which came two of the first graduates of the college in 1848. The third scene shows Miss Laura Crump (our beloved Mrs. Patrick), whose diploma hangs on our library walls, dreaming of her graduating class as they stood to receive their diplomas from Dr. Shipp, the second president.

Act 2—The first scene brings in a faculty meeting of 1862, which is interrupted by the entrance of Miss Augusta Jones with her slaves. The second scene is in a girl's room and brings in small talk of girlhood history, showing pranks, costumes and customs of those days. The third scene is a reproduction of a tableau that was given in 1862 of 'Liberty' in mourning and the eleven seceding states, while the 'Bonnie Blue Flag ' is sung. The fourth scene is a tableau of the class of 1863, girls in homespun at which time Miss Sallie Southall, now Mrs. Robert R. Cotton, sang 'The Girl in the Homespun Gown.' (Materials for the original costumes came from Holt's mills, in Alamance county; that of today was presented by the Cones, of Greensboro.) Scene five depicts an histoic event of 1864. After the college burned in 1863 and the war was over, the Union soldiers returning home stabled their horses in the ruins. This is a camp scene.

"Act 3—This act depicts the spirit of Greensboro College 'For Women' as she looks back to those who have wrought, and forward to those women of the future who crave higher advantages. She calls on all alumnae to help in the great cause of lifting our state to the forefront in the education 'for women.' The scene closes with 'Auld Lang Syne," sung by all actors, the senior class, Glee Club and all alumnae present."

Not the least enjoyable event of the evening was the solos rendered by Miss Hazel Dell Neff, of Chicago, a former member of the faculty of the institution. Miss Neff is the possessor of a rare and wonderful colorature soprano voice, and was in excellent voice Monday night. She sang "Recitative and Polonaise" from "Mignon" by A. Thomas, and "From the Land of the Sky Blue Water," one of the famous Indian songs by Cadman. The male quartet sang the old favorite, "In the Gloaming," "Juanita" and "Tenting On the Old Camp Ground." The last musical number of the evening was perhaps the most touching and one fraught with many memories of the past. It was "Auld Lang Syne," sang by the characters in the pageant and the audience.

District Conferences Next Week

The Winston District Conference will convene in Main Street church, Thomasville, on Wednesday, May 24th, and continue through Friday, May 26th. The Waynesville District will meet at Andrews on Tuesday, May 23, and continue through Thursday, the 25th.

Dear Brother Pastor and Superintendent:

Have you noticed in the "China Chart" the picture of Dr. Pinson and Dr. Chappell shaking hands? Do you see just below it: "China Day in the Sunday School—June 25"? This means that on the fourth Sunday of June all the Sunday schools of Southern Methodism are requested to observe "China Day" as follows:

1. By reading at opening of school the regular Scripture lesson.
2. By studying in classes one lesson in the China booklet.
3. By carrying out special "China Day" program, sample of which will be sent on application for sample copy of "Workers' Council."
4. By taking a collection for China.

Is your school studying China accordinv to the new special course? If not will you not introduce it June 25? Full samples for a Sunday school with primary, Junior, Intermediate and Senior grades, cost one dollar. Order from Smith and Lamar.

Yours for "China Day" in all our Sunday schools, Frank Siler.

OUR NEXT LEGISLATION—HELP TO SECURE IT

The Board of Trustees of the Anti-Saloon League, at their meeting on February 24, 1916, fixed our legislative policy for the next General Assembly. The legislation proposed is as follows:

1. To prohibit clubs and other public places from storing or keeping liquor for beverage purposes.
2. To prohibit the advertising of liquor in any way, even to the sale of papers that do advertise it.
3. To prohibit the sale, or manufacture for sale, of wine and hard cider.
4. To prohibit the delivery of liquor by public carriers and the receipt of the same.
5. To make it unlawful for anyone to have in possession, for any purpose, more than one-half gallon of spirituous liquor.
6. To provide for the seizure and the confiscation of any property—automobile, wagon, or anything else—used in transferring liquor for illegal purposes.

Now that the policy of our organization has been declared, it remains for the workers to get busy and carry it into effect. The legislation asked for is in keeping with the various temperance reports and resolutions that have been passed, in the last twelve months, by the churches in their annual gatherings and, therefore, it is confidently expected that the church folk will line up solidly behind the Anti-Saloon League in working for this legislation.

The one thing needful to secure this legislation is the election to the next General Assembly of members who will vote for it; and it is up to the prohibitionists of every county and senatorial district to see to the election of such men. The state primaries will be held in June, and every candidate for nomination should, as soon as he announces his candidacy, be interrogated to know if he will support our proposed legislation, and our influence should be given to the candidate, or candidates, who will support it. A little work now will go a long way toward enacting this legislation at the next General Assembly, but if we neglect it until men who are opposed to such legislation are nominated and elected to the General Assembly, we shall not be able to carry out our legislative campaign—and for our failure, we can blame ourselves. Let me urge you to get busy.

The Board of Trustees, in their report, further says:

"We request the citizens of the State in every voting precinct to call upon their candidates for the General Assembly to declare themselves on this question, and we urge the Christian voters to see to it that such members of the General Assembly are elected as will stand for this measure.

"We instruct our Superintendent to so organize the State and carry this campaign into all the counties that we shall be assured of the passage of this measure by the next General Assembly." Let the prohibitionists of the various counties get together in this matter and, in keeping with the suggestion of the Board of Trustees, elect to the General Assembly men who will pass the legislation above outlined, the passage of which will be a death blow to John Barleycorn. The Anti-Saloon League expects you to do your part.

R. L. Davis, Supt.

Raleigh, N. C.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

TOUCH OF THE HAND

There are days so dark that I seek in vain,
For the face of my Friend divine,
But though the darkness hide, He is there to guide,
By the touch of His hand on mine.

There are times when tired of the toilsome way,
That for ways of the world I pine,
But He draws me back to the upward track,
By the touch of His hand on mine.

When the way is dim and I cannot see,
Through the mist of His wise design,
How my glad heart yearns and my faith returns,
At the touch of His hand on mine.

In the last sad hour when I stand alone,
When the powers of death combine,
While the dark waves roll, He will guide my soul,
By the touch of His hand on mine.

O the touch of His hand on mine,
O the touch of His hand on mine,
There is grace and power
For the trying hour,
In the touch of His hand on mine.

—Springfield Republican.

DISTRICT MEETINGS

Three of our districts, Asheville, Mt Airy and Shelby, have already held their district meetings for this year, and from the accounts of these meetings sent us the secretaries we feel sure that each of these occasions was both profitable and interesting and an incentive to a greater and better work on the district. With the work planned so early in the year there remains nothing to be done but an earnest effort to bring to a successful ending the work planned.

Let us not forget to pray daily for the other district meetings yet to be held. The two already announced are Charlotte district, which will be held at Marshville early in June, and the Salisbury district, which convenes at Albemarle June 6-7. Mrs. Presson and Mrs. Shinn, the secretaries of these districts, respectively, are new in the work, having been appointed at the recent annual meeting in Greensboro, but we feel sure that under their leadership these districts will make a good record. There is no more important office in our Conference than is that of the district secretary, and let us encourage them with our prayers for God's guidance for them as they carry forward His work.

MOUNT AIRY DISTRICT MEETING

In a personal letter from Mrs. D. Vance Price, secretary of the recent annual meeting of the Mount Airy District, she tells us of the great and glorious meeting and encloses the following account, written by Miss Cora Earp, with the request that we publish, a favor which gives us great pleasure to grant.

The opening session of the district meeting was held in Central Methodist church last Friday evening at 8 o'clock, Mrs. J. L. Woltz, district secretary, presiding. Rev. H. C. Sprinkle conducted devotional exercises, after which the question, "Resolved, that the Country Church Should be Made a Community Center," was debated by Mesdames Hege and Sparger on the affirmative, and Mrs. Woltz and Miss Earp on the negative. Mrs. Woltz explained that the debate had been prepared for the April monthly business and literary meeting and was repeated by request; at the close of the debate the pastor, Rev. G. D. Herman highly complimented the speakers and suggested a rising vote of appreciation which was given by the audience. After special music by the choir, Miss Bess Merritt welcomed the visitors in a graceful speech and this was responded to by Mrs. L. H. Robertson, of pressed the pleasure the visitors felt xpressed the pleasure the visitors felt in being here for the meeting. Mrs. Woltz reported the work done by the women in the district during the year. Rev. Mr. Sprinkle then made the address of the evening, his subject being "The Need and Possibilities of Woman's Work in Mount Airy District." No man in the district has as broad an outlook as Rev. Mr. Sprinkle and his handling of the subject was very fine, but somewhat curtailed because of the discussion that had preceded him.

On Saturday morning the service was opened at nine-thirty with devotional exercises led by Rev. Mr. Herman, routine business was transacted, reports from delegates were received and various features of the work were discussed. Mrs. Lucy Robertson gave a report of the recent Council meeting held in Atlanta, Ga. To those interested in the work Mrs. Robertson's talk was most helpful. She brought tidings of the "Whirlwind Campaign" to be waged for the advancement of the work which means "every one at work strenuously at the same time," and stated that the keynote for the year's work was "Forward," the advance being upon our knees, the members were requested to make their waking thoughts each morning a prayer for missions.

Mrs. Robertson informed her hearers that owing to a reduction of property in Brazil the Council would establish work in Rio, the matter of expense having kept them from doing so sooner. She also brought the information that the gift of a lady in San Francisco had made it possible to open up mission work in South Africa, and three young women were appointed by the Council to go to Africa missionaries. Mrs. Robertson stated that the cost of administration in our woman's work is about 4 1-4 per cent., one per cent. being added by the interest paid on borrowed money, the total cost, in cluding salaries to our Council officers being less than 10 per cent.

At the evening session a splendid address ws made by Mrs. Robertson, in which she gave an interesting survey of the work. Henry Sprinkle and Eloise Sparger recited very beautifully at the Saturday evening service.

On Sunday morning Rev. Mr. Herman decided to divide time with Mrs. Robertson in order that she might have an opportunity to address those who had not already heard her, and so for fifteen minutes Rev. Mr. Herman preached missions, speaking clearly and rapidly. Many of his hearers expressed the opinion that it was the fullest and most remarkable missionary talk that had ever been given in fifteen minutes. Mrs. Robertson was then invited to the platform and spoke of the encouragements of the outlook in the mission fields, giving a brief synopsis of what has been accomplished in each of the foreign countries where missions are established.

On Sunday afternoon a program of songs and recitations was given by children from the society here and from the children's society at Pilot Mountain. This program is said to be one of the very best things of the conference. The children preached missions with song and rhyme, every child acquitting himself or herself with credit.

We were asked to express thanks publicly to the children and parents of Pilot Mountain who contributed to the program, thereby making this very delightful occasion possible.

Press Supt.

The two following papers were read at Weaverville at the district meeting, and by request of those present we give them for the benefit of our readers, in the hope that they may do someone some good.

BIBLE STUDY, PRAYER CIRCLES AND MISSIONARY LIBRARIES

Three very vital agencies for the promotion and growth of missionary interests and used in connection with mission study and publicity, are systematic Bible study, prayer circles and missionary libraries. It is quite evident that the department of systematic Bible study cannot be too forcibly stressed and we are glad to learn from our Educational Secretary that this department is growing, classes now numbering 1,041 over 450 last year. We all recognize the fact that the Bible is the Book of all books, and while from a merely literary standpoint we may read it with pleasure and profit, it marks an era in our personal experience when we begin systematic Bible study, and read it intelligently book by book.

God has revealed himself in his beautiful world through the book of nature which he wrote with his own right hand; and in his word, the Bible, a book in which he has set forth the principles which lead to true happiness and to the realization of the truest and best self, and in the heart of man, a temple he has chosen for himself in which to dwell. A deeply spiritual man once said that the discovery of the place that the Word of God should have in a man's life and the teaching of the spirit with it, was the beginning of a new era in his life.

There is little profit in merely reading the Word of God. True knowledge and grace can be derived only from the study of His Word.

Dr. S. D. Gordon, who conducted the heart-searching, illuminating noontide devotional services at the recent Council meeting, said last year at Little Rock, when commenting on the Gospel of John, that the Bible was never printed so universally as today, nor scattered so widely, and never read less by the common crowd on the common street of life, even including the church street—never read so little as today. He did not mean that the people are not reading and that they are not reading literature. They are reading what they think is religious literature—reading the gospel according to our daily newspapers and allowing this kind of reading to supplant the place of systematic Bible study.

There are in our union eleven states where the law is favorable to the use of the Bible in the schools. In eleven others decisions have been rendered by the courts or by state school superintendents that the use of the Bible in schoolrooms is lawful. In thirteen states there are no laws bearing directly upon this matter (North Carolina in this class) and in eight states are opinions rendered against its use either by the Supreme Court or Attorney General or State School Superintendent.

Let me quote from the Missionary Voice of January, 1914, President Wilson's opinion of the Bible and what it has meant to him. He says, "The opinion of the Bible bred in me, not only by the teaching of my home, when I was a boy, but also by every turn and experience of my life and every step or study is that it is the one supreme source of revelation, the revelation of the meaning of life, the nature of God and the spiritual nature and needs of men. It is the only guide of life which really leads the spirit in the way of peace and salvation. If men could be made to know it more intimately, for what it really is, we would have secured ere this both individual and social regeneration."

Hear Wm. E. Gladstone, as he pays a fitting tribute to the Book of all books: "If I am asked to name the one comfort in sorrow, the safe rule of conduct, the true guide of life, I must point to what in the words of a popular hymn is called 'the old, old story,' told in an old, old Book, which is God's best and richest gift to mankind."

Our own loved Southern General, Robert E. Lee, said of it: "The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength."

Another essential to missionary work is prayer. We are urged in the department of mission study to form prayer circles. There are numerous reasons for the necessity of united prayer. An old adage that has lost none of its truth or value, reads, "In union there is strength," so united prayer brings results which are satisfactory and far-reaching. Let us look hurriedly at some of these reasons:

1. The need of spiritual awakening and saving power at home, the horror and cruelty of war in Europe, the crushing responsibility of American Christianity and the overwhelming call of mission lands, should bring us to our knees. Our only hope is in Him who answers prayer.

2. The whole Christian world has long joined in the use of the first week in each year as a World's Week of Prayer. The Evangelical Alliance, Federation of Mission Boards, Woman's Missionary Organizations, Epworth Leagues, Young Men and Young Women Christian Associations, have adopted the observance of stated seasons of prayer when united hearts and voices ascend to a throne of grace for definite objects. United prayer is indispensable in the missionary work for we all realize that prayer is the supreme need in this work.

3. Another unquestionable reason for united prayer is that it brings home to us our own insufficiency and shortcomings and failures, and helps us turn our eyes unto the hills from whence cometh our help. It kindles the flagging hope of the church and sends it to the task of the year strong and courageous.

It fuses into one the purposes of the church and sets the chords of brotherhood athrill and men exclaim, "Behold how good and how pleasant it is for brethren to dwell together in unity."

A church or a missionary society on its knees is a sign of the renunciation of its dependence on material things and a witness to its faith in the powers of the unseen world. Intercession is the antithesis of materialism and the emphatic affirmation of the power and love and wisdom of Christ.

Our conscious need, the repeated calls and commands of God, and the pleading and entreaties of a torn and smitten world combine to unite us in confession and intercession.

The Board of Missions, with its eye on the task of evangelization at home and abroad, knowing that only a praying and self-denying people can command power adequate to the task has stressed the prayer circles and we are asked to pray fervently for enlarged vision and quickened sense of responsibility. The Board believes that the first and most important requisite is a praying church.

Establish missionary libraries for the future use of those who are to follow us. Fill them with splendid missionary books that are being issued each year and keep in touch with the work through this agency. In the report of our Educational Secretary, Mrs. H. R. Steele, we find that there are in Southern Methodism today as reported to her, 2,141 mission study classes, with 50,630 persons engaged in the study of missions, 1,041 Bible classes, 391 reading or prayer circles, and 110 missionary libraries. While this increase is gratifying when we

(Continued on page 12)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

THAT CONFERENCE TEN-CENT ASSESSMENT

The members of our League Conference Cabinet, which met in Greensboro last week were surprised and disappointed when the report of our treasurer revealed the fact that up to that time only one chapter in the Conference had paid the Ten-Cent Assessment. This state of affairs would be bad enough if Conference did not convene until fall; but, with only about six more weeks of the fiscal year left, it is little short of a disgrace.

How can we expect the League to make much progress in our Conference when our officers are so seriously handicapped by this failure of our Leaguers to do their duty in this respect. If every chapter in the Conference should pay this assessment we would have about $250.00 in the treasury; we have $6.00.

We have no doubt that the failure of nearly all our chapters to remit this amount is due to carelessness or procrastination, and trust that this reminder will serve to arouse the sense of loyalty and duty in every League where this obligation has not been discharged.

Be it said to their credit, the West Market, Greensboro, League is the only chapter in our whole Conference that has paid this assessment.

What's the matter with the "Banner District?"

NEW LEAGUE ON GREENSBORO CIRCUIT

An Epworth League was organized Sunday, May 7, at Zion on the Greensboro circuit, with fourteen members. They held their first meeting last Sunday with a splendid Mother's Day program. These young people are very enthusiastic and we are expecting them to do good work.

The following is a list of the officers: President, Miss Stella Field; vice-president, Mrs. Will Purgason; secretary and treasurer, William Zink; superintendent devotional department, Will Purgason; superintendent social service department, Miss May Smith; superintendent literary and recreation department, Miss Juanita Richardson; superintendent missionary department, C. Lambert; Epworth Era agent, William Richardson.

PRAYER FUNDAMENTAL

The essential thing in all religion is prayer. It is more truly basic than faith, for it is universal. "The man who draws near to God must believe that there is a God and that He proves Himself a rewarder of those who earnestly try to find him," writes the author of the Epistle to the Hebrews in that glorious eleventh chapter on the triumphs of faith. But men blindly seek the Lord, even when they have no reason for doing so, obeying the impulse of a spirit made for God, but knowing not who he is nor where to find him. "God has marked out for men a span of life and the boundaries of their homes, that they might seek for him, if perhaps they might grope for him and find him." It is for this reason that the prayer life of people so often transcends their faith; and neglect of prayer accounts for the opposite, but correlative, fact that the faith of many orthodox Christians is held with so great inconsistency of life.

Cornelius, the devout Roman army officer, in answer to his prayers was put in the way of hearing the faith of the gospel. By the ministry of Phillips Brooks Helen Keller was led out of the double isolation of darkness and silence into the light and liberty of the children of God. She said, when the radiant truth burst full upon her soul: "I knew God before you told me, but I did not know his name." Sometimes a man whose faith is unfounded or has been shattered is true to his instinct to seek the Lord and, like Abraham Lincoln, intellectually an unbeliever, shows much of the spirit of prayer and conscious dependence upon God.

Indeed, the lowest types of pagans are not without vestages of the prayer instinct. A remarkable trait of savage Africans is their religiousness. Superstition, witchcraft, devil worship, and deep debauchery of the moral nature have not been able altogether to overcome the impulse to seek God; and pagan rites, grotesque and sensual, are but perverted prayers wrung from hearts oppressed by mystery and struggle that feel the pull of the Spirit of God as the remotest star responds to the attention of gravity.

"All souls that struggle and aspire,
All hearts of prayer by thee are lit,
And, dim or clear, thy tongues of fire
On dusky tribes and centuries sit."

Things that are fundamental to our nature come to the surface under circumstances of especial stress. Evolutionists say that these are the more elemental traits, inherited from the more remote race ancestry. Maybe so, but whence came the impulse to pray? The time of distress, of danger, of sudden awakening, as in the presence of death to the awfulness of eternity, calls forth ejaculations of prayer. France used to be regarded as a nation largely made up of infidelity and sensuality. Under the stress of an awful war France has suddenly become a praying nation. The impulse to pray is more elemental in man than anything else. "Thou hast made us for thyself, and our heart is restless till it rests in thee."

Prayer marks every great moral movement, whether in the soul of the individual or in the larger life of the kingdom of God. "Behold he prayeth!" was God's way of telling Ananias that Saul of Tarsus was no longer "breathing out threatening and slaughter," but humbly awaiting directions by means of which he could accomplish his calling as an apostle to the nations. The rule holds good in the lives of the lowliest. It obtains striking demonstration in revivals of religion and in wonders of the gospel in mission lands. A prayer meeting held by four students who had taken refuge under a haystack was the beginning of the missionary movement of America; a prayer meeting preceded the first and every subsequent Pentecost.

Prayer marks the degree of spiritual vitality of every life. The most outstanding feature of the life of Jesus is prayer; the letters of Paul are saturated with prayer; St. Augustine, the mightiest of the Latin fathers, wrote his autobiography in the form of a prayer, so habitual it had become for him to think and speak in the attitude of communion with God. We are in danger of developing Christian activities and various forms of social service apart from the development of our Christian experience. It is sometimes said: "Work is prayer." That is a fallacy. Prayer is a spring and source of strength for work; but busy lives becomes impoverished and impotent without prayer, and their work automatism.

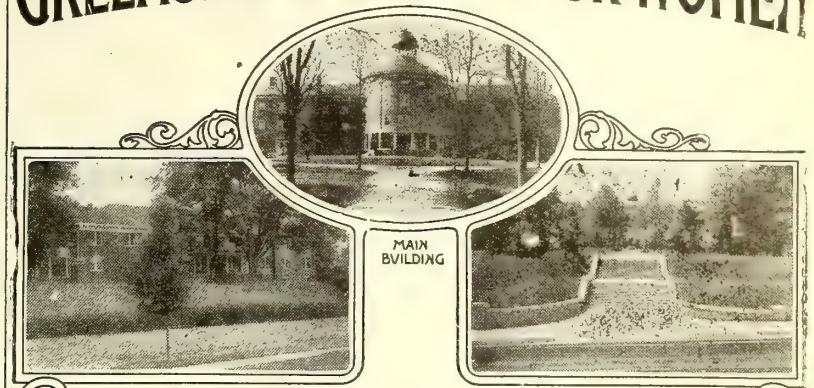
It is a long way from the blind impulse to seek the higher Power to the intelligent fellowship of the Spirit that finds expression in the prayers of Paul (such as those in Colossians 1:9-12 and Ephesians 1:15-21). There is a vast difference between the dumb altar "to an unknown god" and the "house of God, the pillar and ground of truth;" but the lesson is the same—the absolute necessity of prayer.

It is often the case that other parts of our life have more consideration than prayer. Perhaps our daily schedule provides for various forms of Christian work as well as the practical necessities of our calling; but prayer is supposed to come in at the unscheduled moments between rising and the rush for the office or school and in the sleepy moments of a spent day. Is this an intelligent ordering of one's life to put the fundamental thing in the place of the merely incidental? Is it in accord with Christ's scale of values for a Sunday school teacher to plan carefully for the study and teaching of his lesson while making no special provision for prayer. Can a blessing upon the Epworth League devotional meeting be expected, even after careful preparation, if prayer has been left out? Certainly not after a hurried Sunday afternoon improvisation that leaves no time for seeking direction and bringing the membership before the throne of grace.

These things will hardly be disputed. I have written lest they be forgotten by those who know them well and believe them. We must, as we value our spiritual life, as we hope to do our part in the work of the kingdom of God, put prayer in the first place. Assign to every other occupation and preparation for the day a place subordinate. How shall we do this? "The spirit is willing, but the flesh is weak." Thus Jesus accounted for the inability of his disciples to watch and pray.

Let us, first, enter into covenant with our Saviour to watch with him in prayer. The Quiet Hour Covenant, so well known in the Epworth League, is an excellent plan and has the advantage of bringing the young Christians into fellowship with thousands of others with whom he may conceive himself associated in the morning hours as they unitedly seek the Lord. Let us, then, plan our daily schedule so as to allow a special time for prayer. The exception should be rare and only when providential hindrances intervene. Let us use the Bible. Prayer cannot be persevered in without Bible study. And let us avail ourselves of books that will help us to read the Bible. Just now there is issuing from the Young Men's Christian Association press a series of little books of unsurpassed merit and convenience that will fill the need of a large class of young Christians for a manual of prayer and Bible study. The matter is arranged in daily portions, not so long but that they can be read in five minutes, yet so full of suggestion that a half hour's meditation and prayer may easily grow out of each. The possession and use of such books will prove invaluable in answering the request of Jesus's disciples: "Lord, teach us to pray, as John also taught his disciples." Two of these especially I would commend, "The Manhood of the Master" and "The Meaning of Prayer," by Harry Emerson Fosdick. Their daily perusal will afford guidance and incentive and commend prayer by the one indisputable way—the demonstration of praying.—Epworth Era.

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MISSIONARY NOTES FROM FIELD SECRETARY

Since last report I have worked in the counties of Ashe, Alleghany, Avery, Watauga and Wilkes, and traveled in three states. The China course in the Sunday school has been adopted in whole or in part at the following places: *Jefferson circuit* — Jefferson, Mill Creek and Bethany.

Sparta circuit—Potato Creek, Cox's chapel, Sparta and Shiloh.

Creston circuit—Clifton, Creston and Sutherland.

Watauga circuit—Henson's and Valle Crucis.

Elk Park circuit—Banners Elk, Elk Park, Newland and Montezuma.

Boone circuit—Boone.

Wilkes circuit — Moravian Falls, Wilkesboro and North Wilkesboro stations.

Quarterly Conferences at Potato Creek and Moravian Falls instructed the pastors and superintendents to introduce the course wherever possible.

It will be seen that I visited the five county seats of the North Wilkesboro District, including several points in the country with the above results. I have insisted that the work be permanent.

I reached Jefferson in time to enjoy the closing exercises of the Jefferson School. There was much interest. The attendance was large from Ashe county. Friends of the school were jubilant over three one thousand dollar gifts for the school secured by Brother Wagg from Mr. John Thomas, of Creston; Mr. Thomas K. Miller, near Jefferson; and Mr. J. D. Moore, N. Wilkesboro. Neither of these gentlemen are members of our church and for their interest in education in their section and faith in the school gave this money. With adequate facilities hundreds of youths of promise from the North Wilkesboro District could be induced to seek an education at the Jefferson School. Professor Scott, the principal, and his teachers did last year most effective work. The student body from what I could observe contained a number of both young men and young women of great promise.

May the district loyally support the presiding elder, who is the president of the school, elected by the Conference, in money to finish the present incomplete building and to erect the third one for administrative work and send there all the students that can be accommodated. The Conference has an obligation to discharge to this school.

At Potato Creek, Grayson county, Va., on the Sparta circuit, our people will build a new church in keeping with the six thousand dollar school building nearby. It is a section of fine Virginia homes and wealth.

Brother L. B. Hayes, at Elk Park, has a new brick church practically finished; one entirely complete, built of cement blocks at Montezuma, and excavation made for a similar one which he hopes to finish this summer at Newland, the new county seat of Avery. He wants to enlarge at Banner's Elk. With wisdom and heroism the Southern Methodist church will for all the future occupy a commanding place in these rapidly developing counties.

The continued drouth in this section in endangering the grass which is the main dependence. There are extensive forest fires which have done much damage to timber, fences, and in several instances families have lost their homes.

I go now to the Waynesville district for nearly a month.

The Mount Airy district, I think, holds the banner for the largest individual gift within our Conference to missions—$900.00 a year for a foreign missionary and $6000.00 to build him a church as soon as needed.

Let us accustom ourselves to the thought of the Sunday school as a missionary society and, in its foreign work, fourth Sunday auxiliary to the General Board of Missions. Brother Pastor, is your school studying China, praying for China and giving to China? The year is passing.

It is unlawful to use the money raised in the Sunday school for foreign missions to pay the foreign mission assessment. If applied on assessment it must be used to supplement the amount apportioned to foreign missions according to the pro rata plan on the budget. In this case the foreign mission assessment will usually be paid in full with a surplus though the other collections show a deficit. The discipline plainly excludes from any share in the money raised in the Sunday school for foreign missions all the assessments except that of foreign missions. But when a pastor or the stewards or committee raise the conference collections in a bulk calling them "Missions" but leave the foreign mission assessment to be taken care of by the Sunday school the board of misssions is robbed of its disciplinary rights and violence is done the law. Where there is a deficit the entire amount raised on Conference collections must be pro rated to all the claims before the Sunday school missionary colletcion is touched. It may then be added to the foreign mission collection. But why so use it? What gain is there? The minutes will show but one assessment paid in full—that for foreign missions. The others will show a deficit. Why not follow the advice of the discipline and let the Sunday school be a bona fide missionary society like the Woman's Missionary Society with its own literature and offering for its own work.

The responsibility for the Conference collections should rest on the church with its constituted officers—pastor and committee. We will hardly develop the committee by shifting any part of its work to the Sunday school.

The use of a stereoptican in developing interest in civic improvement is new, but when an explanatory lecture accompanies the pictures they are both interesting and instructive. Many of the slides used in these lectures are wonderfully colored in all of nature's tints and shades. For instance, the Paul Neyron rose—the largest in cultivation—is shown while the speaker tells about how to care for it, explains its fine points and where it will grow to the best advantage.

It is something new for a commercial grower to show enough interest in the community to do this work, but the J. Van Lindley Nnrsery Company, of Pomona, N. C., P. O. Box J., are doing work of this character, with the result that far more interest is taken in home and park planting than in years past. The pictures strongly emphasize the advantages of well-planned home surroundings, as well as show-in the unhappy effect of a poorly arranged yard, and the complete lonesomeness of a place entirely bare of trees and shrubs.



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You will find enclosed the check of the College in payment of balance due.

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(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

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T. B. Crawford, Winston-Salem, for R. H. Latham's Bible class, $25.00; J. L. Sherrill, Tr. Broad St. church, Statesville, $39.35; Rev. J. J. Eads, Robbinsville charge, $1.73; Rev. W. A. Jenkins, Dallas charge, $8.00; Rev. M. T. Steele, Charlotte, Hickory Grove church and S. S., $12.50; Rev. R. H. Kennington, Monroe, North Monroe church, $11.60; A. L. Stilwell, Charlotte, Belmont Park church, $8.38; Rev. T. H. Stimpson, Pinnacle Ct., $10.00; Rev. B. F. Hargett, Pinnacle charge, $8.00; Rev. D. H. Rhinehardt, Statesville Ct., $29.00; A. E. Hundley, Ansonville, Cedar Hill S. S., $2.62; Rev. J. I. Hickman, Creston charge, $3.56; Rev. O. C. Fortenberry, Cherryville Ct., $6.00; Rev. M. V. Honeycutt, Granite Falls-Hudson charge, $11.70; Rev. M. H. Vestal, Matthews charge, $30.00; G. H. Mahaffee, Henrietta-Caroleen charge, $7.00. Total, $214.44.

ACKNOWLEDGEMENT

Mrs. W. T. Barber, Florist, of Reidsville, has our thanks for a box of flower bulbs kindly sent us the past week.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

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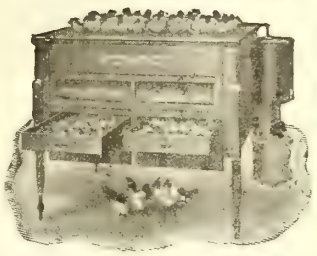
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The Advocate Press, Greensboro, N. C.

The Sunday School Lesson

SECOND QUARTER—LESSON VII
MAY 21, 1916

THE CRIPPLE OF LYSTRA. Acts 14

Golden Text—He giveth power to the faint and to him that hath no might he increaseth strength. Isaiah 40:29.

Summary of the lesson

An odd character in W. J. Dawson's A Prophet in Babylon has one stock remark which he makes on all possible occasions. Whenever there is a place for a comment he punctuates the conversation with this sentence: "Things will act and react." However it may be with things it is notably true of people that they will act and react. Our study today has to do with a bewildering and kaleidoscopic series of actions and reactions. To be worshiped and stoned by the same people in the same place seems to touch the possible reach of human action and reaction. This was the experience of Paul at Lystra. He was not made dizzy by inflated vanity when the people tried to worship him, and he was plunged into despair when they stoned him and left him for dead. Neither servile flattery nor hostility robbed Paul of his steadiness and poise.

The Man Who Came

Two men were standing on a hill above a picturesque little village. It seemed to nestle very quietly in the valley and a tiny stream sluggishly wended its way through the peaceful hamlet. "It is a small town," said one of the two men, "but all the typical human events occur there. Hope and fear, struggle and achievement, life and death all meet in that village." You do not have to have a metropolis to have a place of destiny. Paul met experiences which he was never able to forget in the town of Lystra.

He entered with Barnabas, the two traveling missionaries, eager to win new human trophies for Jesus Christ. Already he was a man of deep struggle and of those things that set a man apart from his fellows. Intense of temperament, quick of mind, resourceful of speech, he made himself felt in any place as a man of power. It seemed a long time since he had been the hope of the intense Pharisaic party of Jerusalem. No mind had responded like his to the teaching of Gamaliel. No heart had burned with a more intense patriotic and religious fervour at the thought of the mission of his people. It seemed a long time since he had madly persecuted the followers of the Nazarene. No hand had been so remorseless in using the hard methods by which the new sect was opposed. No head had been so full of plans for the extermination of the little group who called Jesus the Lord. No heart had burned with a more terrible hostility to to the Man of Galilee. Now all this was changed. He was the servant of the One whom he had hated. He was glad to suffer in the name of the One whom he caused men to blaspheme.

The Garlands

According to the old story Empedocles, the philosopher, leaped into the crater of Aetna in order that the people would suppose he was a god and had vanished from the earth in some miraculous fashion. Paul was not planning to be thought a deity. There was room for but one God in this universe, and before that God most high he bowed in humble worship. The thought of being considered a god was perfectly repugnant to Paul.

The need of a poor cripple, out of whose eyes desolation and loneliness looked appealingly, came home to the generous, sympathetic heart of Paul. In a moment the great words of power were spoken and the cripple leaped up and walked. The villagers looked on with bewildered eyes. They were amazed beyond any amazement which they had known in all their lives before. Then there flashed into their minds a sudden explanation of the wonder. They had heard stories of the gods coming down among men. The thing was being enacted before their very eyes. Word was being sent to the priests of the temple of Jupiter and preparations were made for the worship of the two divine visitors. With garlands and oxen they made ready for the sacrifice.

When Paul and Barnabas understood what was going on their horror was as intense as the astonishment of the people had been. With stern, brave words they repudiated the people's worship, but even thus they were barely able to prevent the acts of sacrifice.

The Stones

Paul had seen Stephen stoned. Now he was to feel the stones falling upon his own body. Did he remember that day of Stephen's death as the wild-eyed men of Lysta began hurling stones upon him?

Jews from Antioch and Iconium, their hearts bitter with hatred and their tongues full of angry speech, filled Lystra with such tales of Paul and Barnabas that the wondering awe which would have worshiped the two travelers was changed into a passionate antagonism which panted for blood. The crowd gained possession of Paul and stoned him until he lay unconscious at their feet. Then they left him for dead outside the city.

The proud persecutor was tasting the very dregs of the cup which he had pressed to other lips. Men far away who had trembled at the very sound of his name, would have looked in wonder at the silent form left by the wrathful mob of Lystra outside the town.

The men of Lystra, volatile, quickly moving from one emotion to another, worshiping or stoning at the dictate of a sudden rush of feeling, typify that life based on emotion and not on principle, which knows the riot of many feelings, but does not know the saving strength of steady purpose.

The Man Who Went Away

Around the still form of Paul a number of people stood. They had heard his message of gladness and hope. They had accepted it. The joy of the new life had sung itself in their hearts, but now there was no singing. There was only sadness as they stood near the friend who had opened the doors of a new hope to them. And as they stood thus a strange thing happened. There was a quick, convulsive movement in the form of the man they believed to be dead. Again he moved. He opened his eyes. He rose and stood among them and was able to go with them into the city. His work was not done and the God who had other plans for him had preserved his life.

The next day Paul's mind and heart were full of the purpose of bringing the gospel to more towns, the passion of seeing more eyes flash with the love of Christ burned in his soul. As they passed away from the town where they had been approached with the garlands of worshipers and where Paul had felt the impact of deadly stones, a solemn joy was in their hearts. God had preserved them in hours of trial. He had brought them through dangers and suffering. He was stronger than all their fears and mightier than all their foes.

Paul went away with the marks of his loyalty to Christ upon his body and a great glow of sacrificial love possessing his soul.—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

WOMAN'S DEPARTMENT

(continued from page 8)

take into consideration there are forty Conferences included in this report, how exceeding short of our duty we seem to be along these lines.

Let me urge each representative here to carry home with her a fixed determination not only to organize a mission study class, if she has not already done so, but also to begin at once systematic Bible study, form a prayer circle and establish at her very earliest opportunity a missionary library, each of which is most essential to our growth as missionary Christians.

THE EQUIPMENTS FOR THE MISSION STUDY DEPARTMENT

Mrs. R. W. Betts

Our church literature is a method of missionary work, because we are able to transmit life—the impulses of lives that have helped to prepare its messages.

As great as is the power of man to stir men's hearts by the eloquence of the spoken word, greater is the influence of the written word, of its ability to go where the voice of man cannot reach. The printed page abides in the home and prolongs the appeal throughout entire days and into the nights. In our mission study department we have many helps, such as the Missionary Bulletin, the leaflets, and the numerous text-books. No one has an excuse for not being well-informed, for there is literature on every subject about which you might wish to study. No agency abides so persistently as the printed matter of our church.

Take Mexico, for instance. What more do you want than Dr. Winton's book, "Mexico Today?" Besides the news from the Bulletin and leaflets bearing on Mexico are so helpful. Take China, Korea, Japan, Africa. If we study the helps furnished at headquarters on these subjects we feel as if we have been to each country in person and will become interested in the customs, manners and lives of these peoples.

The largest opportunity afforded by the Woman's Missionary Council to enlarge the vision of the women in our church and to increase missionary activity is through the department of publicity. Suppose there were no newspapers, no printed mtter. I am afraid our mission study department would be a failure. Some of the most interesting meetings are those in which each member will have a clipping or a leaflet to read and discuss. Some of us never get away from home and are unable to attend our conferences to get the enthusiasm that is contagious there, and we would know very little about the working of our church did we not have such magazines as the "Missionary Voice" and Young Christian Worker provided for us. Our Council has not left any department of our work unprovided for. Let us read and feast on the many good things they have prepared for us and grow in strength and fullness in the missionary work.

PARADISE OF PRAISE

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SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.
Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS
Division Pas. Agent, Charlotte, N. C.
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Pass. and Ticket Agent, Greensboro. N. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Our Little Folks' Department

ROLLING HOOPS

See the children out today,
Like the butterflies of May;
One, two, three, and four, five, six,
Rolling hoops with little sticks;
Rolling hoops along the street,
To the music of their feet
Pit-a-patting, oh, so light!
Till the day becomes the night.

Hoops of every size and hue,
Big and little, red and blue.
This alike in all is found—
Every one of them is round!
And the children, they possess
Many different kinds of dress;
But they all have flying feet,
And alike their hearts are sweet.

—Emma S. Francis.

MAYTIME

In May the children all go out to gather flowers, the little lambs skip about the fields, and the frogs hold swimming and diving matches in ponds and brooks. The snakes shed their old skins and come out in shining new stripes, the trees put on their fresh green dresses, the birds fill the air with joyous songs, and everything seems gay and happy. But for most of the little wood folk May is the busiest time in all the year.

Silver Tail, the gray squirrel, leaves her little ones for an hour or two each day, while she whisks away to the ravine to work on her summer house. Squirrels like a change as well as their human friends. All winter the Silver Tail family lived on the roof of a tall building. "But now," says Mother Squirrel, "'tis time to get out into the woods. I found a last year's robin's nest, which I have cleaned and roofed over with fresh oak leaves. What a delightful, cool summer house we shall have! Tomorrow I shall add the last green shingle, then begin carrying the children, one by one. I'm glad I was able to finish the house before the babies grew any larger. If they were much heavier, I could not take them in my mouth; then we would have to wait till they were large enough to travel on their own feet.

Mother Frog and Mother Toad are some of the easy-going folk who never trouble themselves with the cares of house-keeping. When their eggs are laid, each in its little jelly envelope, they swim off to enjoy themselves. How different it is with the birds, the ants, and the wasps! For all of these Maytime is far from playtime. The wasps are hurrying about, tearing shreds of decaying wood from the old rail fences, and chewing them into pulp with their strong jaws, to enlarge their paper city. The outside walls must be extended and new tiers of cells constructed.—Margaret W. Leighton.

THE HYACINTH'S STORY

"The hyacinths are up," shouted Constance; "come and see."

All the family trooped out on the lawn to see the first arrivals.

"Oh, how sweet!" Constance exclaimed, bending over a pink blossom. "Aren't you glad we planted them, now?" she went on, turning to her brother Ralph.

"It didn't seem as if those old brown bulbs ever would be any good," Ralph returned, "and they have taken their time."

"Longer than you think," father remarked; "lots of things had to happen before we could have these pretty pink and purple and white blossoms on our lawn."

"Tell us what," urged the children.

Their father sat down on the edge of the piazza, and Constance and Ralph seated themselves one on either side.

"It would take too long to begin at the very beginning of the hyacinth's story, so I'll start the morning when Nieltje and Hendrik's father called to them, saying: 'You are not to go to school today. Neighbor Groot needs help in the fields, and he will pay you a guilder a day if you work well.'

"Nieltje and Hendrik were delighted, for, although they lived in a spotless, comfortable home and had plenty of good Dutch food to eat, spending-money was scarce and a whole guilder a day seemed like riches. They ran quickly to Neighbor Groot's farm, where acres and acres of hyacinths, tulips, and narcissuses were blooming."

"Acres!" interrupted Constance.

"Yes, acres," her father went on, "Dutch people think no more of an acre of hyacinths than we do of one of potatoes. Perhaps you think that Nieltje and Hendrik exclaimed as much over a whole field of bloom and fragrance as you did over your half-dozen or so single blossoms. Not at all. They thought them a pretty sight; but ever since they could remember they had seen fields of hyacinths, so they scarcely said a word, but began to do as their employer told them.

"The field in which they stood was divided into squares, like a checker-board, by narrow canals. In the distance was a windmill, its sails slowly turning to drain the marshes and keep the soil fit for bulb-growing.

Neighbor Groot gave the children each a knife, and set them to cutting off the blossoms. Most of these they tossed into a heap, where they soon withered."

"What a pity" Constance broke in; and Ralph added, "Why don't they sell the flowers?"

"They do sell part of them. Nieltje and Hendrik loaded some of the flat-bottomed boats in the canal with blooms and these were sent down to the city to the flower-market. But Neighbor Groot was more interested in the bulbs than the blossoms, and in order to make the bulbs produce well the next season the present blossom must be cut.

" 'I have a big order to be shipped to America in the fall,' he told them, 'and we must be ready for it.'

"All during the blossoming season Nieltje and Hendrik worked in the hyacinth-fields. The bulbs were left in the ground until just before the time for shipment. Special varieties Neighbor Groot had been keeping for several years. At last they were packed carefully and floated down on the flat-bottomed boats to Haarlem, then they were shipped to America. And you know the rest of their history—at least, of those that you bought and planted."—Rebecca D. Moore, in Sunday School Times.

HOW A DOLL SAVED A WAR

There was great uneasiness in the fort, and the general was pacing up and down in his room, while he pondered what to do. The Apache Indians had broken from their reserve and were advancing in full war paint to the attack.

It was an easy matter for the little company in the fort to defeat the Indians if there should be a fight, but the general's orders were to avoid war and yet to keep the Indians within their own bounds. As he paced about he thought he heard the crying of a child.

He went out and found a crowd of soldiers gathered about a four-year-old Indian papoose, who had evidently strayed from her tribe.

The general himself picked up the frightened little mite in his arms and took her to his own quarters for a comfortable meal.

Hours passed, and the general grew uneasy. He had expected the mother to come and claim the child. As it grew dark the papoose grew restless and lonely, and finally broke into the sobbing cry peculiar to the little Indians.

"She misses her mother as much, I suppose, as though she were a white child," said the general. "I must find some way to comfort her."

One of the officers told him that his little girl in the fort had a doll.

"The very thing," said the general, and forthwith went in person to the officer's little daughter to ask for the loan of the doll for a few hours.

Generous little Mary, owner of the doll, when she heard of the crying little Indian child, insisted upon giving up the doll to the papoose to keep for her very own.

Soon the general placed the beautiful doll in the little papoose's arms.

At once she stopped crying, and went quickly to sleep with the precious dolly clasped closely to her heart.

A week passed, and no mother appeared to claim the little straggler; but the child played happily with her new toy, and did not seem to mind.

Finally it was decided to carry the little one back to the wigwams of her people, since they did not come for her.

Tightly clasping her new treasure, the child was carried to the Indians and left with them. They were greatly excited about the beautiful doll, none of them ever having seen such a thing before.

The next day the Indian mother appeared at the fort with the doll in her arms, not believing it possible that the toy had really been given to her papoose.

The soldiers were careful to treat her well, giving her a plentiful meal and some gifts besides the doll to take back to her people.

This kindness on the soldiers' part so touched the tribe that they gave up preparations for battle, and returned without a struggle to the reserve. The doll had saved a war.—The Olive Leaf.

LEAF LADIES

The three children filing across the meadow looked rather forlorn. It was the first time that they had ever spent a week on grandfather's farm, and the very day after their arrival their mother had been suddenly called away. When the buggy drove off with her, a cloud seemed to settle down over everything; all three children, Jack, Virginia, and little Sue, felt unhappy and even a little cross.

"No one to take us round, no one to show us things;" grumbled Jack. "I wish we hadn't come!"

"There's Molly!" cried Virginia suddenly. "Listen! She's always singing. I don't think she was ever discontented in her life."

Molly was a girl who lived on the next farm. She was round-faced and jolly; if she ever were discontented, no one knew it. She came down the path swinging her basket and singing. At sight of the mournful line of children, she stopped short and crinkled her face in a smile.

"Mother's gone," explained Jack. "And we don't know what to play or what to do with ourselves."

"I see," said Molly. She stood quite still and her eyes took on a far-away look. "Oh, by the way," she asked briskly, a moment later, "did you ever know the Leaf ladies?"

The children answered with one voice that they did not. Their bored look vanished and their faces brightened.

Molly took little Sue by the hand and began to walk on. "I'll introduce you, then, of course," she said. She led them through a brown cornfield and across a dry, spicy meadow; then, where the meadow touched the edge of a big woods, she made them all sit down. "You wait here, and I'll ask the ladies to come."

Jack and Virginia and Sue were all looking pleased and interested when she came back, a few minutes later. "Now," said Molly, taking her seat and putting a hand under the lid of her basket, "here they are—or as many as I could call together in such a short time. I will introduce them to you."

She drew out a bright leaf, so beautiful in color that Jack and Virginia gave a little cry of pleasure. "This is Miss Oak Leaf," Molly explained. "At this time of year she begins to dress in russet clothes, red and brown. See how the colors mix in her broad ruffles. Then here comes Miss Locust Leaf. She's a tall, slim girl; she wore a yellow-green, but now she is all decked out in buff- and lemon-colored flounces."

The children examined the two leaves with delighted interest. Then, at Molly's bidding, Jack put his hand under the lid and drew out a third. "What's this beauty's name?" he asked.

"That's Miss Gum Leaf. You came from the North, so you don't know. She's quite a little lady, and later on her red October clothes will be lovely," Molly answered. "Now, Virginia—your turn."

Virginia held up her leaf with a happy laugh, and Molly laughed with her. "That's Mistress Maple," she said, "the loveliest of the whole lot. Look at her carefully. She changed her dress early. See her bright overskirts, scarlet from hem to hem, with splashes of gold. And here's a sister of hers in a gold frock splashed with scarlet. And still another sister, all in clear yellow from top to toe."

"It must have been spun out of pure gold." Virginia sighed in delight. "Oh, I didn't know that leaves could be so lovely and so interesting!"

Little Sue's eyes were round as she poked her fat fist into the basket. It came out clutching two sprays of green.

"But they're not Leaf ladies!" cried the others. Sue looked grieved; she was afraid that the game had ended.

Molly laughed as she pried open the chubby fingers.

"No, but they came from Tree Town, all the same, and they're just as fine as the rest. These are Miss Pine Twig and Miss Cedar Twig. They wear green all the year round; in fact, their family name is Evergreen. Miss Cedar comes out sometimes in the prettiest jewels you ever saw—turquoises, they look like."

"I like them just as well as the Leaf ladies," said Sue, dimpling. "They're going home with me, too."

"Oh, they're all going home with us!" Virginia cried. "And a dozen more besides. We will press them in a book."

So up and down through Tree Town went the four, gathering leaves until their hands and their pockets were full. Birch and Poplar ladies they found, Aspen, Chestnut, Beech, and many more.

Molly led them to a bank where lived the graceful Fern family—tall, slender folks dressed in lacy green. Fern ladies without number they gathered to carry home.

As they trudged out of the woods, Virginia looked up suddenly and smiled. "A little while ago we were nearly ready to cry," she said.

"We didn't know what to do with ourselves," Jack explained to Molly.

"O child," wise Molly answered, "there's always something to do if you look for it hard enough. It is generally close at hand, too."—Nancy Byrd Turner.



Our Dead

IN MEMORIAM

Mrs. Martha Frances Woodburn, wife of Roddy C. Woodburn, died at St. Leo's Hospital, Greensboro, April 26, 1916, after a brief illness, aged 42 years, five months and ten days. She left father and mother—Mr. and Mrs. D. H. Cranford; two brothers—H. L., G. F. Cranford; husband and four children—Vera, Maud, J. C., and Kate. Their grief in their great and sudden bereavement is shared by many sympathizing friends. The funeral and burial took place at Pleasant Garden on April 27. In girlhood the deceased professed faith in Christ and united with the M. E. Church, South, of which she remained a faithful member to the end of her life. Her Christian spirit shone out in her daily life. She sought to make her home a blessing to her husband and children, and was ever concerned that her daughters and son should walk in the right ways. While she has been taken from them, her influence will remain to bless them as long as they remember her loving care for them. May they walk in her way of the Lord as she earnestly wished them to do, and at last meet her in heaven.

A neighbor gave the following testimony at her funeral:

"The unexpected death of Mrs. Woodburn involves our whole community in sorrow. We feel that we have lost one who stood constantly for the highest and best in life. Not only did she guide and guard her own children, but her presence had a wholesome influence upon all the children about her. She was a good neighbor to us all, kind and obliging, ever ready to help when her help was needed. Her death makes us poorer as her life made us richer. But her memory will be sacred to us and it will always do us good to have known her—she was so gentle, so patient, so self-sacrificing. We believe she now wears the crown of her life promised to thse faithful unto death."

VARNER—Elihu Varner was born June 15, 1827, died December 26, 1915. Brother Varner lived a true Christian life for 60 years. He was not rich as to this world but very rich toward God. He was a consistant member of the Methodist church for about sixty years. He leaves five children to mourn his departure.

J. A. J. Farrington

KERSEY—When James Lewis Kersey died, April 23, 1916, late in the afternoon of Easter Sunday, this Sunday school lost one of its most faithful members. For years his attendance was regular and punctual.

During the heroic days of the Confederacy he belonged to the 6th North Carolina Regiment, company H. In days of peace he belonged to the Army of his Lord. He stood for the principles of righteousness that he believed his Lord would stand for. Always on the side of right and righteousness, he was accounted a good soldier of the Lord's army. He was buried beneath the White Ribbon and the Laurel Wreath.

Most sons live to bury their father, not so with Brother Kersey. All of his children—five sons and a daughter—preceded him to the grave. Because he had to bury wife and children, there was much bereavement in his life.

But he lived for those who were left. Most unselfishly did he labor for his daughter-in-law and grandchild even in his declining days. Others might have gone to bed on days when he worked. Such self-sacrificing perseverance demands and gets from us today our recognition and praise.

He did not want too be ill long for fear that he would become a burden to others. This hope was fulfilled, for he was kept in bed only four days before the heavenly summons came. The call came to him on the anniversary of his Lord's resurrection.

P. H. Williamson
B. W. Hutchinson
J. Ed. Smith
Committee.

ROBERSON—James D. Roberson was born April 26, 1842, and departed this life on January 2, 1916. Brother Roberson was a good man. His neighbors all said at his funeral "the best man in the community has gone." He was a membre of the Aethodist church for over fifty years. His home was the preacher's home. He loved the church and God's people. He left a wife and one daughter to mourn his departure. May God comfort and keep them.

J. A. J. Farrington, P. C.

HYATT—Robt. B. Hyatt was born in Macon Co., N. C., on April 6,1871, and died at his home near Asbury church, Otto, N. C., on April 17, 1916, aged 45 years and 11 days. He was married to Miss Ada C. Sharpe April 10, 1894. This union was blessed with seven children, three of whom preceded their father to the Spirit world. He is survived by his wife four daughters and one sister, Mrs. J. O. Shelly, of Rockwood, Tenn., and many friends. He professed faith in Christ at Asbury church of which he was a member 27 years, and until the day of his death. He was a member of the board of trustees of the church. He was a kind hearted man and it was said of him that he was good to the poor. An affectionate husband, thoughtful and loving for and toward his children, and a good citizen. Funeral services were conducted by his pastor at Asbury church, after which his body was laid to rest to await the dawn of the great morning. He is gone to the land from which no traveler has returned.

D. S. Richardson.

COLE—Benjamin Franklin Cole was born July 8, 1839, and died March 7, 1916, being 76 years, 7 months and 27 days old. Brother Cole was like a great many men of his age, he grew up in a time when a boy's chances for an education were not as good as they are now, besides this, he spent four years, and four of his best years in the war between the states. He professed religion 47 years ago and joined the M. E. church, South, of which he died a member. He was devoted to his church and loyal to its principles. He and his wife, who survives him, had no children and they lived alone. It was the writer's privilege to visit them a few weeks before his death and take dinner with them, and we were delighted with the visit.

Brother Cole had many splendid traits of character, but to know them, one had to be acquainted with him. His neighbors all speak well of him; he had a good name and a good name is a priceless possession, and to a man of pure, noble character there is nothing dearer. "A good name is to be chosen rather than riches, yea though much riches."

Our sympathy goes out to Sister Cole. In her sad and lonely hours she can think of the past and look to the future when she and Brother Cole will be reunited to part no more.

"A few more years shall roll
A few more seasons come:
And we shall be with those at rest,
Asleep within the tomb.

A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.

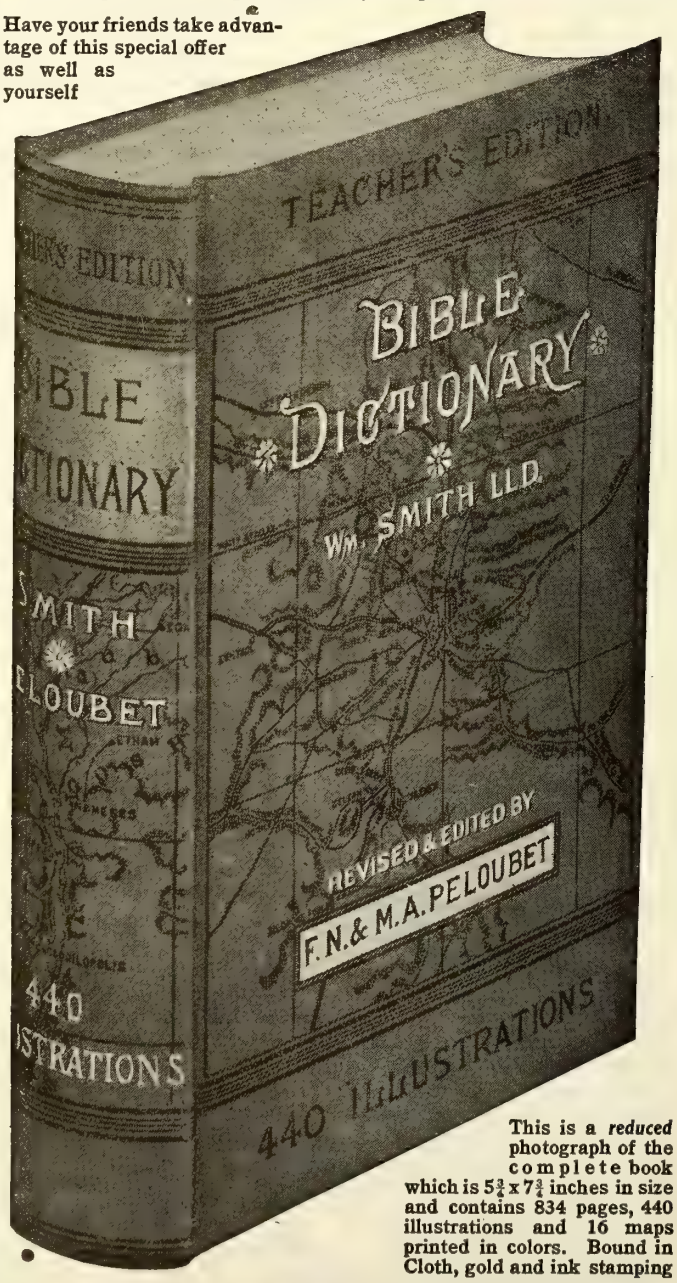
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ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Second Round

May

Mars Hill, Shiloh 20-21
Weaverville, night 6-7
Weaverville Circuit 27-28
Haywood Street, night 28

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Second Round

May

Morven, Morven, 11 a. m. 20-21
Wadesboro, night 21-22
Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29

June

Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Third Round

May

Centenary 21-22
Spring Garden 21-22
Ruffin, Hickory Grove 27-28
Reidsville 28-29

June

Pleasant Garden, Liberty 3-4
Coleridge, Olivett 17-18
Ramseur and Franklinville, Franklinville 18-19
Wentworth, Lowes 24-25

July

Uwharrie, Sheperds 1-2
Ashboro 2-3
Greensboro, Zion 8-9
West Market 9-10
West Greensboro, Grooms 15-16
Randolph, Ebenezer 22-23
South Main St., High Point 23-24
Deep River, White's Chapel 29-30

August

Randleman 5-6
Wesley Memorial, High Point 6-7
Denton, Clarksbery 12-13
East End 13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

Third Round

May

Bald Creek 20-21
Burnsville 21-22
McDowell, Snow Hill 27-28
Marion Mills 28-29

June

Old Fort, Bethel 3-4
Marion Station 4-5
Morganton Ct., Gilboa 10-11
Morganton Station 11-12
Thermal City, Concord 17-18
Marion Ct., Concord 24-25

July

Green River, New Hope 1-2
Henrietta and Caroleen, Henrietta 2-3
Broad River, Grays 8-9
Rutherfordton, Hebron 22-23
Forest City, Cedar Grove 29-30
Cliffside 29-30

August

Connelly Springs 5-6
Table Rock 4-5
Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.

Third Round

May

Pinnacle, New Hope 20-21
Pilot Mountain (night) 21-22
Dobson, at Dobson 27-28

June

Danbury, Smith's Chapel 3-4
Stokesdale, Eden 10-11
Ararat, Mount Hermon 17-18
Mount Airy Ct., Salem (night) 18-19
Elkin 23
Jonesville, Roaring River 24-25

July

Madison-Stoneville, Mayodan 1-2
Draper, 3 p. m. 8-9
Spray 7-9
Leaksville 9-10
Walnut Cove 15-16
Mount Airy, Central 19
Yadkinville, Boonville 22-23
Rural Hall 29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

Third Round

May

Helton Ct., Healing Springs 27-28

June

Jefferson Ct., Waugh's 3-4
Watauga Ct., Mable 10-11
Boone Ct., Fair View 17-18
N. Wilkes Mission, Mt. Olive 24-25

July

Elk Park, Banner Elk 1-2
Avery Circuit, Jonas Ridge 8-9
Sparta Ct., Cox's Chapel 15-16
Creston Ct., Clifton 22-23
Laurel Springs, Mt. Zion 29-30

August

Wilkes Circuit 5-6
Wilkesboro Station 12-13
N. Wilkesboro Station (at night) 13-14

The North Wilkesboro District Conference will be held at Sutherland, in Ashe county, July 19-21. All our school and connectional men have a special invitation.

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.

Third Round

May

Mooresville Circuit 20-21
Mooresville Station, night 21-22
Lenoir Ct., Gamewell 27-28

June

Statesville, Broad Street, 11 a. m. 4
Statesville, Race St., night 4
North Lenoir Ct., Mt. Hermon 10-11
Lenoir Station, 11 a. m. 11
Rhodhiss, 11 a. m. 18
Granite Falls-Hudson, G. Falls 18-19
Hickory Ct., Pisgah 24-25
West Hickory, Bethel, 3 p. m. 25
Hickory, First Church, night 25

July

Troutman Ct., Knox Chapel 1-2
Iredell Ct., Macedonia 8-9
Cool Springs Ct., Clarksbury 9-10
Catawba Ct., Hopewell 15-16
Maiden Ct., Pisgah 16-17
Newton, night 16
Stony Point Ct., Pisgah 22-23
Statesville Ct., Marvin 29-30
Alexander Ct., Hiddenite 30-31

August

Mt. Zion-Huntersville, Mt. Zion 5-6
Davidson, night 6
Mooresville Circuit 12-13
Mooresville Station, night 13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Third Round

May

Salem 20-21
Kannapolis Circuit 27-28

June

Epworth-Center, Center, ...3-4
Westford, 4 P. M. and night 4
Spencer 11-12
East Spencer-N. Main, East Spencer, 4 P. M. and night 11
Salisbury Ct., Mt. Tabor 17-18
Salisbury Ct., Park Ave., night, 18
China Grove, Harris 24-25
South Main, night 25

July

Norwood, Randall 1-2
Cottonville, 4 P. M. and night 2
Albemarle Ct., Zoar 8
Albemarle, First St., 11 A. M. 9
Albemarle, Central, night 9
Woodleaf 15-16
Salisbury, First Church, night 16
Kannapolis Circuit 18
Kannapolis Station 19
Gold Hill Ct., Wesley 22
New London Ct., Bethel 23-24
Mt. Pleasant Ct., Center Grove 28
Concord Ct., Boger 29-30

August

Concord, Forest Hill, 11 A. M., 6
Concord, Kerr St., 4 P. M., ...6
Concord, Central 6
Salem 10
Oakboro, 3 P. M. and night 11
Bethel-Love, Bethel 12-13

District Conference of Salisbury district will be held at Woodleaf July 12th-14th.

Committees

For License: T. F. Marr, C. M. Pickens, W. R. Odell.

For Admission: R. M. Taylor, R. G. Tuttle, D. B. Coltrane.

For Orders: J. H. Brendall, E. J. Poe, P. W. Tucker.

We will be glad to have the representatives of our Conference institutions with us. All such who intend to come will please notify Rev. J. W. Kennedy, Woodleaf, N. C.

J. C. Rowe.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

May

South Fork, Bethel 21
Rock Spring, Bethel 27-28

June

Lowell, Bethesda 3
Gastonia, Main St. 4-5
Dallas, Dallas 4-5

WAYNESVILLE DISTRICT—J. P. RODGERS, Presiding Elder Waynesville, N. C.

Third Round

May

Fines Creek, Fines Creek 20-21
Andrews 24
Hayesville, Ledford's Chapel 27-28
Judson, Japan 29

June

Bryson-Whittier, Olivet 3-4
Sylva, Dillsboro 10-11
Webster, Johns Creek 17-18
Bethel, Pisgah 24-25
Canton 25-26
Canton Ct., Clarks Chapel 25-26

July

Glenville, Chestnut Valley 1-2
Highlands, Dryman's Chapel 2-3
Macon, Pattons 8-9
Franklin 9-10
Franklin Ct., Oak Ridge 9-10
Andrews 15-16
Robbinsville, Sawyers Creek 18-19
Murphy Ct., Tomotla 20
Ranger, Harris Chapel 22-23
Murphy 21-23

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Third Round

May

Davidson, Midway 20-21
Burkhead, night 21
Kernersville, Sedge Garden 27-28

June

Thomasville Ct., Mt. Pleasant 3-4
Thomasville, Main Street 4
Jackson Hill, Eleazer 10-11
Linwood, Wesley Chapel 17-18
Lexington, night 18
Forsyth, Piney Grove 24-25
Hanes, night 25

July

Lewisville, Sharon 1-2
Centenary, night 2
Davie, Concord, 11 a. m. 8
Mocksville 7-9
Coolemee, night 9
Walkertown, 11 a. m. 16
Grace, night 16
Advance, 11 a. m. 22-23

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Board of Publication. Greensboro, N. C.

VOLUME LXI NUMBER 21

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, MAY 25, 1916

Reading Room Trinity College

ALWAYS MAKING OVER

What interests my thought more than anything else about the United States is that it has always been in process of being made ever since that little beginning and there have always been the same elements in the process. At the outset there was at the heart of the men who led the movement for independence a very high and handsome passion for human liberty and free institutions. And yet there lay before them a great continent which it was necessary to subdue to the uses of civilization if they were going to build upon it a great state among the family of nations. I heard a preacher once point out the very interesting circumstance that our Lord's prayer begins with the petition for "Our daily bread" from which he drew the inference that it is very difficult to worship God on an empty stomach, and that the material foundations of our life are the first foundations. What I want to call your attention to is that this country ever since that time has devoted practically all of its attention, perhaps too much of its attention, to the material foundations of its life; to subduing this continent to the uses of the nation and the building up of a great body of wealth and material power. I find some men who when they think of America dc not think of anything else but that. But, my friends, there have been other nations just as rich and just as powerful in comparison with the other nations of the world as the United States is, and it is a great deal more important that we should determine what we are going to do with our power than that we should possess it.—*Woodrow Wilson in Charlotte Address.*

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - - Editor

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EDITORIAL

At Saratoga Springs the other day a barber in the United States hotel remarked to one of the editors of the Daily Advocate in all seriousness, 'It's too bad that the ge'le'men of the Conference can't be here during the "horse races." Them are the good days and there's something doin' then. It's slow now." Commenting the Central Christian Advocate says: He is right. The cigar stands, champagne counters must think it is Sunday. Never, you might say, is a cigar seen.

* * * *

Two of our Sister Denominations have been in council since our last issue. The Presbyterians (South) held their General Assembly in Orlando, Florida, and the Baptists held their Convention in Asheville. Reports from both these bodies indicate that they are very much alive and that they are among the most aggressive religious forces in the South. It is a joy to see the evidences of growth and enlargement of influence and to feel assured that the spirit of fraternity and brotherly co-operation is constantly growing.

* * * *

Just to Encourage and Strengthen the hands of our prohibition workers, we take this note from the Charlotte Observer of Monday:

"Commenting on Charlotte's growth since the going out of liquor and the undisputed 'working' of prohibition here, William D. Upshaw, 'the Georgia Cyclone' of Atlanta, who spoke last night in the First Baptist church, said he is going to hold Charlotte up as an example of a clean, liquorless city all over the country in his lectures. Mr. Upshaw arrived yesterday afternoon as the Twentieth celebration was at its height. He said he did not see a man stagger from drink in the crowd of 100,000, 'nor,' said he, 'can I find a man or woman who did see an intoxicated person.'"

Yet a few old guys still stand about and whine that "more liquor is drunk now than when we had barrooms." Let us be patient, the breed will all die out before many years.

* * * *

The Mexican Situation, while it has grown more complicated recently on account of repeated bandit raids on the border, is perhaps not as tense as it was a month ago. The conferences held recently between Generals Scott and Obregon at El Paso have evidently resulted in allaying the fears of the Mexican people and it is now hoped that Carranza will be able and willing to cooperate in the effort to restore order and rid the country of bandits. The militia of three adjoining states is now mobilized and aiding to defend the border against the incursion of bandits. It is well for the United States we think, to be very patient in this matter, and stand by Mr. Wilson in his efforts to avoid a war of intervention.

* * * *

The Visit of President Wilson to Charlotte last Saturday gave great emphasis to the historic event which the Mecklenburgers never forget to celebrate on May 20th, and of which every patriotic North Carolinian is justly proud. Even though there might be an inaccuracy of a few days in the historic record, there is no reason why the event should not continue to be celebrated on the 20th. It is the fact after all which has significance, and those who attempt to discredit the whole occasion because of a possible inaccuracy as to the exact day on which this significant act occurred are engaged in exceedingly small business. Let the city of Charlotte continue to make much of May 20th, and let all patriotic North Carolinians join them in celebrating an event which meant so much to the cause of liberty for which our forefathers fought.

* * * *

The President's Brief Speech was in his characteristic style, and bristled with the thought of our moral obligation as a nation to the whole world. The people have scarcely come to realize what a preacher of righteousness they have elevated to the place of chief rulership among them. The vision of this man is vastly larger than the Monroe doctrine. We quote:

"The most important single fact about this great nation which we represent is that it is made up of all the nations of the world. I dare say that the men who came to America then and the men who have come to America since came with a single purpose; sharing some part of the passion for human liberty which characterized the men who founded the republic, but they came with all sorts of blood in their veins, all sorts of antecedents behind them, all sorts of traditions in their family and national life, and America has had to serve as a melting pot for all these diversified and contrasted elements. What kind of fire of pure passion are you going to keep burning under the pot in order that the mixture that comes out may be purged of its dross and may be the fine gold of untainted Americanism? That is the problem. * * * * It was a very big world into which this nation came when it was born, but it is a very little world now. It used to take as many days to go from Washington to Charlotte in those days as it now takes hours. I heard an Irishman say if the power of steam continued to increase in the next fifty years as it had in the last, we would get to Charlotte two hours before we left Washington. And as these processes of intercommunication have been developed and quickened, men of the same nation, not only have grown closer neighbors, but men of different nations have grown closer neighbors with each other; and now that we have these invisible tongues that speak by the wireless through the trackless air to the ends of the world, every man can make every other man in the world his neighbor and speak to him upon the moment. While these processes of fermentation and travel were going on, men were learning about each other, nations were becoming more and more acquainted with each other, nations were more and more becoming inter-related and intercommunication was being quickened in every possible way, so that now the melting pot is bigger than America. It is as big as the world. And what you see taking place on the other side of the water is the tremendous—I had about said final process by which a contest of elements may in God's process be turned into a co-ordination and co-operation of elements."

* * * *

Distinguished Visitors seem to be coming thick to North Carolina. President Wilson favored us with his presence in Charlotte on Saturday, and now as we go to press Tuesday, Vice-President Marshall is speaking before the graduating class at the State Normal College in this city. It is a remarkable fact that both our President and our Vice-President are attractive men on the platform and they are in great demand, not only on account of their position, but on account of their great ability and attractiveness as public speakers. How fortunate it is, if not significant, that both of these men are men of high religious ideals, and, on all occasions, preach the doctrine of self-sacrifice and service in behalf of mankind. Not given to flamboyant oratory, they, nevertheless, hold the multitudes by an earnestness of speech and a portrayal of worthy living which commend themselves to the consciences of men. North Carolina is greatly favored to have the visits of these two men—the very head of our great nation—within a single week.

METHODIST UNIFICATION

We have had little to say heretofore on this subject for two reasons. In the first place we did not want to do or say anything which might retard rather than advance a cause in which we feel a deep and abiding interest. Our church having already committed itself to a plan of unification, we have not thought it wise to stir up any sentiment, pro or con, till the Church, North, might come to a decision as to whether or not they could join the Church, South, and the Methodist Protestant Church, in the effort to work out the details of this plan which came from the Commission on Federation which was supposed to be acting in good faith in behalf of all three of the bodies concerned.

In the second place, we confess that we have never been quite satisfied with this plan, for the reason that it has never been clear to us that it would fully eliminate the sectional spirit. If we are to have unification only by a federation it seems to us that we shall thus perpetuate a sectional spirit, by preserving, in a manner, the old organizations and thus perpetuating conditions which are calculated to cause constant friction. What we all should be willing to do is to be thrown into the melting pot and then recast into one coherent whole.

We can see, however, how readily the race question would bob up against a proposition like this. But we confidently belive that the Methodist church, united, will be far more capable of dealing properly with the race question than separated into several federated bodies. So far as the negro is concerned, there is really no difference in the atitude of the white people, north or south. There may be a few more people north who do not know how to handle this problem than there are in the South, but a united church would cure this lunacy much more easily than a divided one.

Then, whatever we do, we want a plan of unification which will allow the vital current of life to flow throughout the whole Methodist body. We want the great leaders whom God raises up in the North to come in contact with Southern life and thought. On the other hand, the North, from Main to California, needs the warming influence of great leaders raised up in the South. There is nothing on earth that can so clarify the social atmosphere and drive away the chilling clouds of sectionalism as a free and unhampered mixing of our forces, North and South. The impossibility of this under existing circumstances has been the greatest hindrance to the growth of a broad, generous and brotherly spirit. We feel that the time has come for the cutting down of all the dikes so that the streams from the South may flow into the frigid seas of the North, and these in turn may give back their waters to restore the temper of an over-heated South.

While this may seem to many of our readers as only a far-fetched flourish of rhetorical figure, there is sound reason at the bottom of it, and where sound reason has sway there is no occasion to fear to follow its light.

* * * *

But we began with the purpose of giving our readers the report of the special committee of sixty to whom the matter of unification was referred in the General Conference of the Methodist Episcopal Church at Saratoga Springs, and which was adopted with great enthusiasm

last week. It seems from this action that unification on the plan adopted by the General Conference of the Methodist Episcopal Church, South, at Oklahoma City two years ago is almost an assured fact. If so, it is to be unification by reorganization on a federated plan, and while, as we have said, this is not in exact harmony with our views, it will no doubt be the starting point for the final adjustment of Methodism in America for the concentration of all her forces upon the great task which is before her. But here is the report:

Preamble

The Methodist Episcopal Church, in General Conference assembled, hails with joy the prospect of an early reunion with the Methodist Episcopal Church, South.

We believe that the united Church will have greatly increased power in its conflict with evil in all lands, that it will be able to lay a more effective emphasis on the fundamentals of Christianity and that it will be more potent in developing the higher loyalty to the supremacy of our common Lord and Master Jesus Christ.

We believe that such a union will hasten the development of a truly world-church, which will make for the rapid advancement and final triumph of the kingdom of God in the world.

Reply to the Methodist Episcopal Church, South

Your Committee on Unification therefore recommends that the General Conference make the following declarations:

1. The Methodist Episcopal Church considers the plan outlined in the suggestions that were adopted by the Joint Commission representing the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South, and approved by the General Conference of the Methodist Episcopal Church, South, with one modifying recommendation as tentative, but nevertheless as containing the basic principles of a genuine unification of the Methodist bodies in the United States, and espcially of the Methodist Episcopal Church and the Methodist Episcopal Church, South, by the method of re-organization.

2. The Methodist Episcopal Church regards the unification of the Methodist Episcopal Church, South, the Methodist Protestant Church and the Methodist Episcopal Church, by the plan proposed by the Joint Commission on Federation, as feasible and desirable, and hereby declares itself in favor of the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, in accordance with this general plan of reorganization, with the following recommendations:

(a) That the General Conference be made the supreme legislative, executive and judicial body of the Church, under constitutional provisions and restrictions.

(b) That the number of Quadrennial Conferences as stated in the proposed plan be so increased as to provide more adequately for the needs of the reorganized Church, both at home and abroad.

(c) That the General Conference consist of a single house, made up of delegates elected by the Quadrennial or Annual Conferences, or both.

We also favor the unification of all or any Methodist bodies who accept this proposed plan after it has been accepted and perfected by both the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

(d) That, conforming to the suggestion of the joint commission, the colored membership of the reorganized Church be constituted into one or more Quadrennial or Judicial Conferences.

3. The Board of Bishops of the Methodist Episcopal Church is hereby authorized and instructed to appoint a commission of twenty-five members, five Bishops, ten ministers and ten laymen, to confer with commissioners of the Methodist Episcopal Church, South, the Methodist Protestant Church, and other Methodist bodies in the United States, in elaborating and perfecting the tentative plan that has been proposed, and in carrying forward such negotiations as have for their purpose, and shall result in, the consummation of the proposed unification in accordance with the basic principles enunciated in the suggestions which were adopted by the Joint Commission and approved by the General Conference of the Methodist Episcopal Church, South, and the Methodist Episcopal Church. So sincerely do we believe that the union of the two Episcopal Methodisms is the will of God, and so earnestly and devoutly do we desire that these two churches may be one, that we hereby authorize and instruct the commissioners in the Methodist Episcopal Church to conduct the negotiations in a generous and brotherly spirit.

This commission shall report to the next General Conference the full details of the plan of unification which may be agreed upon by the Joint Commission on Unification for its consideration and final determination.

Earl Cranston, Chairman,
John J. Wallace, Secretary.

NOTES AND PERSONALS

—Rev. J. F. Moser, pastor of Belwood circuit, is assisting Brother Fortenbery in revival services at Cherryville this week.

—Rev. W. E. Abernethy, pastor of Central church, Shelby, preached at Central church, Monroe, last Sunday, morning and evening.

—We acknowledge the courtesy of the Faculty and Senior Class of Littleton Female College in an invitation to be present at their annual commencement, May 27-30.

—Rev. W. S. Hales, pastor of First Street church, Albemarle, has been engaged in revival services with his congregation for a week or ten days.

—Mr. Henry Litaker, principal Reed's school, near Lexington, is spending his vacation in Lenoir with his parents, Rev. and Mrs. D. M. Litaker.—Lenoir Topic.

—Rev. R. A. Taylor is with Rev. A. S. Raper at Epworth church, Concord, this week in revival services. We hope to have a good report from this meeting later.

—Prof. D. W. Batson, for many years associated editorially with the Central Methodist, died suddenly at his home in Lexington, Ky., on Wednesday, May 10th. A good man, he thus passed suddenly from labor to reward.

—Rev. Dr. J. C. Rowe, presiding elder of the Salisbury District, and Rev. G. A. Stamper, pastor of Mount Pleasant circuit, were engaged in revival services at Oakboro last week.

—Rev. T. F. Marr, D. D., pastor of First church, Salisbury, preached the baccalaureate sermon last Sunday morning before the graduates of the High Point High School. Dr. Marr is a favorite preacher with the High Point people and we might say all people where he has served as pastor.

—Rev. R. G. Tuttle, pastor of Central Methodist church, this city, has been doing some excellent preaching during the past two weeks in his church. He is one of the most consecrated and congenial men in the Methodist ministry.—Baptist Messenger, Albemarle.

—It was a gracious and generous thing in Mrs. J. A. Odell to present to Pleasant Garden Methodist church a handsome and costly individual communion service. Our church at Pleasant Garden appreciates the generous gift, and it is like Mrs. Odell to do these ministries of service and love."

—The revival meetings conducted at the M. E. Church here during last week closed Sunday night, resulting in about thirty conversions and three new members being added to the church. Rev. W. L. Dawson, who did most of the preaching, was liked very much by the Danbury people.—Danbury Reporter.

—Dr. Weaver assisted Rev. W. O. Goode in revival services at Thomasville last week. Charity and Children, in a note referring to the meeting, says: Dr. Weaver assisted Pastor Goode last week, preaching the gospel with prodigious power. His coming was a blessing to the town.

—Dr. Weaver, Rev. W. O. Goode, Dr. Mercer and Mr. Julian Moorman took dinner with us last Friday. After dinner Dr. Weaver and Mr. Goode made excellent talks to the big congregation and Mr. Moorman, who is conducting the singing in the revival at the Methodist church, sang sweetly for us. It was in all respects a very delightful after-dinner service. —Orphanage Notes in Charity and Children.

—The Advocate has learned with deep regret of the death of Mrs. J. G. Folger, which occurred at the family home near Rockford, on Sunday, May 14th. Mrs. Folger was the mother of Rev. J. M. Folger, of the Western North Carolina Conference, pastor at Draper. A full memoir will appear in an early issue of the Advocate. May the comfort of divine grace be given to the bereaved family.

—The church should acknowledge its debt of gratitude to three men especially who have recently come to the help of our school at Jefferson. These men are Messrs. John Thomas and Thos. K. Miller, of Ashe county, and J. D. Moore, of North Wilkesboro. These men have given $1,000 each and made it possible for our church to go forward with its work of education in that fine mountain section.

—The friends of Rev. and Mrs. M. W. Mann, of the McDowell circuit, will regret to learn that Mrs. Mann had to submit to a serious surgical operation at the Richard Baker Hospital, Hickory, N. C., last week. While the operation was very serious, we are glad to learn that Mrs. Mann is recovering nicely and Dr. Shuford says that she is practically out of danger.

—Rev. N. M. Watson, D. D., of the Holston Conference, and pastor of Highland Park church, Chattanooga, preached the baccalaureate sermon at the State Normal College last Sunday, and in the evening preached the anniversary sermon before the West Market Street Epworth League. Dr. Watson is a native Tar Heel, being for many years a member of the North Carolina Conference. His sermons Sunday touched the high water mark and greatly pleased the Greensboro congregations.

—Mayor O. B. Eaton, of Winston-Salem, is much in demand as a speaker on special occasions. We had the pleasure of a somewhat intimate acquaintance with Mayor Eaton when he was quite a young man, teaching in the schools of his native county, Davie. We discovered then that he just naturally loved the platform, and we are glad to see him making good use of his talent. "Ben" used to be good all over, and from the way the Winston people hold on to him it is an easy presumption that he has not departed from the faith.

—One of the most liberal, and yet unostentatious, givers we know lives in Elkin and is a member of our church in that place. We refer to Mr. A. M. Smith, who recently gave $6,000 to erect a church in China and proposes to pay the salary of the pastor, amounting to $900 per year. It was only recently that he gave $10,000 to erect a building at our Children's Home. Brother Smith is happily seconded in all his good work by his consecrated wife. The Lord prospers these people and they recognize the principle of stewardship in handling material things. Brother Smith is a modest man and would say we ought not to write this; but we believe in recognizing such deeds and holding them as an example for others.

THE TOBACCO EVIL

By REV. T. J. OGBURN

THAT tobacco, as commonly used, is an evil, is the consensus of the scientific world. No man of note advocates the use of tobacco today unless his advocacy means money for advertising. Some great and good men who use tobacco may try to defend their use of it; but no man great and good dares to commend it. Some of the common uses of tobacco are less harmful than others; there may be worse things than the tobacco habit, and some who use it may be better than some who do not. But every common use of tobacco is harmful; we are not obliged to choose even the least of any unnecessary evils; those better men who use tobacco would be still better not to use it, while those worse men who do not use it would be still worse if they did. "The use of tobacco is always a net injury and never a net benefit." Suppose two men precisely alike, excepting that one of them uses tobacco—no one for a moment can doubt where the advantage lies. Suppose the present common use of tobacco had never been heard of; would any good, sensible man in the world favor its introduction? The advance agents of an innovation so unspeakably horrid would be hanged instanter, as they ought to be. But "vice seen too oft" has secured our embrace, and, so, many wise and good men are unmoved in the presence of this generally admitted great evil! And good, nice, sensible, gentlemanly, Christian people practice a habit that appears to other such people, bad, ugly, foolish, ungentlemanly and unChristian! Surely every gentlemanly user of tobacco must at times regret the practice; and every gentlemanly non-user is blessedly glad and more self-respecting for not using it. And all sensible, good-hearted tobacco using parents surely must hope their boys will never use it. Dr. McKeever, Professor of Philosophy in the Kansas State College of Agriculture, interviewed one hundred men who smoked, "and ninety-nine of them frankly admitted that smoking tends to injure the health, and that they would not advise any young man to begin the habit." Said a great speaker to the ministers' meeting in New York City, "Many of you preachers use tobacco, but it is a damnable habit." They listened unresentfully. Why? There must be an irresistible fascination in tobacco, a strange infatuation, else so many good people could not so innocently practice what millions so vigorously condemn, and what they themselves dare not commend. Tobacco is an evil.

The vast and increasing extent of this evil is alarming. Hundreds of the world's brainiest men are engaged in the tobacco business, investing millions of money and employing thousands of laborers. The traffic now supplies more than two hundred million tobacco users in the civilized world, and its managers are introducing it rapidly among heathen populations. One tobacco company has spent $50,000,000 in advertising, and two hundred million cigarettes have been given away in one heathen country, to introduce the cigarette habit there. The profits accruing justify these vast expenditures. Fifteen years ago a new corporation bought out an old cigarette company for $7,500,000 and in the first year cleared $1,500,000—a profit of twenty per cent. One of the most formidable corporations of this century is a tobacco company. The 19,567 tobacco factories of America, in the last fiscal year reported, used up, in round numbers, five hundred and fifty million pounds of leaf tobacco, two hundred and twenty-nine million pounds in chewing tobacco; one hundred and fifty-eight millions in cigars, sixty-two millions in cigarettes, sixty-five millions for the pipe and hand-rolled cigarettes, and thirty-six millions in snuff. These factories produced eight billion cigars and nearly seventeen billion cigarettes, the tax on which was $43,000,000, and the cost to the users over $600,000,000. There were thirteen more cigarette factories in 1914 than in the preceding year, and nearly three hundred and thirty-one million more cigarettes were manufactured. The net profits of the tobacco business must have been more than $130,000,000. Thus strongly is this evil entrenched in the cupidity of men, who for the accursed lust of gold would ruin their fellowmen, multitudes of whom are held fast—some as abject, willing slaves, others in unwilling but helpless bondage—by the demoralizing tobacco habit. Poor men, whose families suffer for life's bare necessities and are ignorant of its comforts and refinements, spend money for tobacco. Victims of the slavish habit have offered hundreds of dollars for deliverance, one of them crying out in his vain struggle for freedom, "O, I need tobacco to give me resolution to give up tobacco!" Other victims have preferred its use to the fifteen years of life they believed it was robbing them of. A poor young man assured me he would not for one thousand dollars forego the pleasure of his cigars. On the approach of death aged Christians have begged for their dear old pipe or cigarette. Some able preachers of all-saving grace have pleaded piteously their servility to this overmastering habit as an excuse for their pet indulgence.

"And sometimes, too, the reverend divine,
In meditation deep of holy things,
Has ventured while to mix the bitter text
With relish suited to (his sinful) taste,"

by chewing a quid while preaching.

Thousands of church members give far more for tobacco than they contribute to the church. Some "sainted" people have made "tainted" money with good intentions out of this bad business; and some heavenly enterprises have been furthered by worldly gain made by "the children of light" out of this "unfruitful work of darkness;" and so has "the price of blood" been "put into the treasury of the Lord." Too often is the vision of the seer dimmed by the smoke of "strange fire" about the altar of God; and the tongue of the warning watchman palsied by poison from the enemy's camp, and the good influence of leaders in high places weakened by their example; and the voice of conscience in the business world is bribed into silence by "the wages of unrighteousness," or is not heard for the clink of coin. In this evil business, perhaps more than in any other, the church and the world walk hand in hand; and falsehood and truth are met together and unrighteousness and peace have kissed each other in a strange, compromising alliance.

The greatest opponents of the tobacco evil are not its ranting abusers, but the cool-headed, calculating scientists, the irresistible conclusions of whose patient investigations it were arrant folly to ignore. The scientist looks far below phenomena and their immediate causes into underlying and less apparent causes. His investigations reveal the fact that many diseases are rendered fatal by the non-resistant state of the sick caused by various indulgences not fatal in themselves, but making the sick easier to kill by disease. To the common observer the ordinary health condition of the general public does not appear alarming, but Prof. Irving Fisher, Political Economist at Yale, declares that of this general public in the United States annually, 630,000 will die prematurely, and that every day 375,000 laboring men will be sick of preventable diseases; and these preventable deaths and diseases will cause an annual preventable loss of at least $1,571,000,000. Prof. Fisher also demonstrates what may be hard for us laymen to believe, that the annual loss to our country because of the liquor traffic is $4,000,000,000. There wait around us dangers we know not of. Could all the people realize the enormity of the tobacco evil they would arise and put it away from our land. To the common observer one hundred ordinary tobacco using applicants for some important government position would seem quite normal. But the expert government examiner would reject ninety of them, and eighty-five of them on account of tobacco heart. Men violate law and fondly hope to escape the penalty, sometimes making of dangerous exceptions a rule of life. A few persons can eat and drink poison for a time with comparative safety. I knew a man who chewed and swallowed the strongest tobacco—enough during his life to kill 75,000 men, had they at once gotten its full force—and this monster lived to a good age. "Some can take opium for years with comparative impunity. Hungarians eat arsenic daily and, as they think, without harm, nevertheless, it is as sure as fate that all these stimulants and narcotics sooner or later strike at the life." The tobacco user is peculiarly unfit to judge his own case, one very sad effect of tobacco using being a fatuous insensibility to its evil effects—"a sedative effect which steals away the victim's vigilance and alertness." "The chief excuse for using tobacco is that it is soothing. The process of degeneration usually is."

The following quotation from President G. Stanly Hall, of Clark University, is a terrific indictment of the tobacco habit: "The basis of all intemperance is the effort to secure, through drugs, the feeling of happiness when happiness does not exist. . . There are many drugs which cause this pleasure, and in proportion to the delight they seem to give is the real mischief they work. . . . Alcohol gives a feeling of warmth or vigor or exhiliration, when the real warmth or vigor exhiloration does not exist. Tobacco gives a feeling of rest which is not restfulness. . . . One and all the various drugs tend to give the impression of a power or a pleasure or an activity which we do not possess. One and all their function is to force the nervous system to lie. One and all the result of their habitual use is to render the nervous system incapable of ever telling the truth. One and all their supposed pleasures are followed by a reaction of subjective pains, as spurious and as unreal as the pleasures which they follow. Each of them, if used to excess, brings in time insanity, incapacity, and death." Practically all unnecessary use of these drugs is excessive use.

The tobacco habit is unclean and offensive. Tobacco itself is filthy. The dirt adhering to the growing leaf—and never all removed—the unspeakable uncleanness it gathers from the floors of warehouses, often bespattered with the sputum from tuberculous mouths, and other befouling processes in manufacturing make tobacco the vilest ingredient that enters the mouths of decent people. But for the stronger counteracting poisons indigenous to tobacco its accumulated poisons would surely kill the chewer. If tobacco be filthy, its use must be unclean. Mr. Moody once remarked that "a tobacco user might be a Christian, but he would be a very filthy one." And there is no nice, inoffensive way to use tobacco. It is almost certain that every long-time tobacco user has at times made his associates uncomfortable and himself disagreeable to his frienls. The smoking guests' departure is not always deeply mourned by his neat hostess. Parlors, offices, lobbies and sometimes the house of God are made very offensive to the non-users of tobacco by the users, who sometimes—thoughtlessly, of course—act as if gentlemen had no rights smokers were bound to respect. Ordinarily it would be considered ungentlemanly thought-

lessly to minister to the discomfort, nausea, nervousness and sickening disgust of those about us, so as to drive them from our presence. Ladies are thus driven from church, sometimes by the stench of some tobacco worshiper. "The only quadruped that uses tobacco is the rock goat of Africa, which smells so bad that no other animal can approach it." Wolves and buzzards, scavengers on the battlefield, never eat the bodies of tobacco users while other bodies can be found.

Tobacco injures the body. "All narcotics are anti-vital agents," being fatal in themselves when used inconsiderately, besides rendering the victim more subject and less resistant to dis ease. "Over fifty diseases are produced or aggravated by the use of tobacco." "Tobacco kills more slowly but not less surely and kills more people than alcohol." "The chewer expectorates every day one pint of saliva—nature's first and greatest digestive agent—his own weight of saliva in six months, and seventy-one barrels in a life of fifty years." Leeches soon drop off dead from the nicotine-poisoned bodies of heavy smokers. Tobacco injuriously affects the brain, heart, stomach—in short, almost every organ and member of the body. "It is a common source of self-poisoning. It stunts the growth of the young, leads to sluggishness and weakened hearts, and causes dyspepsia and nervousness." Indulgence in tobacco unfits the body for the best athletic work." Mr. Burbank, the plant wizzard, says, "One cigar a day unfits a man for my most delicate work." The tobacco habit invariably produces a morbid, abnormal condition of the system, an artificial or superinduced naturalness to be maintained by the same cause that originated it. The smoker must smoke, say, to keep his unnatural self—made unnatural at first by smoking—up to the non-smoker's natural self. He has to smoke to feel naturally good; the non-smoker by not smoking keeps himself from feeling unnaturally bad. The smoker has made of a harmful luxury an evil necessity. His disease demands as a remedy that which caused the disease and will increase it.

Tobacco injures the mind and morals. "It is positively asserted that no man while smoking can think steadily, continuously and conclusively on any subject. He must lay aside his pipe or cigar." "It is computed that twenty per cent. of the lunaticts in America are made insane by tobacco." In every recorded instance of a comparison of tobacco using students with non-users the advantage has been with the latter. "The average grade of smokers and non-smokers—fifty each in two groups representing the same class rank—in the Kansas Agricultural College, was compared, showing results favoring the non-smokers 17.5 per cent." Some years ago Dr. Dio Lewis declared that for fifty years no tobacco user in Harvard College had graduated at the head of his class, though 83 per cent. of the students had been tobacco users—a ratio of 48.8 to nothing, in favor of the non-users. Indulgence in narcotic stimulants degrades the moral sense, blunts the edge of fine moral distinctions, unbalances the mental powers, exalting and energizing the lower propensities while debasing and awakening the higher faculties of our nature, and producing an abnormal demoralizing perversion of our moral being, unfitting and indisposing us for the noblest manhood. Temptation finds open, unguarded way into the narcotized heart. The watchmen sleep on the walls of mansoul. Those that look out of the windows are darkened." Comparative indifference to all conditions under the soothing, satisfying effects of tobacco weakens the appeals of reason, deadens the soul to the monitions and impulses of conscience, dethrones the will whose kingly volitions only can lead to the highest action, and renders the mind seriously insusceptible to spiritual impressions.

Cigarette smoking is the worst form of the tobacco evil, and of this awful curse no sensible man can speak or think lightly or indifferently. We could here quote pages of expert, scientific authority, all of which condemns cigarettes. Dr. McKeever, Professor of Philosophy in the Kansas State Agricultural College, declares that "one of the greatest menaces to our moral and intellectual well-being today is the fact that cigarette smoking is becoming a popular fad among boys and young men." Dr. D. T. Crothers, Editor Journal of Inebriety, says, "No matter what the cigarette may be as to quality, its direct effect on the system is worse than alcohol. Zed Copp, once chief probation officer juvenile court, Washington, D. C., regards "the cigarette as a fuse of infernal fire tending to explode all the worst passions of the body." Mr. Copp found in dealing with more than 16,000 children in eight years, that, "as a rule, the cigarette smoker is a stunt, a weakling in body, mind and morals." Dr. Harvey W. Wiley, the leading health and food authority in our country, commends all efforts "to curtail or restrict, obliterate or destroy the pernicious habit of cigarette smoking" which "is making inroads on the strength of the nerves of all who practice it." It is asserted that there are five distinct poisons in cigarette smoke: acrolein, pyridine, larbonic oxide gas, nicotine and furfural. To this list one authority adds prussic acid, the most deadly poison in existence. In cigarette smoke these poisons combine and are received by inhalation, the most rapid and fatal method of absorbing volatile poisons. No cigarette smoker, be he boy or man, can escape injury from the habit. He is doomed to inferiority, if not to utter worthlessness. And such are the awful effects of the habit on boys—effects physical, moral and mental—that were every inveterate boy-smoker to be buried today society, and the world would be better off tomorrow and forever; for, at present, all reforming influences and forces seem impotent and confounded before the little cigarette fiend. No habit has been found more utterly incorrigible than the boy cigarette habit, nor any practice more destructive of all that is good or more conducive to all that is evil.

If tobacco be an evil, then the whole tobacco business is wrong, a sin. It must be wrong for the farmer to take God's soil, and air, and sunshine, and rain, and dew—computed to be 95 per cent. of crop investment—and, investing his 5 per cent. in labor and care, convert (or pervert) them into that which harms and doth not profit—into poison, and filth, and disease, and degradation, and death. The tobacco user spends his money for, and the tobacco vender sells for money, "that which is not bread," and the tobacco grower spends "his labor for that which satisfieth not." The tobacco trade exchanges no value for value received; it cannot enrich the general community; it tendeth to the poverty of the final purchaser. No, God cannot bless the tobacco business. True, some men are getting rich on the business, but God says, "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Amen.

If the whole tobacco business be wrong, then it behooves all good people to do all they can reasonably to destroy this business. The church of God should condemn it in no compromising terms. Those whose business aids the tobacco evil should be led into a better business. Church schools and colleges and institutions that oppose the tobacco evil—and these only—should receive the gifts and the patronage of church people. The state should reject tobacco-using teachers and refuse to try to educate cigarette-smoking boys. The superintendent of public instruction in Omaha says "You would as well undertake to educate a block of wood." The example of men of position and influence should be against the tobacco habit. All boys should be barred from the home during the visit of a tobacco-using preacher—for the protection of the preacher and the relief of the mother. I quote Dr. Fisher again: "Teachers, physicians and parents (I suppose he judged it unnecessary to mention preachers and Sunday school superintendents in this connection) if they wish the child to be free from the cigarette habit, must sacrifice the cigar and pipe habit, even were it not true that cigars and pipes are injurious to adults." The cigar-smoking grown-up cannot consistently and effectively reprove the cigarette-smoking boy—even the cigarette fiend has too much sense for that.

Let us wash our hands of this vile, destructive, iniquitous business. Let us rise up, in God's name, and destroy the tobacco evil. The blessing of God be upon every one that helps forward this glorious end.

Murphy, N. C.

THE THIRD QUADRENNIAL COUNCIL TO MEET AT ST. LOUIS

The Christian forces of America will be gathered as never before in their history at the Third Quadrennial Council of the Federal Council of the Churches of Christ in America, which will convene for a week, beginning Wednesday evening, December 6th, at St. Louis.

The headquarters of the Council will be the commodious Second Baptist church. The local arrangements will be made by a committee of the St. Louis Federation of Churches, of which Rev. W. C. Bitting is the chairman.

The reports of the various commissions on Evangelism, Social Service, Peace and Arbitration, Christian Education, Foreign Missions, Temperance, Family Life, Sunday Observance and Country Life will this year consist of a thorough and complete survey of all these movements on the part of the churches and allied interdenominational organizations. The Home Missions Council will present a complete review of the entire field committed to that body.

The Commission on State and Local Federations will give a four years' review of the progress of these bodies, and the more recently organized Commission on Federated Movements will present its program, past, present and future, for the development of the local field, including a session to be given for a review of the interdenominational movements participating in the work of this Commission, including the following bodies: United Society of Christian Endeavor, Laymen's Missionary Movement, Missionary Education Movement, The Young Men's Christian Association, the Young Women's Christian Association, International Sunday School Association, American Sunday School Union, Sunday School Council for Evangelical Denominations, Council of Women for Home Missions, Home Missions Council, the Epworth League, Adult Bible Classes and Brotherhood Movements.

There will be a two-day session of the conference of representatives of theological seminaries, and the Joint Commission appointed four years ago on the study of social and industrial questions in the seminaries will present its findings. In addition, there will be reports of several special committees, including the Committee of One Hundred which carried on religious work at the Panama Pacific Exposition, the Commission on Relations with Japan, the recent Christian Embassy to that country, and the Committee appointed on the Special Interests of the Colored Denominations.

The official delegates from the thirty constituent bodies of the Council will number about four hundred and fifty, and in addition there will be a large attendance of members of the various commissions which number in all about one thousand, the representatives of the theological seminaries, and of the several interdenominational movements.

(Continued on page 10)

INTERESTING NEWS FROM THE FIELD

DISTRICT CONFERENCE DIRECTORY

Waynesville, Andrews	May 23-25
Winston, Thomasville	May 24-26
Asheville, Weaverville	June 14-16
Mt. Airy, Elkin	June 21-23
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville	July 18-20
Charlotte, Harrison church	July 19-21
Salisbury, Woodleaf	July 12-14
North Wilkesboro, Sutherland	July 19-21
Shelby, St. Paul	July 25-27

Notes

—The Lenoir Topic last week had this interesting note: The class of 1916 has made Davenport College an appropriate gift of a boulevard white way post containing five lamps, which has been placed on the front entrance to the main building.

—The Salisbury Post of May 20th says: East Spencer Methodist people gave their pastor, Rev. S. E. Richardson, a pounding Wednesday evening. They brought many good things to the pastor and his family and on Friday evening the North Main street Methodist Church came over in a body to administer another pounding upon the same parties. The pastor and family are all smiles. The pastor says "come again." These poundings were liberal.

From Caroleen.—May 16th Rev. R. S. Abernethy, Prof. E. J. Abernethy and others of the family from Rutherford College, were here on a delightful social and religious visit, and love, only love, good, only good, grow up out of the soil of precious memories.

A go-forward Wesley Bible class was organized yesterday in the Methodist church, in charge of the writer, Brother Clegg and Brother Tann Harris.

"The Advocate is better than ever," is the comment we hear in all our family and church circles.

The many Caroleen friends of Miss Eva bestow congratulations in abundance upon her happy marriage.

It is to be Gastonia and Bishop Kilgo, and we are glad. S. M. Davis.

Salisbury Circuit.—Last fall we left a hospitable and good people on Haywood circuit, in Haywood county, and came down out of "The Land of the Sky" to Salisbury circuit, where we received a very warm welcome. We left some excellent people over in Haywood, but we have found just as good on Salisbury circuit as we have ever served anywhere.

We have held no meetings yet, but have received two members by certificate and five by vows. Two of these were converted in the Kilgo meeting in Salisbury. Others will join later.

Through the generosity of the good people of this charge we are enjoying water in the house. The circuit paid for the piping, and one of our good brethren furnishes the water and pumps it to us free of charge.

In April we were generously pounded by the Granite Quarry, Tabor and Providence congregations. All was appreciated. May the Lord abundantly bless all who contributed.

R. C. Kirk.

Morganton Circuit.—One of the greatest occasions of the present pastorate was the dedication of our church at Oak Forest, near the State Hospital, the fifth Sunday of April. Eight hundred or a thousand people were present, coming from all points of the circuit and many from Table Rock charge. Rev. R. M. Hoyle, of Mocksville, preached the dedicatory sermon. It was a wonderful sermon, too—wonderful in its breadth of vision, its depth of thought and in its simplicity. The discourse was founded upon Ephesians third chapter, ninth and tenth verses. Foll wing the sermon Rev. W. K. Houk, a local deacon who had such a large part in making the church possible, presented the church for dedication. This was a solemn and inspiring ceremony.

After a bountiful dinner for everybody the congregation reassembled and talks were made by Revs. Messrs. Hoyle, Modlin, Houk and Mr. F. J. Chapman, District Lay Leader, and Mrs. E. M'K. Goodwin, District Secretary for the Woman's Missionary Society.

At night, Rev. N. M. Modlin, one of the best beloved of former pastors, preached a fine sermon on the subject, "The last enemy that shall be destroyed is death." Thus closed a great and profitable day for our church at Oak Forest. A. C. Swafford, Pastor.

Davenport Commencement

The Art Exhibit, always an attractive part of the annual commencement at Davenport College, improves every year. At the reception Monday afternoon from 4 to 6 o'clock, a large number of visitors were given an opportunity of inspecting the work of this department. Besides the usual superb display of art on the walls of the spacious auditorium, specimens of clay modeling, original designing and public school drawing were displayed, being added features which the department is enjoying under the wise direction of Mrs. Gwyn.

Monday night at 8 o'clock the gold medal contest for music and expression took place, the full list of the young ladies engaged in the contest appearing in last issue of this paper. Miss Mary Magdalene Hodge was awarded the music medal and Miss Helen Zimmerman, the expression medal. Other medals were awarded this morning, as follows: Art, Miss Eddie Kerley; scholarship, Miss Ethel Ervin; preparatory scholarship, Miss Jennie Aperson.

Last night the grand final concert took place, probably the best ever given at Davenport. Prof. Birmingham, as director of music and elocution, has rendered service of a high class and the college is fortunate in his leadership of these important departments.

Yesterday morning at 11 o'clock Bishop John C. Kilgo, of Charlotte, delivered a great sermon on the Power of Personality. His discourse was logical, eloquent and forceful, and was listened to attentively by a large audience. His eloquent and tender tribute to Robert E. Lee, whose personality was ideal and supreme, marked the climax of his wonderful address.

The program closed with the graduating exercises this morning at 9:30 and the annual address at 11 o'clock by President W. P. Few, of Trinity College. His address was a literary gem.—Lenoir Topic.

Appeal for Rutherford College

I read with interest your article concerning Rutherford College, and it has prompted me to write a few lines in behalf of that institution. I heartily agree with you that the school has not had as prominent a place in the eyes of the public for the last four or five years as should have been given it. I have heard of Rutherford College nearly all my life, but was never impressed with the importance of the school until I went there last year to teach, and was not very much impressed then until I learned what the school actually stands for and is doing for hundreds of worthy boys and girls all over our state, and especially in the central and western parts. The longer one stays there the more he is impressed that the school is doing a great work.

I regard Rutherford College one of the most ideal places for a school in the state. There is not a more healthful place, and but few that are more beautiful so far as natural scenery is concerned. There, too, is the place for earnest boys to go for real unmolested studying, because the students don't have their minds drawn from their books on account of the never-ceasing noise and clamor for shows in the cities. A large per cent. of the students are taking advantage of these opportunities too.

There are scores of young men struggling for an education at Rutherford College and it has never been the purpose of this institution to turn down a boy of this kind. The school is to be congratulated on this point, because, after all, the student who struggles for an education is later the man who sways the earth. I am glad that Rutherford tries to take care of the rich and poor alike, and gives them both the same advantages for development. But to do this she must have some outside support. Where is this coming from unless the church gives it? Let us all hope that sometime in addition to the church support, some rich person will have his mind and attention turned in the direction of Rutherford, and be forever convinced that there is no more worthy cause to which he can leave his thousands than to this grand old institution.

Furthermore, Rutherford College is bound to grow under the enthusiastic management of Prof. Hinshaw. It seems to me that he works and stays in an optimistic mood when other men would give up in despair. One can already see great results of his work there, and in a few more years it will be still more obvious.

It is to be hoped that the church will rally to its support in a much greater measure in the future, and continue with a faculty of high-minded, well trained, and strong men. Then the number of worthy, knowledge-seeking boys and girls will greatly increase, and Rutherford, instead of going back, will continue to grow and increase until it will be one of the greatest factors for education in Western North Carolina.

Yours very truly,

L. M. Epps.

The Board of Church Extension on the Duke Fund

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, held in Louisvile, Kentucky, May 6-9, 1916, desiring to express the gratitude of the church and the Board for the recent generous gift of Mr. Duke, elected a committee to consider this benefaction and report a suggestion of suitable action thereon.

The committee consisted of Bishops E. R. Hendrix and E. E. Hoss, and Lee T. Mann. On Monday, May 8th, the committee reported as follows:

Report of Committee No. 9—Duke Fund

Your committee having been charged with the duty of formulating an expression of formal and fitting acknowledgement of the recent benefaction of Mr. J. B. Duke, through which he agrees to donate to our church the sum of $35,000.00 annually, has given due consideration to this beautiful and exemplary act of Mr. Duke and we recommend the adoption of the following preamble and resolutions:

Whereas, Mr. J. B. Duke has agreed to make an annual donation to the Methodist Episcopal Church, South, of $35,000.00, and,

Whereas, the administration of $25,000.00 of this sum has been intrusted to the Board of Church Extension, and,

Whereas, ten thousand dollars of this fund, while it is to be handled and disbursed by the Board of Church Extension, is to be used for support of the rural mission charges within the North Carolina and the Western North Carolina Conferences within the state of North Carolina, and,

Whereas, fifteen thousand dollars of the fund is to be used for the support of the distinctive work of the Board of Church Extension in the rural sections of the two Conferences within the state of North Carolina, and,

Whereas, the Board of Church Extension now in annual session, in the city of Louisville, desires to express itself in grateful acknowledgement of this gift from Mr. Duke, therefore, be it

Resolved, 1. That we are profoundly grateful to Mr. Duke for this large and generous contribution to the support of this supremely important work of our church and our board.

2. That we sincerely appreciate the confidence that he manifests in the integrity and wisdom of the Board of Church Extension and its Corresponding Secretary, by committing to the administration of the Board of Church Extension, not only that part of this fund which would naturally pass through its hands, but by placing with us a trust that would ordinarily come under the management of another agency of our church.

3. That we pray the continued blessings of God upon Mr. Duke and commend his unselfish example to men and women of wealth throughoht our church.

4. That we are thankful to Bishop Kilgo and Dr. McMurry for their counsel and efforts through which this benefaction was bestowed upon the church we love.

Respectfully submitted,

E. R. Hendrix,
E. E. Hoss,
Lee T. Mann,
Committee.

The report of the committee was adopted by unanimous vote of the Board, after which Bishop John C. Kilgo made a statement, informing the Board of the wishes and purposes of Mr. Duke in connection with this gift. He also gave expression to his own appreciation of the contribution, so generously made.

Lee T. Mann,
Secretary to the Committee.

Commencement Greensboro College For Women

The commencement exercises of Greensboro College for Women, which began with the expression recital, given Saturday evening, May 13, and closed with the annual grand concert presented by the college department of music, Tuesday evening, May 16, surpassed the commencement programs of preceding years in interest and attendance throughout the entire period of commencement. The first great feature of the exercises was the baccalaurate sermon which was preached by Rev. T. N. Ivey, D. D., editor of the Nashville Christian Advocate, before an audience which taxed the capacity of the large auditorium of West Market Street church. Dr. Ivey's text was Luke 6:38, beginning, "Give and it shall be given unto you," which he declared was a true definition of man's relation to the life around him. From this text Dr. Ivey preached an inspiring and appropriate sermon on self-sacrifice and the life of service to humanity. It was a great message, and had a beautiful setting in a program of attractive musical numbers furnished by the college girls and the West Market orchestra.

The anniversary sermon of the college Y. W. C. A. was delivered Sunday evening in the college chapel by Rev. H. M. North, pastor of Memorial church, Durham, and was based on Exodus 3:2-4, the story of Moses and the burning bush. The theme of the sermon was the influence and significance of the little things that immediately surround us, and which seem more or less common to most of us. The message was characterized by spiritual earnestness and sincerity, appropriate and effective.

Monday afternoon the graduating class held its annual class-day program, which is always of exceptional interest because of the originality and freshness which the young ladies put into this, their own part of the commencement program. These exercises were of more than usual interest this year because of the Shakespearean Burlesque, written by members of the A. B. class for their own use on this occasion, which was presented in celebration of the Shakespeare ter-centenary and in addition to the usual program of the class-day exercises.

A unique feature of the commencement, and one which proved exceedingly popular and successsuccessful in every respect, was the historic pageant ,'For Women," written by Mrs. S. L. Alderman, of Greensboro, for the alumnae of the college, and presented by a large and excellent cast of characters Monday evening. The house was packed on this occasion and there was great praise from visitors and friends, of this semi-historic representation of interesting scenes connected with the past of this noble institution. The pageant was an elaborate affair, characterized by many beautiful tableaux, and by several musical numbers of rare charm. Chief among the latter was the singing of Miss Hazel Dell Neff, a former member of the college faculty, who has recently won distinction on the concert stage.

The graduation exercises proper and the literary address occurred Tuesday morning. Dr. H. N. Snyder, president of Wofford College, Spartanburg, S. C., delivered the literary address in his usual pleasing and effective manner. It was a heart to heart talk to the students, especially the graduates, upon their debt to society. His subject was "Debts and Debtors," and he told the students of the debts which they could never fully repay, but which they must recognize and strive to pap with their best efforts at human service and at betterment of the world which has given them a heritage surpassingly rich.

President Turrentine conferred degrees, diplomas and certificates upon those who had won them, as follows:

Certificates

Domestic Science and Domestic Art—Elizabeth Virginia Barker.

Domestic Science—Ohna Kathleen Poindexter, Ella Bolton Andrews, Lucile Brown, Hattie Lucile Dixon.

Art—Annie Mae Sutton, Velma Paris, Gertrude Young.

Stenography and Typewriting—Margie Flake Burns, Louise Elizabeth Todd.

Bookkeeping—Irene Broome, Inez Frances Billings.

Diplomas

Piano—Lucile Abernethy, Myrtle May Bruton, Julia Bennett Burns, Alice Augusta Clark, May Gwyn, Frances Mann, Beulah Isabella Rankin, Mary Virginia Smitherman, Madeline Stafford, Violet Brown Teague, We Tsung Zung.

Domestic Science and Domestic Art—Elizabeth Odell Andrews, Minnie Maxwell Koonts, Callie Koontz, Ora Carlyle Raper.

Expression—Jennie Cunninggim Turnage, Edith Eure Savage.

A. B. Degree—Mary Lucile Abernethy, Ethel Barbour, Terrissa Gertrude Falls, Ruth Elizabeth Gentry, Grace Huckabee, Ethel Lois Ross, Mary Virginia Smitherman.

Following the conferring of degrees upon the A. B. graduates, these young ladies were presented with Bibles, the gift of the college, by Rev. W. M. Curtis, with appropriate remarks.

At the close of the address Miss Martha Dozier, president of the Alumnae Association, introduced Miss Ida C. Hinshaw, who read an interesting appreciation and history of the life and work of Benjamin Franklin Dixon, former president of the college, whose portrait was unveiled immediately following, and presented to the college by Miss Hinshaw, on behalf of the Alumnae of the college.

President Turrentine on this occasion announced the following contributions which have been made to the college during the past year, and which will be used as a part of the fund necessary for building the proposed new dormitory: Business citizens of Greensboro, $3,133.00; members of West Market Street church, $1,112.00; Mr. J. A. Odell, $1,000.00; Mr. C. C. Covington, Wilmington, $500.00; Mrs. J. E. Stagg, Durham, $500.00; Mr. J. B. Blades, New Bern, $500.00; bequest of the late Mr. H. T. Ham, Greensboro, $500.00; a friend, $500.00; Mr. M. D. Stockton, Winston-Salem, $150.00; additional contributions, $3,499.00. Total since last commencement, $11,394.00; previously announced, at last commencement, $1,500.00; total raised, $12,894.00.

Dr. Turrentine also announced that the A. B. graduates of this year had pledged $300.00 to be used for purchasing opera seats for the college auditorium, and that the graduates of the other departments had pledged the same amount to be used for the same purpose.

Tuesday afternoon the Alumnae Association held its annual business meeting, and elected the following officers: President, Miss Martha Dozier; first vice-president, Mrs. W. R. Odell; second vice-president, Mrs. D. A. Garrison; third vice-president, Mrs. W. A. Tucker; recording secretary, Miss Nannie Lee Smith; corresponding secretary, Mrs. J. M. Stone; recorder, Miss Linnie Ward; treasurer, Mrs. E. L. Sides.

Memorial tributes were paid to the following members of the Association who have died within the past year: Mrs. D. B. Coltrane, Concord; Mrs. Blanche Graves Hines, Greensboro; Mrs. Ella Bumpass Troy, Greensboro; Mrs. Fannie Closs Parham, Henderson; Mrs. Monte Christian Blalock, Wadesboro; Mrs. Mary Lee Hudson, Shelby; Mrs. Nannie Caldwell Fry, Greensboro; Mrs. Lula Pell Rouse, La Grange; Mrs. Etta Farrar Royster, Greensboro.

The grand concert given by the music department of the college Tuesday evening was attended by a large audience of music lovers, who found the program in every respect artistic and delightful. This concert was the closing feature of a commencement of exceptional interest, and of a college year marked by unmistakable progress on the part of this great institution, both materially and in spirit and standards.

Spencer Bible Class

The Adult Wesley Bible class of the Spencer Methodist church meets in the parsonage every Sabbath morning at 10 o'clock sharp. This class since its organization, a few months ago, has grown in interest and numbers. It has a wide-awake president, an earnest, interested teacher, together with other efficient officers who are earnestly endeavoring in a quiet way to render service to their fellowman "In His Name." On Easter Sunday a most interesting program was rendered by Mrs. C. M. Babbitt, Mrs. Geo. Devereus, Mrs. Will Eagle, the class leader and others. The class is doing a great work and all interested in this line of study are invited to attend.—Spencer News.

District Conferences

Two more notices, those of Asheville and Shelby Districts, enter into our Directory this week. These complete the list for the year. The Asheville District meets at Weaverville, June 14-16, and the Shelby at St. Paul, near Waco, July 25-27.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

MY GUIDE

There is no path in this desert waste
For the winds of the shifting sands,
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.
But I journey on with a lightsome tread;
I do not falter, nor turn aside,
For I see his figure just ahead—
He knows the way—my Guide.

There is no path in this trackless sea;
No map is lined on the restless waves;
The ocean snares are strange to me,
Where the unseen wind in its fury raves;
But it matters naught, my sails are set,
And my swift prow tosses the seas aside,
For the changeless stars are steadfast yet,
And I sail by his star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right,
I stare with a blind man's straining eyes.
But my steps are firm, for I cannot stray;
The path of my feet seems light and wide;
For I hear his voice—"I am the Way"
And I sing as I follow him on—my Guide.

—Robert J. Burdette.

DISTRICT MEETINGS

The Charlotte district meeting will be held at Marshville, May 31st-June 1st inclusive. The first session will be held on May 31st at ten o'clock a. m. A program of interest has been prepared. Mrs. George Stevens (a returned missionary from China) will be present and will make an address. Other prominent visitors will be Mrs. Mattie H. Stewart, Conference Second Vice-President, and Mrs. W. W. Hagood, former District Secretary.

Every auxiliary (adult, young people and junior) is requested to send the names of their delegates at once to Mrs. M. P. Blair, Marshville, N. C. It is earnestly desired that the delegates be present for the opening session and remain through the entire meeting.

Mrs. L. N. Presson,
Dist. Sec.

SALISBURY DISTRICT DIRECTORY

We are in receipt of a most attractive directory gotten out by the District Secretary of the Salisbury District for the officers and members of the societies on the district. The front page bears these words:

DIRECTORY

of the Woman's Missionary Society, Salisbury District, W. N. C. Conference, M. E. Church, South

Our field is the world—Matt. 13:38.

OUR ORDERS { Look—Matt. 13:38.
Pray—John 4:35, 36.
Go—Mark 16:15; Matt. 28:18-20

1916

The inside pages contain the names of the Conference officers and the district secretary, and officers of adult societies are found on the back cover. This directory we feel sure will be of great value to the auxiliaries and we congratulate Mrs. Shinn in getting it out.

The Salisbury district meeting will be held at Albemarle, June 6-7. Mrs. Shinn, the District Secretary, is very anxious to have a full meeting and asks that the representatives send their names as early as possible to Mrs. J. M. Brown, Albemarle, N. C.

The annual meeting of the woman's missionary societies of the Waynesville district will be held at Murphy, June 1-2. It is hoped that each auxiliary will be represented on this occasion and all churches having no organization are urged to send representatives. Please send names of delegates to Mrs. J. E. Fain, Murphy, N. C.

Mrs. M. D. Cowan, Dist. Sec.

CAMP JUNALUSKA FOR GIRLS

Miss Ethel J. McCoy, 343 West Seventh Street, Jacksonville, Fla., has sent us a descriptive circular of the Camp Junaluska for Girls which is situated at Clyde, N. C., twenty-three miles from Asheville and two and a half miles from the Southern Assembly Grounds at Lake Junaluska. It is in the very heart of the Blue Ridge, 2,000 feet above sea level.

For the full season of twelve weeks from June 21st to September 13th the rate is one hundred dollars, ten dollars of this to be paid upon application, the remainder as follows, forty dollars June 21st and fifty dollars August 2nd.

The season is divided into terms of six weeks each to suit the convenience of those who cannot remain the full season. A reduction is made where there are two girls from one family.

For further information concerning this camp, address Miss McCoy, 343 West Seventh Street, Jacksonville, Fla.

WOMAN'S MISSIONARY UNION

It was the privilege of your editor to attend several of the meetings of the Woman's Missionary Union of the Southern Baptist Church, which met in Asheville May 17-22. With a large representation of delegates from all the Southern States, splendid and interesting reports and the loyal enthusiasm of the workers from the various missionary societies, it was a great meeting.

This Union is a remarkable organization with a still more remarkable record. During the past twenty-eight years it has grown until there are now over 13,000 local missionary organizations in the Baptist churches in the territory of the Southern Baptist Convention and the total gifts for missions and other interests fostered by the Union aggregate over $300,000 a year.

During the past year the Union has sustained a great loss in the death of their president, Miss Fannie Heck, of Raleigh, and on Sunday afternoon during the meeting a fitting and impressive memorial service was held to her memory.

Mrs. E. B. Matthews, of Baltimore, chairman of the Executive Committee and one of the vice-presidents, was the presiding officer at this great meeting.

FROM FIRST VICE-PRESIDENT

My dear District Secretaries and Young People:

Good news for you! Did you know that the Western North Carolina Conference young people raised the largest amount reported to the recent Council? Such the report shows, the amount being $2,772.45, an excess of $106.42 over any other amount reported by young people. Let us be humbly thankful and renew our efforts for the remainder of the present crucial year in our work. The pledge for young people for 1916 for our Conference is only $2,500, and we surely can go forward to this extent, making a comparatively small increase on each pledge paid last year. By a careful consideration and calculation the amounts apportioned to the districts are as follows: Asheville, $250.00; Charlotte, $575.00; Greensboro, 970.00; Morganton, $50.00; Mt. Airy, $25.00; North Wilkesboro, $20.00; Salisbury, $150.00; Shelby, $75.00; Statesville, $85.00; Waynesville, $25.00; Winston, $275.00. Total, $2,500.00.

I hope each district secretary will take this matter in hand, and endeavor to raise the amount apportioned to her district. I believe we shall succeed.

Very anxiously yours,
Mrs. H. K. Boyer.

INTERESTING FACTS ON YOUNG PEOPLE'S WORK

Western N. C. young people gave $2,227.45 as their offering for the year 1915. Virginia ranked second with a gift of $2,666.03. Per capita, Los Angeles stands first with $2.36 per member; second is Western N. C., with $2.20 per capita. Virginia leads in point of membership, having 2,917. Western North Carolina and Central Texas each have 1200 members. Tennessee and Baltimore each have about 1100. The remaining Conferences have less than one thousand each.

DONT'S FOR AUXILIARIES

Adapted from the Woman's Missionary Friend

Don't get into a rut.

Don't forget to invite non-members to your meeting.

Don't fail to have well-prepared programs.

Don't say "It cannot be done."

Don't say, "I haven't time."

Don't try to get along without pictures and helps.

Don't let a few do all the work.

Don't fail to advertise in every way possible.

Don't miss reading the Missionary Voice from cover to cover.

Don't fail to know the Helps for Missionary Societies.

Don't think that money can only be raised by suppers and entertainments.

Don't neglect the sick and the shutins. Use the extension department.

Don't fail to have Miss Faith, Miss Enthusiasm and Miss Hopeful present at all the meetings.

Don't fail to have a circle of intercessors.

Don't think the auxiliary is doing all it can do.

Don't forget that standing still is ceasing to live.

Don't use only those who have special talents. Hunt up and develop the latent ability.

Don't allow the text book to be used in the meeting. Prepare at home.

Don't have long papers or long programs.

Don't feel that the indifferent or opposing woman cannot be reached.

Don't overlook the timid woman who cannot do public work. She will frequently do fine committee work.

Don't miss the joy of giving to the pledge.

Don't fail to make the membership campaign prominent at every meeting.

STATESVILLE DISTRICT MEETING

The district meeting will be held in Statesville June 1st and 2nd.

Please elect delegates at once and send names to Mrs. J. F. Kirk, Statesville, N. C.

We hope to have a representative from each Adult, Young People's and Junior auxiliary, and would be glad to have each pastoral charge represented.

Mrs. G. A. Warlick,
Newton, N. C. Dist. Sec.

MORE SPECIFIC PRAYER

What Shall We Ask for Our Missionaries?

For power to enter the open doors; men, women and money.

For our mission fields station by station.

Special needs given in the magazines and papers.

For their health and strength.

The best methods of work.

That they may magnify the power of God.

For the power of the Spirit in their lives and work.

That they may have joy in service and hardships.

That they may be comforted in the separation from parents, children and friends.

That they may daily live the life of Jesus.

Pray for them by name.

Pray for the Churches

That they may become praying churches.

That they may be self-denying churches.

That the pastors may seek and receive the gift of the Holy Spirit.

That they may have the passion for missions that Paul had.

That they may appoint regular times for the study of missions.

That our Sunday schools may teach missions.

That the thousand now doing nothing may be fired with zeal.

That those doing a little may be roused to do vastly more.

For the Laymen's movement.

For ourselves that we may consecrate ourselves this day to service and prayer.

Pray for the Missionary Societies

For the officers and members of Boards. For state and district secretaries and editors, that they may be men and women of prayer.

That they may be self-denying, as they expect their missionaries to be.

That they may be of great faith, depending on God rather than on the limited resources of a few Christians.

That they may be continually in prayer.

That the words they speak and write may be dictated by the Spirit.

That they be not slothful in business, fervent in spirit, serving the Lord.

That they may pursue the wisest methods, and may so set the facts before the church that it shall be won to the great work which Christ left it to do.

Pray for Ourselves

That we catch a vision of world need and our lack of faith and power to meet it.

That we claim God's promise of power and meet His conditions.

That we consecrate ourselves fully to His service.

YOUR OLD CARPETS
re-dyed and rewoven into
BEAUTIFUL NEW RUGS

Don't discard your old carpets. No matter how worn and faded they are, we can make them into handsome, velvety-textured rugs—either plain or with richly-colored designs.

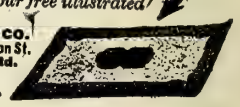
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We are featuring the justly famous **Sanitary Cross Guaranteed** Switches made from the most beautiful, selected natural human hair.

C. H. Combing Switches, mounted on regular stems, 24 inch, 2 oz., 95c. 25 inch, 2 1-2 oz., $1.50.

We quote a few exceptional standard values in Guaranteed German Switches. 22 inch, 3 oz. $2.75. 24 inch 2 1-4 oz., $4.00. 26 inch, 2 1-4 oz, $5.00.

These Switches are mounted on short separate stems suitable for dressing in any style coiffure.

We Guarantee to match all samples.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

CENTRAL, ASHEVILLE

The anniversary day program at Central church was a great success in every particular. We had the regular evening hour and selected for the program the best material we had in the League. These young men and young ladies presented the program in such a way as to win the praise of the large congregation. The main auditorium was full and quite a number in the galery. We know from reports already coming to us that we made many friends that will be boosters for the League in the future. Our collection was very good, totaling $11.70. We paid out of that $2 for programs and mailed the remainder to the Conference Treasurer as directed.

The program was as follows:

Hymn 420.
Prayer—J. Drayton Miller.
Scripture Reading—Hugh Moonaugh.
Solo—"Tell Mother I'll Be There."—Miss Lucile Dinkins.
Address of Welcome to the Mothers—J. J. Nichols.
Hymn 171.
Mothers of the Bible—Miss Isabel Risser.
To My Mother—Miss Mary Barnhardt.
Hymn—"Our Mothers' God" (Specially written for this service).
Scripture ReadingGGeorge Robertson.
Solo—"My Trundle Bed"—Miss Miriam Risser.
Some Famous Mothers and Their Influence—By the Pastor.
Beautiful Hands—Miss Margaret Mathis.
Hymn 580.
The Mother—Miss Harriet Johnson.
Trio—Misses Mary Bess Barnhardt, Robena Kyder, Emily Mathis.
The Youngest Epworthian's Dream—Miss Susie Hunter.
Anniversary Day Offering for League Extension Work.
Hymn 654.
Benediction.

W. W. Edwards, Dist. Sec.

ASHEVILLE DISTRICT EPWORTH LEAGUERS AT WEAVERVILLE

The Asheville District Epworth League held its regular monthly business meeting Friday, May 12, at Weaverville. This meeting was the largest that has been held since the organization of the district. Over 200 Leaguers and their friends were present

The reports submitted by the different Leaguers showed marked progress in their work and demonstrated the part the young life has to play in the church work. The merit banner was awarded the League at Chestnut street for having the best report and attendance banner was given to the Mt. Pleasant League for having the largest percentage of their membership present, they having with them 29 enthusiastic Leaguers.

The devotional services were conducted by Mrs. Catlin, of Weaverville, formerly a deaconess in the Methodist church and a graduate of Scarritt Training school at Kansas City. She selected as her subject "Soul Winning," and in a forceful way showed the importance of this work and urged the Leaguers to study the best methods, some of which she gave from experience.

The Weaverville League gave a short program consisting of a solo by Grady Reagan and a recitation by Miss Mary Madeline Ross, both of which were enjoyed very much.

Fourteen out of the twenty-three chapters in the district were represented. Those present were, Acton, Candler, Central, Biltmore, Chestnut, (juniors and seniors), First Methodist, Haywood Street, Hendersonville, Mt. Pleasant, Swannanoa, West Asheville, Weaverville and Skyland. The League at Swannanoa was organized last Sunday with sixty-two members. The Skyland League is in process of organization. Miss Callie Watts represented the Skyland young people.

The next meeting will be in Hendersonville the second Friday in June. Mr. Starnes, of Hendersonville, was sent as a delegate, asking for the next meeting, and in flowery and forceful way, explained the beauties of Asheville's rival town and won the next meeting over the Acton delegation.

Automobiles carried the Leaguers to Weaverville. A picnic dinner was served on the ground near the church at 7 o'clock and the union meeting was held in the church at 8. The Asheville district is far ahead in organization work of any organization in the conference and expects to carry off the honors at the Annual Conference in Greensboro, June 26-28.

W. W. Edwards, Dist. Sec.

WEST MARKET, GREENSBORO, ANNIVERSARY DAY PROGRAM—SUNDAY, MAY 21

Opening Song—"O Praise the Lord"
Singing—"Stand Up for Jesus"
Prayer—Dr. C. W. Byrd, pastor
Quartette, "The Lord is My Shepherd"—Mrs. Mortimer Browning, Miss Margaret Glenn, Messrs. Bennett and Clapp
Responsive Reading—Psalm 34—Led by J. E. Albright, Vice-president
Gloria
New Testament Lesson
Remarks by Pastor
Offertory, Solo—Mrs. Mortimer Browning
Sermon—Rev. Dr. N. M. Watson, Chattanooga, Tenn.
Prayer—Rev. W. M. Curtis
Singing—"All for Christ"
Doxology
Epworth League Benediction

STAND UP FOR JESUS

Stand up, stand up for Jesus,
Ye Epworth Leaguers true;
Stand still ere you go forward,
That He may speak to you.
Then standing firm and steadfast
In perfect liberty,
We'll stand till every nation
Shall His salvation see.

Speak out, speak out for Jesus,
Ye Epworth Leaguers bold;
The sweet old gospel story
More precious is than gold.
Then speak a word for Jesus,
And praise His name in song;
'Twill cheer some weary brother
The way of life along.

March on, march on for Jesus,
Ye Epworth Leaguers brave;
"All for Christ" our motto,
There are souls that we may save.
March valiant into battle,
Though Satan's hosts appear;
If God be ever for us,
We've nothing more to fear.

—Anon.

"WHY I AM A LEAGUER"

A sense of duty prompted me to join the League. I reasoned that if ever I was to be of any practical service to the church I must get practical training, and I found that the Epworth League supplied that need. It is indispensable to the young church member, providing development in public speaking, private worship, and social service. To deny myself of the League would be to sever delightful social relationships, weaken my connection with the church, and allow to pass unimproved many golden moments of young manhood.—Selected.

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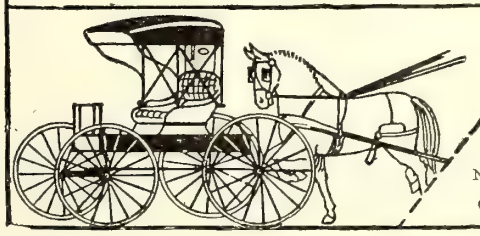
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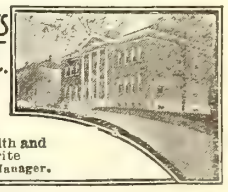
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Church News Items

Board of Missions' Meeting

The annual meeting of the Board of Missions was held in Nashville May 2-5. The report of the General Secretary, Dr. W. W. Pinson, gave the following financial showing for the past year:

"The increase for the year in the income for general work was $54,592.53, and for woman's work $21,827.22, making the total increase $76,419.75.

"We found ourselves on January 1, 1916, with bills payable $44,659.92 below last year. Adding the $17,000 paid on the Brazil debt, this means that we actually reduced our bills payable $61,659.92.

"The income was as follows:

Foreign—General Work

On assessment	$ 367,841.59
On specials	138,489.96
Miscellaneous	120,950.83
Total	$ 627,282.38
Foreign: Woman's Work	292,341.20
Total foreign work	919,623.58
Home: General work	115,487.99
Home: Woman's work	273,816.76
Total for home work	$ 389,304.75
Grand total from all sources, 1915	$1,308,928.33
From all sources in 1914	1,232,508.58
Increase	$ 76,419.75

"The amount received during the year on the Emergency Fund was $20,474.80, the amount on the Junaluska Building Fund was $24,467, and from bequests and annuities approximately $40,000. Eight hundred and forty-six specials, new and renewals, were assigned, aggregating $180,095."

its debt $48,000. For the coming year there was appropriated for the Foreign Department, including the general work, $634,661.04. For the home work, General and Woman's Departments, the total of appropriations is $266,763.16.

To the Sunday schools for 1917 were assigned the China mission field as their special foreign mission objective and the Mexican work in Texas as their home mission objective. Conference Boards of Missions were requested to urge everywhere a loyal observance of the law with regard to missionary collections in the Sunday school, these collections to be reported for the cause of missions only. The week preceding Easter was fixed as the annual Week of Prayer and Self-Denial for Missions. To succeed W. R. Cole, of Nashville, and J. B. Johnson, of Bradentown, Fla., who resigned as members of the Board, P. D. Maddin, of Nashville, and W. C. Ivey, of Lynchburg, Va., were elected members of the Board.

The question of the proposed readjustment in Mexico came up again through the request for a hearing on the part of some missionaries opposed to the plan. Nearly one whole day was given to the discussion, Dr. D. W. Carter, Rev. J. F. Corbin, and Rev. J. B. Cox speaking in opposition to the plan, and Rev. F. S. Onderdonk, Miss Esther Case and Miss Mary E. Massey favoring it.

Bishop Candler introduced the following esolution:

"Be it resolved, that this Board does hereby reaffirm its action taken one year ago in regard to the territorial redistribution of its work in Mexico, and all other matters involved in the plans of the Cincinnati Conference of Missionaries Secretaries be deferred and held inoperative until the General Conference shall have passed upon the whole scheme."

The resolution was lost by a vote of twelve to thirty-one.

The following statement was issued by the secretaries having in charge the foreign work:

"Inasmuch as rumors have reached our ears and certain statements have appeared in the press to the effect that the affairs of the Board in Mexico were being administered in the interest and furtherance of the proposed readjustment of boundary lines, we wish expressly to declare that there is not the shadow of a basis in fact for such statement, and that it is our purpose to continue to administer the Board's affairs in Mexico, both directly and indirectly, in the letter and spirit of the Board's action, without reference to one view or the other concerning this boundary matter, until the General Conference has acted on the same.

W. W. Pinson,
Ed F. Cook,
Mabel Head."

Board of Trustees' Meeting

The Board of Trustees of our church held its annual meeting in Nashville May 9. Dr. A. J. Lamar is the President, Mr. D. C. Scales, Vice-President, and Rev. John R. Stewart, Secretary-Treasurer.

The Secretary-Treasurer of the Superannuate Endowment Fund in his annual report states that receipts for the year ending March 31, 1916, were $971,277.62. Deducting $38,449.91, loans returned, there remains the sum of $58,832.71, which represents the actual increase. Received from Annual Conference on the assessment for the fund, $28,639.35, which is an increase over the last year from this source of approximately $9,000. The total sum received on the annuity fund for the year was $6,300. The amount disbursed to claimants the past year was $9,950. The amount available for distribution the ensuing year is $11,000. The net increase in the two items of loans and cash in bank is $42,845.21. The cash assets at the end of the fiscal year, consisting of cash on hand, loans, and accrued interest, amount to $378,417.93.

The statement showing resources of the Superannuate Endowment Fund on April 1, 1916, is as follows:

Cash balance	$ 26,927.10
Loans in force	336,151.01
Notes on hand	20,000.75
Subscriptions unpaid	11,858.75
Accrued interest	15,418.82
Bequests reported	70,000.00
Total	$489,356.43

The Board of Trustees decided to take over for the benefit of the Superannuate Endowment Fund "The Fraters," the book written by the Secretary-Treasurer, Rev. John R. Stewart. All profits from the publication of the book will go to the fund for superannuates.

Meeting of Book Committee

The Book Committee held its annual meeting in Nashville May 8.

The report of the Publishing Agent for the year ending February 29, 1916, gave the following exhibit of the year's business:

Sales at Richmond	$ 113,942.84
Sales at Dallas	249,914.26
Sales at Nashville	666,049.21
Total sales	$1,029,906.31
Sales for year ending Feb. 28, 1915	993,136.11
Increase in sales	$ 36,770.20
Profits	
Gain at Richmond	$ 15,093.71
Gain at Dallas	21,447.07
Gain at Nashville	84,631.02
Total gain	$ 121,171.80

Deducting all losses, depreciation in stock and machinery, and dividends paid to the superannuates, the net balance added to the capital was $85,715.83. The total net assets of the House at Nashville and the branch Houses at Dallas and Richmond are $1,548,749.51. The combined deficit on the connectional publications was not so large as for the previous year, and the Publishing Agents say that "each of these publications has an asset in uncollected subscriptions which, if paid, would largely decrease its deficit."

The gratifying showing of the year's business was made in the face of unprecedented advances in the prices of materials used in the publishing business.

The Book Committee ordered the payment of a dividend of $15,000 to the Annual Conferences for the benefit of the Conference claimants. A committee was named to secure plans and estimates for a building in Richmond for the use of the branch House there. This Committee will report to the Book Committee at its meeting in 1917.

CHILDREN'S HOME

FIFTH SUNDAY AND OTHER VOLUNTARY CONTRIBUTIONS

Rev. D. S. Richardson, Franklin, Union S. S., $1.12; James B. Hipps, Clyde, Clark's Chapel S. S., $1.30; R. J. Roberts, Biltmore, West Chapel S. S., $2.40; Miss Bessie Lee Allen, Horse Shoe S. S., $2.45; S. M. Asbury, Morganton, Zion S. S., $2.00; Geo. W. Miller, Richfield S. S., $1.20; E. E. Hyatt, Lexington, Midway S. S., $4.30; J. F. Stokes, Newsom S. S., $1.25; Robert E. Keener, Maiden, May's Chapel S. S., $1.70; W. A. Dearman, Statesville, Shiloh S. S., 60c; E. B. Claywell, Morganton Station S. S., $7.53; G. D. Wilkinson, Maiden S. S., $3.75; J. E. Webb, Statesville, New Salem S. S., $1.56; R. S. Armstrong, Belmont S. S., $8.25; W. A. Kirk, Sr., Richfield, Zion S. S., $2.40; Miss Jennie D. Love, Hendersonville, Moore's Grove S. S., $2.00; W. M. Zimmerman, Lexington, Mt. Olivet S. S., $5.10; J. C. Loftin, Sol, Oak Grove S. S., $1.20; J. C. Weaver, Franklin, Mt. Zion S. S., $1.00; Paul Abernethy, New Hope S. S., $5.00; G. H. Haigler, Hayesville S. S., $2.00; L. J. Horne, Farmington S. S., $2.11; E. H. Howell, Waynesville, Shady Grove S. S., $1.15; Howard Marsh, Marshville, Gilboa S. S., $1.00; R. L. Snow, Taylorsville S. S., $6.25; T. P. Snuggs, Norwood, Beulah S. S., $2.20; Mrs. Earl Feimster, Statesville, Trinity S. S., $1.12; Dr. T. A. Hathcock, Norwood S. S., $11.00; J. M. Coleman, Hayesville, Oak Forest S. S., $1.00; Mrs. T. M. Rickert, Statesville, Snow Creek S. S., 60c; Cliff Ratliff, Morven S. S., $6.69; W. H. Manuel, Kernersville, Sedge Garden S. S., $2.00; E. L. Miller, Winston-Salem, Mt. Tabor S. S., $3.02; M. L. Allred, Climax, Bethlehem S. S., $1.78; W. H. Speas, Winston-Salem, New Hope S. S., $1.41; A. M. Gabriel, Mooresville, Vanderburg S. S., 80c; R. C. Goode, Lincolnton S. S., $4.35; R. E. Ward, Donnaha, Mt. Lleasant S. S., 50c. Total, $105.09.

RECEIVED ON TEN PER CENT. AND GENERAL AND SPECIAL SUPPORT

Rev. Olin P. Ader, Waynesville Chg., $20.50; T. M. Hovis, Bessemer City, Concord Ch., $5.00; Rev. J. W. Vestal, Winston-Salem, Forsyth Chg., $3.00; E. E. Hyatt, Lexington, Midway Ch., $4.05; Rev. J. J. Edwards, Taylorsville, Rocky Springs Ch., $19.50; Hiddenite Ch., $7.80; Rev. T. A. Groce, Candler, Sulphur Springs Ct., $2.55; Rev. G. A. Stamper, Mt. Pleasant Chg., $16.25; D. B. McCrary, Asheboro Sta., $100.00; Rev. A. G. Loftin, Catawba Ct., $2.41; G. S. Ledbetter, Wadesville, Salem Ch., $5.00; L. H. Phillips, Newton Station, $150.00; Rev. P. L. Terrell, Concord Ct., Mt. Carmel, $2.25; Olivet, $4.70; Rocky Ridge, $3.55; Bogers Chapel, $1.40; Miss Jessie E. Bush, Charlotte, Sigma Theta Class, Tryon St. S. S., $12.50; W. T. Penry, Winston-Salem, for Capt. Rawley's Bible class, Centenary S. S., $41.67; Rev. F. L. Townsend, Greensboro, Walnut Street-Carraway Chg., $8.22; "A Friend," $5.00; Rev. R. K. Brady, Concord, West Concord Chg., $6.50. Total, $421.85.

BUILDING FUND

J. A. Hardin, Shelby, $4.00.

ACKNOWLEDGEMENT

Through a clerical error the name of Asheville occurred in our ackowledgement in Advocate report of May 4th, of a contribution of $75.00 from the Delta Alpha class of Centenary Sunday school, Winston-Salem, sent by Mrs. J. N. Jarrett.

Acknowledgement

Grateful acknowledgement is hereby made to the "Light Bearers," Mt. Zion church, Cornelius, for a quilt, sent through Miss Mamie Cook.

THE THIRD QUADRENNIAL COUNCIL TO MEET AT ST. LOUIS

(Continued from page 5)

Each commission has been instructed by the Executive Committee of the Council to present a complete review of all the activities of the churches and religious bodies relating to the various phases of Christian work covered by these commissions.

A committee of fifteen has been appointed which is under instruction to present to the Council a review and appraisement, not only of the work of the Federal Council itself for the quadrennium, but of the federative movement in general, with recommendations for the future policy of the Council.

Owing to the large extent to which the Federal Council has recently participated in international movements, and because of the present world situation, it is probable that large attention will be given to the international relations of the churches.

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Cordially yours,
(Signed) C. M. CAMPBELL,
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NOTICE LEAGUERS

Two weeks have sped by since inserting the first request for responses from our Epworth Leaguers as to the number of delegates expecting to attend the Epworth League Conference to be held at West Market Street, Greensboro, June 26-28. Up to the present time I have received but one reply, that from the Asheville District.

For the benefit of those who may not know I will state that the ratio is placed at one to every fifteen members, and a fraction; pastor of church and president of League expected to be present, exclusive of ratio.

Leaguers, please attend to this matter, and not only send number, but names, so we will know whether men or women. This is very necessary in order to insure you Greensboro's best entertainment.

Please send information to editor of League page, or to Secretary,

(Mrs.) Katharine B. Browning,
404 Bellemeade St., Greensboro, N. C.

AN OPEN LETTER

Nashville, Tenn., May 12, 1916.

My dear brother:

I wish to call your special attention to a book which has just been issued from the press and to commend it to you, for more than one reason.

The book to which I refer is entitled "The Fraters," by Rev. John R. Stewart, of the Tennessee Conference, whom you will readily recall as the representative of the Superannuate Endowment Fund. In commending this book to you I am very certain that I invite you to a feast which you will enjoy. It is full of human interest and forms a captivating romance which will hold you to the end if you begin to read it. This opinion grows out of my own experience in reading the manuscript before publication had been decided on.

It is well conceived, charmingly written, and as a story will give pleasure to its reader.

Underneath and intertwined with the narrative is an attractive presentation of the claim of the superannuate preacher upon the church, to which he has devoted his life, but, unlike most fiction written with a moral purpose, this does not detract from its merit as a story.

Dr. Stewart has given his work to the Superannuate Endowment Fund without money and without price, the Publishing Agents have made no profits in the manufacture of the book. No one will profit by its sale except the superannuate preacher.

But laying this aside, you will give yourself a treat by purchasing and reading "The Fraters," and will do a good work by commending it to your people and inducing them to buy it. The price is 50 cents, post paid, and should be ordered of Rev. J. R. Stewart, 810 Broadway, Nashville, Tenn., who handles the sales for the custodians of the fund.

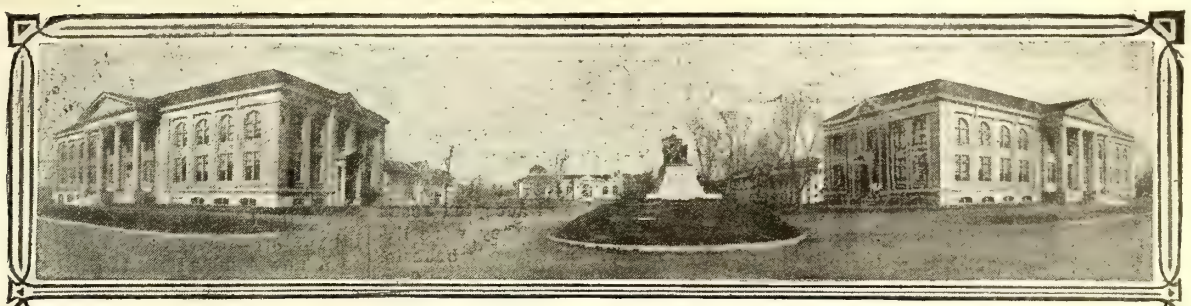
A. J. Lamar.

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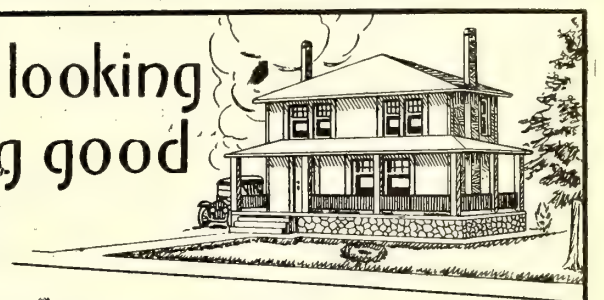
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The Sunday School Lesson

SECOND QUARTER—LESSON IX
MAY 28, 1916

THE COUNCIL AT JERUSALEM
Acts 15:1-35

Golden Text—For freedom did Christ set us free. Gal. 5:1.

Summary of the Lesson

"New lamps for old," cried the magician, disguised as a peddler, in the familiar story in Arabian Nights. The thoughtless lady who listened brought out the old lamp of priceless, magical value, and exchanged it for the new lamp, which was of no particular value at all. And so she brought no end of evil to herself and to those dear to her. So it has often happened in life. The exchange of the old for the new has often meant the substitution of the whim of the hour for that which had proved its value through many a year. Sometimes, however, the new is the valuable and the old is the worn out. The type of religion cherished at Jerusalem represented the past. The type of religion developed at Antioch represented the future. In the council at Jerusalem the church definitely accepts these new principles which will give Christianity a career as large as the world.

The Jerusalem Idea

"The past and I together
Have spent many a pleasant day,
Though she is an old grandmother,
Far older than I can say.

"In her eyes there lie two oceans,
And in their depths you see
The thought and feeling and action
Of all humanity.

"Atlas-like she has borne the burden,
Of the world-weight of sorrow and tears,
And her form has bent 'neath the burden,
Of the ceaselessly passing years."

Jerusalem stood for a great past. It was not a past of conquest and far-flung government. Rome was the city of that achievement. Jerusalem's greatness was in the history of ethical religion. It was the city which had been taken the worship and filled it with moral fire.

Jerusalem was perfectly conscious of its proud position as mistress of the supremely significant religion of the world. It was as much the home of an aristocracy of religion as Athens was the home of an aristocracy of culture.

When Christianity made its appearance at Jerusalem those who accepted it regarded the religion of Jesus as the fine flower of the old Jewish faith. The law and the prophets, they felt, had come to full bloom in the teachings of Jesus and in the new life which He had brought to the world. There was much which was true in the conception of a continuity between the religion of Israel and the religion of Jesus. But as interpreted at Jerusalem all too often that continuity fastened the inadequacies of Jerusalem upon the religion Jesus brought to the world. The Jerusalem idea made Christianity a noble Jewish sect, a continuation of the Jewish religious aristocracy, deepened and spiritualized, but quite without that democratic quality which would sweep out to master the world.

The Antioch Idea

"You cannot be a Christian without becoming a Jew first," declared the powerful Jewish group, insisting on circumstances and the observance of the Levitical law among Christians everywhere. The air of a larger liberty was breathed at Antioch. Many Christians there had not been circumcised. Many Christians there made no pretense of observing the ceremonial law. They had accepted Jesus as Lord and Saviour. They were living in loyal obedience to His behests. The new life had kindled glowing fires in their hearts and gleamed brightly in their eyes. They were Christians, but they were not Jews. They belonged to the commonwealth of Jesus, but they did not belong to the religious aristocracy of Judaism.

The Antioch idea was a free and democratic acceptance of the religion of Jesus, quite unentangled with the racial characteristics of the ancient Jewish faith. I saw in Christianity a cosmopolitan religion and not a provincial Jewish sect.

Men came down from Jerusalem to explain that the Antioch idea was all wrong. They were profoundly disturbed by the new development among the followers of Jesus. They came with the intensity of a passionate conviction, to recall Christianity to its Jewish loyalties. To them a cosmopolitan Christianity was a corrupted Christianity. Their most precious ideals were at stake and they were willing to pay any price to reduce the new religion to subservience to the postulates of the ancient Jewish faith.

The issue was sharply drawn. Farsighted men like Paul and Barnabas saw that Christianity enslaved to Jewish ceremonial would be an emasculated religion, incapable of world conquest. Advocates of the old regime could see no future for a religion which discarded circumstances and the Levitical ceremonial. The discussions became more and more intense and finally it was resolved to refer the whole matter to a gathering of church leaders at Jerusalem.

Jerusalem Comes to Antioch

During a long life of powerful and influential scholarship a great German teacher had stood for a particular point of view as regards the outstanding Old Testament problems. When he was an old man he felt that advancing scholarship had thrown new light on these problems. Patiently and thoroughly he reconsidered the whole matter. He reached the conclusion that opinions which he had held for years were erroneous. With noble candor he published his new conclusions. The only consistency upon which he insisted was a consistent pursuit of truth. He was ready to follow the light even when it led away from his own intellectual past.

The men who gathered at Jerusalem were the heirs of a wonderful past, and its sanctions were very dear to them, but there was something dearer. The new life in Christ was more dominant in their experience than all the splendor of Jewish tradition. Some of them had already come to feel that the Jewish forms could not contain the seething, powerful life which Jesus had brought to the world. Peter had had the vision of the descending sheet and the epoch-making experiences in the home of Cornelius. Paul and Barnabas had a tale to tell filled with the foregleams of world conquest and free from the narrowing influences of Jewish prejudices. The leaders of the church faced the facts of the situation. They sat thrilled by the account of missionary achievement given by Paul and Barnabas. Then with heartiness and enthusiasm they reached their epoch-making conclusion. They turned to the future. They decided that circumcision and the keeping of the ceremonial law should not be required of Gentile converts. It should not be considered necessary for a man to become a Jew in order to be a Christian. Jerusalem accepted the Antioch idea and Christianity was set free for its great career.

Antioch the Gateway to the World

When stately ships swing into New York Harbor many eager immigrant eyes gaze with enthusiasm at the statue of Liberty and then with rapturous hopes at the rising cliffs of buildings belonging to the great city which they are approaching. That city, shining in the light, seems to have the immortal youth of liberty. It is the gateway to a new land. It is the gateway to a new life.

When Paul and Barnabas and their companions came back to Antioch from the Jerusalem council, bearing the charter of the church's freedom in the letter from the Jerusalem elders, they brought in that very letter the security of the position of Antioch as the mother city of a missionary church. From Antioch missionaries had already been sent forth and all their work was confirmed and recognized as valid by the Jerusalem council. The city where the disciples were first called Christians had begun to dream of a captured empire. It was indeed to prove the veritable gateway to the world.

Happy was the day when the word of the Jerusalem decision reached the group in Antioch in whose souls the passion of world evangelism was already throbbing. They possessed a great message. They felt the need of humanity and they possessed a charter which declared that their religion would be kept large enough to make a human appeal. The garments of race were being replaced by the garments of humanity.—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

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SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Our Little Folks' Department

DESERT OLIVES

In the hot summer weather you carefully water your garden morning and evening. What would you think of plants that lived in a climate much hotter than ours and received only three waterings during the whole summer? And in this desert land a refreshing shower is the rarest thing in the world. Indeed, only about ten inches of rain fall during the year, and often less. The next time you eat salad with a dressing of olive oil remember the story of the desert olive trees. After the young trees are set out, barley is planted in the orchard among them, and three times each summer they receive a good drink of water. This goes on for three years. Olive trees are slow growers. Their trunks and branches and their gray-green foliage do not show much increase from year to year. But each little tree is tremendously busy underground. It is sending out a great network of rootlets in all directions. A few roots are sent deep into the ground to discover if by chance there is any moisture they can reach. When the rare shower falls, every rootlet in the great mat around each tree drinks and stores up the precious water.

The olive trees do not bear in paying quantities until they are about fifteen years old, but they live a thousand years. It is said that the man who plants olive trees does not reap the benefit of them himself; but his children, his grandchildren, even his great-grandchildren may gather their harvests. Like many fruits the olives have their good and poor years. Every other year they bear plentifully, and in alternate years the crop is light. The desert people have learned, by generations of experience, that it is better to plant only a few trees to the acre. A half dozen or so will yield more than if they were planted close. It would not be well for their great root mats to overlap and interfere with each other. —Margaret W. Leighton.

PIGGY CLOVER-LEAF

Barbara and Ned were playing by the stone wall down in the orchard corner.

"Here's a four-leaved clover," said Barbara, holding up a cluster of green leaves she had found in the grass.

"They're nice things to find," declared Ned. "People used to believe that something good was going to happen as soon as you found a four-leaved clover."

That's fairy stories!" declared Barbara. "Something good is always happening, and what difference could the clover make? Anyway, this looks like a place where good things would just have to happen, doesn't it, Ned?"

The two children had never known much about the country until this visit to Mr. Dean's farm, and they thought this corner of the orchard was like a bit of fairy-land.

"I wish I could see a fellow about a foot high looking at me from behind a burdock leaf," said Ned, rolling over on the grass. He had been reading about such happenings as that in the book of fairy stories which lay on the ground besides him.

"Or an elf baby asleep in a flower," added Barbara, peeping into a buttercup. "But I'll tell you what I'd like better than that, Ned—some real live live pet that we could play with. We've got acquainted with lambs and calves and chickens since we've been here, and now I'd like some new kind of pet, but I don't quite know what."

"I hear a funny noise," cried Ned, sitting up suddenly.

"So do I," whispered Barbara.

As they listened they heard it again, an odd gruff little voice talking to itself. It came from behind one of those big burdock leaves.

They crept nearer and Ned lay down flat on the grass to look behind the largest leaf. That leaf was almost as large as Barbara's white apron and it hung quite to the ground from the top of its tall stalk.

"Sh!" whispered Ned. "Stoop down Barbara—there, can you see him, standing behind that leaf?"

Barbara had knelt down beside Ned, and her mouth made itself into a round "Oh!" as she looked.

Then the gruff little voice spoke out in a frightened way. There was a white flash and something shot out of the burdock thicket and scurried away down into the field.

"He's scared; we mustn't chase him," cried Ned. "But we'll just see where he goes, or he may get lost."

At that moment a big clumsy puppy came rushing out of the barn near by. He spied the little white runaway and was off after him at full speed.

"Oh, oh, Duke won't know any better than to hurt him if he catches him," cried Barbara, and the two children ran after the dog.

The little runaway scampered down into the low part of the field where the waters of the frog pond were rippling clear to the pasture fence. When he came to the edge of the water he stopped. The dog was not far behind him and the small fellow was very much afraid of that big barking creature.

"Here, Duke, Stop that!" called Ned. "You'll drive him into the pond, you bad dog."

Duke stopped short at this, but it was too late. The little runaway had plunged into the water and was swimming bravely across the pond. When through the pasture fence out of sight. Duke stood at the edge of the pond, wagging his tail and looking across the water as if he would have laughed if he had known how.

"Who would have thought that little runaway could swim like that?" he seemed to be saying to himself.

Barbara and Ned ran around the edge of the pond and slipped under the pasture fence. They found the little runaway shivering under a clump of ferns, and, after a good deal of trouble and much creeping about in the brush, Ned caught him and wrapped him up in his sweater.

"Look," cried Barbara, "he isn't a bit afraid, now he sees we are going to be good to him. "Oh, Ned, isn't he just a dear!"

"He's the littlest pig I ever set eyes on," said Ned, who had been in the country more than Barbara had, and so knew a pig when he saw one.

They carried the little fellow home to Mr. Dean, who had been hunting for him all around the barn.

"I put him in a barrel and he tipped it over and ran away," he explained. "Now, if I make him a pen down in that corner of the orchard where you like to play so much, will you carry him milk and look after him every day while you're here?"

"We'd just like to!" cried Ned, and Barbara added, "If you haven't thought of any name for him, Mr. Dean, I'd like to call him Piggy Clover-Leaf, because, you see, he happened right after we found the four-leaved clover."—Mabel S. Merrill, in Zion's Herald.

MR. NOAH'S NEIGHBORS

Living in an ark is much more lonely than living in a house. When people are sailing upon the blue waters of the South Seas, or floating about among the icebergs of the Arctic regions, they have no time to think what the next-door neighbors are doing. In fact, there is not any "next door," and there are no neighbors.

"I'm tired of traveling," Mr. Noah said one morning to Mrs. Noah. "We are constantly being taken from the nursery, and the children imagine they're sending us off to the ends of the seas. I'm getting old, and going about has become tiresome. I'l like to stop somewhere long enough to know my neighbors."

"Yes, yes, my dear," Mrs. Noah replied. She was quite startled, for usually Mr. Noah was the gayest of adventurers. "Yes, yes, take a day off and visit the neighbors. Go where you please."

"If it weren't for this shelf I believe that I would," said Mr. Noah from where he stood beside the nursery clock.

"You might jump," suggested Mrs. Noah, as she glanced down from the shelf.

At her words Mr. Noah leaped into the air, and when he came down he landed—splash! gurgle!—right in the aquarium! Now, strange as it may seem, Mr. Noah did not know how to swim. After his first dive he came to the surface and floated. He looked about in wonder.

"So this is water," he remarked. "I've often seen it before, but always from the deck of the ark. It isn't just what I expected; still there must be neighbors about, and I'll make their acguaintance."

"Hello, Mr. Noah!" called a little goldfish. "Glad you came to see us today. How are Mrs. Noah and the animals? I am sorry that you left the ark at home."

"Glad to see you, Goldfish," said Mr. Noah. "You see I've made a strange leap. I'm not so good a swimmer as you are, and, well—can you tell me how to get out of this—this—"

"Aquarium," prompted the goldfish. "I can't say, can't say. Never tried it myself. How did you get in?"

"I jumped."

"Can't you jump out?"

Mr. Noah tried, but he soon sank back exhausted. "No use," he said at last.

In vain the goldfishes strove to comfort Mr. Noah. They offered him food and showed him their castle and shells. They swam about him and showed him their strongest stroke; but poor Mr. Noah was getting more water-logged every minute. Just then the children found him and set him in the sunny window to dry.

On the window ledge sat Briar, the Persian kitten, taking her morning nap. "Wake up, Briar!" called Mr. Noah. "I'm out seeing the world, and I'd like to know you!"

Briar opened a sleepy eye and snapped up a fly that was buzzing round her nose. She looked as if she would have liked to eat Mr. Noah, too. With a growl she jumped to the floor.

"We haven't an animal in the ark with such manners as that cat!" said Mr. Noah in shocked surprise.

No neighbors were in sight, and Mr. Noah began to feel very lonely. From the window he could see the top of the dolls' house standing below him.

"I think I'll jump down," he said. "I'll not fall into the water this time." In another moment he was again in the air.

When Mr. Noah landed on the roof of the doll's house all the dolls came running out—the French doll, the Eskimo doll, the cook, and ever so many others.

"O my! You gave us such a scare!" they cried. "Why don't you sail your ark so that it won't bump into our roofs?"

Poor Mr. Noah! How he wished himself back in the ark with the elephants, and the dromedaries, and the kangaroos, and all the everyday animals! But how was he to get there?

After a long, long time of waiting and wishing, along came the housemaid with her broom. She swept Mr. Noah into the middle of the room, and then picked him up out of the dust.

"O bother!" she grumbled, as she spied the ark on the shelf and dropped Mr. Noah into it.

"Home again and glad to be?" asked Mrs. Noah.

"Yes," said Mr. Noah. "This is the best place that I know, and the animals are all good neighbors."

"I think so, too," said Mr. Noah. Then she sang softly in a comforting voice:

"East, west,
Home's best!"
—Francis Kirkland.



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Our Dead

FOLGER—Mary Amanda Folger (nee Blackwood) was born December 27, 1846, and died May, 14, 1916, aged 69, years, 4 months and 17 days.

She was married to J. G. Folger May 28, 1876, and unto them were born nine children, four of whom preceded the mother to that realm of eternal bliss, where partings never come and pleasures never end. The father, one daughter and four sons are left behind to mourn the loss of a dear and faithful wife and a kind and loving mother. The father and son, Julius, and daughter, Miss Beulah, remain at the home at Rockford, N. C. Two sons, Milton and Grady, reside at Lumberton, N. C., while one son, Rev. J. M. Folger, is stationed at Draper, N. C. The deceased also leaves four sisters and three brothers, together with a large number of relatives and friends, to mourn their loss.

Sister Folger joined the Methodist Episcopal Church, South, in early womanhood and lived a consistent Christian life until her death. During the last years of her life the hand of affliction rested heavily upon her and she was not permitted to attend church very often; but each Sabbath morning found her sitting by her window counting the children of the Sunday school as they marched to and from the church.

Sister Folger always gave her pastor a most cordial welcome into her home, and was ever ready to assure him that while she could not be at church, he and the congregation always had her sympathy and earnest prayers.

Second only to her duty to God, was Sister Folger's duty to her husband, her children and her home. She seemed to fully realize what it meant to be a mother in the truest sense of the word. No duty that she owed to her husband and her children was ever left undone, and as a proof of the reward she received for these faithful efforts she was often heard to remark that her children had never given her any trouble.

While it is hard to give up this dear friend and neighbor and wife and mother, yet we thank God for the days of her life already spent on earth, and bow in humble submission to His righteous will; and in the words of the poet we would say:

"Servant of God, Well done!
Thy glorious warfare's past.
The battle's fought, the race is won,
And thou art crowned at last."

Then

Jesus, while ur hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, "Thy will be done."

By thy hands the boon was given,
Thou hast taken but thine own:
Lord of earth and God of heaven,
Evermore "Thy will be done."

The funeral service was held in the presence of a large congregation in the Methodist Church at Rockford, conducted by Rev. H. C. Sprinkle, assisted by the writer. T. V. Crouse, P. C.

RESOLUTIONS OF RESPECT

We, the members of Pleasant Grove Sunday School, Waxhaw charge, Charlotte district, this the second day of April, 1916, desire to extend our sympathy to the loved ones of Miss Jennie B. Howey, therefore, be it resolved:

First, that in Miss Jennie's passing away we realize the loss of a faithful member.

Second, that her influence shall ever be felt shadowing us with the life so beautifully exemplified.

Third, that we thank God for the touch of such a life, pure and consecrated, faithhful and true, and trust that we may ever emulate her example.

Fourth, that these resolutions be placed upon our record, a copy be sent to the bereaved family, and a copy sent to the Northh Carolina Christian Advocate. R. O. Winchester, Sup.
J. Way Howie, Sec.

ROUSE—Lulu Pell, wife of Thomas B. Rouse, died at her home at La Grange, Monday, May 15th, following an illness of many months.

Her girlhood days were spent at old G. F. C. and many of her old schoolmates will remember her as a girl of unusual beauty of person and character.

She had been a great sufferer for many months and the patience and cheerfulness of her shut-in days was born of a joyous spirit, unselfish and self-sacrificing, which was typical of this sweet and lovely woman whose life was ever in close touch with the Master.

She was the mother of eight children, two of whom preceded her to the eternal home.

She was the daughter of the late Rev. Wm. E. Pell, founder of the Christian Advocate, and Virginia Ramsey Pell, and is survived by her husband, six children and the following brothers and sisters: Dr. R. P. Pell, Spartanburg; Dr. E. L. Pell, Richmond; Hon. Geo. P. Pell, Cary; Mrs. W. H. Puckett, Montrose; Mrs. J. B. Gunter, of this city.

MOFFITT—Bynum Wendall Moffitt was born in Haywood county, June 11, 1896, and died April 19, 1916. He was the only living child of Jno. R. and Tina Moffitt, a little sister having died in infancy. His mother died when Bynum was only two years old. She was the daughter of Rev. B. L. Phillips, a pioneer Methodist preacher of this section. His father who is so bereaved is a faithful steward in the church here. But it is more especially of the sunny life that Bynum lived that I wish to write. He had been a cripple for more than seventeen years and had been confined to his home most of the time recently. But in spite of his feeble health he was of cheerful disposition and was a great favorite in his community. For about five years he had been a very loyal member of our church here. It was a real pleasure for him to give to the church. On the last Sunday he spent on earth, when his breath was so short, he inquired if his weekly offering had been placed in the envelope and sent to the church. He appeard to be perfectly reconciled to death's call and died a happy little Christian.

W. M. Biles.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from this life one of our beloved members, Minor C. Mayer, now therefore be it resolved:

That we bear this testimony to the high worth and Christian character of our departed brother. From the organization of this church, twenty years ago, down to the hour of his death, Brother Mayer was a consistent member. He was one of the charter members, and his courage and faith aided greatly in the undertaking of building up here of a great church. He gave largely of his means towards the building of the church, and, after it was built, to every undertaking in the way of material improvement of the church property, and the advancement of church work. He was a wise counsellor in all these matters, and without him the achievement that has been wrought would have been a much greater task. In the spiritual as well as in the material building of the church, he was a leader among his coworkers. Brother Mayer was a man of deep religious convictions. He was unostentious and undemonstrative, but always rang true on spiritual matters. His faith was an ever present inspiration to his fellow members and coworkers. We thank God for his life and his work among us. We sympathize with his family in the bereavement that has come to them through his death, but point to his noble Christian life and the promise to those who have kept the faith as a consolation that is ample and sufficient. His influence for good will live on in the community that he adorned, and his life can be pointed to as an example of the beauty of the Spirit of God enthroned in the heart and soul of one of His true believers.

Resolved, further, that these resolutions be spread upon the minutes of the Board of Stewards, and a copy be sent to his family, and to the Christian Advocate.

P. C. Whitlock,
A. G. Craig,
J. H. Little,
J. W. Cuthbertson,
Committee.

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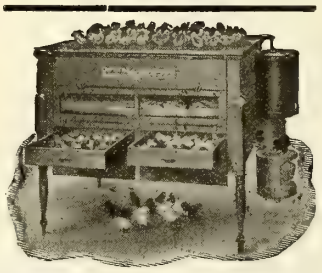
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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Second Round

May

Weaverville Circuit 27-28
Haywood Street, night 28

Third Round

June

Fairview, Bethany 3-4
Biltmore and Mt. Pleasant, Mt. Pleasant, 11 a. m. 4
Asheville Ct., Riverview, 3 p. m.
Spring Creek, Roaring Fork ...10-11
Hot Springs-Marshall, Hot Springs, 11
Swannanoa, Tabernacle 17-18
Black Mountain, night 18
Mills River, Sardis 24-25
Chestnut Street, night 25

July

Henderson Ct., Fruitland 1-2
Flat Rock-Fletcher, Upward, 11 a. m. 2
Tryon and Saluda, Saluda, night ...2
Central, night 5
Leicester, Grace 8-9
Bethel, night 9
Sulphur Springs, Asbury 15-16
Walnut, Chapel Hill, 11 a. m. 16
Mars Hill, Valley Union 22-23
Haywood Street, night 23
Brevard, night 28
Rosman, East Fork 29-30
Hendersonville, night 30

August

Weaverville Ct., Barnardsville 5
Weaverville, 11 a. m. 6
West Asheville, night 6

District Conference at Weaverville June 14-16. Opening service Wednesday, June 14th at 3 p. m. Pastors and local preachers will please have written reports ready for the first session. Educational visitors will be heard Thursday morning, and Missions will be discussed Thursday afternoon.

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Second Round

May

Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29

June

Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

Third Round

June

North Monroe, North Monroe, night 4-5
Tryon Street, 11 a. m. 4
Trinity, 11 a. m. 4
Hawthorne Lane, 11 a. m. 4
Brevard Street, 11 a. m. 4
Belmont Park, 11 a. m. 4
Unionville, Zion, 11 a. m. 10-11
Central, night 11-12
Hickory Grove, 11 a. m. 17-18
Spencer Memorial and Derita, Derita, 3.30 p. m. 18
Seversville, Seversville, night ..18-19
Thrift, Thrift, 11 a. m. 24-25
Calvary, night 25-26

July

Chadwick, 11 a. m. 2-3
Dilworth, night 2-4
Rocky River, 11 a. m. 8
Matthews, Bethel, 11 a. m. 9-10
Prospect, Bethlehem, 11 a. m...15-16
Wakhaw, Pleasant Grove, 3:30 p. m. 16-17
Pineville,, Marvin, 11 a. m. 22-23
Weddington, Hebron, 3:30 p. m. ..23-24
Morven, 11 a. m. 29-30
Wadesboro, night 30-31

August

Polkton, 11 a. m. 5-6
Marshville, 3:30 p. m. 6-7
Ansonville, Salem, 11 a. m. 12
Lilesville, Shady Grove, 11 a. m., 13-14

The District Conference of the Charlotte District will be held at Harrison church, on the Pineville circuit, July 19-21. The first session will open at 9:30 o'clock a. m. on Wednesday, July 19, and I earnestly hope that every member of the Conference shall be present when the roll is called. Bishop Kilgo will probably preside.

Lee T. Mann.

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Third Round

May

Ruffin, Hickory Grove 27-28
Reidsville 28-29

June

Pleasant Garden, Liberty 3-4
Coleridge, Olivett 17-18
Ramseur and Franklinville, Franklinville 18-19
Wentworth, Lowes 24-25

July

Uwharrie, Sheperds 1-2
Ashboro 2-3
Greensboro, Zion 8-9
West Market 9-10
West Greensboro, Grooms 15-16
Randolph, Ebenezer 22-23
South Main St., High Point 23-24
Deep River, White's Chapel 29-30

August

Randleman 5-6
Wesley Memorial, High Point 6-7
Denton, Clarksbery 12-13
East End 13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

Third Round

May

McDowell, Snow Hill 27-28
Marion Mills 28-29

June

Old Fort, Bethel 3-4
Marion Station 4-5
Morganton Ct., Gilboa 10-11
Morganton Station 11-12
Thermal City, Concord 17-18
Marion Ct., Concord 24-25

July

Green River, New Hope 1-2
Henrietta and Caroleen, Henrietta..2-3
Broad River, Grays 8-9
Rutherfordton, Hebron 22-23
Forest City, Cedar Grove 29-30
Cliffside 29-30

August

Connelly Springs 5-6
Table Rock 4-5
Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.

Third Round

May

Dobson, at Dobson 27-28

June

Danbury, Smith's Chapel 3-4
Stokesdale, Eden 10-11
Ararat, Mount Hermon 17-18
Mount Airy Ct., Salem (night) ..18-19
Elkin 23
Jonesville, Roaring River 24-25

July

Madison-Stoneville, Mayodan 1-2
Draper, 3 p. m. 8-9
Spray 7-9
Leaksville 9-10
Walnut Cove 15-16
Mount Airy, Central 19
Yadkinville, Boonville 22-23
Rural Hall 29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

Third Round

May

Helton Ct., Healing Springs 27-28

June

Jefferson Ct., Waugh's 3-4
Watauga Ct., Mable 10-11
Boone Ct., Fair View 17-18
N. Wilkes Mission, Mt. Olive ..24-25

July

Elk Park, Banner Elk 1-2
Avery Circuit, Jonas Ridge 8-9
Sparta Ct., Cox's Chapel 15-16
Creston Ct., Clifton 22-23
Laurel Springs, Mt. Zion 29-30

August

Wilkes Circuit 5-6
Wilkesboro Station 12-13
N. Wilkesboro Station (at night) 13-14

The North Wilkesboro District Conference will be held at Sutherland, in Ashe county, July 19-21. All our school and connectional men have a special invitation.

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.

Third Round

May

Lenoir Ct., Gamewell 27-28

June

Statesville, Broad Street, 11 a. m. ..4
Statesville, Race St., night 4
North Lenoir Ct., Mt. Hermon ..10-11
Lenoir Station, 11 a. m. 11
Rhodhiss, 11 a. m. 18
Granite Falls-Hudson, G. Falls ..18-19
Hickory Ct., Pisgah 24-25
West Hickory, Bethel, 3 p. m. 25
Hickory, First Church, night 25

July

Troutman Ct., Knox Chapel 1-2
Iredell Ct., Macedonia 8-9
Cool Springs Ct., Clarksbury 9-10
Catawba Ct., Hopewell 15-16
Maiden Ct., Pisgah 16-17
Newton, night 16
Stony Point Ct., Pisgah 22-23
Statesville Ct., Marvin 29-30
Alexander Ct., Hiddenite 30-31

August

Mt. Zion-Huntersville, Mt. Zion ..5-6
Davidson, night 6
Mooresville Circuit 12-13
Mooresville Station, night 13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Third Round

May

Kannapolis Circuit 27-28

June

Epworth-Center, Center, ...3-4
Westford, 4 P. M. and night 4
Spencer 11-12
East Spencer-N. Main, East Spencer, 4 P. M. and night 11
Salisbury Ct., Mt. Tabor 17-18
Salisbury Ct., Park Ave., night, 18
China Grove, Harris 24-25
South Main, night 25

July

Norwood, Randall 1-2
Cottonville, 4 P. M. and night 2
Albemarle Ct., Zoar 8
Albemarle, First St., 11 A. M. 9
Albemarle, Central, night 9
Woodleaf 15-16
Salisbury, First Church, night ...16
Kannapolis Circuit 18
Kannapolis Station 19
Gold Hill Ct., Wesley 22
New London Ct., Bethel 23-24
Mt. Pleasant Ct., Center Grove ..28
Concord Ct., Boger 29-30

August

Concord, Forest Hill, 11 A. M., 6
Concord, Kerr St., 4 P. M., ...6
Concord, Central 6
Salem 10
Oakboro, 3 P. M. and night 11
Bethel-Love, Bethel 12-13

District Conference of Salisbury district will be held at Woodleaf July 12th-14th.

Committees

For License: T. F. Marr, C. M. Pickens, W. R. Odell.

For Admission: R. M. Taylor, R. G. Tuttle, D. B. Coltrane.

For Orders: J. H. Brendall, E. J. Poe, P. W. Tucker.

We will be glad to have the representatives of our Conference institutions with us. All such who intend to come will please notify Rev. J. W. Kennedy, Woodleaf, N. C.

J. C. Rowe.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

May

Rock Spring, Bethel 27-28

June

Lowell, Bethesda 3
Gastonia, Main St. 4-5
Dallas, Dallas 4-5

Third Round

June

Gastonia, Forest Ave. 3
Polkville, Casar 10-11
Stanly, Trinity 18
Lincolnton, night 18

July

Lincolnton Ct., Pisgah 1-2
McAdenville, night 2
South Fork, Zion 8-9
Crouse, Labratory 16

District Conference at St. Paul, July 25-27.

WAYNESVILLE DISTRICT—J. P. RODGERS, Presiding Elder Waynesville, N. C.

Third Round

May

Hayesville, Ledford's Chapel ..27-28
Judson, Japan 29

June

Bryson-Whittier, Olivet 3-4
Sylva, Dillsboro 10-11
Webster, Johns Creek 17-18
Bethel, Pisgah 24-25
Canton 25-26
Canton Ct., Clarks Chapel 25-26

July

Glenville, Chestnut Valley 1-2
Highlands, Dryman's Chapel 2-3
Macon, Pattons 8-9
Franklin 9-10
Franklin Ct., Oak Ridge 9-10
Andrews 15-16
Robbinsville, Sawyers Creek ...18-19
Murphy Ct., Tomotla 20
Ranger, Harris Chapel 22-23
Murphy 21-23

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Third Round

May

Kernersville, Sedge Garden 27-28

June

Thomasville Ct., Mt. Pleasant 3-4
Thomasville, Main Street 4
Jackson Hill, Eleazer 10-11
Linwood, Wesley Chapel 17-18
Lexington, night 18
Forsyth, Piney Grove 24-25
Hanes, night 25

July

Lewisville, Sharon 1-2
Centenary, night 2
Davie, Concord, 11 a. m. 8
Mocksville 7-9
Cooleemee, night 9
Walkertown, 11 a. m. 16
Grace, night 16
Advance, 11 a. m. 22-23

WHAT EXAMPLE MEANT TO HIM

Father was seated with his feet up, comfortably reading the Sunday papers, much to his son's admiration, when mother entered and said:

"Come, son, and dress for Sunday school."

Son impatiently replied. "Oh, mother, you're going to make a Christian of me, and I wanted to be a married man."

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Board of Publication. Greensboro, N. C.

VOLUME LXI NUMBER 22

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

Reading Room
Trinity College

GREENSBORO, N. C., THURSDAY, JUNE 1, 1916

THE SWORD OF THE SPIRIT

BY REV. S. PARKES CADMAN, D. D.

THE utterances in which this radiance is conveyed are themselves creative. Here are no decorated sentences, no word-juggling, no sophisticated effusions. The sword of the Spirit is a naked blade, sharp, decisive, unmistakable. An immovable preference for realities made apparent to the meanest apprehension marks the "saving truths" of Holy Writ. Transmitted from generation to generation, its successive versions stand out like mountain ranges arising in solitary grandeur above the teeming landscapes of retrospect. English readers have the Authorized Version of 1611, the one apart from all others, equally unmarred by the extravagance of Elizabethan or the sycophancy of Jacobean prose—a stately monument and reservoir of spiritualities in peerless language, which strikes celestial chords in the heart and leaves purifying emotions in the memory. Its first outburst of trust and confidence were poetical, and in them we discovered poetry in every possible state—epic, tragic, idyllic, culminating in the ancient hymnary from which the text is selected. Not here alone, however, are gems of purest ray serene to be found. The lamentations of David over Saul and Jonathan, the classic passages in Job, the Nunc Dimittis of Simeon and the Magnificat of the Virgin are also fine examples of this literary loveliness. When prose took up the story of redemption it employed every note of symphonic splendor. None could excel its undefiled excellence or better those bejewelled sentences which are a fitting garb for the truths they serve. They emerge directly from an inspiration the resurgencies of which no mechanical theory can contain. Their content is amazing, compressing ten thousand meanings into one sentence.

The style of the book of Genesis, viewed in relation to its age and venerableness and the environments of its production, is little short of miracle. Singular simplicity, chastity, restraint, melody, is interspersed with sublime cadences which leave us spellbound. The preamble echoes down the eras like some cathedral bell tolling above the silent streets of a sleeping city. "In the beginning, God." And the last jubilant hallelujah of Revelation which cleaves the sky is the finale of one sustained splendor which blends earth and heaven and makes them one trophy of the coronation of the Lamb slain before the foundation of the world. I have only indicated the penumbra of this light which is always shining around the Sun of Righteousness, the risen Christ, who is the summary and source of all illumination. Blessed are they who walk therein and are obedient thereto, that their joy shall be full!

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - - Editor

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EDITORIAL

In His Fraternal Address before the General Conference of the Methodist Episcopal Church at Saratoga Springs, speaking of Francis Asbury, Dr. Workman, of England, related a good story illustrating the absurdity of some claims to Apostolic succession. He said:

"I do not know whether anecdotes are permitted in this august body, but may I be greatly daring and tell you one? It is a tale of one of my honored predecessors, Dr. Watkinson. When he was a young man he went down to Lancaster, and there was asked, along with a vicar, to speak at a Bible Society meeting. The vicar spoke on the advantages of having a Church of Apostolic descent to interpret the Holy Book. Dr. Watkinson followed. He said:

" 'Mr. Chairman, my host at dinner gave me a fowl and said, Mr. Watkinson, do you see that fowl? It has come down in succession from the cock that crew when Peter denied his Lord. And I replied, What! You kill a fowl with a descent like that? Yes, he said, it didn't lay, and so we killed it.'

"The test of Apostolic descent is the power to produce children, men and women of God. And surely, tested by that, no man can be more truly said to have been in the Apostolic succession than Francis Asbury."

* * * *

Leaders of Our Church Choirs ought to be men of irreproachable character and men of devout and worshipful spirit. It is certain that much which now passes as part of a so-called attractive musical program is fit only for the play-house. John Wesley, in his Journal, Sunday, April 8, 1781, says: "The service was at the usual hour. I came just in time to put a stop to a bad custom, which was creeping in here; a few men, who had fine voices, sang a psalm which no one knew, in a tune fit for an opera: wherein three, four, or five persons sang different words at the same time! What an insult upon common sense! What a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity."

* * * *

The Preacher and the Teacher are, by general agreement, the two most important factors of our civilization, yet they no doubt receive the poorest compensation of any class, not excepting day laborers. It is a shame that we are willing thus to take advantage of the self-sacrificing spirit of these men and women. Rev. Billy Sunday, in a recent letter to the editor of the Veteran Minister, is quoted as saying:

"The penurious salaries which this country doles out to its ministers and to its school teachers constitutes a disgrace, in my mind, and a blot upon its escutcheon. Nothing is much more vital to the moral welfare of the nation than these two professions. Almost invariably these rank the strongest, the most self-sacrificing, the truest citizenship of any community. How long could any section of the country continue as a desirable place in which to live were it not for the churches and schools? The man who wears himself out day by day in service for others should not be compelled to worry about how he will meet the needs of the body in old age. If a minister has worn himself out for the church, it is the basest ingratitude for the church not to care for him in his declining years. The school teacher who has given the best years of his life for the sake of the coming generation should not be allowed to go hungry and poorly clothed when the years of his usefulness have ended. Elders and deacons and church officials who carp at decent salaries paid to ministers of the gospel never are heard to question the amount of money a lawyer or doctor or any other professional man may receive for his services. It is radically wrong when a prize fighter in fifteen minutes can earn more than a country parson does in fifteen years. A penny expended for the support of aged ministers and teachers is a penny expressing a nation's gratitude to the most faithful of its servants and the truest of its citizens."

* * * *

The Plan of Military Preparedness which has just been adopted and enacted into law by the state of New York is a dangerous departure from the path of American liberty. The bills as signed by Governor Whitman are represented as "authorizing conscription of all able-bodied men between the ages of eighteen and forty-five, being the reserve militia, into the National Guard at the pleasure of the Governor, in peace or war, to raise the Guard to its full strength; providing compulsory physical training of all school children over eight years of age; providing for compulsory military training of all boys between sixteen and nineteen years of age, after school hours, except those working for a living; providing for volunteer summer military training camps for boys; reorganizing the National Guard and the naval militia so as to secure the highest efficiency."

* * * *

There is No Real Necessity of turning our schools into military training camps after the manner of the German Empire, and it is to be hoped that no other state will be led or frightened into following the example of New York. Just as sure as military training is ever made a part of our educational system, this country will become involved in war that will retard the progress of Christian civilization for centuries. It would be interesting to know just how much of this war sentiment has been manufactured by the moving pictures. All over our country the people who patronize the movies have, during the last few months, seen New York City shot to pieces, sacked and burned—on paper.

* * * *

There is Large Hope for Mexico, according to the statement of Bishop McConnell, who has had supervision of the work of the Methodist Episcopal church in that country for several years. He says:

"The general situation in Mexico is full of large hope for Protestantism. The war has driven hosts of people to religion for consolation and strength. In this search for religion, the short-comings of Roman Catholicism have become increasingly apparent. Catholicism has been persecuted in Mexico, and the persecution has gone to unjust extremities. But Catholicism is suffering just now not so much from persecution as from its own lack of adequacy to meet present-day situations. The people are striving toward democracy. Nothing in the Catholic system is proving of great benefit to the Mexicans. They are wrestling with most grievous moral failures. The traditional faith opens up no fountains of healing. Thousands upon thousands of individuals in grief turn to the church for solace, which is not always forthcoming. At such a time the preaching of the gospel from our Protestant viewpoint is packing the churches to the doors."

A WORD TO CORRESPONDENTS

Our field page is, beyond all controversy, the best appreciated department of the paper. One thing, however, detracts from its interest and usefulness. Some write too much about matters that can be of interest only to a small circle in one locality. Matters of this sort should be briefly mentioned if mentioned at all. Again, most correspondents write at too great length. What we want is many letters with facts of interest compressed into small space. In most cases a postal card closely written will hold all that should be written.

Will our correspondents please be considerate and write briefly and to the point? Please do not take advantage of a news note to advertise anybody or anything. "A word to the wise, etc."

A VALUABLE ISSUE

Every issue of the Advocate is valuable. The fact is that we seldom mail a single issue of the paper that is not worth many times the price. Often a single article is amply worth the price of the paper for the year. How we wish all our pastors realized this fully and would take occasion from time to time to call the attention of the church to the paper in this way!

Last week, for instance, the one article on the Tobacco Evil, was worth the price of a whole year's subscription to the paper, and we agree with Father Betts that it ought to be preserved and have a place beside the Bible.

But we began this to call attention especially to the valuable contributions on our fourth and fifth pages. The first on our Church Extension work, giving account of the recent dedication of our new Administration Building in Louisville, and incidentally showing the vast extent of the work accomplished by our General Secretary and the far-reaching results of that work.

The letter from South Carolina, by the venerable and beloved Dr. Weber, will be read with thrilling interest and profit. How the memory of the editor goes back into the sunny days of childhood and recalls the frequent visits of the tall, slender, and polished young "professor" from Davenport! It was, indeed, Blair's Schoolhouse then. Now it is Cedar Valley, and a beautiful church crowns the summit of the little hill where "two ways met." Not far away is Oak Hill, the successor of the "Schoolhouse," a massive brick building, where henceforth hundreds are to get the vision of a greater life. How we wish Dr. Weber might visit once more the scene of his early efforts in the pulpit! But, lest we, too, grow reminiscent, we will stop right here and ask all our readers to be sure to look up these excellent articles on our fourth and fifth pages.

WINSTON DISTRICT CONFERENCE

The Winston District Conference convened in the Main Street Methodist church, Thomasville, on Wednesday afternoon, May 24th. Rev. H. K. Boyer, presiding elder, was in the chair, and Rev. Joseph S. Hiatt, pastor of the Grace-Liberty charge, Winston-Salem, served as secretary.

There was a full attendance of pastors and each charge in the district was represented by one or more lay delegates. This was rather unusual, as it is not uncommon to find charges in our conferences without lay representation at all.

The reports from pastors were submitted early in the session, and indicated a healthy condition in all departments of the work. When we arrived on Thursday afternoon nearly all the reports had been made and much of the routine business had been attended to, so that there was ample time for discussion of the various

topics which had been suggested by the presiding elder. Dr. Boyer seemed to have been happy in his effort to secure leaders on nearly all these topics who were present and prepared to discuss them. We were particularly favored with able discussions of the subjects of Doctrinal Teaching and Preaching, led by Rev. R. M. Hoyle; Missions, by Rev. R. M. Courtney; The Epworth League, by Rev. E. K. McLarty and others; the importance of Children's Day in the Sunday School, by Rev. W. A. Lambeth; Education, by Dr. W. P. Few, and various other topics as they were called from time to time by the presiding elder.

Bishop Kilgo arrived on Thursday afternoon and added much to the interest of the occasion by his sermons and by his talks during the sessions of the conference. On Thursday evening he preached a great sermon on missions, in which he took occasion to deal with some fads and fadists in his own way. We did not have the pleasure of hearing this sermon, but we heard from it and were assured that it will not be forgotten.

Friday was a great day. Bishop Kilgo was at his best and while he talked to us tenderly as a father, showing wherein lies the secret of power in our ministry, we all felt our hearts strangely warmed. O, what fellowship we had! It was truly good to be there. It was thrilling to our hearts to hear the Bishop tell how he had enjoyed a long siege of revival work, and that, since the first of the year, he had seen more than five hundred people converted at the altar. Such Episcopal leadership will surely kindle the fires of evangelism and blaze the way for a more fervent type of preaching among us, and we feel convinced that the fruit of it will be blessed in every sense.

The Conference elected the following lay delegates to the next Annual Conference: F. S. Lambeth, C. W. Snyder, J. R. Moore and L. E. Ripple.

The Conference adjourned at 4 o'clock to meet next year with Grace church, Winston-Salem.

The Conference was hospitably entertained by the Thomasville people. Rev. W. O. Goode, the pastor, is in love with his people already, and they with him. We heard many expressions of appreciation of him and his work.

Rev. H. K. Boyer, the presiding elder, is serving his second year, and is in great favor with the people in all sections of the district.

There were quite a number of visitors present, among whom are noted, Rev. J. R. Walker, president of Weaver College; Rev. J. B. Craven, president of Davenport College; Rev. S. B. Turrentine, president of Greensboro College for Women, and Dr. W. P. Few, president of Trinity College.

Altogether, this Conference may be put down as one of unusual interest. The only regretable feature being the small attendance on the part of the people of the immediate community. Only the night services were well attended. This is accounted for by the fact that Thomasville is a manufacturing community and many of the people who were at liberty to come at night could not leave their machines during the day.

NEW METHODIST BISHOPS

It is generally conceded that the Methodist Episcopal Church elevated seven of their best and greatest men to the Episcopal office last week. They are men who, by reason of years of efficient service, have shown their fitness for great leadership. Besides, there is no question of their profound scholarship, and it is to be remarked with interest that they are all college men and all but one perhaps, have been connected with great Methodist schools, and are among the great educational leaders of the church.

We are glad to give here a short sketch of each of the new Bishops in the order of their election:

Bishop Herbert Welch was born November 7, 1862, in New York City. He received his collegiate education in Wesleyan University; the degree of Bachelor of Divinity from Drew Seminary, 1890; was a student in Oxford University, 1902-03. In 1890 he began his work as a minister and for thirteen years served pastorates in New York and Connecticut. Since 1905 he has been president of the Ohio Wesleyan University, Delaware, Ohio. He was elected bishop May 18 on the eighth ballot.

Bishop Thomas Nicholson, elected on the ninth ballot, was born January 27, 1862, in Woodburn, Canada. He is a graduate of the Toronto Normal School, 1883; Northwestern University, 1892; Garrett Biblical Institute, 1892. He was a teacher in public and high schools in 1878-83 and began his work as a Methodist preacher in Michigan in 1884. He served several churches in Michigan during the ten years following and in 1894 accepted a professorship in Cornell College, Iowa. From 1903 to 1908 he was president of Dakota Wesleyan University and since 1908 has been Corresponding Secretary of the Board of Education.

Bishop Adna W. Leonard was born November 2, 1874, in Cincinnati, Ohio. He is a graduate of New York University, 1899; Drew Theological Seminary, 1901. He was pastor at Green Village, N. J., 1898-99; in San Juan, Porto Rico, 1900; American Methodist Church, Rome, Italy, 1901-03, and during those years was professor in the Methodist Theological School at Rome. He returned to the United States in 1903 and during the following seven years was pastor of charges in Piqua, Springfield, and Cincinnati, Ohio, and since 1910 pastor in Seattle, Wash.

Bishop Matt S. Hughes, a brother of Bishop Edwin H. Hughes, was born February 2, 1863, in Dodridge county, W. Va. He was for several years a student in the University of West Virginia and was licensed to preach in 1887. He was pastor in Portland, Me., 1890-95; in Minneapolis, 1895-98; Kansas City, 1898-1908, and since 1908 has been pastor of First Church, Pasadena, Cal. Bishop Hughes was the fraternal messenger from the Methodist Episcopal Church to our General Conference of 1914.

Bishop William F. Oldham was born December 15, 1854, in Bangalore, India. He was a student in Allegheny College and Boston University and began his work as a Methodist preacher in 1883 as a missionary in India. He returned to the United States in 1895 and for five years was professor of missions and comparative religions in Ohio University; was Assistant Secretary of the Board of Missions, 1900-04; from 1904-12 was Missionary Bishop for Southern Asia and was elected Secretary of the Board of Missions in 1912. Bishop Oldham will be remembered by many of our readers as one of the speakers in the great missionary conference at Junaluska in 1913.

Bishop Franklin E. Hamilton was born August 9, 1866, in Pleasaant Valley, Ohio. He is a graduate of Harvard University (1887) and of Boston University (1892) and later studied in the Universities of Berlin and Paris. He was for several years a professor in Chattanooga University and in 1892 was licensed to preach. From 1892 to 1908 he was pastor in Newtonville and Boston, Mass. Since 1908 he has been Chancellor of the American University at Washington, D. C.

Bishop Charles B. Mitchell was born August 27, 1857, in Allegheny City, Pa. He was a student of Allegheny College, receiving the degree of A. M. in 1882. He was licensed to preach in 1879; was pastor in Pittsburgh, Pa., 1886-88; Plainfield, N. J., 1888-92; Kansas City, Mo., 1892-97; Minneapolis, Minn., 1897-1901; and Cleveland, Ohio, 1901-08. Since 1908 he has been pastor of St. James Church, Chicago, Ill.

NOTES AND PERSONALS

—Rev. C. Odell Kennerly has taken the work of pastor's assistant in the West End charge, Gastonia.

—Rev. W. E. Abernethy preached the annual sermon for the Monroe Graded Schools on Monday night of last week.

—The Association of Colleges and Secondary Schools will hold its twenty-second annual meeting in Durham November 15-17.

—The State Christian Endeavor Convention will be held in Charlotte June 2-4, beginning Friday afternoon, in the First Presbyterian church.

—Rev. P. H. Brittain announces revival services at Clyde, beginning next Sunday, June 4th. He will be assisted in the meeting by Rev. W. M. Biles, of Canton.

—The Charlotte Methodist churches united in a picnic excursion to the Children's Home at Winston-Salem on Tuesday of this week. This is a good custom and will increase interest in the Home.

—Children's Day will be observed at the Battle Ground Methodist church the first Sunday in June. There will be services both in the morning and in the afternoon. Rev. J. W. Bennett, of Mt. Airy, will make an address at the afternoon service.—Patriot.

—A worthy sister, Mrs. M. E. V. Hines, Mt. Airy, R. No. 5, advertises fine potato plants for sale. Any of our readers needing plants should send an order. You will not only get honest and reliable service, but at the same time help a worthy widow lady of our church.

—We welcome back to the city the family of Dr. E. L. Stamey, who have been sojourning in New Mexico for more than a year. Mrs. Stamey and four children returned last week. They went to New Mexico on account of the health of their little daughter Eunice, and we are glad to say that the little girl seems entirely recovered.

—Rev. M. L. Kesler, Superintendent of the Baptist Orphanage at Thomasville, was honored by Wake Forest College at the recent commencement with the degree of Doctor of Divinity. Several others were thus honored at the same time, but none will wear it more worthily than will Mr. Kesler. He is a preacher of marked ability and a man of scholarly attainments.

—The Quarterly Conference of First church, Salisbury, last week authorized the building committee to proceed to tear away the old church building and dispose of its materials and begin as early as possible the erection of the proposed new church house on the present site. The building committee had reported that they had over $25,000 in pledges and many people yet not seen. The quaretrly conference went on record for an endeavor to make the Sunday school roll qual in number the church membership roll. So says the Salisbury Post.

An Exhortation

Please let me beg your readers to hunt up your Advocate of May 25, in which Rev. T. J. Ogburn gives some facts about tobacco. Awful facts they are! Let that paper be kept in each home. Put it under the family Bible. Let it be read often. I trust it may save many of our young people from the use of tobacco.

A. D. Betts.

CONTRIBUTIONS

THE DEDICATION OF A NEW OFFICE BUILDING

Rev. A. W. Plyler

ON Sunday afternoon, May 7, 1916, in the city of Louisville, Kentucky, the new office building of the Board of Church Extension of the Methodist Episcopal Church, South, was formally dedicated with appropriate ceremonies in the presence of a congregation that filled every inch of available space in the big Fourth Avenue Methodist church.

All the bishops, except the venerable Bishop Key, were present and took part in the services. About one hundred representative preachers and laymen from every section of the South and West were on hand to rejoice with Dr. W. F. McMurry upon this happy occasion.

After an appropriate and impressive service of song, Scripture reading and prayer, Dr. S. A. Steele, of Columbia, S. C., delivered the dedicatory address. "The Challenge of the Church" was his subject, and Dr. Steele easily sustained his wide reputation as a master of great assemblies upon special occasions. The speaker's voice, manner and diction caught his auditors in the very outset and for one hour he swayed that great audience at will. One big presiding elder from Texas got on shouting ground before Dr. Steele was half through.

Following the address, Bishop Candler read the sentences of dedication upon the porch of the new building, Bishop Kilgo offered the dedicatory prayer, and the congregation was dismissed by Bishop Atkins who had presided over the entire services of the afternoon.

A Word About the New Building

The new headquarters of the Board is admirably located upon Fourth Avenue, which is to Louisville what Tryon Street is to Charlotte, N. C., and Fifth Avenue to New York City. Upon this prominent street and in a choice section of the city where are many of the leading churches of all denominations, stands the splendid building of pure Greek architecture, which is to be the commodious and perpetual home of the Board of Church Extension.

The building proper is 44 feet by 103 feet, with a portico on front 10 feet deep and 32 feet wide. The four Ionic columns of this porch are monolithic, that is a single stone. The main office floor which is entered from the portico contains a vestibule, corridor, Executive and Finance Committee room, four offices, mailing room, bookkeeper's room, vault, three stenographers' rooms, coat room and lavatory for men, rest room and lavatory for women. The corridor runs the entire length of the floor and is 8 feet by 27, to a point where it is divided by a gate and desk. From this point to the rear it is 12 feet wide, and is designed to contain the small safe, filing cases and central desk —an arrangement that is admirable.

The basement, 7 feet of which is above grade level, contains vestibule, lavatory, chapel, 28 feet by 40 feet, with committee and coat rooms adjoining. This floor contains, also, a room for old records. The second floor has been arranged as a commodious and convenient living apartment, which is now occupied by the Secretary and his family. The third floor or attic is divided into two rooms. The rear room, 30 by 40 feet, and well lighted, may be used for drafting or other purposes as the work develops. The remaining space on this floor is designed for storage.

This building will stand as a monument to the wisdom and energy of Dr. W. F. McMurry, the Corresponding Secretary of the Board, who suggested the erection of such building, collected the funds to pay for it, and with an eagle eye watched the erection of this admirable structure of his own planning. All this he accomplished in addition to visiting annual conferences, assisting local congregations to raise money to begin new church enterprises, making long journeys to collect money for the loan fund of the Board, and looking after the multitudinous affairs connected with the executive work of the Board.

Dr. W. F. McMurry has proven himself a man of executive skill, broad vision, sound judgment, and an almost unlimited capacity for work. One is not surprised to hear that a great trust company of Louisville has a standing offer of $10,000 a year for his services.

The Meeting of Conference Representatives

Fifty men representing practically all the annual conferences of our church, devoted two busy days of three sessions each day to a discussion of the work and the practical problems of Church Extension. Strange as it may appear, there was not a dull moment in these prolonged conferences.

Among the conclusions reached, I mention here the following:

It was the unanimous opinion of those representatives of the several annual conference boards, that special emphasis should be placed upon the annual conference loan funds. That twenty-five per cent., at least, of the money raised should be set aside to this fund, was strongly advocated, especially by those who had tried such a policy.

There was a concensus of opinion, also, that, except in extreme cases where the congregation is very weak, churches should be content with a loan, rather than insist upon a donation, as is frequently the case.

The conference, by resolution, asked Dr. W. F. McMurry to establish some agency whereby the services of a competent architect would be in reach of every congregation that undertakes to build a church.

At the request of the conference, the General Board intends to prepare a record book for each annual conference board, which will contain, among other things, a full record of all churches within the bounds of the respective annual conferences that have received aid from either the general or the conference board.

Bishop Kilgo

Any account of the outstanding features of the several days' events connected with the dedication of the new church extension building would be incomplete without, at least, a passing reference to the great sermon of our own Bishop Kilgo on Sunday morning in the Trinity Methodist Episcopal church.

Bishop Murrah, who occupied a seat in the pulpit, Dr. McMurry and the preachers from Texas, Arkansas, Louisiana and Kentucky, who were in the congregation, knew what to expect from the preacher of the hour. Not so with the congregation as a whole, for the people of the Northern church are not as well acquainted with the leaders of the Southern church as our people are with the leading men of the Methodist Episcopal church. Even after the pastor of the church had referred in a gracious manner to the fraternal message of Bishop Kilgo (then Dr. Kilgo) to the General Conference of the Methodist Episcopal church in Los Angeles, the congregation remained listless, having surrendered in a large measure to the stupifying influence of the hot May morning. The good bishop, however, had not proceeded far with the discussion of his theme, The Universal Sovereignty of Jesus Christ, before the listless congregation, evidently, forgot the weather and "that tired feeling." Nobody slept, but all seemed eager to get every word of the great preacher. Many handkerchiefs were brought into use, fervent amens punctuated the sermon, and at the close of the service scores and scores of the people crowded to the chancel to shake hands with our North Carolina bishop and to thank him for the sermon that had so exalted the Christ.

An Incident of Holston

On my return trip I found Bishop Hoss upon the same car, coming from Louisville to preside over the Morristown District Conference. As our train sped up the beautiful French Broad valley between Knoxville and Morristown, Bishop Hoss remarked, "I am going today to a church where I preached thirty-five years ago. What I had to say upon that occasion was based upon the first chapter of Ephesians. I have just finished reading in my Greek Testament the same chapter with a mind to try it again today."

Then the learned Bishop proceeded to quote from memory the text of the chapter and to give a most luminous exposition of that intricate and comprehensive portion of the great Apostle's writing. But before Bishop Hoss had quite completed the outline of his great expository sermon, he looked out at the car window and exclaimed, "Do you see that old barn near the railroad track?" I cast a hurried glance in the direction indicated and saw an old barn, about one half of which had been torn down and taken away and the remainder would likely be removed in a few days.

"In sixty-four," said Bishop Hoss, "I slept in that barn as I walked from Jonesboro to Knoxville."

In sixty-four East Tennessee was as truly a battle ground, though not on so tremendous a scale, as Verdun of today. Assassins as bloodthirsty as savage Indians on the warpath lurked in every hiding place, and attacked defenseless men and women without warning. Yet the youthful Emery E. Hoss, a lad of 15 years, dared to travel a-foot and to sleep in barns in East Tennessee. Could such an intrepid lad make other than a fearless champion of right as a great bishop in the church of God?

THE LAST TIME THE SOUTH CAROLINA CONFERENCE MET ACROSS THE LINE

Rev. Samuel A. Weber

That is, across the boundary line between the two Carolinas. The South Carolina Conference embraced North Carolina territory from afar back. At our first session in Charleston, in 1787, three preachers were sent to Yadkin, and one (Mark Moore) to Salisbury. Nine years after this, when six conferences were formally set off, the boundary lines of our Conference are thus described: "The South Carolina Conference, for South Carolina, Georgia and the remainder of North Carolina (not included in the Virginia Conference, viz., all that part of North Carolina which lies on the north side of Cape Fear river, including also circuits which are situated on the branches of the Yadkin." See Shipp's History of Methodism.

This is history, and ancient history, at that. The history I most affect is the history which I myself help to make in howsoever an humble way. The last time we met across the line was Dec. 11, 1867, and Morganton was the place. I didn't have far to go to Conference that winter—less than twenty miles. It was at the close of my two years as one of the teachers at Davenport College, at Lenoir.

Rev. Geo. W. Ivey had been my pastor for those two years. He and I were alike in both being North Carolinians and in each being early identified with the South Carolina Conference. He joined the Conference twelve years before I did. He was my friend, as well as my pastor. He didn't brag on me as much as I would have preferred, but his praise, if it came, was dis-

criminating and was born of that charity which suffereth long and is kind. We younger preachers all like compliments and some of us need them, and we don't change much as we grow older. I didn't wait for Ivey to die to tell him of my esteem and admiration. He was a noble man and was uniformly one of the very best preachers I have known. He was highly appreciated in proportion as he was well known. His rugged common-sense and his homely illustrations, that always illustrated, made him an oracle among those who knew him well. When the Conference divided we separated. Never met in Conference after that Morganton session. We met (1894) at the General Conference at Memphis, where we both served.

I find myself in the reminiscent mood and can't (won't) hinder myself from referring to an appointment on the Lenoir circuit, where I used to go with Brother Ivey and sometimes alone, namely, "Blair's," called for the family from which the editor of the North Carolina Advocate comes. I recall with pleasure the generous hospitality of this Christian home. I doubt not that long since Blair's school house has become Blair's church. I notice with much satisfaction that the editor, who is a product of this school and church, has been lately called back to his native heath at the opening exercises of an institution of learning near the scenes I have been describing.

I mention with the utmost respect and with high appreciation a family that meant very much to me during my residence in Lenoir, and before and after. Rev. Geo. H. Round was a New Englander and one of the earlier alumni of the Wesleyan University at Middletown, Con. I think he was in college under Wilbur Fisk. He used to be rich in reminiscences of both Fisk and Olin. He early came South and had an honorable and useful career in both Georgia and South Carolina as a teacher in our best schools. I think he taught in the Collingsworth Institute in Georgia and, as we all know and many of us remember, he was at one time Rector of Cokesbury Conference School. He was a local preacher. His sermons were fine specimens of good English, full of information and condensed thought. He spent several years at Lenoir, where his oldest daughter married Jethro Wilson, Esq. Geo. Fisk Round, his worthy son, was for a number of years a member of the South Carolina Conference. He and I were close friends. He was a man of high accomplishments—too modest, by half. Later he transferred to the Northwest and became a member of a Conference of the Northern Methodist Church. I would be glad to get in communication with him again. He was educated partly at Dickenson College (Penn.) and partly at Wofford. He was unusually gifted as a teacher and was an instructive and thoughtful preacher. He and I were at one time associate teachers at Cokesbury.

With my attendance upon the Morganton Conference, at the close of my two years at Davenport College, I bade farewell to my native state so far as my residence and work there are concerned. Since then my life has been given to South Carolina.

It was a fine Conference we had there at Morganton as I distinctly remember. My Conference home, along with Samuel Lander and Paul F. Kistler, (all three of us were Tar-Heels) was at the comfortable home of Brother James A. Claywell. It was something like a family reunion in the case of all of us. What a delightful week we had! This hospitable home was a kind of Conference headquarters. The house was filled with Conference guests and the table with Conference visitors. The Claywells and Webers lived near neighbors in Iredell county long years ago. My impression is that Shadrach Claywell and Adam Weber moved about the same time, from Virginia to North Carolina, early in the last century, and became progenitors of their respective families in the old North State. I remember Shadrach Claywell as a pious and intelligent Christian gentleman of the old school. His son, my Conference host, is, I hear, still living and insists on going to his office for daily work. This hardly seems possible. I remember him well and most pleasantly—him and his wife.

Bishop Doggett presided. It was the first time he had presided at our Conference. He was electd the year before, along with Wightman, Marvin and McTyeire. There were giants in the earth in those days (Gen. 6:4). Bishop Doggett was perhaps the most finished pulpit orator of the four. He certainly made preaching a study and had fine natural advantages in a well-modulated voice and a graceful and dignified bearing. His subjects were thoroughly studied and mastered. He preached at 11 o'clock on Sunday morning on the disciples tarrying at Jerusalem until they should be endued with power (Acts 1:4-8). The sermon and the occasion were an illustration of the subject and the text. It was a time of power we had, and Holy Ghost power at that.

If we had at the morning hour an occasion of spiritual liberty and power (and we certainly had), it was even more so in the afternoon of the same day and at the same place. In those times Dr. A. M. Shipp was the pride and joy of all the Western North Carolina country. He was a native of this section of the state, had graduated with first honor at Chapel Hill, had been a most popular professor at his alma mater, and had been presiding elder in this mountain district. I doubt if he ever preached with more power than he did that afternoon. He swayed the congregation as he himself was swayed by a tumult of surcharged power from on high. I scarcely know the meaning of the sentence I have just written. I only know that I found myself with others under the spell of a wonderful influence. His text I remember and the great effect of the sermon. His peroration was up to high-water mark. "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken will judge him in the last day"—St. John 12:48, was the text.

F. Asbury Mood preached the Conference sermon that year. It used to be the custom with us to have a sermon to the undergraduates by one of the preachers appointed at the previous session, the session of the year before. Brother Mood was the preacher of this sermon at Morganton, and he very likely preached as never before or after. His text, "The love of Christ constraineth us" (2 Cor. 5:14), and his spiritually sympathetic treatment of it, was experiential (not experimental) in the highest degree. Both he and his congregation (composed mostly of preachers) had a good time. The sermon, by the vote of the Conference, was published in pamphlet form. Dr. Mood never met with the Conference again. He transferred before the next session to Texas, to be the president of Soule University, afterwards Southwestern (Texas) University. At that time (Dec., 1867) there were four Mood Brothers in the South Carolina Conference—men of the highest respectability. They were all graduates of the same college in their native city, i. e., Charleston College. The oldest of the four (H. M. M.) was the first president of the Davenport College.

I mention one other sermon. It was the last sermon preached at that Conference (Monday night) and was one among the last preached by its gifted and eloquent author, John P. Morris. He came South from Canada for his health and served the Conference less than two years. The pious and deeply consecrated young brother, almost transparent in the delicate beauty of his refined features, is vividly before my memory at this moment, though it has been nearly fifty years ago, and I seem to hear again his words in the words of his text: "The glorious gospel of the blessed God"—(1 Tim. 1:17). He died almost immediately after going to his new appointment. His short, brilliant life in our Conference is like a dream.

I think my readers will agree with me that this was a very remarkable Conference in the very best way for a Conference to be remarkable. It was an occasion of deeply spiritual power in the pulpit. The text, the sermon, the spiritual and deeply moved personality of each preacher I have mentioned, all these abide with me till this good day. I never got more of spiritual influence out of a Conferenc than at this last session that we ever met across the line.

Charleston, S. C.

CHURCH EXTENSION PRIZES

Rev. W. F. McMurry, Cor. Sec.

Your readers will recall that in the summer of 1915 the Board of Church Extension offered prizes in gold to the amount of two hundred and fifty dollars, for Church Extension messages in the form of sermons, addresses, experiences, stories, poems, etc. The Committee on Awards, named by Rev. T. N. Ivey, D. D., editor of the Christian Advocate, Nashville, Tennessee, and Rev. A. F. Watkins, D. D., Secretary of the last General Conference, consisted of the following: Rev. John O. Willson, D. D., Greenwood, S. C.; Rev. J. E. Harrison, D. D., San Antonio, Texas, and Rev. W. J. Young, D. D., Atlanta, Ga. This Committee reported, through its chaimran, Dr. Willson, on April 22, 1916, which report was presented to the Board of Church Extension on May 6th, and is as follows: First prize, $75.00, Ms. No. 26, Essay: "What It Means to Build a Church," by Lester Weaver, Wesley Hall, Nashville, Tenn.; second prize, $50.00, Ms. No. 19, sermon: "Arise and Build," by Rev. J. R. Laughton, Martinsville, Va.; third prize, $25.00, Ms. No. 61, essay, "The Value of our Department of Church Extension," by Rev. Felix H. Coleman, R. R. No. 2, Petersburg, Tenn.; fourth prize, $17.50, Ms. No. 53, story, "Beautiful Books of the San Joaquin," by Miss Stella J. Campbell, care Y. W. C. A., 2520 Folson Street, San Francisco, Calif.; fifth prize, $12.50, Ms. No. 90, essay, "The Value of the Church to the Community," by Rev. H. M. Ratliff, 100 Wicks St., San Antonio, Texas; sixth prize, $10.00, Ms. No. 91, story, "Jack's Christmas Money," by Rev. H. A. Carlton, Wesley Hall, Nashville, Tenn.; seventh prize, $10.00. Ms. No. 22, essay, "The Message of the Church," by Rev. J. E. Godbey, D. D., Kirkwood, Mo.; eighth prize, $10.00, Ms. No. 10, historical sketch, "What the General Board of Church Extension Has Done for New Mexico," by Rev. J. H. Messer, Clovis, N. M.; ninth prize, $10.00, Ms. No. 80, story, "The Old and New Bellfield," by Mrs. F. W. England, Ruther Glen, Va.; tenth prize, $5.00, Ms. No. 18, story, "Barriers Burned Away," by Rev. C. F. Wimberly, Franklin, Ky.; eleventh prize, $5.00, Ms. No. 51, essay, "Board of Church Extension," by Mrs. Mary E. Stroud, Musella, Ga.; twelfth prize, $5.00, Ms. No. 14, story, "A Voice From Out the Storm," by Rev. C. F. Wimberly, Franklin, Ky.; thirteenth prize, $5.00, Ms. No. 50, sermon outline: "A Modern Solomon, or Building a House for Jehovah," by Rev. E. L. Peerman, Clarksville, Va.; fourteenth prize, $5.00, Ms. No. 46, sermon, "The House of God," by Rev. W. B. Hays, Newport, Ark.; fifteenth prize, $5.00, Ms. No. 75, story, "Casting Bread Upon the Waters," by Rev. H. H. Smith, Ford, Va.

The Committee expressed itself as desiring to "Commend especially," No. 25, essay, "Remembered or Forgotten—Which?" by Rev. W. J. Snyder, Greer, S. C.; No. 58, essay, "The Need for Parsonages," by Miss Marion Benton Ballard, Box 58, North Augusta, S. C.; No. 65, sermon, "Church Extension Message," by Rev. P. S. Warren, Iowa Park, Texas; and No. 87, story, "Church Extension and Our Cotton Mills," by Rev. C. S. Martin, Loco, Ga.

INTERESTING NEWS FROM THE FIELD

DISTRICT CONFERENCE DIRECTORY

Asheville, Weaverville	June 14-16
Mt. Airy, Elkin	June 21-23
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville	July 18-20
Charlotte, Harrison church	July 19-21
Salisbury, Woodleaf	July 12-14
North Wilkesboro, Sutherland	July 19-21
Shelby, St. Paul	July 25-27

Mortimer.—Rev. B. A. York has just closed a very successful revival at Mortimer. The church was greatly revived and we hope that much good has been accomplished in the village and community. Brother York is a strong, forcible preacher, full of the Spirit of God, and we recommend him to any one needing help in revival work. Mortimer is a saw mill town and we have various denominations here, and Brother York has handled the work more successfully than any preacher we have ever had here. T. R. Caudill.

New London Circuit.—Misfortune recently came to us in the loss of a fine young Jersey cow. But a certain man here (former pastors will easily guess who), assisted possibly by one other man, bought and made us a present of another cow, which is the equal and in some respects better than the one lost. The use of a good pasture nearby is also given, and this is a great help.

The ladies have recently put new wire screens over the doors and windows of the parsonage upstairs and down.

There have been two deaths in the membership this year, to-wit, Mrs. Martha Jane Lowder, of Bethany, who was over 80 years old, and Brother John Neicelar, of New London, who was about 69.

Have recently married the following couples: Mr. James T. Lefler, to Miss Georgia Yough, of Richfield; Mr. Earl Smith, to Miss Essie Lefler, also of Richfield, and Mr. Marshall Welch, of Palmerville, to Miss Lizzie Stevents, of New London.

We have known some charges where they were reluctant to do anything almost that would accommodate or lighten the load of the preacher and his family, but hereabouts they seem to have an intelligent conception of the difficulties we are laboring under, and a goodly number are laying themselves out to lighten the burdens that are on us. They seem to realize that by this course they will get better service from us.

E. J. Poe, P. C.

Mooresville Circuit.—On Saturday and Sunday, May 20 and 21, we had a great time at McKendree church on Mooresville circuit. It was the occasion of the second quarterly conference, and with it a mass meeting for all the people of the circuit. Despite the fact that President Wilson was speaking in Charlotte, only twenty-eight or thirty miles away, a great throng gathered at the church and the streams of interest rose high. Such as we heard was good for edifying. We sincerely trust that the event has left with us a sediment of inspiration and information that will change the face of things for the better on this charge for years to come. All the churches of the charge had a part in the program of songs and recitations. Impressive and stimulating speeches were made by the presiding elder, W. R. Ware, and neighbor pastors, Brothers J. W. Williams of Race Street, Statesville, on the Organized Class in the Sunday School; E. M. Hoyle, of Mt. Zion, on Missions, and later in the day speaking with interest to the children; C. S. Kirkpatrick, of Mooresville Station, on the financial problems of the work. In the absence of Brother Keever, of Troutman circuit, Brother J. W. Jones, our "boy preacher," spoke on Religion in the Home. All this speaking was of a high order and good to listen to.

On Sunday morning we had, besides preaching by the presiding elder and the sacrament of the Lord's Supper, an old-fashioned love feast, the first witnessed in this section in years. It proved a feast to our souls and we were made to feel that "This is none other than the house of God and this is the gate of heaven."

Brother Ware is rapidly gaining ground in our hearts by his interest in us and his untiring endeavors to help us. J. T. Ratledge.

Canton.—But little has appeared in the Advocate recently from this part of the world. I have just returned from the District Conference held at Andrews.. From a viewpoint of attendance I have often seen it surpassed. The heavy rains prevented many of the brethren, who had to drive through he country for thirty to sixty miles, attending. Yet from the viewpoint of able addresses and sermons, I have never listened to better at a district conference, and, in fact, at some of our annual conferences. This unusual conference was due largely to the presiding elder. Brother Rodgers had in his quiet, consecrated way, planned every detail of the conference. The speakers knew for weeks before what they were expected to do and most of them did it.

However, I did not start out to write about the District Conference. The secretary will do that, but to tell about Canton church. You know that I never write unless I have good news. It does but little good to tell about the "downs." To say that we are being "well received and pounded" by the people here does not express it. The church debt of $2,697.00 has been almost entirely provided for and is being paid monthly. We hope to have a mortgage burning the first of January, 1917. The Sunday school attendance has much more than doubl-ed recently. At some future date we hope the Sunday school will be the biggest thing in the state, west of Asheville. The Canton Fiber Company is now the biggest thing. It should not be. Some day it will not be. The church of God is coming into her own. But I forgot to take in consideration Lake Junaluska when I was speaking of big things. The Assembly is so near us that she might swallow us up, if we continue to boast. The truth is that Canton will withdraw its application for greatness during July and August and let Junaluska have right of way.

Our two weeks' protracted meeting closed last Sunday. It was well attended even if the pastor did do the preaching. Forty-six members have been received since Conference. The meeting was of a quiet nature and yet I am sure the church and community was greatly helped.

W. M. Biles.

Bethel and Love's Chapel. This charge is moving forward. Prayer and self-denial service at the first of the year proved of great value, paving the way for great things.

Our people have not remained in doors so much the past winter, but have attended church well. The Bible, and other good books are in demand, and the Advocate will have secured its number of new subscribers. Comparisons may to report over $50.00 more than last year. showed a large increase of finances at the second quarterly conference over the preceding second quarter, and this year at our second quarterly conference, just held, we were able toe report over $50.00 more than last year. And besides all this, the surprise of our life came when we were presented a splendid, costly suit of clothes, just as we were preparing to go to Conference. The spirit in which this came about cannot be measured by silver and gold. God alone knows how anxious we have been, and how we have labored to lead this people out into the larger fields, and into the great knowledge of a great God, and His will toward His church. He is bringing things to pass.

Our finances are coming perhaps better than ever before. Of course we use the assessment plan, but in a way have adopted the assessment plan by consent for all the claims of our institutions also, and the pastor with book in hand and house to house campaign is working the every-member canvass, involving individual spiritual welfare, the need of Bibles, books, literature in general, and it is proving to be an eye-opener, as well as a success. Our finances will be divided at Conference with the different claims. No discriminations. Our committees are organized. Soon we will have observed Children's Day.

We are now at work on programs covering the next three to four months, involving our revival meeting dates, and other events of value.

Dr. J. C. Rowe, our presiding elder, will be with us and have full charge of our camp meeting from start to finish this year. My, what a treat to listen to the gospel of Christ, through a whole meeting, as this servant of God can preach it! We are praying for God's richest blessings upon the man and his heaven-born messages of love, hope and life.

Claims upon our time are increasing as the years go by. God bless the Advocate and all her friends. W. I. Hughes.

Mooresville Methodism

Saturday, May 20, was a fine day on the Mooresville circuit. A circuit rally was that day held at historic old McKendree's Chapel, the presiding elder in charge. Some had feared that the president's visit to Charlotte might draw the people from this meeting, but, to our surprise, the hill was literally covered with people. The house was packed. Many stood, and many moore were compelled to remain without. Two sessions, composed of songs, recitations and addresses, with a sumptuous spread at noon, made an occasion long to be remembered. Both presiding elder and pastor are to be congratulated.

Brother John W. Jones is enthusiastic over his work at East Monbo. He has here organized a church, erected a building, and expects to reach the end of the year free from debt.

On the station pastor and people have been engaged in a meeting which came to a close May 21. As a result 48 new members have been received, making 451 members received during the present pastorate, 262 of them on profession of faith. For fourteen quarters, three and a half years, salaries have been paid promptly at the end of each quarter. Average Sunday school attendance for May, 442. C. S. K.

Rallies in the Statesville District

Every circuit in the Statesville District is having these rally day services in connection with the quarterly meetings. Great congregations are attending everywhere on Saturday as well as on Sunday. At almost every meeting the church will not hold the people. Last Saturday, for instance, at McKendree, Mooresville circuit, May 20th, although President Wilson was in Charlotte, there was a third more people present than could get in the church. It was a great day—a red letter day. In addition to the several addresses, music and

recitations, literature on missions, Church Extension, etc., is distributed through the congregation. The pastors and others are sure these meetings will accomplish good. The officials attend in large numbers and plenty of time is given to the business. The love feasts are well attended in the town and in the country. After the experiences are given, there are requests for prayer on the part of the unsaved. The social feature is an important part of these occasions. The brethren from the several churches in the charge get better acquainted and thus become more interested in each other and in the work they have in common for God and His church. Long tables are built and plenty of good rations are well and orderly served. It would do you good to be at one of these great meetings. We are trying to revive the week-day quarterly meeting. Come and enjoy at least one of them with us. You will carry some good results back for the Advocate. Try it and see.

Let all the Sunday school superintendents give heed to June 25th as China Day in all our schools. This is China's special day. Let all the pastors encourage the superintendents and schools to so observe this day. Give good heed to the literature being sent out by the Board of Missions and get ready to make June 25th a great day in all our Sunday schools.

Let everybody get ready for a good report at our District Conference in Taylorsville, July 18-20. Sincerely yours,

Statesville, N. C. W. R. Ware.

Waynesville District Conference

Pursunt to appointment, a body of earnest preachers and laymen met at Andrews, N. C., on May 23rd, to plan and do the work of God in our District Conference. The attendance was good, and in the love feast it was shown that these men and their good wives and daughters had not broken their spiritual connection with the One from whom all good things come.

It was shown that we still have men who are willing to give their time, energy and all to the service of God in the fact that license were renewed and the character passed of twenty-nine men who said they wanted to continue work in His service.

The great sermons delivered by J. W. Campbell, of Bryson City; W. M. Biles, of Canton, and R. H. Dougherty, of Franklin, were such as would cause men to take a new hold on God; and the logical, practical missionary sermon that was preached by Rev. T. J. Ogburn, of Murphy, was great enough to cause the scales to fall from the eyes of the most missionary blind Christian(?) i all the Western North Carolina Conference.

The members of this Conference were alert on every great subject that came before it. When finances were considered such men as Revs. G. H. Christenberry and A. L. Latham were ready to lend their experience. When Rev. L. B. Abernethy presented the Christian Possibilities of the Southern Assembly, Lake Junaluska, his hearers were held in perfect attention. When Prof. Craven, president of Davenport College, brought before the Conference the Christly influence exercised on its student body, we shed a tear of joy to know that we have a school in which godliness is held uppermost. When Mrs. Frank Siler spoke of the Greensboro College for Women, we got a clearer vision of womanhood. When W. R. Walker, president of Weaver College, brought before the Conference his plea for this splendid Junior College, we had the impulse to work for its enlargement. And, when District Lay Leader, Prof. A. C. Reynolds, brought his plea for the aid of a Ministerial student, we showed our faith by our works, and contributed $100.00 for this noble purpose.

Dr. Frank Siler was present, and in his persuasive way, succeeded in having passed five resolutions, which, if carried out, will greatly aid in securing the Conference and missionary collections.

The work of the great laity of the church was made prominent, and Prof. O. S. Dean, of Cullowhee, N. C., addressed the Conference in such forceful and convincing way that nothing but good can result from it.

This was a great Conference, great in its spirituality, great in its purpose, and last, but not least, great because it convened among the great and good people of Andrews.

J. R. Long, Secretary.

An Appeal for Rutherford College

Dear Brother Blair:—On behalf of the trustees and friends of Rutherford College I wish to thank you for your editorial in the Advocate of May 18, "The Time to Help," and Brother Epps for his earnest "Appeal for Rutherford College" in last week's Advocate. I sincerely hope that these appeals will stimulate the friends of the school to rally to its support and make it possible for those who are charged with its management to carry into effect the plans which they are trying to accomplish, to greatly increase its efficiency and usefulness.

At the recent meeting of the Board of Trustees, the Executive Committee were authorized to proceed at once to procure funds and complete the new Administration Building and provide such other physical equipment as may be necessary, in order to occupy the new buildings at the opening of school this fall. In order to carry out these instructions, the Executive Committee have decided to submit the following to the Methodist people of the Western North Carolina Conference.

First, we appeal to you to come to the aid of those who have stood so nobly by the school during all these years of stress and distress, by giving ungrudgingly of their time, labor, prayers and means, not only to save it for the church, but to make it possible for it to render a larger and better service to the church, by making a donation, much or little, according to your ability, to the school. We have been greatly encouraged and our hearts have been gladdened by the large-hearted liberality of some of the friends of the old school, for some, out of their poverty, have given liberally; yet, we feel that there are a great many who could and ought to make substantial contributions in recognition of the valuable services the school has rendered, and the much greater services it is destined to render, to the church and state, who have not contributed anything. Friends, if you want to make an investment that will yield large and quick returns for the Kingdom of God, invest some money in the education of the young men who are going to fill our pulpits and other places of trust and responsibility in the church, and it will return to you a hundredfold in the sweet consciousness that you have helped to make it possible for them to be workmen of God, of which you and the whole church will be proud.

I do not believe there is any place where you can make a better investment than in Rutherford College. Here it will be preaching the gospel when you are dead and gone to your reward. Two men have immortalized themselves by the contributions they made to this school: Dr. R. L. Abernethy, who founded it, and Mr. John Rutherford, who donated 400 acres of land to endow it; and now, who will immortalize himself by donating a nice dormitory?

Second, there are doubtless many persons who would like to contribute to this cause, but are not able to get along without the income from their property, during their life time. If there are those who would like to contribute, on the annuity plan, we will be glad to receive their contributions, and pay the donor or any person whom he may designate as beneficiary, annually, a sum not to exceed an agreed per cent. of the amount so invested, provided that upon the death of the beneficiary the payment of interest shall cease and the principal thus invested shall become the property of the college absolutely and forever. In this way a person administers upon his estate while he lives, and has the satisfaction of seeing and enjoying the fruits of his investment, and while his investment is helping to build up the Kingdom of God, it at the same time brings him a larger income than money invested in the usual way, and he is not worried about management—or possibly losing it. This is the only way I know of, to give away money and still have the use of it while one lives.

Some time ago one of our good local preachers spent a night with President Hinshaw, and was so well pleased with the work being done at Rutherford that he gave his check for $600 on the annuity plan. I hope many others will follow whis worthy example, and I believe if they will study the situation as he did they will.

Third. In the event we can not raise the required amount in donations and annuities, we propose to issue bonds, not to exceed $15,000, bearing interest at the rate of 6 per cent. per annum—to run from five to ten years. These bonds we hope to sell at or above par.

These bonds will be secured by a lien upon the property, which, when completed, will be worth at least three times the proposed indebtedness, backed by the Methodist Episcopal Church, South, which owns the property in fee-simple. The security is gilt edge.

I have briefly stated the plan by which the Executive Committee have set themselves to the task of discharging the obligations laid upon them by the church, and confidently appeal to the hosts of loyal Methodists to respond liberally to this appeal, by either making a donation outright, or on the annuity plan, or by buying some of the proposed bonds and thereby help to accomplish this great and important service for our great church.

The writer has given unstintingly of his time and meagre income and rendered such services as he was capable of to help build a great school at Rutherford College, for the Church, and now engages himself to assist in raising the money necessary to consumate the big things so wisely begun.

Friends, if you believe in our cause, help us with your money, as well as your sympathy and prayers.

For further information write to Prof. M. T. Hinshow, Rutherford Colleye, N. C., or H. H. Jordan, Gastonia, N. C. H. H. Jordan,

Chm. Ex. Com.

Bible Cause

The celebration of the centennial of the American Bible Society was postponed from the 7th of May till the 21st of May, and we fear that it was not well published, and on this or some other account was not celebrated by all of our pastors and people. If you failed, do this on the first suitable Sunday.

Respectfully, E. Meyers,

To Preachers of Greensboro District

The district meeting of the missionary societies of the Greensboro District will be held at High Point on June 20 and 21. The first session will convene on Tuesday, June 20th, at 2 p. m. It is earnestly desired that every preacher send one or more interested women from charges where they have no missionary organization. In addition to the adult delegates, the young people and children are members of this conference.

Please co-operate with us and use your personal influence in having every charge represented at this district meeting.

With thanks, Mrs. B. N. Mann,

District Secretary.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

LIVING

"How to make lives worth living?"
The question haunts us every day;
It colors the first blush of sunrise,
It deepens the twilight's last ray.
There is nothing that brings us drearier pain
Than the thought "We have lived, we are living in vain."

We need each and all to be needed,
To feel we have something to give
Towards soothing the moan of earth's hunger;
And we know that then only we live,
When we feed one another as we have been fed,
From the Hand that gives body and spirit their bread.

Our lives, they are well worth the living,
When we lose our small selves on the whole,
And we feel the strong surge of being
Throb through us one heart and one soul.
Eternity bear up each honest endeavor;
The life lost for love is life saved forever. —Lucy Larcom.

NEW ORGANIZATION—MT. AIRY DISTRICT

Adult Missionary Society, Rockford

President, Mrs. C. A. Houck; first vice-president, Miss Beulah Folger; second vice-president, Miss Daisy Burrus; recording and corresponding secretary, Miss Lucy Davenport; treasurer, Mrs. J. H. Dobson; superintendent social service, Mrs. J. M. Dunn; superintendent mission study and publicity, Mrs. C. B. Davis.

WHIRLWIND CAMPAIGN

Our Conference as well as our Council is planning a whirlwind campaign during the year by which it is hoped to enlist more of our women, young people and children in this great missionary work in which so many of us are interested. From our Conference President, Mrs. Lucy H. Robertson, there has come to us a leaflet concerning this campaign which it is our pleasure to give in full that our various auxiliaries may understand what the plans are and what is the duty of each auxiliary in this campaign.

PLANS AND SUGGESTIONS FOR A CONFERENCE-WIDE WHIRLWIND FOR NEW MEMBERS AND ORGANIZATIONS

The Aim

An Adult, Young People's and Children's organization in every congregation, with every woman and child a member.

Our Responsibility

The women and children of the large districts of China, Korea, Japan, Africa, Mexico, Brazil and Cuba look to us for a knowledge of Jesus Christ.

The mountaineers, foreign people, wayward and dependent girls, negroes, and other classes of neglected ones need the gospel teaching and social uplift which we can give them. For all of these, as for us, Jesus died, and he says to us, "Give ye them to eat." Shall he say, "Inasmuch as ye did it not to the least of these, ye did it not to me."

The Need

In Southern Methodism there are:—Nineteen thousand seven hundred and eighty congregations, with a membership of one million three hundred thousand women and children; seven thousand six hundred and ten missionary societies with a membership of less than two hundred thousand.

The conditions can be changed only by an aggressive campaign among the unenlisted and unorganized.

Essentials for Success

Exact time agreed upon and announced.

Thorough organization, including—

A Campaign Committee for the Conference and for each district and auxiliary.

A definite plan mapped out.

A number of enthusiastic, intelligent workers enlisted.

A sufficient period of preparation, that every worker and group of workers shall get ready for this special service, and the complete program of activities shall be understood by all concerned.

Concerted action on the part of all who enlist and prepare for this effort.

Conference Committee

The Conference Committee should consist of not less than five members and should always include the president, corresponding secretary, first vice-president and publicity superintendent. This committee shall plan the campaign for the Conferences and actively advance the work of the district committee through correspondence, literature and personal service.

District Committee

The District Committee should consist of the District Secretary and such women of her own community as she deems necessary to prosecute successfully the campaign in her district.

This committee shall co-operate with the Conference Committee in planning and promoting the campaign in the district and shall direct several auxiliary committees in the plans for the auxiliary work and assign to each auxiliary committee the churches in which organizations are to be made.

The committee shall receive reports from the auxiliaries and send the totals for the district to the Conference Corresponding Secretary.

Auxiliary Committee

The work of an auxiliary committee shall be two-fold:

First, to organize, enlist and nurture the women, young people and children of the local church.

Second, to carry out the plans of the District Committee by visiting other churches for the purpose of organizing new societies.

In the local church each auxiliary shall—

Have a central place for campaign headquarters, where literature may be had, meetings held in the interest of the campaign and reports of results made.

Divide the entire membership of the adult, young people and children auxiliaries into groups of convenient size for team work for the following purposes: Prayer, visits to women and children, organization and publicity.

Secure from the church roll the names of all women, young people and children available for membership in the societies and give a carefully selected list to each visiting group.

Have each worker make a thorough study of our fields and their needs, the form of our organizations and conditions of membership, that she may know how to make an effective appeal for membership.

Set a time to be observed daily as a season of prayer for divine wisdom and blessing upon the effort.

In the district each auxiliary committee shall co-operate with the District Secretary in the selection of the church to which the group shall go to organize and in securing the help of the pastor and the leading women of the church in planning and effecting organizations.

On the day appointed all groups should meet at headquarters for prayer before the work is begun.

While those who shall organize and canvass are engaged in this work the prayer group should successively continue in prayer at headquarters until the work for the day is completed. All shut-ins may be enlisted in this part of the service.

Set an afternoon immediately following the canvass on which the groups should gather at headquarters to render their reports.

The total results should be sent immediately by the Auxiliary Committee to the District Secretary.

Until—There is a three-fold organization in the church and an intelligent appeal has been made to every woman, young person and child for membership.

Until—There is an organization in every church assigned by the District Committte.

Until—Every organization and every member becomes strong in missionary interest and activity.

CAMPAIGN LITERATURE

General literature for the campaign may be had free of cost from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn. Also a booklet containing full reports of all our fields. Price fifteen cents.

EIGHT REASONS FOR JOINING THE MISSIONARY SOCIETY

If these reasons are not according to God's Word, do not heed them. If they are, Christ—not I—speaks to you through them.

First, because Christ's last command on earth to his disciples was: "Go ye into all the world and preach the gospel to every creature. Again he said: "He that hath my commandments and keepeth them, he it is that loveth me." The society is a definite way in which I may show my love through obedience. Obedience is Christ's one test of discipleship.

Second, the society gives me an opportunity to obey by praying unitedly for the spread of God's kingdom. The busier a woman the more she needs to turn aside a while to spend a little time with Christ—her source of strength.

Third, the society not only prays for the spread of God's kingdom but gives news of it through mission study, leaflets, etc.

Fourth, God has given me a part to do in saving the world. Because some one will thirst for the water of life if I do not give it is surely a strong fourth reason.

Fifth, the society is exactly suited to my ability to give. The society shows me how the small amounts paid each month mount up to great sums for God. My contribution of according-to-the-ability rule will be accepted by him.

Sixth, in the society there is that sweet Christian fellowship that I do not get elsewhere. Many pastors testify that the societies are the nurseries of all good work. This is where the women meet to speak, pray plan, sing, learn to give to God and his work.

Seventh, here I find a carefully prepared program for reaching the poor, the erring, the indifferent, the ignorant and the neglected of my neighborhood. Individually we could accomplish little but the co-operation of consecrated women for social uplift will bring great results.

Eighth. Best of all I want to be where Christ is waiting to meet and bless. For all these reasons I belong to the missionary society. If I love, I must obey; if I love I will pray; if I pray I will learn; if I learn I will give; if I do all this I will delight to meet my Saviour.

ITEMS FROM BULLETIN

Our Greatest Need

A Prayer Circle of the entire organization of which every auxiliary shall be an arc. To pray for our church and her leaders, the missionary cause at home and abroad, the campaign for new members and organizations, gifts of money for the kingdom, our nation and world peace. Begin at the June meeting to form your arc. Enlist every praying heart.

He is counting on you—
On a love that will share
In His burden of prayer
For the souls He has bought
With his lifeblood and sought,
Through his sorrow and pain
To win home again.
He is counting on you;
If you fail Him,
What then?

Everybody Must Work and Pray Together

Fifty thousand new members in 1916.

Organize a society in your neighboring church.

Win the unenlisted women, young people, and children in your own church.

Your Conference officers have a good plan for this, which they will pass on to you.

The results of the enterprise are largely with your society.

Make it a glorious succes!

A Half Million Dollars

This is the aim for 1916 for the Conference collections.

It is fifty thousand dollars' increase over 1915.

We have made a good start in the first quarter with $10,964.14 excess over the first quarter last year.

We must work for an excess of $14,035.86 in the second quarter.

Collect dues and pledges in full this quarter in your society.

Bring into the treasury every dollar that is due.

Let us—

Pray as we have never prayed before.

Work as we have never worked before.

Give as we have never given before.

And we shall succeed!

A Call to Prayer

1. For Africa. This great continent is to have the ministry and prayers of the women of Southern Methodism in a peculiar way from this time on. Three splendid young women have been appointed to that field and will go out this summer to join the men and women who have established our new mission there. Give this work and these workers a large place in your prayer life.

2. New Girls' School at Rio. Pray for teachers for the splendid new girls' school for which property has been bought in Rio de Janeiro, Brazil. Pray that well-equipped, cultured, consecrated young women may be available for its faculty and that the favor of the Lord may rest upon the school from its very beginning.

Fine Records These

In the Southwest Missouri Conference there is an auxiliary that has twenty-two members, twenty-two subscribers to the Voice, and twenty-two members of the mission study class. How does yours compare with this one?

The new district of Central Texas Conference has sixteen pastoral charges and twenty-two adult missionary societies. This is the only district in Southern Methodism, within the knowledge of the Home Base Secretary, that has an adult society in every charge. Is there another?

"Where Does the Money Go?"

This is the title of a most unique leaflet presented with her annual report by Mrs. F. H. E. Ross, the Treasurer of the Missionary Council. It sets forth clearly how much money was spent on each field during 1915 and how much of every dollar was used for foreign and home missions and expense of admiration. An auxiliary officer who desires a copy of this leaflet may have it upon application to the office of the Home Base Secretary, 810 Broadway, Nashville, Tenn. This leaflet will be most helpful to any one

(Continued on page 12)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

FROM MT. ZION LEAGUE

Following is the program of a meeting held May 21 by the League at Mt. Zion:

Song, "Sweet Hour of Prayer"
First Psalm in concert
Lord's Prayer
Scripture Lesson, by Miss Annie Sherrill
Reading, by Mr. Carl Cashion, "Power"
Song, "Pass Me Not"
Reading, by Miss Nannie Cook, "By Volunteering"
Reading, "How a League Can Be Vitalized"
Song, by Mr. George Hawkes' Sunday School Class
Reading, by Miss Mary Lovejoy
Reading, by Miss Pearl Caldwell, "The Junior League"
Song, by Young Ladies of League, "Face to Face"
Collection
Reading, by Miss Bertha Barnett, "Contentment"
Song, "Precious Name"
League Benediction

L B. Honeycutt.

Cornelius, N. C.

ASHEVILLE DISTRICT NOTES

From reports coming in from a few chapters I think Asheville District will be well represented at the Conference in Greensboro, June 26-28. Several Leagues will elect their delegates May 27th and report to me the names at once in order that I might forward to the Secretary at once.

I had the pleasure of visiting the League at Acton Sunday night, the 20th, and was loyally received. Oh, the joy it brings to the heart of a District Secretary when visiting the chapters to receive a welcome from a loyal bunch of Epworth Leaguers and then listen to their programs. The young people at Acton had arranged a splendid program and each one did their part so well. A paper by Miss Blanche Joyner on "The Epworth League in the Community" was well written and beautifully delivered This service was attended by fully sixty young people. I was given the opportunity of speaking a few minutes and took great pleasure in speaking to them on the the "Departments at Work, Their Fields and Responsibilities." I never lose an opportunity of stressing the League work.

The League at Biltmore had a very pleasant and profitable ice cream supper Friday evening and realized quite a neat sum for their treasurer.

The League at Central had a candy and cake sale on Saturday, the 19th, and realized $31.50 from their efforts, which will be used as a delegate fund for Greensboro.

The League at Mt. Pleasant is coming. They have the most determined bunch of Leaguers in the District at present. We can depend on them for great things in the future. In the past few weeks they have been rendering splendid service to a needy family.

W. W. Edwards,
District Secretary.

THE PRESIDENT AND HIS DUTIES

1. Very much of the work, the interest, and the enthusiasm of the League, depends upon this officer. Exercise great care in selecting your president. Choose one who is entirely satisfactory to the pastor and who will work in harmony with him, with the church officers and with the Sunday school superintendent

2. He should study the League and familiarize himself thoroughly with the work which the League undertakes to do, and with different methods of doing the work. He must be a constant reader of our League paper, the Epworth Era.

3. He should keep each department actively at work and see that all departments are in harmony.

4. If an officer does not attend to his duties after patient conference with him and with the pastor, it is better to ask for his resignation than to allow interests of the League to suffer. They are too vital to permit of boy's play or lack of personal thought and earnest endeavor.

5. The president must bear in mind that the ultimate purpose of the League is the salvation of souls and the various kinds of work are to be used only as means to the accomplishment of this one grand object. He must do all he can through his officers and their committees to secure growth in grace and purity of heart, and train our young people in works of mercy and help. His own life, his prayers and hisown earnest effort will largely determine the character of the work.

6. He should familiarize himself with the more frequently used rules for the government of deliberative bodies so that he may preside at public and business meetings with credit to himself and the League. A copy of some good manual of parliamentary law should be at hand for reference.

7 Some presidents prepare lists of questions bearing on the work of each department and submit these to the officers some little time before the cabinet meeting. The officers are to work out answers from their own experience, observation and study, and to report at the next meeting. If entered into with enthusiasm, much good may result.

8 The president can greatly aid the pastor in his work and should study out ways to help him.

9. He can co-operate with the Sunday school superintendent and have the League work successfully in the fertile field.

10 He should submit all vital questions to the cabinet and then to the approval of the League.

11. He should keep out of "ruts."

12 The president should see that the secretary provides each officer with a scrap-book, in which clippings, plans, "new ideas," etc., relating to the work of his department may be preserved and used for reference. These scrap-books will become very valuable

13. He should exercise care in making up committees and see that they are not made up wholly of the best workers. One or more of the inexperienced members should be placed on each, so as to train the inefficient ones. Many times most excellent workers are thus discovered.

14. If it is ever found that any particular work, once taken up, must for any reason be abandoned, it should be closed up formally and not be permitted to die out of its own accord. The effect of one such failure may be disastrous. It would be much better to maintain it, even if hard to do, for a time and then formally abandon it while the work seems to be successful and before the interest again subsides, or, go to the League stating that circumstances are against success and let the League act.

15. If officers and committees to report have no report, let them write out reasons why they have none.

16. The president should "work hardest to get others to work hard."

17. He should ask his associate officers to study the members assigned to them and to find out what they are capable of doing, then also ask them to assign work and see that they do it, drawing out their best powers

18. He should see that all of the young people are put at work by the officers in charge.

19. He should plan to reach the young men of the community and to interest them in the League work.

20. He should keep his attention fixed upon the devotional meeting and see that all the work of all the departments centers in that—the strong fortress, "the Gibraltar of the League."

—Byron E. Helman, in "How to Make the League Go."

WHAT ONE LEAGUE HAS DONE FOR FIFTEEN YEARS

For fifteen years the Epworth League of Mt. Vernon Place church, Washington, D. C., has had as its missionary special the support of a native preacher in Uwajima, Japan, the amount raised each year for this purpose being $120. In order that the greatest number of Leaguers may have a share in this work, each is asked to contribute two cents a week. All have not adopted this method, but a majority of the members are deeply interested and gladly contribute their part. We feel sure that when we give to missions we are supporting a man whose name we know and with whose work we are familiar. It gives us direct touch with Japan and its people, and naturally we take more interest in our representative and his work than we do in the regular missionary work in other fields. However, we do not permit him to take the place of other interests; for when the call came for special contributions to Africa, our chapter responded with pledges amounting to $75. By making a definite study of this work we get a broader vision of the general missionary field, and when other needs are presented we are better prepared to respond with our prayers and our purses. This missionary special is indeed the tie that binds the hearts of the Mt. Vernon Place Leaguers to their brethren in Japan, especially in Uwajima, and gives them something definite to work and pray for. It is a thrilling thought that when we lay down our work for the day our representative in Uwajima is taking up the work of the Master there.—J. O. Tolbert, Washington, D. C.

NOTICE LEAGUERS

Two weeks have sped by since inserting the first request for responses from our Epworth Leaguers as to the number of delegates expecting to attend the Epworth League Conference to be held at West Market Street, Greensboro, June 26-28. Up to the present time I have received but one reply, that from the Asheville District.

For the benefit of those who may not know I will state that the ratio is placed at one to every fifteen members, and a fraction; pastor of church and president of League expected to be present, exclusive of ratio.

Leaguers, please attend to this matter, and not only send number, but names, so we will know whether men or women. This is very necessary in order to insure you Greensboro's best entertainment.

Please send information to editor of League page, or to Secretary,

(Mrs.) Katharine B. Browning,
404 Bellemeade St., Greensboro, N. C.

The most important thing in this world is not earthly possessions. As a means to an end, they are valuable; but the very fact that they are only means to an end is evidence that the thing of most essential worth does not rest here. The Master struck the keynote, when He said. "The life is more than meat, and the body than raiment."

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I am highly gratified to note that you are declaring a dividend of 20 per cent on the premium of expiring policies, and we desire to express the appreciation of the Board of Trustees of Davenport College for the credit memorandum to apply on payment of premium on renewal policies.

You will find enclosed the check of the College in payment of balance due.

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(Signed) C. M. CAMPBELL,
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CHILDREN'S HOME

FIFTH SUNDAY AND OTHER VOLUNTARY CONTRIBUTIONS

"A Friend," Catawba, $10.00. J. A. Bradshaw, Bakersville S. S., $1.38; Rev. J. T. Ratledge, Mooresville, McKendree S. S., $1.08; S. M. Peacock, Lexington, Macedonia S. S., $3.20; B. F. Leonhardt, Lowell S. S., $2.50; R. Wells, Brevard, Brevard Institute S. S., $5.23; H. C. Smith, Guilford College, Friendship S. S., 86c; E. A. Lawing, Charlotte, Brevard St. S. S. $5.82; E. A. Candle, Liberty S. S., $3.53; W. J. Ervin, Rocky Mt. S. S., $1.90; W. R. Gentry, Stokesdale, Mt. Zion S. S., $1.50; W. C. Daniel, Oak Hill S. S., $3.00; Rev. J. E. Woosley, Greensboro Ct., Bethel S. S., $3.93. Total, $43.93.

RECEIVED ON TEN PER CENT AND GENERAL AND SPECIAL SUPPORT

Jas. G. Rice, Candler, R. 3, Mt. Morenci church, $6.20; Rev. S. S. Smith, Ansonville, Mt. Vernon church, $2.12; Rev. Robt. F. Mock, Old Fort charge, $10.00; Rev. J. J. Edwards, Taylorsville, Liberty church, $5.55; Rev. J. T. Ratledge, Mooresville, Williamson's church, $15.00, and Centenary, $5.00; Rev. A. G. Loftin, Catawba Ct., $2.88; T. A. Crews, Tr., Walkertown, $33.50; Rev. John H. Green, Hendersonville Ct., $11.00; Rev. W. B. Davis, Polkton Ct., $29.00; Rev. J. C. Keever, Troutman Ct., $16.85; Rev. E. M. Avett, Fines Creek Ct., $2.95; A. G. Craig, Trinity, Charlotte, $13.25; Rev. B. F. Fincher, Thrift charge, $25.00. Total, $178.30.

The use of the stereopticon in illustrating lecture has been quite extensive, but it is only recently that the instrument has been used in stimulating interest in home and civic improvement. Beautiful colored slides to show proper and effective plantings on the home grounds; in parks, playgrounds and cemeteries; pictures showing lawns before and after planting; example of correct pruning and budding, are not only interesting, but instructive when explained by a well-informed speaker.

The pioneer in this movement to make our southland more beautiful by means of educational stereopticon lectures, is the J. Van Lindley Nursery Company of Pomona, N. C., Box J. These gentlemen have enough pride in their native south to visit several of our cities and give us helpful hints on how to improve home grounds, public parks and playgrounds. The pictures shown in the series are very instructive, and of great interest to all lovers of the growing things.

MISSIONARY NOTES FROM FIELD SECRETARY

I attended part of the Waynesville District Conference at Andrews. The presiding elder, Rev. J. P. Rodgers, was in the chair with things well in hand. The sermons, addresses and discussions were of a high order. One hour was courteously given to a discussion of the report of the committee on missions. The five cardinal points of the policy of the Conference Board of Missions were adopted as follows: First, a minimum increase of ten per cent to the membership of the district on profession of faith; second, the making at the earliest possible date of minimum salaries within the district for single men $600 and married men $800; third, securing at once in full in subscriptions the Conference collections—one half to be paid July first, the other half November first; fourth the election in church conferences in every church of the district prior to the fourth quarterly conference for the several charges of a church leader and the committees on Missions, Evangelism and Social Service so that each church in the district will be organized for the work of next year, the same being completed at the fourth quarterly conference with the usual elections; fifth, the immediate introduction into the Sunday schools of the China Missionary Course and the observance of Sunday, June 25th, as China Day in all Sunday schools.

Following the district conference I had two services with Brother Hutchins' people at Andrews, resulting in the launching of the every-member canvass and the introduction of the China Course into the Sunday school.

The Franklin congregation are about beginning a ten thousand dollar improvement of their church with all modern facilities for Sunday school etc.

Let everybody bear in mind Sunday, June 25th, as China Day in Sunday school. Write for program.

ITINERARY. FOR REV. FRANK SILER, CONFERENCE MISSIONARY SECRETARY, IN THE WAYNESVILLE DISTRICT

May 23-26, Andrews.
May 27-28, Murphy.
May 29-30, Murphy Ct.
May 31-June 1, Hayesville Ct.
June 2-4, Robbinsville Ct.
June 5, 11 a. m., Allmans; 8 p. m., Judson.
June 6, Bryson City.
June 7, Whittier.
June 8, Sylva.
June 9, 2 p. m., Double Springs; 8 p. m., Glenville.
June 10, Cashier's Valley.
June 11, Highlands.
June 12, 11 a. m. and 2 p. m., Flats of Middle Creek; 8 p. m., Dryman's Chapel.
June 13-14, Macon Circuit.
June 15-16, Franklin Circuit.
June 17-18, Franklin Station.
June 18, 8 p. m., Webster.
June 19, Cullowhee.
June 20, Jonathan Circuit.
June 21, Clyde.
June 22, Canton Circuit.
June 23, Fines Creek Circuit.
June 24, Haywood Circuit.
June 25, 11 a. m., Waynesville; 8 p. m., Canton Station.

Pastors on circuits are requested to arrange for circuit Sunday school picnics and institutes at central points as far as possible. The Sunday school crowds are specially wanted.

LAKE JUNALUSKA NOTES

Brother Gibson, depot agent, superintends the Long chapel Sunday school at the Lake Falls. Of course he has the China Chart and Study Course in his school.

The great hotel, the Junaluska Inn, over four hundred feet long, has reached the third story in process of construction. Its conveniences and facilities are model. A large children's dining room, separate from the main dining room, is a feature.

A big artesian well is being bored to supply the Assembly with pure water.

Mr. Weatherby, lay leader for the N. C. Conference, has a new dollar-a-day hotel just completed, built mainly for the preachers and laymen of his Conference.

Dr. James Cannon, of Virginia, is building a sixty-room hotel.

Some new cottages are going up.

E. O. Excell will be an attraction at the big musical convention in July.

The big feature this summer will be the Laymen's Triennial Missionary Conference, which opens August 1st and lasts a week.

Yells from the nursery brought the mother, who found the baby gleefully pulling small Billy's curls. "Never mind, darling," she comforted. "Baby doesn't know how it hurts." Half an hour later wild shrieks from the baby made her run again to the nursery. "Why Billy," she cried. "What's the matter with the baby?" "Nothing, mozzer," said Billy, calmly, "only now he knows!"—Harper's Magazine.

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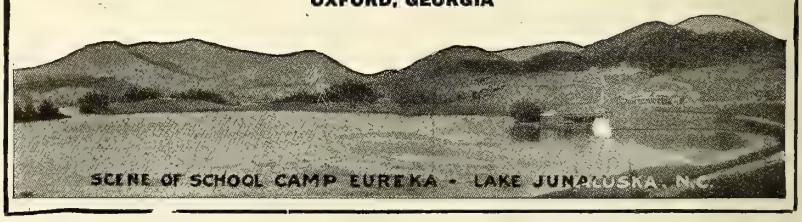
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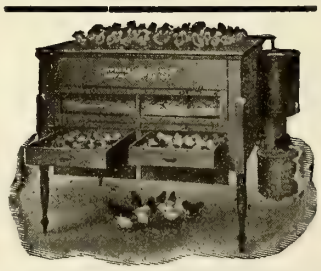
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THE TRINITY COMMENCEMENT JUNE 4-7

The approaching commencement at Trinity College bids fair to be notable for the largeness of the annual gathering and for the quality of the commencement speakers. The opening event will come on Sunday night, June 4, when the address to the graduating class will be delivered by Bishop John C. Kilgo, who within the last twenty-two years has so many times given this address with great acceptability and distinction. The trustees meet Monday afternoon, and Monday night is in charge of the Trinity Park School. Tuesday morning the annual sermon will be preached by Dr. John H. Randall, New York, preacher of high standing, author of a new and timely book written in the light of present world conditions and entitled "Humanity at the Crossroads," also author of "The Culture of Personality," "A New Philosophy of Life," and other well known writings. Tuesday at noon the alumni go to dinner and hear after dinner speeches by Fred Harper, Esq., (91), and other graduates and guests. At the same hour the alumnae gather at the Durham Country Club. Tuesday night the Seniors speak in competition for the Wiley Gray Medal. Wednesday the closing day will be marked by the address of Joseph W. Folk, foremost among reformers, statesmen and orators of his time, followed by conferring of degrees and announcements. Wednesday night a reception will be given to th graduating class. Out of town alumni, patrons and friends are cordially invited to come to Durham for the closing of this academic year—one to the graduating class. Out of town tory of Trinity College.

W. P. Few.

GREENSBORO DISTRICT MEETING OF W. M. S.

The Greensboro District Meeting will be held at High Point on June 20 and 21. The first session will convene Tuesday afternoon at 2 o'clock and the last session on Wednesday afternoon at 8 o'clock. Delegates from every adult, young people's, Juniors and Bright Jewel Missionary Societies are expected to attend the meeting.

Representatives from all the churches unorganized are invited to attend and become a part of the great army of missionary women. It is your opportunity for a larger service for the Master.

Special effort is being made to make each session of vital interest to every one who may attend them. Please send names to Mrs. J. V. Wilson, High Point, N. C. Everybody in Greensboro district fall in line and let us make this a conference worth while.

Mrs. B. N. Mann Dist. Sec.

QUARTERLY MEETING AND RALLY DAY SERVICES FOR HICKORY CIRCUIT, PISGAH CHURCH, JUNE 24-25

Saturday

9:30 a. m. Music—Pisgah Sunday School. Opening exercises conducted by Rev. W. R. Ware.

9:50 a. m. Recitation.

9:55 a. m. Address, The Need for All-Year Work in the Sunday School—How the Organized Class Can Help Bring this to Pass—Rev. A. L. Stanford.

10:25 a. m. Music, Grace Chapel Sunday School.

10:35 a. m. Recitation.

10:40 a m. Address, Missions—Some Fresh Data and What Our Minimum Aim Should Be—Rev. G. W. Fink.

11:10 a. m. Music—Fair Grove Sunday School.

11:20 a. m. Recitation.

11:25 a m. Address, The Purpose of All Our Church, Sunday School and Financial Plans; Why Are We in this Business?—Rev. D. M Litaker.

11:55 a. m. Music—Marvin Sunday School.

12:05 Recitation.

12:10 p. m. Address, Home Religion, Systematic Bible-Reading and Prayers, Religious Literature—Rev. W. V. Honeycutt.

12:35 p. m. Dinner.

1:45 p. m. Music—Rocky Mount Sunday School.

1:55 p. m. Recitation.

2:00 p. m. Address ,The Personal Benefits and Objective Needs of Christian Liberality—Rev. D F. Carver.

2:30 p. m. Music—Houck's Chapel Sunday School.

2:40 p. m. Recitation.

2:45 p. m. Quarterly Conference.

3:45 p. m. Adjournment.

Sunday

9:30 a m. Love Feast.

11: a. m. Preaching, followed by the Sacrament of the Lord's Supper—Rev. W. R. Ware.

Let all the officials of the circuit come early Saturday morning and stay, if possible, through the 11 o'clock service Sunday. Pray for the success of this meeting.

T. J. Folger, Pastor.

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4. THE SCHOOL OF LAW (The L. Q. C. Lamar School of Law.) Will open next September in the most beautiful and imposing law building in the United States, and with the best library of any law school in the South. The method of instruction will be what is known as the "Case Method," and the course of study will extend over three years, leading to the degree of LL. B. An able faculty, consisting of men who have won with distinction their law degrees in the greatest law schools of the world, have been engaged. In Atlanta every court known to the American judicial system, except the United States Supreme Court, holds regular sessions. "The Lamar School of Law," therefore, offers unsurpassed advantages for the study of law.

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The Sunday School Lesson

SECOND QUARTER—LESSON X
JUNE 4, 1916

THE CALL OF THE WEST
Acts 15:36 to 16.15

Golden Text—Come over into Macedonia, and help us. Acts 16:9.

Summary of the Lesson

"Westward the star of empire takes its way," sang the philosopher poet. "Westward the star of Christianity takes its way," a man might wisely write who desired to express the deeper meaning of the events which we are now to study. Something profounder than the desires of Paul prompted the new movement. He wanted to go to the Roman province of Asia, but the way was closed. He planned to go to Bithynia, but that became impossible. Then came the night at Troas and the vision of a man of Macedonia calling for help. The future of the west had a new hopefulness when Paul and his companions set about answering that summons of unconscious need.

Closed Doors

"I have ceased to make plans," said a discouraged man. "I can never carry them out." The truth is that even very successful men make a good many plans which they never carry out. And in after years they are profoundly glad that the way was thwarted to the realizing of some of their eager dreams. David Livingstone planned to be a missionary with the thought of China in his mind. He wrote his name over the great continent of Africa. Napoleon dreamed of an Oriental empire. He left the print of his heel heavy upon the continent of Europe. The practical hope of the world lies in the fact that when one door closes another is about to open.

Paul seemed strangely checked as his plan to go to Asia was thwarted, and this was followed by the closing of the door which led into Bithynia. But all this was followed by the wide-swinging of the greatest door of all. The way toward the west was open. It was the way of the future. It was the way of a triumphant empire. It was the way in which Paul was to go.

The man who has never met the experience of closed doors has lived a life which has been singularly superficial in wholesome discipline. To want a thing and to have to do without it is an experience to which every human being has a right. There is a firmness of fiber, a poise of inner bearing and a quality of steady, noble strength which come only to the man who has been patient, and brave, and hopeful in the presence of closed doors.

The Man Who Called

"Why are you going back?" asked a friend of a missionary who was at home resting, in order to gain strength to go on with his work in a difficult and unattractive field. The missionary was silent a moment. Then with a deep, bright light in her eye she replied: "I am going back because I cannot forget their faces." Her memory was a great picture gallery. Hanging there she could see faces hard and brutal and cruel, faces dull and heavy and weary, faces drawn and piteous with pain; faces full of longing and the hope which never becomes fruition. These faces called her. She felt that she must return. To be sure it was an unconscious call. All these men and women did not know that they were drawing her back to their land, but the summons of their faces was a call which she could not resist.

The man who called to Paul in the night vision was not one man. He was the representative of a multitude of men. He made articulate the unconscious need of a great company. They had never heard Paul and Paul had never seen them. They had never heard of Jesus Christ, but the living Christ was making plans for them. "Come over—and help us" rang the words in Paul's ears. It was like the blow of a trumpet. It was like the call to a glorious charge. The men who did not know, the men whom Paul had not seen, drew him with an invisible, irresistible power, and through all the experience, deep and rich came the consciousness that God was calling, too. So the westward gates opened and Paul prepared to enter.

The Man Who Answered

In the brilliant and comprehensive study of John Wesley in Dr. S. Parkes Cadman's volume The Three Religious Leaders of Oxford and Their Movements we read: "John was still bent on 'saving his own soul' and this dictated his acceptance of an invitation to establish a mission in Georgia." The rigorous young churchman was going to preach to the Indians in order to make certain his own salvation. He answered a call of the west, thinking much more of his own needs than of the needs of the people to whom he would go.

The man who answered the call of Macedonia was not thinking of himself at all. He had gotten far away from that. He was not thinking of his own salvation. Jesus Christ had taken care of that. He was thinking of the need of Macedonia, of what the gospel might mean to men and women there, of transformed lives and of the joy of the gospel shed abroad in many human hearts. If Paul had gone to Macedonia in the attitude with which John Wesley went to Georgia his mission would have been a failure. It was only when John Wesley preached in England with the motives which carried Paul to Macedonia that his preaching became potent and his influence dynamic.

The man who saw the vision of Macedonia's need was a man whose own soul was mastered by the vital energies which came from the living Christ. His life was rich and radiant and strong with the powers of God. The contagion of the new life moved out from him wherever he went. To a wanting civilization he carried the secret of moral and spiritual renewal.

The Woman Who Welcomed

Dorothy Canfield's The Bent Twig—one of the most notable productions coming from an American pen in many a day—is a finely effective study of contrasted types of women. They all live—these creatures of Dorothy Canfield's pen—and you can fairly watch them breathe. All the while you overhear their thoughts. The portrayal of Sylvia, with her vibrant, all too-responsive temperament and her final attainment of character, has significance for every American girl who reads the book.

It is characteristic of the West, the world of the Occident as distinguished from the world of the Orient, that here woman's life has had larger play, here in a deeper sense she is working out her destiny. So it was typical of the future of the new world he was entering that Lydia, a woman who conducted a successful business, was an eager hearer of Paul's message, a convert and the hostess of the party of missionary evangelists.

In the midst of her complicated life her hunger for something deeper than efficiency in activity offered, made itself felt, and that deeper thing was brought to her in the message of Paul. It is true of the modern—of the very most modern woman, as of Lydia, that a brilliant and effective response to immediate environment will not satisfy. Even the purple of modernity leaves an empty place in the life which is only filled by the Royal Galilean. Lydia is typical of those women of the West, effective citizens of their age, who have found the secret of the ages in the gospel of Christ.—Lynn H. Hough, D. D., in New York Christian Advocate.

OUR WASHINGTON LETTER

The national capital is enjoying fine weather just now—rain and hot sun sufficient to make vegetation appear at its best.

At present there seems to be no new developments in the international situation—not alone in warring Europe, but also in adjusting the unfortunate problems with numerous factions in Mexico.

Congress is moving on in the even tenor of its way, many important measures having already become laws, yet there are many more still under consideration. It would seem that from the present outlook our national solons may not get through and adjourn until they have experienced some of Washington's sweating summer weather, when the mercury is registering up in or near the three figure column.

Our temperance folks—including the Protestant churches, of course—are keeping thoroughly alive to the situation that the nation's capital must become a prohibition city before many years. Within the brief period of two or three years the licensed saloons have been reduced to about one-half of these death-dealing dens—less than 300, and this number is expected to be curtailed at least one-third this year.

Perhaps the greatest meeting yet held opened its first session here this morning, having for its object peace between all nations; not that it proposes to end the present European war, but to effectually convince the best people of all nations that the use of arms is not the best nor wisest means of settling international differences. More than 2,000 persons are attending this league, representing all countries, and by men of national reputation. Ex-President Taft is president of the league and is presiding. President Wilson will address the league tomorrow and there is much speculation as to the trend of thought he may take—although it is quite certain that what he says will be for the best interest of humanity, which is always uppermost in his mind and heart.

The youngest of the seven Southern Methodist churches of this city, Mt. Pleasant, with a membership of 200, and Dr. Forest J. Prettyman, chaplain of the senate, pastor, will move into its new church building on Sixteenth Street, the first Sunday in June. The present plans provide for only one-half the size to be intended later, although it is a beautiful edifice of light press brick, costing about $25,000, on a $25,000 lot, and a seating capacity of 500.

W. F. Tomlinson.

WOMEN'S DEPARTMENT

(Continued from page 8)

wishing to explain our funds.

It is gratifying to note the increase in offerings that many of the Conferences made this first quarter of 1916 over the first quarter of 1915.

Our goal is an increase in collections of $50,000 from the Conferences for this year. We received from the Conferences for 1915 $452,336.56. Now, if we meet the increase asked for, our receipts from the Conferences this year will be more than $502,000, and we can meet it if we will. Just let quarter—not just a few, but every quarter—not just a few, but everp one all along the line, beginning with the member in the auxiliary on to the president of the Council, and we will more than reach the goal.

Let us take for our motto this year (and begin now): "Our very best for the Master."

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.
Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Our Little Folks' Department

THE SECRET ROOM

There was once a very beautiful great palace with so many, many rooms that it would have been hard to count them. There was the throne room; the little Princess Merry knew that room very well, for she often sat on the steps of the great gold throne which was her father's, the King's, and listened while he said wise things to his subjects. There was the great kitchen; the Princess Merry knew that room too, because she sometimes went down to see her friend, the fat cook. He gave her sweets when he was icing the huge cakes, and he made her spicy tarts. There was the beautiful palace playroom where the little Princess Merry spent so much of her time with the kind ladies in waiting, who read her stories from scores of colored picture-books, and made pretty frocks for her scores of French dolls, and helped her to give a tea-party almost every day with her little silver dolls' dishes.

But there was one room in the palace that the Princess Merry had never seen, and just on that account she wanted to see it more than any other. To reach the door she had to climb some winding stairs that grew dustier and were hung with more cobwebs and were darker the higher she climbed, and they went to the very top of the highest tower of the very high palace. In spite of that the Princess Merry climbed the stairs almost every day, and when she reached the top and the heavy door that was always locked she would put her ear to the keyhole and listen, for she was very curious indeed about what might be inside. It was very still usually in the secret room; but sometimes the Princess Merry could hear a whirring, buzzing, rattling sound inside that was very interesting and different from any sound that she had ever heard before.

"I want to go in the secret room in the tower," she begged of the ladies is," they always answered her.

"Oh, we don't know where the key is," thty always answered her.

"Where is the key to the secret room in the tower?" she asked of the head knight, who kept all the palace keys.

"I haven't it," he answered. "You must ask your father, the King, for it."

So the Princess Merry went to her father, the King, and, instead of seating herself respectfully at his feet upon the steps of the throne, she jumped right up into his lap and wound her arms around his neck.

"I want the key to the secret room in the tower," she said.

Her father, the King, smiled. "Are you quite sure that you want to go in the secret room?" he asked.

"I want to go in more than I want anything," answered the curious little Princess Merry.

"Well, then, be patient and we will see about it," replied the King.

So the Princess Mary tried to be patient and after a while it was her seventh birthday. They gave her a dozen more French dolls and a dozen more colored picture-books and a set of gold dolls' dishes and some new silk frocks and a bird to sing in the playroom and a white pony with a long, long tail. They gave her, too, a little white envelope fastened tightly with a red seal, and when she broke the seal she found her heart's desire inside—a silver key that would fit in the lock of the door to the secret room.

She ran all the long way up the stairs, fitted the key in the door and opened it.

What did she see there?

A big, bare room with a great many windows that looked out and down over the green fields and small houses of the subjects of her father, the King. A spinning wheel in one corner and a loom in another, and a long table in the center on which were scissors, needle and thread, and other things for sewing. Copper pots and pans hung in shining rows upon the wall, and at one side of the room was a little cook-stove. Welcoming the Princess Merry stood a dear little old lady in a cap and kerchief and an apron as white as her curls, and with pink cheeks and a smiling mouth.

"Come in, my dear," she begged. "I have been waiting for you for years and years."

"May I play with all these queer things?" asked the Princess, running from the loom to the bubbling pot of sweetly savory broth upon the stove and then picking up a little gold thimble and slipping it on her finger.

"You may work with them," explained the little old lady, "and learn how to spin thread and weave it into soft cloth and then sew it into dresses for the children who live down below us in the fields. You shall learn how to gather herbs and fruits and vegetables and cook dainties for them, too. If you will come up here for a little while every day you shall learn how to be a kind, useful queen."

"How I shall love it!—more than to play. I shall stay with you a great deal," said the Princess Merry, throwing her arms about the dear little old lady.

"I knew you would. That is why I waited for you," said the old lady, "here in the secret room that holds a little princess's happiness."—*Carolyn S. Bailey, in the Churchman.*

FRED'S SENTINEL

Fred had been reading for a long time, it seemed to Elsie; and she did wish that he would stop and play with her instead. She could not understand what he found so interesting in those big books without pictures.

Suddenly he looked up and asked: "Papa, what is a sentinel?"

"Well, Fred," said papa, "I usually find that the best starting point for such a question is the dictionary, and here is what is says: 'Sentinel, one who watches or guards; specifically, a soldier set to guard an army, camp, or other place from surprise, to observe the approach of danger, and give notice of it.'"

"O, yes, I know," said Fred. "A sentinel is a soldier with a blue uniform and a bayonet." And his eyes sparkled as he spoke.

"Well," said papa, "a soldier may be and often is a sentinel; but there are sentinels who are not soldiers, and, come to think of it, I believe there is one out in the yard now."

"O, where?" asked Fred and Elsie in the same breath, looking out of the window eagerly.

"Put on your hats and come with me," said papa. "But wait; first you must be sure of your definition. What would a sentinel be doing?" Papa smiled down into their eager faces.

"Watching," said Fred, who was quick to catch a meaning.

"Very good," said papa. "And now we will go and look for one."

Fred was doubtful; he was afraid his papa was joking; and Elsie, with her mind full of soldiers, held very close to papa's hand.

They went through the garden and close to the barnyard fence. "Now," said papa, very quitely, see who can find the sentinel first."

Fred and Elsie looked about. There was nothing alive in sight but the geese, and they were fast asleep. Then they noticed that one great white goose was not asleep, but was standing awkwardly upon one leg, looking here and there.

"O!" exclaimed Fred, "I know"—But before he had finished the sentence there was a loud "Quack, quack!" from the big white goose, and instantly the whole flock were wide awake and noisily flapping their wings.

Then how papa and Elsie and Fred laughed! "He was a sentinel sure enough," said Fred, "for he not only watched, but he gave the alarm. Do geese always have a sentinel on guard when they sleep?"

"Yes," said papa. "They never sleep without one of their number on guard."

"Well," said Fred with another laugh, "they're not such geese as we take them for, after all, are they?"—*Lutheran.*

THE OLD GENERAL

His fighting days had long been done, and one afternoon the old general sat in the garden with a grandson whom he greatly loved. He talked to the boy, and the little man asked him questions. "Grandfather, now that you are old, you sit quiet a long time and remember, do you not?"

"Yes," replied the old soldier. "It is always thus with the aged."

"Grandfather," went on the little man, "you won a lot of victories. Tell me which of all your victories you consider the greatest. Was it the one in which you stormed the hill fort and took it?"

"Not so," broke in the old soldier.

"Then, was it when you had that night march through the desert and captured that African city at dawn?"

The old warrior shook his head.

"Was it," asked the boy, "when you rescued that wounded man and received the Iron Cross?"

"No," came the immediate reply.

"Tell me, then, grandfather," coaxed the pleading voice, "which do you think was the greatest victory you ever won?"

"My greatest victory," said the old general in a solemn voice, "was achieved when, after many years of struggle, at last I conquered myself."

The small boy was silent, for he did not quite understand. "Tell me, please, something about it."

"Well, little man," said the general, "when I was your age, I had a terrible temper. I used to feel it rising inside me like blowing up a fire with a bellows; and because I never really fought against it, it got worse and worse. But one day God compelled me to learn that I could never be a true soldier unless I conquered my temper. It took years, and even now angry passions will sometimes rise; but I pray and so come off victorious."

"Yes, grandfather," broke in the small boy in a rather unsteady voice, for he had a temper of his own, and his nurse could have told tales. "Please go on."

The old soldier went on. "Then," he said, "when I was a boy, I always wanted my own way and all of it. I was often disobedient. When I joined the army I just had to learn to obey, or, instead of being promoted, I should have been sent away in disgrace. I did not like having to do as my superiors told me, but I had to conquer my self-will."

"Thank you, grandfather," interrupted the little man. "I don't think I want to hear any more. Hearing all this hurts. Please, may I go?"

The aged general smiled tenderly, for he knew why hearing it hurt. "Yes," he said, "you may go. And remember that if my little grandson wishes to conquer himself he must pray a great deal and try hard. He will find that God always helps those who are trying their best."

"I will remember, grandfather, dear," promised the small boy. And he stood at salute and then ran off.

The old general watched him with shining eyes that showed how much he loved him. Then he murmured to himself: "Yes, yes: there was never one of my victories so great as that by which God enables me to conquer myself."—Exchange.

THE SOAP TREE

When I was a little girl, I firmly believed for a long while that there was a peanut tree; and one night I dreamed of climbing such a tree and sitting in its branches and of eating all the peanuts I wanted (for once). I was very fond of peanuts. Of course I fancied the peanuts were all roasted and perhaps hot. It was certainly hard to awaken from this particular dream. So if any one had mentioned a soap tree, I should have pictured a large, spreading specimen, with cakes of soap hanging from the branches (the square, dish-washing sort).

But there really is a soap tree, although it doesn't make its soap into cakes for us. The soap comes from the fruit, and a full-grown soap tree yields about two hundred pounds of fruit as its yearly crop. Inside the nut-shaped hull there is a seed, but it is the hull itself that is shredded and made into soap. The hull is first ground to powder and then made into cakes of soap. The tree is a native of China, but it has been brought to Florida and thrives beautifully there. It is said that the average income from a soap tree is from ten to twenty dollars a year.—*Selected.*

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WEAVER COLLEGE

Weaver College has just finished another year of work and faces the future with enthusiastic hope. The entire faculty has been re-elected and a large per cent. of the student body are planning to return for another year.

The recent commencement was such as to gratify every friend of the college. On Sunday morning, May 21, Rev. J. E. Abernethy, of Monroe, preached the annual sermon to the graduating class. It was a scholarly and eloquent sermon and greatly pleased the great congregation which filled the auditorium. The newly elected president, Rev. J. R. Walker, delivered the baccalaureate address on Sunday evening. Taking for his subject "What You Ought to Be," he delivered a helpful and practical address. The annual debate and the declamation and reading contests gave evidence of the fine work being done by the literary societies of the college. The meeting of old students on Monday night impressed all present not only with the love which old students have for the college, but with the fine type of men and women this institution is producing. On Tuesday morning the literary address was delivered by Dr. W. H. Wannamaker, Professor of German in Trinity College. It was a scholarly and thoughtful address on "The Government of German Cities." On Tuesday night the graduating orations and essays attracted a great crowd and as the eleven graduates received their diplomas and Bibles there was cause for gratitude to God because of what is being done here for Christian education.

The new catalogue, just from the press, fitly represents the college. This is one of the junior colleges of our church. It does not confer degrees but does two full years of college work and its graduates are admitted to the junior class of our best colleges, where they have taken high rank.

Located in the town of Weaverville, ten miles north of Asheville, with which it is connected by electric car, Weaver College is one of the best located schools of our church. A growing number of parents are finding here an ideal place to send their sons and daughters, because in climate and scenery they get at moderate cost what attracts thousands of tourists to Asheville and vicinity every year.

With a strong faculty, with added equipment, and with an enthusiastic student body, Weaver College faces a great future. Ernest W. Fox.

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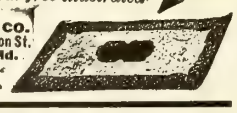
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At the National Congress of Laymen held in Washington, there was a good delegation from the Southern Methodist Church—between fifty and sixty men from many parts of the South. On Saturday of the Congress a luncheon was arranged for the Southern Methodist section at the Hotel Powhatan and after the luncheon members of the delegation remained together for several hours, discussing matters of great spiritual import to the movement and the church. The guest of honor on this interesting occasion was the Hon. Josephus Daniels, Secretary of the United States Navy. With all the cares of State upon him, Mr. Daniels was not too busy to meet with his Methodist kith and talk to them most interestingly of the church and the things that make for her prosperity and progress. In this connection it may be announced that Mr. Daniels has accepted an invitation to be present and speak at the Triennial Conference of Methodist Laymen to be held at Lake Junaluska, August 1-6.

The first commencement of the Southern Methodist University, Dallas, Texas, will be held June 9-13. Bishop E. R. Hendrix will preach the commencement sermon Sunday, June 11, Bishop E. D. Mouzon will deliver the principal address at the service Sunday afternoon, and Governor-elect C. H. Brough, of Arkansas, will deliver the commencement address June 13. The Southern Methodist University has enrolled seven hundred and three students in its first session.

THE CHINA INLAND MISSION

The Bible and Missionary Conference held at Niagara-on-the-Lake Ontario, last June, marked the Jubilee of the China Inland Mission.

The blessing of God was manifest and those present were agreed in the decision that another Conference should be held this year. Tuesday, June 20th, through Sunday, June 25th, are the dates fixed upon.

The speakers will include well known Bible teachers, and also several returned missionaries from China.

A postal card inquiry addressed to the Secretary, China Inland Mission, either at 64 W. Chelton Ave., Germantown, Philadelphia, Pa., or 507 Church St., Toronto, Can., will be replied to with particulars as to routes, hotels, etc.

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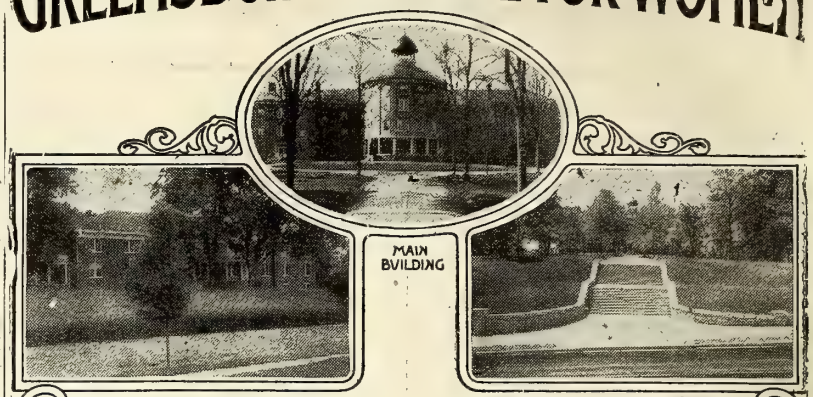
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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Second Round

May

Weaverville Circuit 27-28
Haywood Street, night 28

Third Round

June

Fairview, Bethany 3-4
Biltmore and Mt. Pleasant, Mt. Pleasant, 11 a. m. 4
Asheville Ct., Riverview, 3 p. m.
Spring Creek, Roaring Fork ...10-11
Hot Springs-Marshall, Hot Springs, 11
Swannanoa, Tabernacle 17-18
Black Mountain, night 18
Mills River, Sardis 24-25
Chestnut Street, night 25

July

Henderson Ct., Fruitland 1-2
Flat Rock-Fletcher, Upward, 11 a. m. 2
Tryon and Saluda, Saluda, night ...2
Central, night 5
Leicester, Grace 8-9
Bethel, night 9
Sulphur Springs, Asbury 15-16
Walnut, Chapel Hill, 11 a. m. 16
Mars Hill, Valley Union 22-23
Haywood Street, night 23
Brevard, night 28
Rosman, East Fork 29-30
Hendersonville, night 30

August

Weaverville Ct., Barnardsville 5
Weaverville, 11 a. m. 6
West Asheville, night 6

District Conference at Weaverville June 14-16. Opening service Wednesday, June 14th at 3 p. m. Pastors and local preachers will please have written reports ready for the first session. Educational visitors will be heard Thursday morning, and Missions will be discussed Thursday afternoon.

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Second Round

May

Marshville, Center, 11 a. m. 27-28
Polkton, Peachland, night 28-29

June

Rocky River, Union Grove and Morgan Academy, 11 a. m. 3-4

Third Round

June

North Monroe, North Monroe, night 4-5
Tryon Street, 11 a. m. 4
Trinity, 11 a. m. 4
Hawthorne Lane, 11 a. m. 4
Brevard Street, 11 a. m. 4
Belmont Park, 11 a. m. 4
Unionville, Zion, 11 a. m. 10-11
Central, night 11-12
Hickory Grove, 11 a. m. 17-18
Spencer Memorial and Derita, Derita, 3.30 p. m. 18
Seversville, Seversville, night ..18-19
Thrift, Thrift, 11 a. m. 24-25
Calvary, night 25-26

July

Chadwick, 11 a. m. 2-3
Dilworth, night 2-4
Rocky River, 11 a. m. 8
Matthews, Bethel, 11 a. m. 9-10
Prospect, Bethlehem, 11 a. m...15-16
Wakhaw, Pleasant Grove, 3:30 p. m. 16-17
Pineville,, Marvin, 11 a. m. 22-23
Weddington, Hebron, 3:30 p. m. ..23-24
Morven, 11 a. m. 29-30
Wadesboro, night 30-31

August

Polkton, 11 a. m. 5-6
Marshville, 3:30 p. m. 6-7
Ansonville, Salem, 11 a. m. 12
Lilesville, Shady Grove, 11 a. m., 13-14

The District Conference of the Charlotte District will be held at Harrison church, on the Pineville circuit, July 19-21. The first session will open at 9:30 o'clock a. m. on Wednesday, July 19, and I earnestly hope that every member of the Conference shall be present when the roll is called. Bishop Kilgo will probably preside.

Lee T. Mann.

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Third Round

May

Ruffin, Hickory Grove 27-28
Reidsville 28-29

June

Pleasant Garden, Liberty 3-4
Coleridge, Olivett 17-18
Ramseur and Franklinville, Franklinville 18-19
Wentworth, Lowes 24-25

July

Uwharrie, Sheperds 1-2
Ashboro 2-3
Greensboro, Zion 8-9
West Market 9-10
West Greensboro, Grooms 15-16
Randolph, Ebenezer 22-23
South Main St., High Point 23-24
Deep River, White's Chapel 29-30

August

Randleman 5-6
Wesley Memorial, High Point 6-7
Denton, Clarksbery 12-13
East End 13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

Third Round

May

McDowell, Snow Hill 27-28
Marion Mills 28-29

June

Old Fort, Bethel 3-4
Marion Station 4-5
Morganton Ct., Gilboa 10-11
Morganton Station 11-12
Thermal City, Concord 17-18
Marion Ct., Concord 24-25

July

Green River, New Hope 1-2
Henrietta and Caroleen, Henrietta..2-3
Broad River, Grays 8-9
Rutherfordton, Hebron 22-23
Forest City, Cedar Grove 29-30
Cliffside 29-30

August

Connelly Springs 5-6
Table Rock 4-5
Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.

Third Round

May

Dobson, at Dobson 27-28

June

Danbury, Smith's Chapel 3-4
Stokesdale, Eden 10-11
Ararat, Mount Hermon 17-18
Mount Airy Ct., Salem (night) ..18-19
Elkin 23
Jonesville, Roaring River 24-25

July

Madison-Stoneville, Mayodan 1-2
Draper, 3 p. m. 8-9
Spray 7-9
Leaksville 9-10
Walnut Cove 15-16
Mount Airy, Central 19
Yadkinville, Boonville 22-23
Rural Hall 29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

Third Round

May

Helton Ct., Healing Springs 27-28

June

Jefferson Ct., Waugh's 3-4
Watauga Ct., Mable 10-11
Boone Ct., Fair View 17-18
N. Wilkes Mission, Mt. Olive ..24-25

July

Elk Park, Banner Elk 1-2
Avery Circuit, Jonas Ridge 8-9
Sparta Ct., Cox's Chapel 15-16
Creston Ct., Clifton 22-23
Laurel Springs, Mt. Zion 29-30

August

Wilkes Circuit 5-6
Wilkesboro Station 12-13
N. Wilkesboro Station (at night) 13-14

The North Wilkesboro District Conference will be held at Sutherland, in Ashe county, July 19-21. All our school and connectional men have a special invitation.

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.

Third Round

May

Lenoir Ct., Gamewell 27-28

June

Statesville, Broad Street, 11 a. m. ..4
Statesville, Race St., night 4
North Lenoir Ct., Mt. Hermon ..10-11
Lenoir Station, 11 a. m. 11
Rhodhiss, 11 a. m. 18
Granite Falls-Hudson, G. Falls ..18-19
Hickory Ct., Pisgah 24-25
West Hickory, Bethel, 3 p. m. 25
Hickory, First Church, night 25

July

Troutman Ct., Knox Chapel 1-2
Iredell Ct., Macedonia 8-9
Cool Springs Ct., Clarksbury 9-10
Catawba Ct., Hopewell 15-16
Maiden Ct., Pisgah 16-17
Newton, night 16
Stony Point Ct., Pisgah 22-23
Statesville Ct., Marvin 29-30
Alexander Ct., Hiddenite 30-31

August

Mt. Zion-Huntersville, Mt. Zion ..5-6
Davidson, night 6
Mooresville Circuit 12-13
Mooresville Station, night 13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Third Round

May

Kannapolis Circuit 27-28

June

Epworth-Center, Center, ...3-4
Westford, 4 P. M. and night 4
Spencer 11-12
East Spencer-N. Main, East Spencer, 4 P. M. and night 11
Salisbury Ct., Mt. Tabor 17-18
Salisbury Ct., Park Ave., night, 18
China Grove, Harris 24-25
South Main, night 25

July

Norwood, Randall 1-2
Cottonville, 4 P. M. and night 2
Albemarle Ct., Zoar 8
Albemarle, First St., 11 A. M. 9
Albemarle, Central, night 9
Woodleaf 15-16
Salisbury, First Church, night ...16
Kannapolis Circuit 18
Kannapolis Station 19
Gold Hill Ct., Wesley 22
New London Ct., Bethel 23-24
Mt. Pleasant Ct., Center Grove ..28
Concord Ct., Boger 29-30

August

Concord, Forest Hill, 11 A. M., 6
Concord, Kerr St., 4 P. M., ...6
Concord, Central 6
Salem 10
Oakboro, 3 P. M. and night 11
Bethel-Love, Bethel 12-13

District Conference of Salisbury district will be held at Woodleaf July 12th-14th.

Committees

For License: T. F. Marr, C. M. Pickens, W. R. Odell.

For Admission: R. M. Taylor, R. G. Tuttle, D. B. Coltrane.

For Orders: J. H. Brendall, E. J. Poe, P. W. Tucker.

We will be glad to have the representatives of our Conference institutions with us. All such who intend to come will please notify Rev. J. W. Kennedy, Woodleaf, N. C.

J. C. Rowe.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

May

Rock Spring, Bethel 27-28

June

Lowell, Bethesda 3
Gastonia, Main St. 4-5
Dallas, Dallas 4-5

Third Round

June

Gastonia, Forest Ave. 3
Polkville, Casar 10-11
Stanly, Trinity 18
Lincolnton, night 18

July

Lincolnton Ct., Pisgah 1-2
McAdenville, night 2
South Fork, Zion 8-9
Crouse, Labratory 16

District Conference at St. Paul, July 25-27.

WAYNESVILLE DISTRICT—J. P. RODGERS, Presiding Elder Waynesville, N. C.

Third Round

May

Hayesville, Ledford's Chapel ..27-28
Judson, Japan 29

June

Bryson-Whittier, Olivet 3-4
Sylva, Dillsboro 10-11
Webster, Johns Creek 17-18
Bethel, Pisgah 24-25
Canton 25-26
Canton Ct., Clarks Chapel 25-26

July

Glenville, Chestnut Valley 1-2
Highlands, Dryman's Chapel 2-3
Macon, Pattons 8-9
Franklin 9-10
Franklin Ct., Oak Ridge 9-10
Andrews 15-16
Robbinsville, Sawyers Creek ...18-19
Murphy Ct., Tomotla 20
Ranger, Harris Chapel 22-23
Murphy 21-23

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Third Round

May

Kernersville, Sedge Garden 27-28

June

Thomasville Ct., Mt. Pleasant 3-4
Thomasville, Main Street 4
Jackson Hill, Eleazer 10-11
Linwood, Wesley Chapel 17-18
Lexington, night 18
Forsyth, Piney Grove 24-25
Hanes, night 25

July

Lewisville, Sharon 1-2
Centenary, night 2
Davie, Concord, 11 a. m. 8
Mocksville 7-9
Cooleemee, night 9
Walkertown, 11 a. m. 16
Grace, night 16
Advance, 11 a. m. 22-23
Salem, night 23
Southside, 11 a. m. 30
Liberty, night 30

August

Farmington, Wesley Chapel 5-6
West Davie 7-8

District Conference at Thomasville May 24-26.

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THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***curative power*** of the Spring. I will tell them that the water shall cost them ***nothing*** if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from ***their*** fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the N. C. Chris. Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefitted you, and as the Advertising Manager of this paper has kindly consented to ***guarantee my guarantee*** to refund your money, if you are not benefitted, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any chronic disease,*** except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

Fill Out This Coupon and Mail It Today.

Shivar Spring

Box 5 P, Shelton, S. C.

Gentlemen:—

I accept your guarantee offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy. A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral water was entirely cured of the horrible disease. Yours respectfully, J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.

Atlanta, Ga., July, 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully,
MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers. J. P. D.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 28, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion.
Very truly, L. B. WHITE,
Pastor West End Baptist Church.

Guyton, Ga., Feb. 11, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.
Yours very truly
H. W. ORVIN,
Manager, Effingham Mer. Co., Guyton, Ga.

Blaney, S. C., Oct. 31, 1910.

Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients, because its virtures are good. W. D. GRIGGSBY, M. D.

Chancellor, Ala., Oct. 21-09.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure. Very truly,
W. F. MATHENY, M. D.

VOLUME LXI NUMBER 23

North Carolina Christian Advocate

Reading Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JUNE 8, 1916



HAWTHORNE LANE METHODIST CHURCH

REV. R. D. SHERRILL, Pastor

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Editorial

Living on the Sharp Edge of the nerve is not good for any one. Yet there are many who do this, and it seems a matter of habit. Such people are called sensitive, and they suffer much and are to be pitied. In many cases it seems impossible to do anything without irritating them. Every person, finding in himself a tendency to such irritableness, should endeavor to take himself in hand, and, by constant prayer and effort, a change for the better will soon be perceptible. It is certainly worth while to make the effort. St. Paul was in some way troubled with himself, and had to take himself in hand, for he says, "I keep under my body and bring it into subjection." We all grow in grace as we make the effort to use freely the grace given to us, and no grace will help us more than the grace of patience. On the other hand, peevishness will grow as surely and as rapidly as noxious weeds.

* * * *

The Schools Are Closed for a period of about three months, and it becomes, more and more, a question of concern as to how the girls and boys, especially the boys, are to be employed during these three months. In the country, where farming operations are in full blast, the question is easily answered. The boy in the country will find wholesome employment immediately; but not so with the boy in town or city. Our urban population is increasing more rapidly now than ever, and it is really a matter of deep concern that thousands of boys should be turned loose to plan for themselves. Unfortunately most of these boys will be free to seek recreation in ball parks and other places that may chance to open to them, without any one to supervise or direct. Would it not be a fine thing if the civic organizations in our towns and cities would take up the matter of gardening, and get the boys interested, so that they might be engaged in some useful work during the summer? Every town has enough vacant land to furnish useful and profitable employment to the boys who will otherwise be idle and many of them in mischief. Some organization in behalf of the idle children would be a great blessing.

HAWTHORNE LANE CHURCH, CHARLOTTE

The very youngest of the first class Conference appointments is Hawthorne Lane Methodist church of Charlotte.

At the last Conference Rev. R. D. Sherrill, who had just closed four years of remarkably fine work at Centenary church in this city, was appointed to Hawthorne Lane, and loyal itinerant that he is, he went with a glad heart though he had neither a church building nor an organized congregation. But on the first Sunday after reaching Charlotte he preached in Elizabeth College chapel to a packed house and organized a congregation of about one hundred members, who came largely from old Tryon Street church, and the church has been growing steadily ever since until now there are about 225 members. Before the congregation was organized, the Methodists of that part of the city had determined to have a representative church in that section. Mr. B. D. Heath donated a beautiful lot, 200 feet square, at the corner of Hawthorne Lane and 8th streets, upon which there is ample room for both a commodious church and parsonage. A building committee, consisting of J. B. Ivey, B. D. Heath, E. A. Cole, F. H. Washburn, W. L. Nicholson, John A. McRae, John Paul Lucas, H. C. Sherrill, C. I. Myers, L. L. Caudle, C. S. Stone, J. L. Snyder and W. A. Thomas, was chosen, and, later, there were added to this committee Bishop John C. Kilgo, S. J. Asbury, D. M. Abernethy, A. J. Hagood, W. G. Jarrell, J. E. Propst, T. D. Payne and E. H. Bell. The architect chosen to draw the plans is Mr. Louis H. Asbury, of Charlotte, and Mr. J. A. Jones, another active Methodist, is the contractor who is building the handsome church, the cut of which appears on the first page of this issue.

The pastor, with the aid of this splendid building committee, is pushing the work forward, and by the time Conference meets next fall, the church will be ready for occupancy. In fact, it is their hope to have the Sunday school room completed so that preaching services may be held in it by August.

It is wonderful how Methodism has grown in Charlotte. It has more than kept pace with the growth of the city. Twenty-five years ago Calvary and Brevard Street were feeble congregations, but have now grown to be substantial self-supporting stations, and old Tryon Street, the mother church, has given out members to these and to Trinity and Belmont and Hawthorne Lane and Dilworth, and yet has more members in her congregation than ever before. Hawthorne Lane church is well located in one of the most desirable residence sections of the city, and in a few years will be one of the strongest congregations in the state.

The official board is a fine body of men, composed of F. H. Washburn, chairman; John P. Lucas, secretary; H. C. Sherrill, treasurer; O. O. Atto, E. A. Cole, J. A. Eagle, A. J. Hagood, B. D. Heath, J. B. Ivey, C. I. Myers, J. E. Propst, J. L. Snyder, C. S. Stone, Dr. J. W. Squires, W. A. Thomas, E. H. Bell and W. G. Jarrell. *

CHINA DAY IN THE SUNDAY SCHOOL

The policy of our Board of Missions in making China the object of special study and interest in our Sunday schools for the present is generally conceded as wise. It is always best to concentrate thought and energy upon something definite—to focalize so as to bring to bear effective work. No field in all the alluring harvest of the world is quite so white today as is China, and this is the time to focalize thought and effort there.

Sunday, June 25th, has been set apart as China Day in the Sunday school and we trust that all the schools will fall in line and make of this a great day. Those who have not already done so should write at once to the Board of Missions, at Nashville, Tenn., and secure literature and programs for the day.

Where not otherwise prepared for observing the day superintendents should tell the children all about China, or secure some one to do so, and thus make it a day of some special interest to them on this subject. And be sure to take the collection.

OUR MISSIONARY COLLECTIONS

The report of the treasurer of our Board of Missions as printed elsewhere calls for a word of exhortation. Why is it that the amount paid to date is so much less than that paid up to the same date last year? We can see no good reason why our people should be falling behind the record of last year. In fact, conditions this year are such as to justify the expectation of increase rather than falling off.

There must be something wrong. There has evidently been relaxation of effort in some places, and this not only does not speak well for us, but promises trouble and a possible deficit in our reports at the end of the Conference year.

Another thing that ought to be sounded out loud all over our Zion is the fact that slow payment on our missionary collections means large borrowing on the part of the Board and a heavy interest account. This ought not to be the case, and we had hoped to see the record this year running far in advance of what it was last year.

Let our pastors and missionary committees wake up and see to it that the treasury is not allowed to run empty in the middle of the season. Pastors, wake up, and wake your people up!

TRINITY COMMENCEMENT

The commencement exercises of Trinity College began with the baccalaureate address on Sunday evening in Craven Memorial Hall, by Bishop John C. Kilgo. Bishop Kilgo's address was a plea for the strong, rugged manhood that is not afraid to grapple with all sorts of conditions. It was a characteristic utterance of this man whom the people always hear gladly and take occasion to criticise profusely. One thing about the Bishop is that he always sets the tongues to wagging and seldom fails to get the approval of men of hard common sense.

The report of President Few, which is before us, indicates a year of progress and harmonious work for the college and its faculty, so that there are practically no changes in the faculty or its organization save as, from time to time, the work is being so arranged as to come more and more into vital touch with the practical affairs of life.

The Advocate goes to press too early to give any extensive account of the exercises, hoping to have a full account for next week's issue.

UNIFICATION OF METHODISM

That the movement for a united Methodism is now sure to succeed, is very generally admitted. The sentiment in favor of it has grown far more rapidly during the last year or two than most people are aware of. In fact, we might say that this sentiment has almost reached the stage of a demand. The only danger we apprehend is a disposition on the part of some of the most ardent friends of the movement to exercise undue haste so that there may not be opportunity afforded to work out the details of the plan as carefully as they should be, so as to leave the least possible ground of complaint on the part of some who may be ultra-conservative.

Some are already disposed to criticise Bishop Hendrix for the forward attitude assumed by him at Saratoga Springs; but we do not share the feeling of those who would blame him for the part he took in that most remarkable, if not dramatic, scene which occurred there and which will go down in history in contrast with the spirit of 1844. We ought to thank God that most of our brethren across the line have outlived the bitterness and aspersions of the war, and all that period of crimination and recrimination, which cannot be recalled now with any degree of edification. It is our opinion that the handclasp of Bishops Cranston and Hendrix on that memorable day marks the closing up of the chasm of separation, which for years has existed more in feeling than in any real ground for separation.

* * * *

But now, in order that our readers may realize more fully the meaning of the incident, we are giving an extract from the Daily Advocate of Monday, May 22nd, as follows:

"Bishop Cranston: Brethren, some of us were somewhat doubtful at the outset as to

what progress the sentiment for unification of Methodism has been making in the two churches chiefly concerned. The revelations of the past week have been such as to make our faith almost precipitate in its demands. The promise is, you know, that according to your faith, so it shall be unto you. We have been greatly delighted to have Bishop Hendrix here. We have been more pleased because we have known that he came under an impulse directly from the Father of all, the Head of all the churches. He has been with us now almost a week. He has become so well known in his attitude of mind and his quality of spirit that it would be almost an act of violence to our feelings if he were to depart from us without having left us a word of farewell. He and I are almost afraid to trust ourselves in publiic expression, lest we go too far. At least, that was the situation until last night, when this General Conference for the second time expressed itself in language so imperative and resistless as to break down all barriers. Bishop Hendrix can now have the permission of this body to say anything that is in his heart, and bear to his people any message which he may feel warranted in carrying, in view of the behavior of this General Conference towards him personally, and its unmistakable expressions when the subject of unification of Episcopal Methodism has been brought forward. Let me introduce Bishop Hendrix."

The Conference saluted Bishop Hendrix by rising en masse and applauding with tremendous enthusiasm.

Farewell Words of Bishop Hendrix

Bishop Cranston and brethren: 1 am due for the Sabbath in Northampton, Mass., and will leave in a few moments for my destination. Before doing so, however, permit me to express my grateful delight with the progress that this spirit of unification has developed in the church. I was not able to understand it until a little incident came to my notice a day or two ago, that I feel like disclosing to the General Conference at this time. At a dinner that was very graciously given me by the Board of Superannuation, to which all the bishops were invited, I ventured to say that the Bible that I used the other morning from which to read our Lord's intercessory prayer would be doubly sacred to me with the autographs of my new colleagues therein; that I wanted to enlarge my prayer list.

I mentioned the fact that it is the custom among us of the Church, South, to pray for our colleagues by name daily. What was my joy when on the morrow, in a quiet way, I learned from my good friend, Bishop Wilson, that not only do the bishops of the Methodist Episcopal Church thus pray for one another, but they have a week of prayer, which is every week, in which the bishops are divided, beginning with the Senior Bishop; and the first five appear on the first day, the Sabbath, on that list of prayer; and on that list, on the Sabbath, appears as a topic of prayer the Methodist Episcopal Church, South. Then I understood it. This great event of the week has come about, not of man, but of God. It is not a building up from below, but it is a coming down from above; and I go home to my own church with the grateful recognition of the fact that God Himself is still in His church, leading on, and that God has still a great work for American Methodism to do.

As a final word, let me relate an incident that may be iillustrative of the situation I have in mind. Down in Mexico a few years ago I was on a train which was attacked by brigands. There were fifty or sixty men riding by us, lifting their magazine guns at the train, and firing at our engineer with the purpose of killing him, and thus the more speedily robbing the train. We showed a beautiful pair of heels getting out of the way; and when we got back to the city of Saltillo, Carranza, whom I had left only a few hours before to take the train, showed me a telegram from Madero, indicating very clearly that I could not reach the City of Mexico, where I expected to meet Bishop McConnell. He said, "You can, however, reach San Luis Potosi." When he learned of this attack he regarded it as a personal outrage, and indignantly ordered out a troop, with the command to exterminate absolutely that band of robbers, and bring in the bodies of the ringleaders and hang them up around the plaza. I have believed in Carranza ever since. The American consul, who was my host, said, "Do not telegraph anything of this character, lest it be censored. The nation is very sensitive concerning these internal disorders."

Therefore, a very general telegram was sent to my family, without indicating any of the details; but when I reached home I was besought by my family and friends to tell them more of what had happened. In reply, I told them this incident: I said I was very much in the position of the Mormon bishop's widow. Mormon bishops, you know, do not have wives in tandem, but altogether. The bishop was about to die, and his weeping near-widow came to the physician and said, "Doctor, I am one of the bishop's wives. Do you think it would be proper for me to go into his room?" The physician replied, "Yes, madam, but you will have to hurry up. The best places are already taken." What you did yesterday, brethren, with such rapidity and such wisdom impressed me that it is time to go, for the best places are already taken.

Special Session of the General Conference

J. B. Hingeley: Brethren, I have a matter that you will regard as a question of very high privilege, I think. Called into the room of Bishop Hendrix yesterday, I found that this man of wide vision had seen through this problem much further than had I, or, to my knowledge, any other delegate in the Conference. He saw the possibility which he expressed in his address last night, of completing this union before the year 1920. I turned to the Book of Discipline, to see if there was anything in our way; and I could not discover it. I left the Book of Discipline with the Bishop of the Methodist Episcopal Church, South, after his telling me that there was nothing in the Discipline of his church that would interfere with an early union. I submitted the proposition to one of the most distinguished of our lawyers and judges of this Conference, and he was unable to discover that there was any difficulty in the way of this program. But, seeking the highest wisdom and the most careful consideration of the proposition, I present, I ask, at the suggestion of others, that we approve this proposition, and refer it to the Committee on Judiciary before we take final action.

Dr. Hingeley's Resolution

Whereas, the General Conference of the Methodist Episcopal Church has committed itself whole-heartedly to union at the earliest possible moment, with the Methodist Episcopal Church, South, and has authorized the appointment of a commission to represent it in perfecting arrangements for such union, in cooperation with the commission of the Methodist Episcopal Church, South, and has directed that negotiations be made in the most brotherly way to perfect the plan of union and hasten the answer to the Savior's prayer, "That we may be one," and

Whereas, the deliberations of this General Conference have enlarged our faith and given to us the hope of an early union which our own eyes may see; and a profound belief that this movement is indeed of God; and that even before our prayer had been made, God had sent His angel with the answer, and

Whereas, We have with us today the inspiration and presence and words of our dearly beloved Bishop Eugene R. Hendrix, of the Methodist Episcopal Church, South, to whom, in an address as to the duty of the church to the retired ministers, came the suggestion, inspired, we believe by the Holy Spirit, that this historic quadrennium might see union a fact, without delaying final action until 1920; and,

Whereas, in our judgment there is no constitutional hindrance to the adjournment of this General Conference to meet at the call of the Board of Bishops at such time and place as they shall determine, so that immediate and brotherly action may be taken for the complete union of the Methodist Episcopal Church, South, and the Methodist Episcopal Church,

Resolved, that when this Conference shall adjourn its Saratoga Springs session it adjourn to meet at the call of the Board of Bishops at such time and place as they shall determine; and that the Commission on the Entertainment of the General Conference be directed and authorized to provide for such adjourned session of the General Conference, if it shall be called.

While committing ourselves to this program, we desire that there shall be no doubt as to the constitutionality of such adjournment and direct the Committee on Judiciary to report at an early day on the constitutionality of such adjournment and we refer this resolution to them for their action prior to final action.

J. B. Hingeley,
Henry Wade Rogers,
J. W. Van Cleve,
George W. Dixon,
Edgar Blake,
M. P. Burns,
George Elliott,
J. B. McConnell,
Edwin Locke.

J. B. Hingeley: I move its reference to the Committee on Judiciary.

The motion was seconded by many.

J. F. Goucher: Mr. Chairman, I desire to move an amendment to the first resolution. The first resolution provides that the Board of Bishops shall call a meeting either immediately before, or during, or immediately after the session of the General Conference of the Methodist Episcopal Church, South, in Washington City or elsewhere. I desire to move to amend by striking out the part that is referred to, and inserting, "To call an adjourned meeting of such Conference at such time and at such place as in their judgment they may think wise." If it is seconded, I will give my reasons.

Delegates: Second the amendment.

J. B. Hingeley: I accept it.

J. F. Goucher: It is already accepted, but may I say that I desire to have that meeting held in the City of Baltimore. That is where the Methodist Episcopal Church was born. Why should we not come together there?

W. C. Hanson: I desire to support the amendment offered by Mr. Goucher—.

The Bishop: It has been accepted.

W. C. Hanson:—for an entirely different reason than he has given. I ask that it be adopted because Kansas City is the place to hold that session of the General Conference.

R. V. Watt: Mr. President, a point of order. If the amendment was accepted, this is not in order.

The Bishop: The amendment was accepted.

W. C. Hanson: Just a word, brethren. The reason for my suggestion is this: The preachers' meeting of Kansas City, which represents the various cities around it, all of which go to make up greater Kansas City, has authorized all the delegates from the various Conferences—and there are five of them—to issue

(*Continued on Page Fourteen*)

CONTRIBUTIONS

BILLY SUNDAY IN ACTION

Rev. J. M. Rowland

THAT is the best way to describe him. Everything and everybody gets in action when he starts. Heaven, earth and hell take on new activity when Billy rolls his artillery on his trenches and points them at the devil's fortifications. That old enemy forthwith rushes reinforcements to that particular point and works himself out of breath strengthening that line, and before his Satanic skill can meet that attack Billy is battering down his wall at other places.

His equipment is made up of all the weapons known to warfare. He floods the woods with mauser bullets and dum dum bullets. With the skill of a sharpshooter he picks off the devil's pickets one by one. With his big eighteen inch rapid fire guns he jars the earth and smashes down the devil's forts as if they were made of paper. He floods the trenches with liquid gas and hurls upon the enemies' lines the curtain of fire of the judgment. He soars above the devil in the aeroplane of impassioned eloquence and hurls down on him bombs of heaven's curses that make havoc of all in reach. When the devil's excursion ships of Pride and Pleasure sail out on the sea, Billy launches a submarine that drives at them torpedoes of Bible truth that leaves a mighty wreck floating on the waters.

There is no preacher that ever lived that could bring so many things in action as Billy Sunday can. Mind, body, fingers, feet, nerves, muscles, soul—everything is set going with power from heaven's dynamo. He harnesses history, science, poetry, art, nature, geography, and everything else, and sets them going to preach for Christ. He draws upon all men who have gone before him, puts into action the best they had and adds better things to it. No other lips can ring out such a rapid, powerful rain of adjectives and participles when sin is to be condemned. Nobody like him can soar with fiery imagination and illustration. Nobody can hurl from heaven the judgments of God like this man can. Nobody else can skin, peel, condemn and annihilate sin like he can. He is a cyclone that clarifies the atmosphere. He is an earthquake that tears down mountains of sin.

His soul is on fire with earnestness. He seems to be more in earnest than any man you ever saw, and he uses everything to carry out his earnestness. If he can best illustrate his point by being on top of the pulpit he is there. If he is illustrating one who fell in the fight he falls to the floor. It is estimated that he travels one hundred miles over the platform during a meeting. At times he seems to come face to face with the devil and fights him hand to hand. At times in his mighty assaults he spins round on his toes or is down on his hands and knees. Then he looks out with a smile and says, "Ah, old devil, we've got you beat."

There is a little room in a German town where Martin Luther wrote his declaration that gave birth to the Reformation. On the wall is a black spot where he smashed his ink stand at the devil, who came there to press him and drive him from his purpose. The devil was not a musty myth to Luther, but a real person, and he is such to Billy Sunday. And Billy Sunday fights this devil wherever he sees his face or his cloven hoof. It matters not how rich may be his robes nor how big his bank account, Billy goes for him just the same. In high places and low Billy is after hounding down the devil and putting him out of business. He gives him no quarter, makes no compromises with him, and in all his equipment he has no flag of truce. High society and low society, corporations, office holders, hypocrites, delinquent husbands and wives, employees and employers, social sins, private sins, all sins—he goes for them all and he makes them tremble when they see him coming. The big devils and the little devils he hunts, he hounds, he trails, he trees. Then he cuts down the trees, digs them out of their holes, smokes them out of their dens, tears off their covering and shows their real nature to the world. He never stops until he has cut their throats, skinned them and hung up their hides to dry. The market is always glutted with hides when he comes to town and at times the air is so full of fur that in the big tabernacle the coughing of the people greatly disturbs the meeting.

Whatever the theologue and the critics may think of Billy Sunday it is a certain fact that the devil does not like him. The Philadelphia Press published a cartoon the day after the meeting closed in that city, in which the tabernacle was shown to be closed and the meeting over. Billy had his grip going down the street. The devil was poking his nose out of a manhole in the street, where he had been hiding with the lid pulled down tight. A smile of pleasure was on his face and he was giving forth his feelings in these words, "Thank heaven, he has gone at last." It is doubtful if the newspapers ever better interpreted the mind of the devil.

Of course you cannot form a fair opinion of Billy Sunday by reading about him. He cannot really be described. His actions are not objectionable when you see them. They seem rather the natural outcome of the truth he is giving. He is natural and graceful and the words he uses are so manly clean and true that they need not offend any one. He uses strong language, but he does not preach in an unknown tongue, and it takes no interpreter to tell what he is driving at. The common people hear him in multitudes and they hear him gladly because they can understand him and they feel he understands them, and out of a heart that loves them pours forth the truth they need. He lives mighty close to the human heart and knows how to give it the truth it longs to have.

Let us say it as strong as we can that the preaching of Billy Sunday is not attracting people because it is sensational and furnishes a circus for the rabble. To a wonderful extent you lose sight of the man in the message. It is not as an entertainer that he strikes you, but as a mighty prophet of God, that makes you forget the man and the crowd and think only of your own soul as it stands bare before your God who searches you to see how you stand on high. Consequently his preaching produces mighty and wide-spread conviction. Sinners repent and are saved, backsliders are restored, hypocrites come out of their hiding and get right with God, men settle difficulties with one-another and there is such a house cleaning as the people have not known before.

If our test is the one the Master used when He said "By their fruits you shall know them," Sunday must surely pass. His converts show a genuineness that is not seen in the work of many evangelists. The most of the people join the church, the attendance at prayer meeting, Sunday schools and preaching services is greatly increased. Men get to work for God and organize for service. They give up their sins, study their Bibles and support the church. Many join the churches who were soundly converted without ever getting in the tabernacle. The fire spread to them, carried by other converts, or they were reached in the outside meetings. Reforms follow him. The attendance upon worldly amusements greatly decreases, the sales of liquor is cut down. The liquor folks in Colorado say his meeting in Denver caused that state to go dry. Men enter the ministry and many become missionaries and take up other Christian work wherever he goes. The Bible is more widely read and altars of prayer are set up.

It is important to study Billy Sunday as a preacher. He is a very strong preacher. Perhaps the exegetical expositors of high church learning might not think his sermons were finished cut and dried products of Homiletic Homily. They are surely not cut or dried. Neither are they weighed down with Greek roots or Latin limbs. And yet if I am any judge of a sermonizer Billy Sunday stands at the very top of the list. He always chooses great texts of Scripture to preach from and never falls on any silly subjects and ragtime themes. And moreover he sticks to the text and goes down into the very heart of the text and brings out the great Scriptural truths and gives them to the people in the light of the present day and in terms they can understand, just the message God meant them to get for their everyday lives. He does it in such a way as to stir their souls and he always gets fruit. If this is not the test of preaching, what is? In the light of this test Billy Sunday is a thousand miles ahead of some of the preachers who have criticised him.

The main thing about this man is that he is a man of God, and the Holy Ghost is with him in power wherever he goes. You are forced to the opinion that if Paul and Elijah were led of the Spirit and if Moses and Abraham and Wesley and Luther were prophets of God, surely Billy Sunday is. The strange thing about what I am saying is that it is the universal opinion of the people everywhere who come in touch with him. They may be indifferent or unfriendly until they come in touch with him, but then the scoffers stay to pray and those who were indifferent become enthusiastic. He could not preach as he does two and three times a day for weeks and have such results if God was not with him. He is a constant student of the Bible and a mighty man of prayer. You are bound to feel that he is a man who walks and talks with God. He will not even read a telegram in the morning until he has had his morning prayers and read his Bible. Billy Sunday is God's prophet with God's message sent of God to wake up this age in which we live, and every time you look at him you see what God is doing for him.

In another letter I may try to show how one of the great tabernacle meetings is conducted.

REVIVALS

Rev. J. V. Williams

GREAT pleasure comes to my heart when I read of the revivals in the Western N. C. Conference. The older I get, the more I believe in old-time Methodist revivals. I like revivals of all sorts, but I like the real, live Methodist revival best. I like mothers of all kinds, but there is none like my own godly mother. "Having loved his own he loved them to the end." Let us love "our own." The world owes a debt it can never pay to Methodist revivalists of other days. When we got "cold feet" and let up on the job, God spoke to the Presbyterians, and they got busy, and now I see signs of a return to the old days in Methodism.

The Philadelphia Conference of the M. E. Church had 10,000 accessions last year. Why? Simply because Billy Sunday had been thundering the law in those parts. John Wesley said that no man was ever converted by the

preaching of the gospel. That it took the preaching of the law to convict, and that men must be convicted before they are converted. God bless Billy Sunday. He has stolen the thunder of Methodism, but we will hold on to the lightning awhile.

I see Bishop Kilgo is holding revivals within your borders. He's a power. 'Twas a good day's work when the General Conference at Asheville elected him a bishop. He is "setting the woods afire," as they say down home. It is a fine thing for a bishop to lead the way. Why don't the presiding elders do more of that sort of work? They have opportunities that are denied others. Let them preach revival sermons everywhere and call sinners to the altars.

When the church elected Dr. Fitzgerald bishop, they broke up the class-meeting in Mackendree church. He was class leader. I think the same thing occurred at Trinity College, when they elected Kilgo. It is not every college president that has grown enough to be a class leader. It is easier to preach than successfully lead a class meeting. Ask D. H. Tuttle. He knows.

My idea is that every local church should be in a revival all the time. I used to hear my pastors say years ago that this should be the case. I used to ask myself, "If this is the truth then why does not the church continue in a revival?" I have found the answer in my own pastorates. It is simple. It is with the preacher. If the preacher will lead he will have followers. Let the preacher call for penitents at every service, or at least on every Sunday evening, and the people will love to come, and saints will be built up, and sinners converted.

This way of saying "There are yet four months and then cometh the harvest," is all wrong. Up North we have our "revival season" in January and February. Down South you have it in the country districts in July and August, and in your towns in the spring and fall. Why? We are in a rut. I am in a fine revival, the second held in five weeks, and the only revivals at those churches in perhaps twenty years. Just in time perhaps to save the churches from disbanding.

I saw the best old-time revival that I have seen in forty years last year within your borders. "Jim" Green, as he calls himself, prepared the way. Sorry that I did not see him. Tell him that when he needs a rest to come to see me and we'll enjoy life together.

I see Prof. Raymond Browning is holding a great meeting at Gastonia. When he comes to New York next winter, and every winter as long as he lives, there will be hundreds of people who have heard him before waiting to welcome him. When a man has education, grace and gifts, he makes a preacher. Browning has all of these to a marked degree. He is a lovely character. One lady, a real saint, when she heard him the first time said, "He is lovely, he is radiant." Browning is climbing. You can't keep a squirrel on the ground.

Mattituck, N. Y.

CHURCH EXTENSION AND ELSE

THAT was a notable gathering of preachers and laymen of the Methodist Episcopal Church, South, in Louisville, Ky., last week, on the occasion of the dedication of our new building for Church Extension. I am not a member of my Conference Board, nor of the General Board, but I elected to accept an invitation to attend, with a point on my pencil, and my eyes open for observation. Through the kindness of Dr. McMurry, the "driving-wheel" Secretary of Church Extension, I was hospitably domiciled at the "Seelbach" Hotel, where accommodations were good enough for the Kaiser. Oil paints on lobby walls represent "Daniel Boone Telling Stories by the Campfires," "Capture of Daniel Boone," "Gen. Clark Signing a Treaty with the Indians," etc. From my room on the seventh floor I look over at Hotel Henry Watterson, at the clock in a church spire, and at other parts of the spreading Kentucky metropolis on the Broad Ohio.

Our new building for Church Extension headquarters is a "beauty," and no mistake, built of stone, after perfect Greek architectural design and proportions, with solid white walls in front, and stately stone steps, it is most pleasing to the eye. For modest but substantial and elegant equipment and convenience of arrangement, I have not seen its equal. Our efficient General Secretary had planned it in his mind's eye a hundred times, built it in his dreams on Pullman sleepers, and elsewhere, and worked out its details of conveniences while wrestling with the cramped and wholly inadequate quarters of the old place. So the competent architect had only to put the Secretary's ideas into steel and stone, into concrete and fumed oak, into the complete fire-proof, roomy structure which elicits only admiration from those who see and believe. In the basement is a gem of a chapel that seats 140 persons. The third floor is a temporary apartment, used by the Secretary and his family, but so constructed as to be easily converted into business rooms, when the increased volume shall demand it. The money to put up this admirably arranged structure did not come out of Church Extension funds, but was raised on the outside by Dr. McMurry, not a dollar having been solicited publically or by congregational appeal. The building cost $67,167.42 and stands as a monument to the energy and ability of our General Secretary. How did he do it?

Thursday morning, May 4th, representatives of Annual Conference Boards of Church Extension met, about fifty of them, and deliberated for two days on how to improve the efficiency of their work. Rev. E. G. Stanley, a pioneer of Church Extension organization in Montana, (antedating any general organization) led the opening devotional services, by special request, and made a talk on the beginning of things out there. The discussions which followed were informal and intensely practical, embracing such subjects as loans, donations, mortgages, debts, efficiency of presiding elders and pastors, etc.

Judge M. E. Lawson of Liberty, Mo., read an important paper at the first night's session on "Some Legal Phases" of Church Extension Property. He cited numerous court decisions on wills, deeds, mortgages, etc., and concluded with the following practical suggestions, in substance: 1, Secure a good lawyer to prepare a deed or will; 2, Do not expect him to write it in a hurry; 3, In every business venture consult a good lawyer to prevent complications; 4, Put all custodians of funds under bond, and every year or so re-examine securities; 5, Do not use the form of will, or deed of gift set out in our Discipline without careful investigations as to its legality in each particular state; 6, Insure all property against loss or damage by fire; 7, If property is sold see that all provisions of our church are followed; 8, Be careful to see that all taxes are paid, especially taxes for benefit assessments. All of this I call vitally important. Thus the representatives, sent by Annual Conference Boards, went to the heart of matter. Among other conclusions of moment were these: Encourage persons to give to the Loan Fund, they to receive interest annually while they live; the money thus given can be used in their own home territory, and will be handled by the General Board. The fact was brought out that every dollar thus left to the General Board is now held intact a record to encourage every would-be giver, and everybody else. Each treasurer should be bonded to which all the rest of us say "Amen."

A department of architecture was recommended to the General Board, and will, no doubt, be established. An exhibit of Conference record books, keeping an alphabetical list of each district, and each charge in the district, having received donations or loans from Church Extension funds, elicited such hearty approval that the General Secretary agreed to furnish each Annual Conference Board with such a book to be especially made for the purpose. Brother Foard, of the St. Louis Conference, was the originator of this invaluable plan to "keep tab" on all charges that may again want help. Dr. McMurry was requested to bring before the General Board the importance of preparing a manual setting forth the requirements of Annual Conference representatives was so satisfactory that they decided to hold such a meeting soon after the next General Conference, and thereafter twice in each quadrenium.

Saturday morning, May 6, the General Board of Church Extension convened in the new chapel, with Bishop Hendrix presiding. It was a notable hour. Talks were made by Bishop A. W. Wilson, our honored superannuate Bishop; Dr. E. Y. Mullins, of the Baptist Theological Seminary; Dr. Landrum, president of the Louisville Pastors' Association; Captain Davis, the architect; Dr. Irvin, of the Presbyterian church; Dr. Eason, of the Trinity Methodist Episcopal church. Appropriate words of tribute to the memory of Miss Lucinda B. Helm was spoken by Dr. W. F. McMurry. When Dr. Landrum, of the Baptist church, had finished talking, he said he would show his love for all the Methodists by hugging Bishop Warren A. Candler, his old-time friend, which he proceeded to do with great warmth; whereupon the presiding officer, Bishop Hendrix, said, "That is what I call close communion." Of course everybody was in a happy humor.

Our department of Church Extension has received, since its organization in 1882, from all sources, a grand total of $5,859,657.07. Three millions of this came through assessments on Annual Conferences; $274,000 from special donations; $644,000 from contributions to loan funds; $231,000 from interest on loan funds; over a million from principal re-paid on loans; nearly $39,000 from donations refunded; a little over $38,000 from miscellaneous sources, and nearly $300,000 from parsonage aid. During that time the General Board has aided 9,488 churches and 2,532 parsonages to the amount of nearly $5,000,000. The past year, in spite of the world wars and financial flurries, has been the best in our history, showing total receipts of over $571,000, a gain over the preceding year of over $175,000. Let us take a breathing spell from figures and sing the doxology—not to conclude consideration of the subject, but as an expression of rejoicing at all this. The goal of half a million of dollars, which was fixed by our fathers in the beginning, was passed in 1913; the next one-half million should be secured in 1916.

Of the automobile ride over the city, the banquet, the Sabbath, and the business of the Board, I shall have to write in another letter. Church Extension has made a distinct impression on Louisville. The city is taking notice that something is doing. Dr. McMurry is in high repute among business circles, and could easily command a lucrative place there. He has wrought well, and is making his department one of the most efficient in any church in the land.—J. A. Burrow, Midland Methodist.

"Actual enjoyment of spiritual privileges should preclude the desire to go on doubtful ground for pleasure. That this is the usual course of things is what we see. The exceptions indicate the weakness and the waywardness that will show themselves where they do not belong."

NEWS AND NOTES

DISTRICT CONFERENCE DIRECTORY

Asheville, Weaverville	June 14-16
Mt. Airy, Elkin	June 21-23
Salisbury, Woodleaf	July 12-14
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville	July 18-20
Charlotte, Harrison church	July 19-21
North Wilkesboro, Sutherland	July 19-21
Shelby, St. Paul	July 25-27

Around the Conference

—Concord raised more than $35,000, the amount proposed for their Y. M. C. A., last week.

—The family of Rev. Frank Siler have taken up their residence at Lake Junaluska for the summer.

—Revs. Gilbert T. Rowe and H. C. Sprinkle were pleasant callers at the Advocate office on Monday on their way to Trinity College commencement.

—Rev. Geo. D. Herman is engaged in revival services with his congregation at Central church, Mount Airy, this week, assisted by Rev. R. M. Courtney, of Winston-Salem.

—Rev. J. P. Rodgers, the energetic and aggressive young presiding elder of the Waynesville District, is preaching all this week in revival services at Sylva.

—Rev. Luther McKinnon, D. D., formerly pastor of the First Presbyterian church, Concord, and for many years a helpless invalid, passed away at his home in Clinton last week. Dr. McKinnon will be remembered by some of our readers as a man of fine physique—the very picture of health—and also as a preacher of marked ability. This is no doubt one of the most remarkable cases of long-continued suffering and invalidism on record, physical ailment completely eclipsing a great career as a preacher.

—We regret to chronicle the death of Mrs. Mary E. Kent, mother of Dr. A. A. Kent, of Lenoir, who passed away at the home of her son in Lenoir, on Wednesday, May 31st. Mrs. Kent was 80 years old, and was a devout member of the Episcopal church.

—The meeting of the Statesville District Woman's Missionary Society at Broad Street church last week seems to have been a very successful and interesting occasion. Nearly all of the 65 delegates were present. The next meeting will be held in Lenoir.

—The North Carolina State Convention of the Christian Endeavor Society was in session at Charlotte last week. There are now over 200 local societies in the state.

—Rev. Thomas H. Strohecker, a prominent minister of the Lutheran church, and long a resident of this state, died in Washington City on Thursday of last week. His body was brought to Charlotte where the funeral was held from St. Mark's church on Saturday morning.

—In our report of the Winston District Conference last week we were in error in the names of delegates to the Annual Conference. The correct list is as follows: O. V. Woosley, F. S. Lambeth, C. W. Snyder and J. C. Ripple.

—The Monroe Enquirer says: Mrs. J. E. Abernethy, who has been suffering with malaria and inflammatory rheumatism for some time, was taken to a hospital in Lincolnton a few days ago. She is getting along very well.

—Mrs. Ellen E. Fitzgerald, who died at her home in Monroe last week, left property estimated at $15,000 or $20,000 to the town of Monroe for hospital purposes. All towns of the size of Monroe should have a well equipped hospital, and we trust this will assure such for that good town.

—Many Advocate readers will be grieved to learn of the serious affliction of Dr. F. E. Asbury, a faithful member of our church in Asheboro. The Lexington Dispatch says: Dr. F. E. Asbury, prominent as a citizen and practicing physician in Randolph and Montgomery counties for the past forty years, was stricken with paralysis at his home in Asheboro about 10 o'clock Tuesday, and is in a critical condition. This being the second time he has been stricken and his advanced age leave little room for hope of full recovery, though he may live for some time.

—We have learned with deep regret of the death of Mr. W. C. Ogburn, a faithful member of our church in Monroe, he having passed away at his home in that place on Monday morning, May 30th. Deceased was a native of Guilford county and a brother of Rev. T. J. Ogburn, pastor of our church at Murphy. The Monroe Enquirer, giving account of his death, says: For a number of years he was in the mercantile business here. He was a member of the Methodist church, an humble and devoted Christian, and was constant in his attendance at services of his church until failing health made it impossible for him to attend. He was not afraid to die and he passed away in the full faith of a Christian.

—Many readers of the Advocate will be grieved to learn that Rev. D. E. Field (Uncle Dan), of Leaksville, passed away at the home of his daughter in Bedford, Indiana, where he has been residing for some two years or more, on Monday of last week. "Uncle Dan," as he was affectionately called, was one of the most popular and useful local preachers in the state. For about a half century he officiated at most of the marriages and funerals in and near Leaksville, and was superintendent of the Sunday school for about fifty years or more. He was a most remarkable man and has no doubt already greeted a great company whom he helped to find the way to the better land. The funeral was held at Leaksville on Friday.

* * * *

Mount Airy District Conference

The Mount Airy District Conference, meeting at Elkin, June 21-23, will open with the sacrament of the Lord's Supper at 2:30 P. M., Wednesday, 21st. Let all pastors, local preachers and delegates be present for the opening session, and let the local preachers have ready a written report of their labors for the past year.

We extend a most cordial invitation to all who have connectional interests to represent to be present. Visitors will confer a favor by notifying the pastor, Rev. J. P. Hipps, what day they expect to arrive at Elkin.

H. C. Sprinkle, P. E.

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Missionary Notes from Field Secretary

Murphy Station—Rev. T. J. Ogburn, P. C. The pastor had organized his committees but they had not taken up the work. They agreed to a joint canvass with the stewards of every member Sunday, June 4th. The Sunday school adopted the China course. Prof. Strickland, principal of the State High School, is the efficient superintendent.

Murphy shows signs of possessing all the money she needs. Forty automobiles are said to be owned by the people in the town and vicinity. The congregation, like most endowed churches, is largely controlled by men that have been deprived of necessity's stern teaching of habits of generous giving. Little progress is here possible until the inaccessible house of worship graciously given the congregation by a deceased citizen is abandoned and the people go down in their pockets and build a modern, well located building. And the membership would have a healthier growth if the farms donated at the same time, said to be worth $25,000.00, could be sold and the proceeds given the general board of missions for discriminating use in the home and foreign fields. Brother Harshaw was a great and good man, no doubt, and did for his day a deed true to the light of his convictions.

The ministry of today have a heavy responsibility in keeping for themselves the world's larger vision of spiritual and educational destitution so that they may have wisdom to influence the rich and generous to exercise their stewardship in ways that will bless and not curse.

Returning from Hayesville I had a chance to look in on the annual meeting at Murphy of the District Woman's Missionary Society. Though with but a few auxiliaries this district pioneered the woman's work for all this Holston and Carolina country and possesses some of the choicest women of the whole church.

The following is inscribed on marble over the entrance to the Methodist church at Murphy: "Harshaw Chapel. I, Joshua Harshaw, do make a freewill gift of this house to the Methodist Episcopal Church, South, at Murphy, N. C. This May 1, 1869."

Murphy Ct.—D. V. Howell, P. C. At Tomotla and Peachtree I assisted the pastor in double running institutes—organizing the committees required for the church and outlining their work, and putting China into the Sunday schools.

This is Brother Howell's first year in the pastorate. His culture is such as to give him a grasp of the spirit and purpose of the modern missionary movement. I believe he will raise all his assessments for the reason that he believes he will.

Hayesville Ct.—C. M. Carpenter, P. C. O, this glorious country! My dear friend, Mr. Ham McClure, whose hospitable home has sheltered many a weary traveler, led me to the outskirts of Hayesville in the early morning of June 1st to show me a hotel site on which he hopes some day some one will build one statelier than the one he has owned and run so many years. If ever built it will command the view of the finest mountain panorama in Western North Carolina. From the head waters of Hiawassee River in Georgia on the south, past the Thomas Bald at the sources of the Nantahula—thence in a northerly direction with the "Chunkagal," the Bald overlooking the Choga Laurel, the Tusquittee Bald, on past the Fines Creek Thomas Bald at the sources of the Nantahala—there is one vast wall of mountains while stretching from them toward Hayesville are fertile valleys in which live a people whose reverence for God and respect for law is shown in the fact that the Clay county courts often last but a day and the jail is nearly always empty.

Brother Carpenter has as fine a field as there is in any Conference. And he knows it. His Sunday schools—the places where the future church is being made—are, under his touch, taking on new life.

The Hayesville church, with Henderson Hawith Sunday school superintendent and church leader, is taken as a model for the other churches of the county. It readily adopted the plan of the every-member canvass with the duplex envelope. The course was also introduced with the Sunday school and the literature on China ordered.

Report of Treasurer of Board of Missions To June 1, 1916

Received on Assessment

	Foreign	H. & C.
Unionville, J. T. Stover		$ 11.15
Jonesville, D. A. Oakley		8.00
Southside, W. R. Mickey, Tr.	$ 11.00	11.00
Ansonville, L. L. Smith	4.45	
Walkertown S. S., D. C. Moir	50.00	
Sulphur Springs, T. A. Groce	10.00	
Davidson Station, Ira Erwin	11.00	
Weddington, N. R. Richardson		31.45
Concord Ct., P. L. Terrell	41.00	35.60
Bethel S. S., Asheville, J. C. Harmon	12.93	
Cliffside, H. L. Powell		20.00
Walkertown, T. A. Crews		106.00
Ansonville, L. L. Smith	2.85	5.00
Jonesville, D. A. Oakley	8.00	
Murphy Station, T. J. Ogburn	28.50	25.00
Coleridge, R. L. Melton	5.00	
Woodleaf, J. W. Kennedy	30.00	
Troutman S. S., J. C. Keever	12.02	
Mooresville Ct., J. T. Ratledge	106.00	
Cooleemee, C. L. McCain	40.00	40.00
Old Fort, R. F. Mock	25.00	
Total on assessment for May	$397.75	$293.20

Received on Specials

	Foreign	H. & C.
West Market, J. H. Leak		$ 2.50
Elkin, Mason Lillard		12.50
Rutherfordton, C. E. Turner		5.00
W. E. Poteat		12.50
Unionville S. S., J. T. Stover	$ 2.25	
Hickory, First, W. I. Caldwell	50.00	
Albemarle, Central S. S., R. G. Tuttle	22.89	
Davidson Station S. S., W. G. Johnson	3.30	
Concord, Central, K. L. Craven		2.00
Unionville S. S., L. S. Griffin	4.50	
Elkin, Frank Siler		60.25
North Wilkesboro, Frank Siler		30.00
Miss Gussie Hawkins		1.00
Mooresville Ct., J. T. Ratledge	15.00	
Brevard Institute S. S., R. Wells	6.01	
West End, Winston-Salem, N. V. Stockton	150.00	50.00
Reidsville, W. A. Lambeth	120.00	
Wentworth S. S., Jas. T. Smith	3.04	
Salisbury District, J. F. Shinn	213.40	
Mt. Zion S. S., J. B. Readling	10.00	
Total on specials for May	$600.39	$175.75
Total receipts for May		$1467.09
Previously reported—		
Foreign assessment		1726.42
Home and Conf. assessment		826.31
Foreign special		734.63
Home and Conf. special		897.45
Total receipts to June 1, 1916		$5651.90

Comparison

	1915	1916
Received on Foreign assessment to June 1st	$1505.56	$2124.17
Received on Home and Conference assessment	1438.61	1119.51
Received on Foreign special	2177.58	1335.02
Received on Home and Conference specials	2595.31	1073.20
Total receipts to June 1st	$7717.06	$5651.90

A decrease of $2066.16.

R. M. Courtney, Treas.

Winston-Salem, N. C.

Church News

One hundred and one graduates of the School of Medicine of Emory University received their diplomas at the recent commencement. Of this number, sixty-one men received appointments to various hospitals in the United States and Panama. The School of Medicine of Emory University is an A-grade school with the highest standards. The enrollment during the session just closed was 238.

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Among the speakers announced for the Men's Conference at Junaluska is Rev. Harvey Reeves Calkins. Dr. Calkins has been for years a missionary in India, but is now at home serving as the Stewardship Secretary of the Methodist Episcopal Church. He is the author of "A Man and His Money," a book that presents perhaps the best discussion of the whole doctrine, including the sanest and most satisfying statement of the doctrine of the tithe, anywhere to be found. Dr. Calkins is a keen, catchy, brilliant speaker and is on the Junaluska program for a series of three addresses on the subject of stewardship.

* * * *

The Bulletin of the Lamar School of Law of Emory University announces that this school will open for its first session September 14, 1916. The course offered, leading to the degree of Bachelor of Laws, extends over three sessions of nine months each. The Law School will begin its initial session in a new building of concrete and Georgia marble now being erected on the university campus. This building will provide a library, a courtroom fitted up for actual court procedure, five large class-rooms, and eleven offices and rooms for group meetings. The law library will be equipped with all the standard works on law and from the beginning will be one of the largest and most complete in the South.

* * * *

The Board of Bishops of the Colored Methodist Episcopal Church at a recent meeting adopted the following resolutions expressive of their appreciation of the aid given their church by the Methodist Episcopal Church, South:

"Whereas, ever since the beginning of our church the Methodist Episcopal Church, South, has shown by words and deeds that it did not in the act of our organization 'set us off,' but rather did set us up a full-fledged, independent Methodist church, giving us that freedom without which no people can do its best; and, whereas, in our effort to help ourselves along our several lines of educational and religious development our parent church has not only always encouraged us, but also has very often aided us financially and otherwise co-operated with us in our struggles; therefore, be it resolved:

"1. That the General Board of Bishops of the Colored Methodist Episcopal Church do hereby express their sincere gratitude for what our parent, the Methodist Episcopal Church, South, has done for our educational and missionary work in the past.

"2. That we thank the Methodist Episcopal Church, South, for its establishment of a regular theological department for our young preachers, forty-nine of whom are at present in our Divinity School at Paine College, Augusta, Ga.

"3. That we indorse the action of the College of Bishops of the Methodist Episcopal Church, South, in recommending one of our number to the pastors and laity of their church, asking them to make for him every opening possible in their Conferences and congregations, as well as to individual persons for making appeals on behalf of our educational work in general and our preacher-training department in particular.

"4. That we pledge our hearty co-operation, with an indorsement of our parent church, in any effort it may make to overthrow lawlessness in this country and to establish even-handed justice on the basic Christian principle of God's fatherhood and man's brotherhood, regardless of race or color.

"5. That we hail with delight the success that has come to the foreign work since its beginning in Africa, and we rejoice that we had a share in pioneering and establishing this work. This share we put down as a proud part of our history and as an earnest of co-operation we propose to maintain with the great Methodist Episcopal Church, South, just as rapidly as means and men can be acquired for that enterprise in our fatherland.

"6. That on behalf of the General Board of the Colored Methodist Episcopal Church and its entire membership our bishops severally subscribe their names to these resolutions.

"Signed: L. H. Holsey, Isaac Lane, R. S. Williams, E. Cottrell, C. H. Phillips, M. F. Jamison, R. A. Carter, N. C. Cleaves."

News of the World

The German and British fleets met in deadly combat in the North Sea on Wednesday afternoon, May 31st, and continued the battle through the night. The result seems to have been decidedly in favor of the German fleet, though both lost heavily, and the latest reports indicate that first reports were perhaps exaggerated as to German success.

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The latest development in Mexico is indicated by the Carranza note which was received by the State department last week, urging that the United States prove her friendliness by withdrawing all troops from Mexican soil. It does not seem that Mr. Wilson or any of his advisors are disposed to take this suggestion very seriously. There is no indication at present that our troops will be withdrawn.

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In the House of Representatives last week a bill was passed which will appropriate $6,000,000. for enlargement of the Navy Yards at Charleston, Norfolk, New Orleans, Boston, Portsmouth, N. H., Philadelphia and Puget Sound.

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The nomination of Louis D. Brandeis, of Boston, to the Supreme Court of the United States, was confirmed by the Senate last week by a vote of 47 to 22. Mr. Brandeis is the first Jew to secure a seat on our Supreme Court bench. He is said to be a man of remarkable force and ability. There was strong opposition to him, but most of it based on mere race prejudice, apparently.

* * * *

Colonel John S. Mosby, one of the most noted Confederate raiders in the Civil War, passed away at his home in Washington City last week. His body was taken to his former home in Warrenton, Va., and buried by the side of his wife, who died many years ago.

* * * *

The International Court to enforce peace is receiving strong support in this country, and last week the House of Representatives refused to strike out a provision of $200,000 to help in the movement to establish such a court. Speaker Clarke declared this item the best thing in the appropriation bill now pending in Congress.

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The world was greatly shocked Tuesday by the news that Lord Kitchener and his staff went down to death on Monday night with the Hampshire, on which they had sailed for Russia. It is a severe blow to the cause of the allies.

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Hon. T. W. Bickett, Attorney General of the State, was, on last Saturday, nominated as the candidate for Governor of the State on the Democratic ticket. It seems that all the former incumbents of state offices were renominated, except, of course, for Attorney General, which goes to Hon. J. S. Manning.

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As we go to press the Republican National Convention is meeting in Chicago. It seems now that the real issue is narrowed down to Theodore Roosevelt and Justice Hughes, with the tide going rapidly in the direction of Hughes. The inevitable "dark horse" is no doubt in grooming.

FROM THE FIELD

MORGANTON DISTRICT NOTICE

Let the pastors and superintendents on the Morganton district begin at once to prepare for "China Day" in the Sunday schools of the district, June 25th. Get the programs now from the Board of Missions in Nashville, and get ready for a great day. We trust every Sunday school in the district will observe the day.

J. E. Gay.

FROM CONFERENCE EVANGELIST

We have just been with Rev. S. E. Richardson at East Spencer in a meeting, which resulted in about forty-five professions, and much good to the church and community. Some old differences were settled, and a great many church members got right with God. In fact, many who professed were already members of the church. When the Holy Spirit begins to operate on the heart of a man he shows him that reformation can not take the place of regeneration. Brother Richardson is doing a good work at East Spencer.

W. L. Dawson.

WINSTON DISTRICT CONFERENCE

The twenty-sixth session of the Winston District Conference was held in Main Street M. E. Church, South, Thomasville, N. C., May 25-26, Dr. H. K. Boyer, presiding elder, presiding. The opening sermon was preached by Dr. E. K. McLarty, pastor of Centenary church, Winston.

On Thursday morning the Conference was organized by electing Rev. J. S. Hiatt secretary, and appointing the various committees.

Reports submitted by the pastors showed a gain of more than three hundred members this year, finances in fine shape, large increase in Sunday school attendance, four new Epworth Leagues have been organized, two new churches are being built.

A special feature of the conference was the visit of Bishop J. C. Kilgo, who presided over two sessions of the conference, preaching twice The conference was strangely warmed as the Bishop asked the brethren if they enjoyed preaching the gospel of the Son of God. The brethren replied that they enjoyed the fellowship of Christ and were happy in his service.

We were pleased to have the following brethren visit our conference, representing the various interests of our great church: Dr. W. P. Few, president of Trinity College; Rev. H. M. Blair, editor N. C. Christian Advocate; Prof. Walter Thompson, superintendent of Children's Home; Dr. S. B. Turrentine, president Greensboro College for Women; Prof. J. B. Craven, president Davenport College; Prof. J. R. Walker, of Weaver College; Prof. Leon Cash, treasurer of Board of Church Extension, and Rev. G. H. Crowell. The following brethren from our neighboring charges were with us during some of the sessions: Dr. C. W. Byrd, J. H. Bennett, E. N. Crowder, P. E. Parker, E. E. Williamson and J. E. Thompson.

Interesting discussions took place at each of the sessions. Revs. W. H Willis and R. M. Courtney spoke on the subject of missions; Rev. G. C. Brinkman and Rev. E. Myers on "Tithing." Rev. R. M. Hoyle on "Shall the Great Doctrines of our Church be Preached to Our People?" Dr. E. K. McLarty and J. S. Hiatt on "Epworth Leagues." Prof. O. V. Woosley on "Why the Salaries of Some Preachers are Not Paid." Rev. W. A. Lambeth addressed the conference on Sunday School work, emphasizing the importance of having Children's Day service.

Mrs. R. M. Courtney represented the woman's work, bringing good cheer to the conference as she told of the great work the women of our church are doing.

The preaching of the Word was of high order, this being done by Bishop Kilgo, Dr. E. K. McLarty and Rev. J. W. Ingle.

Prof. O. V. Woosley was elected lay leader of the district. The following were elected delegates to the Annual Conference: Prof. O. V. Woosley, J. C. Ripple, F. S. Lambeth and C. W. Snyder. Alternates: J. W. Tysinger, G. L. Hackney and J. F. Moore.

The conference, as an appreciation of his faithful service rendered, voted to grant Dr. Boyer a two weeks' vacation.

An expression of thanks to Rev. W. O. Goode and the people of Thomasville for the royal entertainment accorded them was tendered by the conference.

It was noted that every preacher in the district was present. The next session of the conference will be held in Grace church, Winston-Salem.

J. S. Hiatt, Sec.

STORIES FROM OGBURN, JAPAN

The Country Missionary

The country missionary is often thought to be isolated. Thanks to the communcations system of Japan which sends young men from the centers out into the circumferences, and from the country to the capital, this is becoming more and more untrue.

Public school teachers, graduates of Imperial Universities, physicians, lawyears, newspaper men, business men, farmers, carpenters, bank clerks, city office clerks, pharmacists, one or two of each at least have been in my Bible classes, or visited me in my home. From my Bible classes five young men have gone to Tokyo, one to Port Arthur, another has recently returned from a trip to the extreme south of Japan, and still another wishes to go to the Malay Peninsula; another goes to a bank in Kobe, one of the largest cities, while I have come in contact with others from Okayama, Moji, Tokyo, Osaka. There have been opportunities for hearing great preachers.

The isolation of the country missionary does not mean what isolation of the country preacher means in America. The country missionary is not in touch with forces so much, perhaps, he is in touch with the people—those who make the forces.

New Japan

Conference was over and I was on my way home. Especially on this trip of only forty miles in the country was my mind impressed with the wonderful changes in this rapidly growing nation.

Of three possible methods of travel to the boat from the city—train, street car, kuruma—the latter appealed to me most this time.

While at the station, I was besieged by baggage carriers and ticket buyers. Attempting to walk through certain grounds, a sturdy watchman forbade me and the arm of war reached even me for a moment!

Boarding my boat, a native engaged me in conversation. He had been in the liquor business in Arizona eight years ago, and was not cured of the business by his stay away. A younger man was on his way to the hot spring in my town to open his vacation. He had been in a Bible class of a missionary, but was not yet a Christian. He had been on a long trip with other students on a Japanese ship to see the island south of Japan of which he showed me pictures.

Our boat reached Korea, the great naval center of the Empire. Some one said: "An aeroplane!" We went out and saw aeroplanes, hydroplanes in flight, and one submarine cruising as if it meant to do damage to anything that might attempt to go close to the ten or twelve battleships lying like dun-colored ovens floating in the harbor.

On deck were pilgrims. They would go about visiting the temples upon the arrival of the boat; but would their visiting have its old meaning to them?

These new things are undoubtedly breaking up the old order—even in the country districts. If the old spirit is allowed to dominate the new order, Japan will very easily visit her myriads of gods in automobile and aeroplane. If the spirit of God and love of Jesus fulfill and fill full the new order, then the coming of these new things will hasten the Kingdom of God.

No Japanese can see through new things and think as he once did. Our work is to lead like a "kindly light" to the full break of day, ever forbidding the thought that these weapons belong to Christianity, and keeping before the minds of Japan and all the world that our only hope lies in the purity, joy, hope, and love of Jesus.

A Challenge to Baal

"Did your family object to your being a Christian and make it hard for you after you believed?" I asked my cook, a young woman, who gives more and more evidence of sound faith. "Yes, they did not like it. They talked with me and tried to persuade me to give up my faith. I was the only Christian in the family. When my little child died I wanted it buried in the Christian way, and so I put no food or candles around it. My family remonstrated. I told them my little one needed no food; it was safe in God's hands."

Then she made them this proposition: "You believe in Buddhism; I believe in Christianity, in Christ. Let's not hate one another. You follow your faith and I'll follow mine, and at the judgment day we'll see who comes out best!"

Laughing Alone

"Smile and the world smiles with you!"

Yes, but there are times when even a missionary must cover up his smile, and this for two reasons: First, nobody else sees the joke; second, the Eastern world doesn't take to laughter as we do. Sometimes I wish I had Uncle Rafe Williams over here with his big mouth just to show these folks how to smile! Brer Rabbit had his laughing place! so I have mine.

Here are two or three laughs I have had to squelch—just had to grab them by the throat and make "um down."

Passing down the narrow street little children cry out at me innocently "Ojusan!" But you ask me why I laugh over that. It's this way. How in the world do Japanese children know that that's the name I've had ever since apron time? "Ojusan" means "Grandpa." They call me that because of my white (sandy colored) hair. Think of my being grandpa at barely over thirty! Children out here love old people; so you see how fortunate I am.

These same children call me, when I visit a certain section of the city, "Shermansan." Well, you see no joke in that! But then you don't know Miss Sherman, the Presbyterian missionary, and a big missionary at that! How in the world can they conclude I am Miss Sherman! There's my laugh. But really they don't think so. One English name once learned is always applied to whatever other foreigner comes.

An old Japanese gentleman approached me at the wharf and wished me to take my "Oksan" (Ok-san) out in a boat for a fishing! There's my smile again. Ok-san means "Honorable wife." I'm not a married man, but am only seeing a friend off. The friend cannot understand Japanese: 'tis useless to tell her, so I laugh alone.

There are German prisoners here now. I am not one of them, but my light hair again gets the natives off the track.

Two old gentlemen sit opposite me on the train—pilgrims. I give them tracts. One says to the other after a minute, "What's this?" The other replies, "Oh, something German!"

Of course I could not laugh out loud, but there was considerable shaking of the sides of my smiling apparatus, while I laughed alone.

"A Good Report of Them that Are Without"

"I have no faith."

The statement of this young man, my friend, could be paralleled how often in Japan! He seemed troubled and said so.

I told him the first thing to do to get faith is to think about God. I gave him all the arguments I know for the existence of God, and then settled on the most persuasive one—the lives of good men.

Turning to him, knowing I had reached my climax, I said: "If I were you and looking upon Christians, if I saw their lives not different from others, I should never think of believing.

Had I knocked my prop out? Some Christians are weak in Japan.

Calmly and emphatically, looking me in the face, he said, "They are different!"

N. S. Ogburn, Jr.

Matsuyama, Japan.

TRINITY PARK SCHOOL NEWS ITEMS

We are now in the midst of examinations and all are busy closing up the year's work. In many respects this school year has been very successful.

Arrangements are about complete for the opening of the summer school on Monday, June 19th. This summer session is the fourth to be held at the Trinity Park School, and, like the previous sessions, will continue six weeks, or until August 1st. It has been announced that courses will be offered in English, Mathematics, Latin, German and French. Several applications have been filed and the indications now are that this summer session will be very successful and well attended.

Miss Maude McClees, who has been away during the year teaching domestic science at Washington, N. C., has recently returned to her home near the campus.

The last meeting of the Young Men's Christian Association for the year was held last Thursday evening in the chapel. There was a good attendance and much interest was manifested in the meeting. This was an open meeting and quite a number of the students and teachers took part. The Association has been an influential factor in the school life during the past year.

Mrs. H. C. Jones, of Beaufort, and son Howard, are visiting on the campus.

Mr. Guy Thomas, of Greensboro, who was in school in the early part of the year and who will return this fall, was a welcome visitor on the campus recently.

The school community sympathizes with Mr. A. Z. Travis, who was called to the bedside of his infant brother in Weldon some days ago. After a short illness the little one succumbed to a fatal malady.

Headmaster W. W. Peele preached at Littleton last Sunday morning.

The Grady and the Calhoun Literary Societies held their last regular meeting for the year, last Friday evening. The seniors delivered their farewell speeches. The medals have been awarded as follows; Calhoun Society—debater's medal, R. L. Johnston, declaimer's medal, C. B. Kirkley; Grady Society—debater's medal, R. P. Lazenby; declaimer's medal, C. C. Cox. From the Calhoun Society, J. F. Edwards, of Rocky Mount, has been elected Chief Marshal for commencement, and from the Grady Society M. A. Braswell, of Whitakers, has been elected Chief Marshall.

C. L. Hornaday.

Pine Grove Cottage

MODERN AND HOMELIKE

Mrs. Herman Drinkwater, Prop. Every modern convenience—Every convenience for surf bathing—One block from 17th St. station—Write for rates

VIRGINIA BEACH, VIRGINIA

ON THE SUNNY SIDE

Rev. C. F. Sherrill

Christ is the one unique character of the ages. He is the Incomparable. With stately steps He walks abreast of all times. With majestic calm He moves across all the wide plains of Holy Writ, dominating all of its books and prophecies and symbols, making every fact and revelation point to Himself, closing the world's greatest Book with a picture of His triumphant reign amid the glories of the life eternal.

* * * *

"His name shall be called Wonderful." His deeds and influence and triumphs are as wonderful to the wonder-working twentieth century as to Isaiah's far-off time. He is "the image of the invisible God." He is "the human life of God. Emmanuel, "God with us." God became a child. The child became God. This is the short story of the incarnation—the grandest fact in the life of man—the grandest fact in the life of God.

* * * *

Strangely unfinished is one of Michael Angelo's pieces of statuary. It is the figure of a man, in which the artist's skill is seen at its best. This creation of genius is the admiration of the beholder. But at the head of the statue, where the master's skill should show its perfection in beauty and grace, there is a rough block. It is a voiceless and yet a voiceful parable of some human lives. Now and then one will meet the "unfinished life." Living on the earth but not looking out to the Unseen. The uncomely thing is wealth without culture, money without manhood, a fine physical form and an unkept mind. Christ is the head of man. All nature comes to its crown and meaning in man. All our human life reaches its perfection and crown in the Man Christ Jesus. What the statue is with an untrimmed rock for a head, so is a fine natural man without Christ. We are "complete in Him."

* * * *

As all roads in Rome end at the Golden Milestone in the Forum, so all the paths of the Bible carry us to the Cross. And all the roads that go out from the Cross carry us out into all the noble roads and plains of human life. At the Cross mercy and truth meet together and righteousness and peace kiss each other. Here truth springs up out of the earth, and righteousness looks down from heaven. "In the cross of Christ I glory,

Towering o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime."

A MOTHER MOVING PICTURE

Rev. S. M. Davis

In the beauties, the duties and the high calling of our home life, social life, church and national life, we ascend to new and more elevated ideals by the gladsome bestowment of honor upon mothers. On no occasion, in no step forward, in no movement upward do we in honor prefer one another and confer honor where it is due more than in the prompt and cheerful observance of Mother's Day. We are coming to our own and honoring God's own when ofttimes we are forgetful of all other earthly ties and obligations and loves, and remember, comfort and help our devoted and wayworn mothers. Much and wisely and sometimes unwisely do we talk about leadership in affairs social, civil, business and religious; and we always find the leaders to be strong, wise and well equipped men. But back behind noble manhood royal motherhood has had place and maternal power. In home, church and state where successes and achievements have come to men, mothers have loved, planned, prayed, suffered, endured, and given their lives.

Next to the Fatherhood and Motherhood of God, the most precious relationship that has ever come down to this old world from God is motherhood. And while as a Father who pitieth His children, the Lord comes very graciously near to us, as a mother comforteth her children, so God draws nearer and gives to us special motherly comfort.

Let us not venture to say that our young ladies and girls are too active and kept too busy doing church and society work. Let us not claim that school and college life lead our girls to love home life less, and to become forgetful of the cares and wearies that are wearing out the sweet lives of so many mothers—lives given to sweet children.

During her girlhood years Lucy was the real little crown princess of our town, and when she grew up to womanhood she was the winsome queen of all the land. We loved and honored our queen because she was worthy. We saw so much of the beauty of character and the fruits of her useful life that we entrusted to her leadership in all church and society work. She became so busy and popular in the church and in society that her home at length was merely a stopping place and her tired down mother an amiable housemaid. The doctor was hurriedly summoned one day. He said she was prostrate from nervous strain and must have rest or an early grave. She is now, after two years of serious sickness, almost well, and no longer the mere housekeeper for the busy and lovable church and society worker. But she is again in this hurrying life Lucy's mother; and our Lucy is her mother's sweet, patient nurse. She loves and serves her church still, but love and service for her precious mother are first. And Lucy calls to other girls and begs them to look at our little picture.

Caroleen, N. C.

Church News Items

At the Triennial Conference of Methodist Men to be held at Lake Junaluska, August 1-6, the sermon on Sunday morning, the 6th, will be preached by Bishop E. D. Mouzon. Bishop Mouzon, as the bishop in charge, went to Brazil last year to supervise that important work; and those who have heard Bishop Mouzon preach know what a treat is in store for the men so fortunate as to be present at that Conference. The closing address of the Conference will be delivered by Bishop E. R. Hendrix. Bishop Hendrix was present at the Conference in Junaluska three years ago, rendering most valuable help throughout. He has been in charge, first and last, of nearly all our missions. The missionary cause has had no finer friend in the history of its development in our church, and those who heard his remarkable address at the last meeting of the Board of Missions in Nashville were not surprised, but no less delighted, to find that he had lost none of his fervor of presentation and speaks still of the kingdom with the passion of a prophet or apostle of the olden time. His subject at the Conference will be, "The End of the Convention Is the Beginning of the Campaign," and nobody in the church is better qualified in speech and spirit to bring that message to the Conference.

* * * *

The new Director of Elementary Work of our Sunday School Board is Miss Minnie E. Kennedy. The Christian Advocate says of her: "When, several months ago, Mrs. H. M. Hamill (now Mrs. Arthur W. Rider) resigned the position of Director of Elementary Work with our Sunday School Board, this place was offered to Miss Minnie E. Kennedy, of Birmingham, Ala. Miss Kennedy has accepted the position and last week came to Nashville to enter actively upon her work with the Sundaya School Board. Miss Kennedy is a native of Opelika, Ala., where our church has had for many years one of its great Sunday schools. She was for some time Superintendent of the Elementary Division of the Alabama Sunday School Association. For the last few years she has been the General Secretary of the Birmingham Sunday School Association and has done splendid work there, as in other fields of service. Birmingham is admitted to be one of the foremost cities of the country in Sunday school organization. Miss Kennedy has taken a prominent part in the International Sunday School Association work and on a number of occasions has been on the program of its conventions. Well equipped for the important position to which she has been called, she will give to the church efficient service. We congratulate the members of our Sunday School Board that for this work they have been able to secure one whose recognized ability and successful experience will commend her to the entire church."

* * * *

New Course of Study

The Course of Study for Undergraduates, as adopted by the College of Bishops in May, 1916, to go into effect with the close of the present Conference year, is as follows:

Course for Admission on Trial

1. "Life of Christ," James Stalker; "Life of St. Paul," James Stalker.
2. "Manual of Christian Doctrine," J. S. Banks (J. J. Tigert's edition.)
3. "Wesley and His Century," W. H. Fitchett.
4. Book of Discipline.

First Year

1. The Four Gospels and Acts, with "Handbook" by Dr. Andrew Sledd (examination to be on the text of the Scripture itself).
2. Wesley's "Sermons," 1-26.
3. "The New Life of Christ," by J. Agar Beet.
4. Wesley's "Sermons," Volumes I. and II., in Everyman's Library (thesis to be written on the subject assigned by the Correspondence School).
5. History of the Methodist Episcopal Church, South. (E. E. Hoss's "Life of McKendree," H. M. Du Bose's "Life of Joshua Soule.")
6. "Ministry to the Congregation," John A. Kern.
7. The Discipline.
8. Written sermon on "Repentance."

Second Year

1. Romans to Revelation, with "Handbook" by Dr. Andrew Sledd (examination to be on the text of the Scripture itself).
2. Wesley's "Sermons," 27-52.
3. Christian Doctrine," R. W. Dale; "Letters on Baptism," Edmund B. Fairfield.
4. Wesley's "Journal," Volumes II. and III, in Everyman's Libraary (thesis on subject assigned by the Correspondence School).
5 "History of Methodism," H. N. McTyeire.
6. "Lectures on Preaching," Phillips Brooks.
7. "Elements of Deductive Logic," Noah K. Davis, with analysis by Bishop Denny.
8. "Manucal of Discipline," fourteenth edition.
9. Written sermon on "Justification by Faith."

Third Year

1. Genesis to Esther, "Handbook" by Prof. Frank Seay (examination to be on the text of the Scripture itself)
2. "General View of the English Bible," B. F. Westcott.
3. "The Christian Faith," Olin A. Curtis.
4. "The Reformation in Germany" and "The Reformation in Lands Beyond Germany," two volumes, Thomas M. Lindsay.
5. "Elements of Psychology," Noah K. Davis, with analysis by Bishop Denny.
6. "Building the Kingdom," E. E. Chappell.
7. A biography: "Life of William Tindale," Robert Demaus
8. Written sermon on "The Witness of the Spirit."

Fourth Year

1. Job to Malachi, "Handbook" by Prof. Frank Seay (examination to be on the text of the Scripture itself.)
2. Apologetics: "Grounds of Theistic and Christian Belief," George P. Fisher; "Evidence of Christian Experience," L. F. Stearns.
3. "Elements of Ethics," Noah K. Davis.
4. "The Christian Ministry in the Early Centuries," Thomas M. Lindsay.
5. "The Building of the Church," Charles E. Jefferson.
6. "Christianity and the Nations," Robert E. Speer.
7. "Life of Hugh Latimer," Robert Demaus.
8. Written sermon on "Regeneration."

Course of Study for Local Preachers

For Deacon's Orders

1. New Testament, with aid of "Handbook" prepared by Andrew Sledd.
2. "Manual of Christian Doctrine," J. S. Banks (J. J. Tigert's edition).
3. History of Methodism," H. N. McTyeire.
4. "Life of Christ," James Stalker.
5. "Winning the World for Christ," W. R. Lambuth.
6. "The Story of Our English Bible," P. B. Wells.
7. The Discipline.

For Local Elder's Orders

1. Old Testament, with aid of "Handbook" prepared by Frank Seay.
2. "Grounds of Theistic and Christian Belief," George P. Fisher.
3. "History of the Christian Church," George P. Fisher.
4. "The Apostolic Age," George T. Purves.
5. "Ministry to the Congregation," John A. Kern.
6. Manual of Discipline, fourteenth edition.

BOOK NOTICES

Fleming H. Revell and Company of New York, has just issued a dollar and a half, net, volume on Modern Movements Among Moslems, written by Samuel Graham Wilson, D. D., who for thirty-two years resided in Persia. This book is an important and exhaustive study of the many modern movements (quite unknown to earlier Mohammedanism) which mark the progress and propaganda or the Islam of today. Dr. Wilson proves that while, fundamentally, the Moslem religion remains what its founder made it, the internecine currents he describes and traces are exercising a tremendous influence on the present, as they will on the future, of the creed of Mohammed. Dr. Wilson writes out a wide experience, and with first-hand knowledge. His long residence in the Orient, giving him daily contact with all phases of Mohammedan life, furnish credentials for writing authoritatively and informingly of the movements forming the subject matter of this most interesting book.

* * * *

Houghton Mifflin Company, of New York, in publishing Modernizing the Monroe Doctrine, written by Charles H. Sherrill, former United States Minister to Argintina, and containing an introduction by President Nichlas Murray Butler has given to us a book invaluable for its concise, practical, and throughly up-to date study of the whole South American situation. To those interested in world politics, as every live, red-blooded man should be it will appeal as a well considered plan for making Pan-Americanism a living reality, thus securing peace and prosperity throughout the western hemisphere. The price of this timely and entertaining book is $1.25 net.

* * * *

Frederick A Stokes Company, New York, are the publishers of the Japa-

(Continued on page 12)

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

HELPING TOGETHER BY PRAYER

I like to feel that though on earth
We never meet,
Yet we may hold heart fellowship
At God's dear feet.

I like to feel in all the work
Thou hast to do,
That I, by lifting hands of prayer
May help thee too.

I like to think that in the path
His love prepares,
Thy steps may sometimes stronger prove
Through secret prayers.

I like to think that, when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee.

—E. G. Barnes Lawrence.

DISTRICT MEETINGS

During the past two weeks four district meetings have been held, each of which, we are sure, proved most profitable as well as most pleasant occasions. Marshville was the place of meeting of the Charlotte District, May 31-June 1; Statesville of the Statesville District, June 1-2, Murphy of the Waynesville District, June 1-2, and Albemarle of the Salisbury District, June 5-6.

It was our pleasure to be present with the good women of the Waynesville District and will give in our next itssue a report of the splendid meeting held.

On June 20-21 the Greensboro District meeting of the Woman's Missionary Societies of that district will meet in High Point. Among the prominent visitors who will be in attendance are Miss Ella Lambe, returned missionary from Brazil, and Mrs. Lucy H. Robertson, our Conference President. We trust this may be a great meeting. Rev. J. H. Bennett, of Centenary church, Greensboro, will preach the annual sermon.

MRS. H. K. BOYER

Conference First Vice-President, is spending several months with her aged father in Virginia. Though old in years, he is still youthful in spirit and exceedingly active for one of his years. Just before leaving Mrs. Boyer wrote a message to "her dear young people," and I hope each auxiliary president of the Y. P. Societies will carry out to a splendid finish the many suggestions she has made. Standing at the head of the Conferences in largest amount of money raised during the past year, what an incentive to "go forward" to greater and bigger results this year.

MRS. J. L. WOLTZ

From the Mount Airy News we clip the following concerning one of our wide-awake district secretaries, which shows to some extent how Mrs. Woltz is appreciated on her district:

"At the regular appointment at Salem last Sunday morning the pastor preached from Psalm 24:14, "Be of a good courage." At the close of the sermon Mrs. Dr. Woltz made a speech in behalf of the Woman's Missionary Society. This speech was greatly enjoyed by the congregation. Mrs. Woltz is District Secretary for the Mt. Airy District and is doing a good work for the cause of missions in her district. Salem is a very enthusiastic church on the question of missions and will most likely have its Woman's Missionary Society organized within the near future."

CENTRAL CHURCH, MT. AIRY

We are expecting to hear of a great increase in the number of subscribers to the Missionary Voice from this auxiliary at Central Church. Recently a regular Voice meeting was held and in a most attractive manner the Voice was brought to the attention of the members. Quite a good deal of space was given by one of the local papers in a description of this meeting in which a hat made of copies of the Voice was exhibited. Many of our auxiliaries have tried this hat scheme and we would recommend it to any other societies wanting to increase their subscriptions.

GREENSBORO DISTRICT NOTICE

The auxiliaries of the Greensboro District will please elect delegates at once for District Meeting of Woman's Missionary Conference, High Point.

Please send names of delegates and visitors directly to

Mrs. J. W. Harris,
Chm. Entertainment Committee.
414 Broad St., High Point, N. C.

Every pastoral charge is expected to be represented.

ITEMS FROM BULLETIN

Program for June

This is the month for the Social Service topic, which is "Institutions for Care of Dependents." It would be well to have the Superintendent of Social Service, with her committee, in charge of this meeting. The Bible lesson bears on the subject and should be made an impressive part of the program.

Divide the leaflet into several parts and assign to different ladies. See that the "study" is given time for full discussion. Have some one answer the question, "What are the causes and results of poverty in this country?" Have another impersonate your Conference Superintendent of Social Service and get her to tell you some line of social service for your community.

Attention, Auxiliary President!

Will you not hold an executive meeting of your society officers just as soon as the June meeting is adjourned and see that all the report blanks are filled out accurately and uniformly and mailed at once to your Conference officers? You cannot know what this will mean to the work. Try it!

Children's Church in China

Miss Kate Hackney, who left last July to take charge of the Kindergarten Training School in Soochow, writes very hopefully of her work. She says that they have seventeen splendid young women in the junior class. In speaking of the Sunday school she says: "Our Sunday school is fine. I think I might use the word 'grand' when speaking of the Beginners' Department. I know a good many in America who could sit up and take notice and be greatly profited thereby. And just think, we have a children's church, too! While the regular services are going on, these children come together and have the regular form of service; but the songs and the lesson are suited to their needs. They are the officers and workers in the church, and they are learning to do things right. There is plenty to do, and I am so happy to be here and to be a part of it all."

Buddhist Propaganda in California

The Buddhist temple is across the street from Mary Helm Hall, at Alameda, Cal. They are working hard to induce the non-Christian parents of the children that attend our Alameda Sunday school to compel them to attend the Buddhist Sunday school, held at the same hour that ours is. The children, however, mostly want to attend ours. We expect that they will make some inroads in our numbers, but do not think that it will be permanent. The priest is visiting the homes and carrying the children candy, etc., so as to ingratiate himself.

A Message from Petropolis

Miss Helen Johnston

My literary classroom work has been English and Bible. In the Home Economic Department I have had a sewing class and a cooking class. This latter is very interesting and I have enjoyed it very much. Very great progress along this line at present is impossible for two reasons, lack of equipment and a more proficient teacher. However, we are going to keep doing the little we can and pray that the two essentials which we need to make it a success may soon be given us.

In the Sabbath school I have a very interesting class composed of the older women and called "Marthas and Marys." These women deserve special mention because of their punctual attendance. Being mothers and home keepers and a number living at great distances from the church, it means sacrifice on their part to be in their places every Sunday. The church here seems alive and progressive. Nearly all branches of church work have been organized. In spite of hard times and crises, the work here for the year has been satisfactory. I count it a privilege to be in Brazil again, and my great desire is to be able to do better work in the future than I have done in the past.

The Fire at Holding Institute

On Easter Sunday evening there was a small fire on the campus of Holding Institute, Laredo, Tex. The fire started in a small tower room above the art class room. It spread to the tower supporting the water tank. Both buildings were completely destroyed, although the fire department of the city and the fire brigade from Fort McIntosh were out. However, our gas engine was not injured, although the pump house caught fire, and it looked for a while that all the wood about it would be consumed. We do not know how the fire started. There had been no fire in the room all the year. The only supposition is that some children were in there playing, probably with matches, and did the mischief.

There was quite a good deal of china destroyed. Some had been finished, but not carried away from the room; quite a good deal in various stages of completion, and some that had not yet been touched. Very few pieces were recovered. All the paints, brushes, designs, drawing utensils, tables, and cases were destroyed. Fortunately, we are in the last month of the year, and the department has been discarded; therefore we shall not try to replenish the outfit. The loss amounts to twelve or fifteen hundred dollars.

A Helpful Book on Japan

Many women will be wanting helpful literature about Japan because of their larger interest growing out of the Week of Prayer. A new book has just been published by the Missionary Education Movement dealing with a phase of woman's life that is not usually given in the general books on Japan. It is "Working Women of Japan," by Sidney L. Gulick. The price is fifty cents. Order from Smith & Lamar, Nashville, Tenn., Dallas, Tex., or Richmond, Va. The book deals, first of all, with the social classes in Japan, new and old, then takes up the question of women in industry under the head of domestic industries, silk workers, hotel and tea house girls, factory girls, geisha girls, etc. A study of this book will open up a number of social service topics.

METHODS IN MISSIONS

A Report of Mrs. G. B. Germond's Lectures, by Maude Elmore

As a gardener, Mrs. Germond, has confronted the great mission problem and has given a new practical view of the situation. Missions as a garden, not only suggests fruit and flowers but the work necessary to keep out weeds and get results; not only fruit and the flowers but lovely place of rest, not for gardeners only but for tourists, to allure them from their beaten tracks, to see this garden of missions.

Mrs. Germond has given us a better vision of fair play, because when we liken missions to a garden we see cause and effect better and that Christ really depends upon us. First, she said the garden must be plowed with much thought and irrigated with much prayer, lest the best seeds in all the world might not grow. Our tool chest must be full of tools, each one sharpened with prayer. There must be maps of the territory, of Divisions, of States, of Associations, and of Apportionments, in the Nation, State and Association. All the gardeners should be drilled on these charts so that they could tell easily in which section flowers flourished best and why and be stimulated by seeing the comparison of the associations, that flourished or did not flourish under similar conditions.

One wise suggestion was that the program should not be considered inspired, nor the order like the laws of the Medes and the Persians. The social hour should not always come after the devotional exercises, which we were reminded might be sort of a religious calisthenics to be gone through with, but the social hour might come the first thing to loosen up or humanize the meeting. It might be sometimes in the get their money and they resent it.

It was also suggested that we must get beyond the "long robe and the gold ring" women as those most desired because they can help most on the burdensome budget. Few of the wealthy women are as "blind as bats," and so they recognize the schemes to get their money and they rsent it.

"Everybody's Lonesome," you see, and they want to be wanted for their very own sakes. The Christ-like way is to desire all women equally and we must breathe forth His spirit. Many stories can be cited where the poorest member in the church was the really richest member in prayer and friends.

The rich member, the coveted one, because our faith is so weak and worldly, is often won by the financially poorer members too. So it is especially worth while to go after her and to-gether.

The women with the most tact, the most influence, and above all the most prayerful, Christ-like life, should compose the Lookout Committee.

Pictures of one's own missionaries and their work in their gardens for their master gardener will stimulate wonderful interest too and help us not only to hope to be joint heirs with Him some day, but to be joint gardeners with Him today. If the charts and the maps are marked with flags or ribbons, or both, drills may be given, journeys taken and the most helpful discussions and correct geographical knowledge will make Christian statesmen in our churches.

Then there are the schemes to get missions into the Sunday schools. Brief five-minute sketches at first until some inspired leader may be able to have more effective work done in a monthly program.

Honor could be given to the one who could tell about the most charts, maps, books or missionaries. Honor could be given to the church who had the most Mission Study Classes. Honor could be given to the association that had the most honored churches as well as being the leading association to send in all its quarterly payments quarterly and even in advance.

We should not be content either just to know this much of our own work, but we should know what other denominations are doing in the same sections. The comparison is wholesome. Our gardening may be neglected and we must not let the Master gardener see that the flowers, He trusted us with, are suffering.

We must impersonate different fields in our garden and dramatize the great problems so that every one may see how extra work may be done amongst the lovely flowers, that only need some of the tools perhaps that we are

(Continued on page 15)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

URGENT REQUEST FROM OUR CONFERENCE HOSTS

Leaguers, as you read this issue of the Advocate do you realize that there are but a little more than two weeks to the time when our Epworth League Conference shall convene in West Market Street church, Greensboro? And yet we residents of Greensboro who expect to entertain you have responses from but very few chapters stating how many delegates expecting to attend. The following chapters have furnished us the names of their delegates: Central church and Chestnut St., Asheville, Spray, Elkin and Mt. Airy. Please, friends, take up this matter promptly in your several Leagues and send the desired information to the editor of our page or to

Mrs. Katharine B. Browning,
404 Bellemead St.,
Greensboro, N. C.

TO PASTORS AND PRESIDENTS OF EPWORTH LEAGUE CHAPTERS

Our annual Epworth League Conference is to be held in West Market St. church, Greensboro, June 26-28. The opening service takes place the evening of the 26th, and the Conference is expected to close at noon Wednesday. We are hoping there will be representation from every chapter in the Conference. If some delegate is not already pledged to attend, please take the matter up at once and have some one at Greensboro to represent you and to carry back to your chapter the inspiration and plans of he Conference. The cabinet decided that one representative for every fifteen members would not be too many for any chapter to have present. If, however, your chapter can have only one delegate, by all means send one. Let Mrs. Katharine B. Browning, 404 Bellemead St., Greensboro, N. C., know at once the name of your delegate, chapter, charge and district. Will the pastors and League presidents kindly look after this?

In order to have a good report a chapter should pay its chapter membership fee of $2.50 to Dr. F. S. Parker, Secretary, 810 Broadway, Nashville, Tenn., and its Conference fee of ten cents for each member on its roll to Rev. C. M. Pickens, Spencer, N. C.

Delegates will be expected to report the following items: Name of chapter, post office, number of members, increase in members, devotional meetings held, Bible study classes conducted, covenants enrolled, socials held, temperance or other reform meetings, missionary meetings, mission study classes, anniversary day observance or non-observance, amount of offering that day, chapter membership fee paid or not paid, Annual Conference dues paid or not paid, amount raised for charity, amount raised for African special, amount raised for other purposes, number of copies of Epworth Era taken, Council meetings held, special work.

Let delegates get this information and bring with them. They will be supplied with blanks at the Conference on Monday night, on which to make out their reports for presentation Tuesday. These blanks will be mailed any chapter president that will write Mrs. Katharine B. Browning, 404 Bellemead St., Greensboro, for one.

Mrs. Browning, our Secretary, wants to know the name of every League chapter in the Western North Carolina Conference, the charge it is on, the district it is on, its president and pastor. Will the Leaguers not respond to this call for information at once? It is urgent.

E. L. Bain, President.

IMPORTANT LETTER FROM OUR CONFERENCE TREASURER

At the last meeting of the Western North Carolina Epworth League Conference it was decided by that body to change the annual dues of the Leagues of the conference from five cents per member to ten cents per member. This money is to be used for our own conference work. One of the great hindrances of our conference work has been a lack of funds. If all of our League chapters will pay these dues we will have money enough to push our conference work. It will be a help to all concerned for the Leagues to send their dues before the meeting in Greensboro this month. Only three Leagues have paid these dues up to this time. They are as follows:

West Market St., Greensboro $6.00
Tryon St., Charlotte 4.00
Belmont Park, Charlotte 7.00

C. M. Pickens, Treas.
Spencer, N. C.

LEAGUE ITEMS FROM SPRAY

When the pastor assumed charge of the Spray church at the beginning of the Conference year he found a Senior League about six weeks old, well-favored and full of promise. Up to this time no mention has been made through your columns of this fine youngster. At first there seemed to be a few people who were inclined to withhold their "congratulations," doubtful, perhaps, whether there was any room in the church family for this newcomer. But whatever coolness was felt then has been turned to warmth long ago. Everybody loves the child today. Because it so often happens otherwise the reporter is especially glad to chronicle this fact. The League has not been ill a single day in all these months. However, its growth has not been as rapid as some of us might have wished, though its development has been plainly noticeable. The attendance has kept up exceptionally well and good interest has been shown Some special emphasis has been put upon missions and a monthly study in the Discipline under the leadership of the pastor has awakened genuine enthusiasm.

On account of the pastor's illness the League had charge of the morning service on Easter Sunday, and it was thoroughly enjoyed by the congregation. One strong feature of this program was the Easter message by Mr. W. R. Lynch. They will be given a like opportunity on Sunday night, June 11th.

The pastor and the church a few weeks ago decided the same chance for helpful activity ought to be extended to the small children. Accordingly, Mrs. J. Frank Armstrong and Miss Edna Richardson were authorized to organize a Junior League. This numbers 36 now and is growing weekly. A brighter, happier crowd of children it would be hard to find.

Money has been collected to buy an organ for the League room. A.

P. S. No special train from Spray, but a full delegation will attend the Conference at Greensboro.



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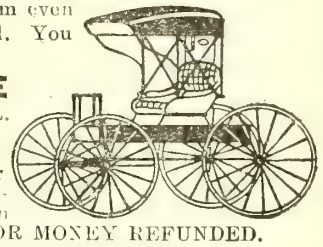
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The Sunday School Lesson

SECOND QUARTER—LESSON XI
June 11, 1916

SOWING AND REAPING
(Temperence Lesson) Gal. 6

Golden Text—God is not mocked; for whatsoever a man soweth that shall he also reap. Gal. 6:7.

Summary of the Lesson

"You can get away from circumstances, but you cannot get away from yourself," was the observation of a shrewdly observant man, who had watched the spectacle of human life for many years. The soil of a man's own soul is a matter of eternal significance. What he sows there will spring up and grow and become an inevitable part of his life. When he goes from one town to another, or from one country to another, he carries the harvest field of his character with him. "He changed his climate, but he did not change his mind," was the remark which tersely described the mental provinciality of a certain traveler. "He changed his surroundings, but he did not change his character" is the defining thing to say of many a human bird of passage. The sixth chapter of Paul's letter to the Galatians sounds sternly enough the inevitable harvest on that field of destiny which is a man's own soul.

The Ministry of Restoration

One of the most notable characters of nineteenth-century literature is the good bishop in Victor Hugo's Les Miserables. The striking scene where the thief is brought back to the bishop with the stolen property and the saintly ecclesiastic receives him not as a criminal, but as a friend, will come at once to the mind of many a reader. That moment was big with destiny for Jean Valjean. It changed the whole current of his life. He had been overtaken in a fault and was surely restored by a great spiritual leader in a spirit of gentleness. A new sense of the meaning of life, a new vision of the meaning of manhood came to him from the serene and friendly bishop that day, and he went out to live in the light of that vision.

The great moments of life are the moments when with an instant flash of understanding and sympathy soul meets with soul. The day when a man is caught in the midst of his mistakes and follies and sins is a day which may harden him into permanent evilmindedness or a day which may be rich and cleansing with influence of moral power. Some other man holds the key to the situation. He may be hard-hearted and hard-handed. He may treat the culprit with cool and cynical and Pharisaic dignity. He may behave with a moral remorselessness which fastens the chains of an evil life upon the culprit, or he may come as a minister of moral renewal, as the prophet of regeneration. With all his loyalty to the great moral verities his hand may be made the hand of a brother, his eye may glow with human sympathy and his voice may ring with hope. He may come with such moral tenderness and spiritual power that although he finds a criminal he leaves a man. The touch of his life has transformed a weakling into a moral struggler with his eye bent upon the goal.

The Ministry of Burden Bearing

The assembly room of a little mission in a certain city seemed strangely empty, though two people stood in disconsolate fashion near a window. A little while before the room had been packed with people out of the neighborhood, gathered for the funeral service of one of the most efficient mission workers. Gathered about the quiet form of a woman who had done so much to transform many lives, they wept without restraint. The brightness of life to patient, enduring mothers and children imprisoned by poverty and men bending under hard burdens was singularly connected with one shining, eager, hopeful face. She had bent under the weight of all their burdens and while she was lifting she had always given the gift of a confident, joyous smile and a word of sturdy hope. Her life had been a song which had set their tasks to music. It seemed unbelievable that she had passed beyond their reach. The service was over now. The people had gone away. One young man remained to talk to the overworked superintendent of the mission. As they stood by the window he was saying, "She would do anything for you, but she never made you lazy. She always made you lift as hard as you could, and now that she's gone, somehow I want to get under some of the loads she was lifting." A sudden illuminated smile came to the tired face of the superintendent. "She would like to hear you say that," he declared, putting his hand on the young man's shoulder. "She wanted to raise up a company of burden-bearers."

In one sense that is the very mission of the Christian religion—to raise up a company of burden-bearers. The genuinely inspired Christian is looking around for a load to lift, for darkness upon which he may cause the light to shine, for sadness to wich he may bring comfort, for need which he may serve. He belongs to that company of men to whom Dr. W. J. Dawson described as "a league of those who love for the service of those who suffer."

The Seed of Death

It seems like a contradiction of terms to talk about a harvest of corruption. We think of death as the absence of life, the absence of growth —no flowers, no green leaves, no ripening fruit. How, then, can we speak of seed which brings forth death?

In spite of the paradox it is true that death is sometimes very much alive. Some evil things have a malignant vitality, and the harvest of death covers many a wide field. To be conscious that the whole process of a man's life is moving right toward death, that the seed of death has sprung up and is growing, and that the day of the dread harvest is coming nearer and nearer is a hard and tragic experience.

The hero of Rudyard Kipling's powerful story, The Light that Failed, waits for the verdict of the specialist who has been examining his eyes. It comes like a sudden thunderclap. A process is going on, the specialist tells him, which will inevitably result in his loss of sight. The period may be longer; it may be shorter; but the result is one which cannot be avoided. A battle in Africa in which this young artist was a participant had involved an injury which was slowly but surely doing its work. The seed of blindness was planted then.

All about us men and women, boys and girls are sowing seeds of evil in their lives. They sow carelessly; they sow flippantly; they sow with a certain gay abandon, and all the while the seeds are finding shelter in the soil. The seeds are taking root. The seeds are springing up. A terrible harvest is on the way. The seeds of death will lead to a harvest of corruption.

The Seed of Life

"The livest man I ever knew," an admirer was saying, "was Phillips Brooks. He seemed to radiate vitality." The supreme possession of every age is to be found in the men and women who radiate moral and spiritual vitality. They are the conservers of the very best which belongs to the life of the world. If they were all to perish the world would be an empty, desolate place.

It is easier to admire this magnetic moral and spiritual vitality than to fathom its secret. Indeed, many people are content to admire without even attempting to penetrate the mystery, and yet no matter is of more commanding importance than the life of the conscience and the life of the soul. Here too, the whole story has to do with seed time and harvest. The harvest of vital energy is reaped by the man who patiently and faithfully has sowed seeds of life. As the years go by some men move forward slowly and surely in the respect of the community. Their words count for more, they carry a more dynamic energy every year they live. These men themselves marvel at last at the position of influence to which they have come. The harvest is indeed golden, but back of the harvest what years of sowing and faithful cultivation have prepared the way for the final consummation. The seeds of life were scattered all down the years. Now the gladness of plentiful ripened fruit is everywhere. Sowing is only romantic in the light of the harvest. The long and laborious hours of cultivating the soil are only bright and glad in the light of the great consummation. You can only judge the year by the harvest time, and you can only judge a man by the grain which is garnered in. The seeds of life are the pledge of a harvest of noble character.—Lynn H. Hough, D. D., in New York Christian Advocate.

BOOK NOTICES

(Continuced from page 9)

nese Chisis, by Jas. A. B. Scherer, wherein is presented the question as to whether mutual misunderstanding and distrust continue the already beclouded issues between America and Japan. That there is a real Japanese-American crisis is indicated not only by the intermittent eruptions of the "yellow press" in both countries, but by the publication of thoughtful volumes of well tempered discussion, by the organization of mutual benefit associations in both countries and by the concern which the two governments manifest when periods of agitation occur. Mr. Scherer is by training, education, and by long residence as a teacher in Japan, qualified to speak as an authority on this vital subject. He gives an absolutely fair presentation of both sides with special reference to the California land question. It may be remembered, too, that he is a native North Carolinian, and a prominent member of the Lutheran church. His book will surprise many who do not realize how near a crisis with the Sunrise Kingdom we are. The volume is a very attractive one in yellow and sells for 75 cents, net.

* * * *

Mitchell Kennerley, Publisher, New York, sent out from his excellent presses a few days ago a book which has a profound appeal to thinking men, especially to those now living in a world filled with the noise and turmoil and desolation of war. The title of the volume is World Peace, and is written by John Bigelow, Major in the United States Army, retired. In the book peace for all the world is discussed and illuminated by an American for Americans. It sets forth clearly why war can not be abolished in our present civilization, but it advances a means whereby war may be abolished, and how the last hope of world peace may be realized in the formation of a World State. It is a very sane and a very wise discussion of a subject on which much unwise and insane stuff has been written. It is comprehensive and convincing, written in a style admirably clear and interesting, and the appendices giving the texts of official documents, with the full bibliography and index, add very greatly to the book's value. In these days of evil portent it is distinctly a book for Americans to read. The price of it is $1.50, net.

A Book-Lover's Holidays in the Open, by Theodore Roosevelt, selling at $2.00, net, is a most enjoyable and invigorating volume just from the press of Charles Scribner's Sons, New York. "The joy of living is his who has the heart to demand it." Thus, in the preface, Colonel Roosevelt has given the best interpretation of his outdoor chapters, which compose the book. They range from a cougar hunt on the rim of the Grand Canyon and an account of the washing of the sacred snake in a Hopi underground temple, to scenes in Argentina, Chile, Patagonia, and Brazil; from a remarkable study of primitive man in three continents to a chapter on the wild hunting companions with whom he has associated in his wanderings. The volume would prove a valuable addition to any book and nature lover's library.

POPULAR EXCURSION TO NORFOLK AND RICHMOND, WEDNESDAY, JUNE 14, 1916, VIA SOUTHERN RAILWAY

Southern Railway will operate popular low fare excursion to both Richmond and Norfolk, Va., Wednesday, June 14th, tickets being on sale all stations Blacksburg to Reidsville and branch line points.

Special train, consisting of both Pullman sleeping cars and first class day coaches, will leave Charlotte 6:30 P. M., Wednesday, June 14th, arriving Richmond 7:05 A. M. and Norfolk 9:00 A. M.

Tickets good only on special train going, but returning will be good on all regular trains up to and including train No. 3, leaving Norfolk 7:15 P. M., and train No. 11, leaving Richmond 11:15 P. M., Saturday, June 17th, 1916.

Passengers from branch line points will use regular trains to nearest line junction point connecting with special train.

Round trip fares will apply from following stations:

From	Norfolk	Richmond
Charlotte	$4.75	$4.75
Shelby	5.00	5.00
Concord	4.75	4.75
Statesville	5.00	5.00
Morganton	5.25	5.25
High Point	4.50	4.50
Mt. Airy	5.25	5.25
N. Wilkesboro	5.25	5.25
Winston-Salem	4.00	4.00
Norwood	5.25	5.25
Madison	3.75	3.75
Mocksville	5.00	5.00
Gastonia	5.00	5.00
Rutherfordton	5.00	5.00
Salisbury	4.75	4.75
Hickory	5.25	5.25
Marion	5.25	5.25
Greensboro	3.75	3.75
Reidsville	3.75	3.75
Mooresville	5.00	5.00
Newton	5.25	5.25
Albemarle	5.25	5.25
Elkin	5.25	5.25
Siler City	4.50	4.50

Proportionately low round trip fares from all other stations.

Pullman reservations must be made in advance.

Three whole days in Norfolk or Richmond; best time and opportunity to spend vacation at the seashore, visiting Fortress Monroe and other interesting points around Norfolk, or a few days in Richmond, the city of many attractions.

For Pullman reservations or other information see your nearest agent or write R. H. DeButts, D. P. A., Charlotte, N. C.

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Our Little Folks' Department

BETTY'S GARDEN

In the heart of the seeds,
Buried deep, so deep,
The dear little plants
Lay fast asleep.

"Wake!" said the sunshine,
"And spring to the light."
"Wake!" said the voice
Of the raindrops bright.

The little seeds heard,
And they rose to see
What the wonderful
Outside world might be.

And when Betty came out,
"O mother!" she said,
"Just see how the flowers
Have grown in my bed!"

—Selected

THE RIGHT HOUSE FOR THE RIGHT BIRD

Birds are like people—they differ in their natures; and, though they all must have homes, different kinds like different types of abiding places. Just as some persons like country houses, and others like city apartments, so some birds like little houses, with small openings in them, and others like large houses with big means of entrance and exit. The wren, for instance, likes a tiny house, the simpler the better; whereas, the purple martin is attracted by a large house of more elaborate design and striking color. The children, in preparing to make houses for the birds, must take into consideration these differences in the tastes of birds. If there are wrens in the region, the children would do well to make houses especially for them; if there are bluebirds, they should make houses that bluebirds would like. In addition they might do as did some children I know—make two or three houses likely to be approved by several kinds of birds besides wrens and bluebirds; and watch and see what bird tenants they attract. The children can find out from their bird books what the likes and dislikes of birds are with regard to houses.—Home Progress.

"MAKE ME STOP ME"

Once there was a little boy who used to cry a great deal. If he fell down or bumped himself, he cried. If he cut his finger or lost his ball, he cried. One day he was crying, as usual, and all at once he thought of what people had begun to say of him—that he was too big to be such a baby. Instantly he stopped, and that astonished him so much that he ran to his mother, saying, "Mother, I don't have to cry! I can make me stop me!"—Selected.

THE MIRACLE IN THE SAND-BOX

Tommy had become tired of the sand-box. It was a way Tommy had, this growing tired of a thing after he had played with it a few times. And so mamma always had her wits at work while he was enjoying one thing, trying to plan for the next amusement, and to have it ready before the first came to be so much of a bore that he could never enjoy it again.

"I have some little brown seeds, some corn and some beans," she said; 'and now we are going to put them into the sand-box, sprinkle them as the earth in the garden is sprinkled by rain, and set the sand-box away to rest for a few days. Then maybe the wonderful little things which God has placed in every seed will come out and we shall see how even the little brown seed contains a treasure."

Tommy became interested, and almost wanted the sand-box to play with longer, but mamma said that they were going for a walk that afternoon, and the box must be put away.

She took him out to a grove of maples, and the winged seeds which were just sprouting were a source of much wonder to Tommy. He enjoyed seeing how the tiny leaves were so carefully wrapped up in the little seed, and mamma told him that they had been there all winter, just waiting for the warm sunshine and rain that would make them grow so large that they could no longer stay in their cradles. In every seed the little plant was placed just so, for God's patterns in nature are all cut evenly.

When he got home, and the next day and the next, and for several days there were so many things happening, the birds coming back and singing, and the flowers coming into bloom, that Tommy forgot all about the sand-box and its mystery until one morning when he got up it was placed in the window, and a lot of green things just peeping forth. Mamma explained that they were seeds which were sending out little plants just as the maple wings had done. The beans were clumsy-looking things, the parts split open, and what had once been beans now turned into leaves. Mamma told him that these were the baby plant's lunch-box, and that in them was food to keep the plant alive until it could form roots that would get food for it out of the soil. The corn was sending a root down at the same time that it sent a green sprout upward. And the other seeds had their own way of growing.

Tommy wondered what would have happened if he had placed the seeds wrong side up, and mamma told him to plant some more seeds, turning them in different ways. This he did in another box, and could scarcely wait to see what would happen. But he did not fool the seeds a bit, for they all grew so that their roots went down into the ground and the leaves toward the light.

"How do they know which way to grow?" he asked mamma.

And then she told him of how God takes care of the plants as well as of the birds and children; and that even the baby plant is, in a way that it can understand, guided in the right direction.

Tommy thought the sand-box as a seed-box a most wonderful plaything; and after the corn and beans were large enough to be planted out in the garden he put in more seeds of different kinds, and found great pleasure in watching how the different plants grew.—Bessie L. Putnam

MISSING THE RIGHT TIME

One time a little flower seed found itself in the warm, damp ground. The winter had gone, and some one had put it in the earth so that the sun and the rain would help it to grow into a big red poppy.

Before long the seeds all around began to send tiny leaves up toward the light, but this little seed said: "O, I think I will wait a while and just lie here in the soft ground, where it is so comfortable. I will push up into the fresh air and sunshine after a while."

So the lazy plant kept waiting and waiting, and at last summer was over and the ground frozen again, and it couldn't come up at all. What a foolish seed to miss blossoming in the glad summer because it wouldn't grow at the right time. It isn't safe to put things off, is it?—Selected.

A SQUIRREL'S VISIT TO THE ROBINS—A TRUE STORY

Last summer a pair of robins built a nest in a tree on the edge of our driveway, and one warm, sunny day we saw them bringing breakfast, dinner, supper and several "between lunches" to three yawning, hungry mouths.

We were not the only ones who were interested in this hungry family, for they were noticed by a gray squirrel, who has lived for two years in the trees in our neighborhood, storing up nuts and other provisions in numerous hollows, and gayly frolicking along the telephone wires for daily exercise.

One morning the squirrel decided to have a nice juicy little robin for his Sunday dinner, and he started up the tree to help himself. Much to his surprise and terror, both Father and Mother Robin were at home, and decidedly objected to letting him rob their nursery. They flew out, and pecked at him with their sharp bills, so that he did not take time to run down the tree, but scrambled into a hole as fast as he could go.

When all seemed quiet, he put out his little head and peered around, when suddenly peck! peck! came a sharp dig on his head from Father Robin, and back went Mr. Sqiurrel under cover.

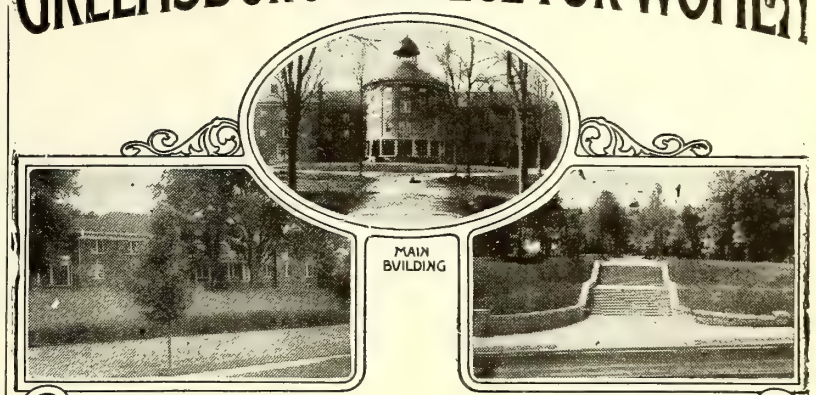
For half an hour the little fellow was kept a prisoner. Then Father Robin thought that he had learned his lesson, so the unwelcome caller was allowed to creep out and down the tree.

But freedom was not yet for him. Father and Mother Robin were not taking any chances, and they hopped and flew along one on each side of the squirrel, to see that he left by the straightest route possible—when he stopped, they stopped, if he turned to one side, Mother Robin gave him a peck. If he turned the other way, Father Robin's sharp bill turned him back.

Straight across the whole width of our lawn traveled the robber squirrel and the two police birds, until they reached the hedge, where he slipped through, and they went back to get another meal for their hungry babies.

Could any father and mother have taken better care of their family?—Eleanor Amerman Sutphen.

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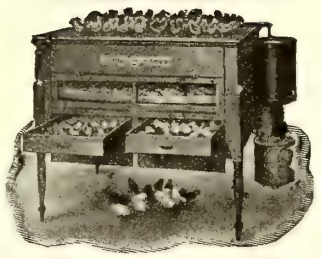
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Rev. R. F. Mock, Old Fort charge, $5.00ffi Rev. A. G. Loftin, Catawba charge, $1.66; Rev. C. F. Sherrill, Pleasant Garden, Rehobeth, $4.30; Rev. T. B. Johnson, Summerfield charge, $7.00; Rev. W. B. Davis, Polkton charge, $10.00; H. L. Horton, Tr. First church, Albemarle, $18.00; Jas. H. Thompson, North Wilkesboro charge, $45.10. Total, $91.06.

FIFTH SUNDAY AND OTHER VOLUNTARY CONTRIBUTIONS

Geo. I. Ray, Charlotte, Trinity S. S., $13.26; Rose Green, Asheville, Bethel S. S., $2.31; G. K. Newton, Casar S. S., $1.04; W. H. Hobson, Mocksville, Liberty S. S., $2.50; a friend, $5.00; Mrs. M. D. Coburn, Hendersonville, Shaws Creek S. S., 98c. Total, $25.09.

Yellow and White Yams, also Red Spanish Potato Plants at $1.00 per 1,000 by express; $1.25 post paid.
Mrs. M. E. V. Hines, Mt. Airy, N. C. R. F. D. 5

UNIFICATION OF METHODISM

(Continued from page 3)

an invitation to the proper authorities to hold the next General Conference at that place. Further than that, it is the home of the Senior Bishop of the Methodist Episcopal Church, South. Again, it has a building which can accommodate two general Conferences at one time, and neither disturb the deliberations of the other. More than that, it is on the border of a state which so admirably typifies the southern chivalry and southern sentiment of that great section of the country toward the South. It is on the border of another state which so admirably typifies the great spirit of the North—where Kansas and Missouri join hands to make the greatest commercial center in all that great and growing part of our nation. I am glad to support that entire motion, and hope that Kansas City will be considered.

D. A. McBurney: I would like to amend that it be printed in the Daily Christian Advocate. We want to read it.

The Bishop: It will be printed anyhow.

The question is a double question: First, the approval of the document as presented, the amendment of Dr. Goucher having been accepted by the movers of the resolution. Approval and reference to the Judiciary Committee. As many as will refer this to the Judiciary Committee, please lift the hand. Opposed. It is so ordered.

Bishop Hendrix Writes:

Your readers may be interested in the enclosed account of the General Conference session during which was held the great anniversary of the Conference Claimants Fund for raising $15,000,000 for superannuates. It was part of a continuous demonstration of the warm-hearted desire for the unification of American Methodism beginning with a scene a day or two before when by unanimous and standing vote the General Conference adopted the report of the committee of sixty strongly favoring the plan of unification.

The anniversary exercises led to such an expression of ardent desire for early union as to lead to the action calling for a session of the General Conference of the Methodist Episcopal Church during the session of our General Conference in 1918. Shall not that year witness the formation by re-organization of "the United Methodist Episcopal Church!"—St. Louis Christian Advocate.



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R. L. FLOWERS,

Secretary to the Corporation, Durham, North Carolina.

GREENSBORO DISTRICT MEETING OF W. M. S.

The Greensboro District Meeting will be held at High Point on June 20, Tuesday afternoon at 2 o'clock and the last session on Wednesday afternoon at 8 o'clock. Delegates from every Adult, Young People, Junior and Bright Jewel Missionary Societies are expected to attend the meeting.

Representatives from all the churches unorganized are invited to attend and become a part of the great army of missionary women. It is your opportunity for a larger service for the Master.

Special effort is being made to make each session of vital interest to every one who may attend them. Please send names to Mrs. J. V. Wilson, High Point, N. C. Everybody in Greensboro district fall in line and let us make this a conference worth while.

Mrs. B. N. Mann,
District Secretary.

"LINCOLN LITHIA WATER EQUAL TO ANY IN THE UNITED STATES"

Dr. P. L. Murphy, superintendent of the North Carolina State Hospital, says: "In my judgment Lincoln Lithia Water is equal to any in the United States."

We will back up Dr. Murphy's judgment with an iron-clad guarantee that Lincoln Lithia Water will give relief in cases of indigestion, dyspepsia, Bright's disease, rheumatism, gout, stomach, kidney, liver and bowel troubles, uric acid poisoning and diseases arising therefrom. Money promptly refunded if it fails to relieve.

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The stereoptican has been used in many ways, but not in showing the uses of trees, flowers and shrubs in Civic Improvement. Colored slides show a home with an expanse of open ground, another picture shows the same ground with a glossy green lawn, a climbing rose on the veranda, a neat hedge of Privet, a large shade tree here, a flowering shrub there, the whole creating a very attractive appearance.

A well-informed speaker can make such a "picture show" of peculiar interest by a simple explanation of the different flowers, trees, shrubs and use these different growing things to use these digerent growing things to the best advantage.

The credit for introducing the stereoptican as a medium for disseminating information about the proper plantings for Civic Improvement, belongs to the J. Van Lindley Nursery Company, of Pomona, N. C., Box J. They are now giving illustrated lectures in many of the southern cities and towns, and it is quite likely that members of Civic Clubs and similar organizations can arrange for a most interesting evening with nature subjects, by writing this concern.

Our Dead

GABRIEL—John W. Gabriel died May 23, 1916, aged 65 years. He leaves a wife and eight children, and several brothers and sisters. He was one of the best men I ever knew and a real "landmark" and pillar in Mt. Pleasant church and Rock Springs circuit. He was upright, sincere, clever, industrious and possessed of splendid common sense. He was able to command the respect of all and all classes esteemed his good advice.

For many years a faithful steward and loyal member of the church, he lived an exemplary Christian life. For many months he was a great sufferer. He desired to die. He often talked with us of going away. He had no fears. His faith was certain, clear and steadfast. He rejoiced in the future prospects. The last time I saw him he said, "My rest will come, I will get relieved soon."

Many friends from two counties attended his funeral and the floral tribute at his grave was one of the prettiest I ever saw. Goodbye, dear friend and faithful prother, till we meet thee in glory. Jim Green, Pastor.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Third Round

June

Asheville Ct., Riverview, 3 p. m.
Spring Creek, Roaring Fork ...10-11
Hot Springs-Marshall, Hot Springs, 11
Swannanoa, Tabernacle 17-18
Black Mountain, night 18
Mills River, Sardis 24-25
Chestnut Street, night 25

July

Henderson Ct., Fruitland 1-2
Flat Rock-Fletcher, Upward, 11 a. m. 2
Tryon and Saluda, Saluda, night ...2
Central, night 5
Leicester, Grace 8-9
Bethel, night 9
Sulphur Springs, Asbury 15-16
Walnut, Chapel Hill, 11 a. m. 16
Mars Hill, Valley Union 22-23
Haywood Street, night 23
Brevard, night 28
Rosman, East Fork 29-30
Hendersonville, night 30

August

Weaverville Ct., Barnardsville 5
Weaverville, 11 a. m. 6
West Asheville, night 6

District Conference at Weaverville June 14-16. Opening service Wednesday, June 14th at 3 p. m. Pastors and local preachers will please have written reports ready for the first session. Educational visitors will be heard Thursday morning, and Missions will be discussed Thursday afternoon.

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Third Round

June

Unionville, Zion, 11 a. m. 10-11
Central, night 11-12
Hickory Grove, 11 a. m. 17-18
Spencer Memorial and Derita, Derita, 3.30 p. m. 18
Seversville, Seversville, night ..18-19
Thrift, Thrift, 11 a. m. 24-25
Calvary, night 25-26

July

Chadwick, 11 a. m. 2-3
Dilworth, night 2-4
Rocky River, 11 a. m. 8
Matthews, Bethel, 11 a. m. 9-10
Prospect, Bethlehem, 11 a. m...15-16
Wakhaw, Pleasant Grove, 3:30 p. m. 16-17
Pineville,, Marvin, 11 a. m. 22-23
Weddington, Hebron, 3:30 p. m. ..23-24
Morven, 11 a. m. 29-30
Wadesboro, night 30-31

August

Polkton, 11 a. m. 5-6
Marshville, 3:30 p. m. 6-7
Ansonville, Salem, 11 a. m. 12
Lilesville, Shady Grove, 11 a. m., 13-14

The District Conference of the Charlotte District will be held at Harrison church, on the Pineville circuit, July 19-21. The first session will open at 9:30 o'clock a. m. on Wednesday, July 19, and I earnestly hope that every member of the Conference shall be present when the roll is called. Bishop Kilgo will probably preside.

Lee T. Mann.

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

June

Coleridge, Olivett 17-18
Ramseur and Franklinville, Franklinville 18-19
Wentworth, Lowes 24-25

July

Uwharrie, Sheperds 1-2
Ashboro 2-3
Greensboro, Zion 8-9
West Market 9-10
West Greensboro, Grooms 15-16
Randolph, Ebenezer 22-23
South Main St., High Point 23-24
Deep River, White's Chapel 29-30

August

Randleman 5-6
Wesley Memorial, High Point 6-7
Denton, Clarksbery 12-13
East End 13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

June

Morganton Ct., Gilboa 10-11
Morganton Station 11-12
Thermal City, Concord 17-18
Marion Ct., Concord 24-25

July

Green River, New Hope 1-2
Henrietta and Caroleen, Henrietta..2-3
Broad River, Grays 8-9
Rutherfordton, Hebron 22-23
Forest City, Cedar Grove 29-30
Cliffside 29-30

August

Connelly Springs 5-6
Table Rock 4-5
Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.

Third Round

June

Stokesdale, Eden 10-11
Ararat, Mount Hermon 17-18
Mount Airy Ct., Salem (night) ..18-19
Elkin 23
Jonesville, Roaring River 24-25

July

Madison-Stoneville, Mayodan 1-2
Draper, 3 p. m. 8-9
Spray 7-9
Leaksville 9-10
Walnut Cove 15-16
Mount Airy, Central 19
Yadkinville, Boonville 22-23
Rural Hall 29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

Third Round

June

Watauga Ct., Mable 10-11
Boone Ct., Fair View 17-18
N. Wilkes Mission, Mt. Olive ..24-25

July

Elk Park, Banner Elk 1-2
Avery Circuit, Jonas Ridge 8-9
Sparta Ct., Cox's Chapel 15-16
Creston Ct., Clifton 22-23
Laurel Springs, Mt. Zion 29-30

August

Wilkes Circuit 5-6
Wilkesboro Station 12-13
N. Wilkesboro Station (at night) 13-14

The North Wilkesboro District Conference will be held at Sutherland, in Ashe county, July 19-21. All our school and connectional men have a special invitation.

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.

Third Round

June

North Lenoir Ct., Mt. Hermon ..10-11
Lenoir Station, 11 a. m. 11
Rhodhiss, 11 a. m. 18
Granite Falls-Hudson, G. Falls ..18-19
Hickory Ct., Pisgah 24-25
West Hickory, Bethel, 3 p. m. 25
Hickory, First Church, night 25

July

Troutman Ct., Knox Chapel 1-2
Iredell Ct., Macedonia 8-9
Cool Springs Ct., Clarksbury 9-10
Catawba Ct., Hopewell 15-16
Maiden Ct., Pisgah 16-17
Newton, night 16
Stony Point Ct., Pisgah 22-23
Statesville Ct., Marvin 29-30
Alexander Ct., Hiddenite 30-31

August

Mt. Zion-Huntersville, Mt. Zion ..5-6
Davidson, night 6
Mooresville Circuit 12-13
Mooresville Station, night 13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Third Round

June

Spencer 11-12
East Spencer-N. Main, East Spencer, 4 P. M. and night 11
Salisbury Ct., Mt. Tabor 17-18
Salisbury Ct., Park Ave., night, 18
China Grove, Harris 24-25
South Main, night 25

July

Norwood, Randall 1-2
Cottonville, 4 P. M. and night 2
Albemarle Ct., Zoar 8
Albemarle, First St., 11 A. M. 9
Albemarle, Central, night 9
Woodleaf 15-16
Salisbury, First Church, night ...16
Kannapolis Circuit 18
Kannapolis Station 19
Gold Hill Ct., Wesley 22
New London Ct., Bethel 23-24
Mt. Pleasant Ct., Center Grove ..28
Concord Ct., Boger 29-30

August

Concord, Forest Hill, 11 A. M., 6
Concord, Kerr St., 4 P. M., ...6
Concord, Central 6
Salem 10
Oakboro, 3 P. M. and night 11
Bethel-Love, Bethel 12-13

District Conference of Salisbury district will be held at Woodleaf July 12th-14th.

Committees

For License: T. F. Marr, C. M. Pickens, W. R. Odell.

For Admission: R. M. Taylor, R. G. Tuttle, D. B. Coltrane.

For Orders: J. H. Brendall, E. J. Poe, P. W. Tucker.

We will be glad to have the representatives of our Conference institutions with us. All such who intend to come will please notify Rev. J. W. Kennedy, Woodleaf, N. C.

J. C. Rowe.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Third Round

June

Polkville, Casar 10-11
Stanly, Trinity 18
Lincolnton, night 18

July

Lincolnton Ct., Pisgah 1-2
McAdenville, night 2
South Fork, Zion 8-9
Crouse, Labratory 16

July

Mt. Holly, Mt. Holly, night 16
Shelby, Central 17
King's Mtn., King's Mtn. 21
Bessemer, Bessemer 22
Lowell 23
Belmont, Belmont, night 23
Cherryville, St. Paul 25
Shelby Ct., Sharon 29
Gastonia, Main Street 30
Dallas, Ozark 30

August

Lowesville, R. Bend 5-6
Rock Springs, Denver 8
Belwood, Kadesh 12-13

District Conference at St. Paul, July 25-27.

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Third Round

June

Sylva, Dillsboro 10-11
Webster, Johns Creek 17-18
Bethel, Pisgah 24-25
Canton 25-26
Canton Ct., Clarks Chapel 25-26

July

Glenville, Chestnut Valley 1-2
Highlands, Dryman's Chapel 2-3
Macon, Pattons 8-9
Franklin 9-10
Franklin Ct., Oak Ridge 9-10
Andrews 15-16
Robbinsville, Sawyers Creek ...18-19
Murphy Ct., Tomotla 20
Ranger, Harris Chapel 22-23
Murphy 21-23

July

Jonathan, Palmers Chapel 29-30

August

Waynesville 12-13
Clyde, E. Waynesville 12-13
Fines Creek, Fines Creek 19-20
Haywood, Davis Chapel 20-21

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Third Round

June

Jackson Hill, Eleazer 10-11
Linwood, Wesley Chapel 17-18
Lexington, night 18
Forsyth, Piney Grove 24-25
Hanes, night 25

July

Lewisville, Sharon 1-2
Centenary, night 2
Davie, Concord, 11 a. m. 8
Mocksville 7-9
Cooleemee, night 9
Walkertown, 11 a. m. 16
Grace, night 16
Advance, 11 a. m. 22-23
Salem, night 23
Southside, 11 a. m. 30
Liberty, night 30

August

Farmington, Wesley Chapel 5-6
West Davie 7-8

WOMEN'S DEPARTMENT

(Continued from page 10)

using in our socials or our dinner parties. Even some of the books that lie idle on our shelves might make a library for our girl's high school and our seminaries in distant fields. The constant, never ceasing irrigation by prayer is most important of all.

Stories, monologues, dialogues all appeal to children. Parliamentary law appeals to boys because they feel that is "like father." They would like to have such drills in their mission classes. The work becomes so intensely interesting, when one prays often about it and eats and sleeps and gets up with the golden thread of His last command running through her life.

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you could not get another jar of Mentholatum what a price you would put upon the remnant of the jar on your dresser.

That is if you are one of the millions who have come to consider that little Mentholatum jar a very friend in need.

In the winter you fight your coughs and colds, sore throat and croup with it. In the summer you seek relief from the smarting of sunburn or the sting of insects by rubbing with it.

All the year young you need it after shaving or to apply on cuts, burns, scalds and bruises, sores, skin abrasions or chapped face and hands, not to mention its usefulness for headaches.

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

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Methodist Mutual Fire Insurance Co.
Statesville, N. C.

Dear Mr. Webb:— I have just received yours of the 18th instant, with enclosures of policies Nos. 176 and 177 in renewal of the policies just expired.

I am highly gratified to note that you are declaring a dividend of 20 per cent on the premium of expiring policies, and we desire to express the appreciation of the Board of Trustees of Davenport College for the credit memorandum to apply on payment of premium on renewal policies.

You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

For information and rates write

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SOUTHERN RAILWAY

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Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

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Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JUNE 15, 1916

The Flood-Tide of the Soul

By JOSEPH E. WING

WITH every soul there are days when the flood of life runs high. There are days when one has high courage; when he feels strength to do any task; when the day dreams lead him to look afar, and his vision is keen enough to reach to the highest peaks. Trust those days. They are the right ones on which to set out to seek fortune. Get clear in your mind on such a day the whole vision; see then the way to accomplishment of your desires; set out resolutely and at once on the way. That high flood-tide in your life can not last. Next day, as you go about your work, the way may seem long and hard; you may half repent that you have set yourself to travel it, yet be sure that the vision that came to you when your courage ran high and your sight was keen was the truest one—the one best worth pursuing.

The vision is the thing. We do not go beyond it, maybe do not reach it, yet it is worth the struggle. You have all sorts of schemes for your life, your farm and your children; the noblest of them are possible and best worth while. One soul takes counsel of its fears; it gets not far; another takes departure on the life journey on the day when the flood-tide of life runs high; and it achieves.—*Selected.*

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

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Editorial

Appeals for the Suffering People in the wake of this great war are coming almost daily and are heartrending. The poor Armenians, proverbial for their readiness even to die for the Christian faith, are now a mere remnant of a noble race; but this remnant of a half million or more is now said to be facing speedy annihilation for want of food. Driven from their homes, many of these exiles are said to be eating grass and dying of starvation by hundreds. We have here in our midst some noble men of this blood. They make good citizens here where they have liberty to develop. They are a peace-loving race, and everything possible should be done to preserve the remnant in the land of their nativity. The "unspeakable Turk" is their implacable enemy and will exterminate them if possible.

* * * *

A Religious Exchange, referring to this racial tragedy, says: "Armenian exiles eating grass and dying of starvation by hundreds, is the startling cable message received May 15 from Constantinople by the American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York. The Cablegram says that suffering among the exiles, deported from their homes by Turkish soldiers, has been greatly increased on account of their refusal to accept the Mohammedan religion, but that in spite of all suffering they are not losing their Christian faith. The message was dated May 4, but was delayed. It was received from reliable representatives of the committee in Turkey, through the department of state. The minimum sum of money needed, in Turkey alone, for the relief of destitute Armenians, the cablegram says, is $52,800 a month, and ten times that sum would meet the full needs. Samuel T. Dutton, secretary of the American Committee on Armenian and Syrian Relief, said the cablegram is the first news the committee has received from its representatives for a month, and that the message gave much needed information with reference to localities where the suffering is the worst. The committee now has reliable facilities for reaching the needy, and its commissions in several centers of Turkey, Persia, and Syria are under the direction of American consuls and missionaries. Aleppo, Mr. Dutton said, is the distributing center for a broad region in which there are probably five hundred thousand destitute Armenians." We believe all our churches should respond with an offering for these people.

* * * *

Our Nation Should Find Out the better way. America has a mission to the warring nations and it is high time we should endeavor to use our good offices for bringing peace to the world, for that is our mission. The Congregationalist and Christian World is quoted as saying: "If all the brain and money and enthusiasm now devoted to military preparedness in the United States were turned to constructive efforts in prparation for peace, America would be safer from war for a century than it can ever be with all the navies, air fleets, armaments, and armies that our rich, resourceful nation could produce. If we give with liberal hand from our abundance to bind up the bleeding wounds and rehabilitate the devasted lands, if we unselfishly perform the part of good Samaritan abroad and give those who come to our shores a fair chance and equal opportunity, we shall be safe, all nations will be more secure, and we shall have done the duty that God calls us to do. He calls us to his better way."

THAT CHILDREN'S DAY

In many of the churches no Children's Day services have been held, notwithstanding the efforts that have been made and the money that has been expended to afford facilities for making this day one of great profit and interest. It is to be deplored that many of our superintendents, and even some pastors, have not as yet discovered the vast benefits to be derived from the observance of Children's Day As an opportunity for general education in the community, there is nothing which means so much and costs so little. The preparation and rendering of the program is of inestimable value to the children, to say nothing of its incidental educational value to the grown-ups.

Then, as a means of giving publicity to the work of the church in the community, there is nothing of more value. It is no wonder that many churches have lost out and can no longer draw the crowds. The people, as a rule, do not care to go where there is nothing doing save to drag through a lazy monotomy of service that has little or nothing in it. They will go elsewhere, or, perchance, nowhere. But when the little tots are going to sing or recite they will all come and sit up with mouth and eyes wide open.

The truth is, every church should have a children's service of some sort at least once a month, if not more frequently. There need not be any interference with the preaching of the gospel because of this, for the reason that after all, the message simplified for the children will be largely taken in by those of riper years. We do not remember a children's service in all our pastoral experience in which we did not feel that the simplified message was really only the better adapted to the older ones.

Finally, the financial result of the Children's Day universally observed would be a revelation of the wondrous possibilities of our Sunday school department as a great missionary force. The feeble effort made heretofore to observe this day has given but a mere hint of what we might accomplish if all superintendents and pastors would throw heart and soul into the observance of the day.

We plead with superintendents, pastors and teachers to co-operate and see that Children's Day services are held in all the churches.

THOU SHALT NOT KILL

Frequent homicides and suicides suggest the existence of a very trifling estimate of the sacredness and value of human life. It is hardly consistent with sound reason to attribute this to mental derangement or mere physical degeneration. We fear that the decay of a sound moral sense has more to do with this than anything, and that reckless and wanton destruction of human life will continue to increase till this moral sense, which is the safeguard of the soul, is again enthroned.

No man is safe in companionship with another who scouts the idea of divine authority, nor is his goods or belongings safe in the keeping of one who does not believe that all must stand at last before the judgment seat of Christ and give account of the deeds done in the body. It is not the fear of the judgment of God that marks the beginning of soberness and wisdom in the individual, but his moral sense and appreciation of noble and lofty ideals makes him a safe custodian of the life and interests of his fellow men as well as of his own life interests. There is, therefore, little difference so far as moral turpitude is concerned between the man who takes his own life and the one who takes the life of his fellow.

These things being true, it is time that the pulpit and religious press of this country should give emphasis to the law of God with reference to the taking of human life. Through the secular press of our time, with its sensational method of reporting crime, especially that of murder and suicide, there is thrown about it a sort of fascination or charm, and the human fiend is too often the hero or heroine of a tragedy denounced in God's word, but strangely apologized for, if not condoned, in modern thought. Let us not deceive ourselves. The principle upon which is based the command, "Thou shalt not kill," is as eternal and indestructible as God Himself. That principle is the sacredness of human life, and no gospel of infinite love may set this principle aside or in any sense condone a man's disregard of it, whether it be toward himself or toward his fellow man.

Some one will say, and we hear this almost every day, "A sane man would not take his own life." Maybe not; but to what extent are men responsible for the insanity, if it be insanity, which causes the suicide? Of those cases of suicide mentioned in the Bible, we recall not one in whom a career of vice and ungodly living had not prepared the victim for his fate. Saul fell upon his own sword in the moment of desperation when the battle went hard against him, and he knew that the Lord had forsaken him. Samson perished by his own hand after he had dallied with sin till it had robbed him of his strength and his prowess. He was a miserable, God-forsaken man in his last days, dying a murderer and a suicide at the same time. Judas Iscariot snuffed the candle of life out in unutterable remorse of conscince which came as the harvest of a career of sin run in spite of holy influences all about him in life. Crazy? Of course these men were crazy; but not till they had deliberately taken their choice to disregard all good men and defy God.

We would not for the world harrow the tender feelings of any reader of the Advocate. We would not add to the burdens of those who are already doomed to go down with sorrow to the grave; but, when we realize that, since last Christmas, the sound of suicidal and homicidal gun-shots which have carried more than a score of people into eternity from the area of our circulating territory, four of them within the past week, has been heard, we feel that it is time for us to sound the alarm and urge our people to begin to think of the sacredness of human life. Nothing but the religion of the Lord Jesus Christ, which purifies the heart and kindles the light of hope in the soul, can save our society from the awful sin of murder and suicide. Let us cease making excuse for these crimes and trying to condone them, and let us call men to repentance and faith in Jesus Christ as the only remedy. Faith in Jesus Christ and the conscious love of God in the heart is the sedative that these poor nerve-racked people need.

MESSAGE FROM OUR BISHOPS

The College of Bishops of our church has sent out a message to the ministers and members of the Methodist Episcopal Church, South, calling the attention of the church to the condition and outlook of our two leading educational institutions—Emory University, at Atlanta, and Southern Methodist University, at Dallas. Concerning Emory University the message says in part:

"By incorporating the Literary Department of Emory College and also the Atlanta Medical College into its general plans the Commission has increased its resources nearly a million more. Numerous gifts, almost unsolicited, have come from other parts of the church. We make special mention of twenty-five thousand dollars from Mr. Tipton T. Fishburne, of Roanoke, Va., and a like sum from Mr. John J. Gray, of Rockdale, Tenn. Commissioners are now at work in the States of Alabama and Mississippi seeking to raise funds with which to assist in

the erection of buildings and for other necessary uses.

"A wonderful campus of one hundred acres in the suburbs of Atlanta, Ga., has been secured and laid out by the best landscape artists in the country. Four beautiful buildings are in process of erection and will soon be ready for occupancy.

"The Theological Department is now entering the second year of its work with more than a hundred students. Resting solidly on a special endowment of five hundred thousand dollars, its permanent success is already assured. The same may be said of the Medical Department, which starts with a plant and equipment worth at least two hundred and fifty thousand dollars, besides a cash endowment of two hundred and seventy thousand dollars and the very valuable buildings and endowments of Wesley Hospital. During the current year it has had nearly two hundred and fifty students. The Literary Department, which is still carried on in the ample buildings of Emory College, has also had a year of great prosperity. The number of its students, added to those in theology and in medicine, makes a total enrollment in the university of over six hundred."

The statement of the bishops concerning Southern Methodist University, at Dallas, is as follows:

"Equally inspiring are the prospects of Southern Methodist University. Its aggregate resources, though not all immediately available, are not less than two and a quarter million dollars. The whole of this large sum of money except two hundred thousand dollars given by the General Board of Education is the generous contribution of the Methodists of Texas and the citizens of the city of Dallas. It is an open question whether Dallas or Atlanta is to have the lead in the long run in the matter of projecting, building and maintaining such worthy homes for the dissemination of Christian education. Nothing could be more beautiful than the great campus of one hundred and thirty acres overlooking the city nor more pleasing to the cultivated taste than the two great buildings that have already been erected upon it. In the course of time it will be one of the show places of Texas. With that Empire State from which to draw and the large measure of patronage which in the course of time it is sure to get from other quarters, it is entering upon a history of almost unbounded usefulness. During the first year of its active operations it has had an enrollment of over six hundred students, taxing even in the outset the space which it has been able to provide for housing them. Before a great while, unless some unanticipated calamity or disaster should befall it, there is scarcely any limit to the scope and range of its influence.

"We desire to say here that neither it nor Emory University means to compete with our other institutions of learning, but only to supplement them. It would be a piece of inexcusable folly if we should now neglect the older schools and colleges that have wrought so vigorously and so efficiently in the past for the education of our people. The chapter of history which they have made under great difficulties is one of the most glorious in the history of our church and we shall never forget it.

"Just now we would call special attention to the fact that Southern Methodist University is our only theological school for the Southwest, and we urge all true Methodists in that region to give it their heartiest and most liberal approval and support. At the present time in particular, while some of its prospective endowments are not yet in shape for current needs, it ought to have the most liberal assistance in the maintenance of its theological faculty and a generous provision for its sustentation funds. There is no appeal, we are sure, that will reach the hearts of Methodists with more effectiveness than the appeal to provide for the fullest equipment of our young preachers, nor is there any investment of money that is sure to bring a larger return for the spread of the kingdom than the investment which looks to the intellectual and spiritual training of those who are to be the prophets and pastors of the coming generations."

Calling attention to the necessity of unity of action on the part of the church, the bishops conclude their address to the church with the following appeal:

"Unless we mean to invite failure and court disaster, we must pull together. There never was a period in the history of our church when there was a more strenuous demand for unity of purpose and effort. The solidarity of Southern Methodism has been one of its chief sources of strength in the days that have gone. Let us once more, forgetting all minor differences of opinion and casting to the winds all factional feelings of every sort, rally as one man to the support of our universities."

THE EPWORTH LEAGUE CONFERENCE

The annual meeting of the Western North Carolina Epworth League Conference will be held in West Market Street church, this city, June 26-28. We can assure all who anticipate coming to this meeting that they will find the Methodists of Greensboro and the people of the city at large ready to give them a cordial welcome.

We sincerely hope that the young men and women of our Conference will this year take the time off and not only make the impression that such a meeting should make upon the community in which the meeting is held, but enjoy the helpful fellowship of the few days, and return to their homes inspired with new zeal for the success of our young people's work. The Epworth League fills a unique place in our organized church work and should be worked for all it is worth in every pastoral charge. Much depends upon these annual meetings, and we urge those who have been chosen as delegates to make a sacrifice, if necessary, in order to be present. The local chapters should see to it that those who have been elected have the means furnished to make the trip.

Doings in the Charlotte District

During the present year, the preachers and people of the Charlotte District have wrought so successfully for the enlargement, improvement and production of church property, that I regard it but simple justice to them that I should write a few lines concerning it.

At some points in the district, it has long been manifest that our Sunday school equipment was quite unsuited and entirely inadequate to the needs of modern Sunday school work. In some instances there was insufficient room to accommodate normal attendance, much less a margin for expansion of any sort. This common need gave rise to a common impulse, and all over the district a demand has been expressed for better facilities for this all-important work of the church, and this earnest agitation has borne definite and valuable fruit.

Under the enthusiastic leadership of our pastors, much improvement has been projected. Some enterprises have been completed, some are nearing completion, others are about to be begun, while a few are still under discussion, without any final conclusion as to what should be done or when the work should begin.

Early in the year, Brother Surratt's congregation at Calvary began work on their Sunday school room, and the efforts of this busy pastor and his faithful co-workers, resulted in added space, increased comfort, and an improved appearance of surroundings, which they had long outgrown. Brother West, of Spencer Memorial, has renovated, re-arranged, and completely transformed the Sunday school equipment of that plucky little church, and in doing so has removed a serious handicap from the work that he leads with such ability and success. Dr. Bain and the Tryon Street congregation have done the magnificent thing of equiping in a modern way the basement of the main auditorium of their church for the accommodation of the elementary department of their school. This, of course, will provide additional room for the ever-increasing attendance here. Brother Plyler and his people at Wadesboro are arranging to begin an enlargement and improvement of their Sunday school plant, and when the proposed annex is completed they will have a Sunday school room ideal in arrangement and practically perfect in its adaptability to their needs.

Since Conference, Brother Kennington, at North Monroe, has dismantled, remodeled and re-constructed his church, and he has succeeded in making it practically a new building of attractive appearance and convenient arrangement for the work that he has in hand.

Brother Stover and the Mill Grove people of the Unionville charge, have recently beautified that church with paint, within and without.

In addition to all this, the walls of the great Hawthorne Lane church are rapidly going up, and under the leadership of Brother Sherrill and the diligent pressure of his official board, we expect this splendid building to be completed within the next few months. It is the purpose of these brethren to proceed at once to the erection of a commodious and creditable parsonage on the lot adjoining the church property, and when Brother Sherrill moves into his new parsonage, and begins to preach in his new church, he will have come into possession of the goodly heritage of one of the best charges in this or any other Conference. By every token, Hawthorne Lane is destined to be one of the greatest of our city churches and the statesmanship of the movement that planted it here will be abundantly vindicated by the event.

Church debts often produce discomfort, and, to a sensitive and solicitous pastor, bring many sleepless nights. We have some of these in the Charlotte District, but the number is being reduced. Since Conference Belmont Park has paid the balance of its debt, and Brother Bradley and his people are rejoicing over the ashes of the mortgage with which they have wrestled so long. Brother Ervin is happy in the knowledge that the indebtedness of Dilworth church has been provided for, and the burden on our beautiful church at Morven is rapidly melting before the persistent zeal of Brother J. H. West. The matchless Fincher and his faithful co-labrers at Thrift have liquidated the last of their indebtedness which crowns their efforts with an achievement of the first magnitude. To have gone into a small mill community, without a member, without a foot of ground or a piece of timber, and without a dollar or the assurance of one, and within a year, to have assembled a strong membership, and to have created property worth between four and five thousand dollars, and to have laid it upon the altar of the church, unincumbered by debt, is a work that I submit not many of us could have done. Yet this is his record and it is one of which he may justly be proud.

One new parsonage has been built in the district since Conference, and it is a credit to the preacher who lives in it, and to the congregation that provided it. During Brother Bradley's tenure at Belmont Park, the parsonage has been burned. Since that event he has lived in a rented house. The recent erection of a large, well-appointed and attractive home for the parsonage, has restored this essential equipment of the charge.

Thus, through the fidelity and diligence of the preachers and people of the Charlotte District, the work proceeds, and I here record my sincere appreciation of their ready response to the calls that have been made upon them, and I cheerfully acknowledge my deep indebtedness to all who are assisting in our Master's work.

Lee T. Mann.

Class History, Aims and Necessities of Men's Bible Class of Broad Street Church, Statesville

The Men's Bible class of Broad Street church has had a long period of existence, having been organized during the pastorate of Dr. H. K. Boyer in 1904. The pastor made a call from the pulpit for all the men and women who would volunteer to join a new Bible class to remain for a few minutes in order to secure the names. About forty names were thus placed on the roll of the new class, and Mrs. J. F. Anderson and Dorman Thompson appear to have been named as teachers for the class. On the following Sunday morning, when the class assembled in the gallery of the old church, it was found that only a small proportion of the original forty were present, and of those present, practically all were men. The class was therefore organized as a men's class.

The class continued to meet in the gallery of the old church, fir a few months, but later it was decided to meet in hte pastor's study, a small office-like structure, standing on the old parsonage premises. The class held its meetings here while the general Sunday school met in a tent after the old church was burned.

When the congregation moved to the county court house, the class moved its quarters to the Lawyer's Room in that building, and when the new church building was completed, the class found admirable quarters in the old Epworth League Room, where it remained until about two years ago, when it became necessary because of lack of space to move into its present quarters.

Prior to the time when the class moved into the new church building, the class was small, the average attendance for the first six years of its history being a fraction more than five and something under six. During these years, it was under various teachers, and the various pastors and class teachers put the class through several reorganizations, but none of these efforts succeeded in pulling the average attendance above the figures indicated. When the congregation moved into the new church, fresh stimulus was given to every department of church activity, and the Men's Bible class felt the effect of this new impetus in a larger enrollment and a much increased attendance.

Just at this time too, a special effort was made by Brothers Saleeby and Smoot, representatives of the Baraca Movement from Salisbury, to get the Broad Street class enlarged, and affiliated with the Baraca organization. The class was, for the time, enrolled as a Baraca class. These efforts added quite a number of names to the roll and the average attendance for the next three or four years was from 12 to 20.

A little more than a year ago, the present class movement began. The present pastor had for more than two years tried in vain to secure a Men's Class worthy of the church here in Statesville. The former superintendent of the Sunday school, Mr. J. L. Sloan, has given valuable aid in this work, and credit is to be given to the class president and to the teachers. But all these efforts combined did not have the desired effect. For nearly a year, the superintendent of the school joined his efforts to that of the others to bring up the class.

As a result of all these efforts, the class began to grow. The record for the past twelve months shows the following in the matter of enrollment and average attendance: For the quarter ending June 30, 1915—enrollment, 44; average attendance, 28. For the quarter ending September 30—enrollment, 55; attendance, 25. For the quarter ending December 31—enrollment, 67; attendance, 34. For the quarter ending March 31, 1916—enrollment, 75; attendance, 31. On the last Sunday in April the class record shows an enrollment of 84 and an attendance of 55. This was high water mark, both for enrollment and for attendance. A few months before, some enthusiastic class officer had marked on the class blackboard, "Our Aim, An Enrollment of 100 Men, a One Hundred Per Cent. Attendance." When the report was read on this April Sunday, it was seen that the aim was well within reach of the class, if a little earnest work were done.

The first Sunday of May was decided upon as the day when the class workers should attempt to reach the goal of 100 men enrolled. There were some in the class who thought that things were going pretty well, and that it was a time "to let well enough alone." But the class workers decided to put on the campaign for the 100 members. On the morning of May 7th, the class room was filled, and three of the members had to find seats just outside the door of the class-room. When the roll was made up, and the attendance recorded, it was found that 104 men were present and that there were 124 names enrolled as members of the class.

The "Aim" which had been chalked on the blackboard, was immediately changed from 100 to 150, over the mild protest of some of the more conservative members. The last Sunday of May was set for the realization of this new aim. On that Sunday, Miss Allen was to be present, and a picture of the class was to be made. In the meantime, the class-room had been enlarged to increase its seating capacity to accommodate 150 men. When the class assembled on the day appointed for the new record to be made, it was found that exactly 150 names were on the class roll as members, that 130 of these were present, and 6 visitors. There are 142 men in the picture, and Miss Allen, making 143 in the group.



MEN'S BIBLE CLASS OF BROAD STREET CHURCH, STATESVILLE

Just a word as to what the class is attempting to do. First of all, its aim is to study the word of God. But it does not mean to stop with that. It means to inspire its members to practice the word of God, and to live the will of God. As an example of what it means, the class, as do all men, recognize that the word of God teaches us to love our neighbor as ourselves. One day, B. L. Shronce—a private in the ranks until but recently, when he was made class treasurer—heard of a young girl of extraordinary promise over in Alexander county. She was apt and would readily take an education, but she had no money to pay board and tuition. He brought the facts to the class. The question was, what had the word of God to say about such an opportunity as this? They knew the teaching, just as any Sunday school scholar knows it, "Whatsoever ye would that men should do to you, do ye even so" toward them and theirs, and the significant thing is, not that they knew the teaching of the word of God as to this particular circumstance, but that they did the teaching as a class, they put the word of God into practice.

It is the purpose of the class to do this, not in this one instance only, but in every realm

(Continued on page 15)

SARATOGA AND METHODIST UNION

John M. Moore

ONE of the most thrilling and inspiring the General Conference at Saratoga scenes which I ever witnessed was that of when it adopted the report of the Committee of Sixty on Unification. No one could for a moment doubt the sincerity of that great body of more than eight hundred picked Methodist leaders as they stood and unanimously shouted their endorsement of resolutions that mean the unification of American Methodism through reorganization. There was not a selfish note in the whole procedure. They want union and such union that will be as fair, just, honorable and satisfactory to us as to themselves. They endeavored to duplicate the action taken by our General Conference at Oklahoma City, May 21, 1914. They used even the identical words of our report, and made recommendations after the example set by ourselves and created a Commission on Unification which found its suggestion in our action which provided for the appointment of such a Commission by our representatives in the Federal Council of Methodism. Never did a body of Christian men more completely follow a line of action which they considered would harmonize with the action already taken by their brethren.

They did not endorse the "Suggestions" offered by the Joint Commission as a final plan. Neither did we. We said that we considered it "tentative but nevertheless containing the basic principles of a genuine unification" and they said the same. We recommended that the Negro membership of the churches be formed into an independent organization holding fraternal relations with the reorganized and united church. The commission had recommended that the Negro membership be formed into a jurisdictional conference. They endorsed the Commission's suggestion. The Commission recommended three or four regional conferences. They recommended more in order to provide more adequately for the work abroad as well as at home. The Commission recommended a General Conference of two houses. They recommended that there be but a single house. The Commission recommended "that neither the General Conference nor the jurisdictional conferences be invested with final authority to interpret the constitutionality of its own actions." They recommended "that the General Conference be made the supreme legislative, executive and judicial body of the church under constitutional provisions and restrictions." These do not necessarily conflict. Evidently the chief thought with the Northern brethren was that the re-organized church should have a genuine unity in and through the General Conference and that the regional conferences should not be given such legislative, judicial and executive functions as to make them so automonous as to threaten, if not destroy, the real unity of the reorganized church. But none of these recommendations nullify or weaken the endorsement of the Commission's Suggestion which contain a "tentative plan with the basic principles of a genuine unification."

For these two great Methodisms to come to such a state of negotiations as this is indeed a marvelous achievement. No man would hardly dare prophesy that all this will come to naught. Methodist union has not yet arrived but it is on the way. It will not be hurried and neither will it be deterred. It could not be expected that the sentiment for union would be unanimous on either side. Personal prejudices, natural opposition to any change, and a tenacious hold on the past affect many good people. Some persons also actually believe that the differences in polity and in the principles of church government are so great as to be impossible of adjustment. Time must do its perfect work.

The action of the two General Conferences is just what, under the circumstances, one had a right to expect. They realized that they were face to face with the greatest question of adjustment that has ever arisen in American Methodism, or in American church history, or even in Protestant Christianity. They were forced as thoughtful men to see in it an opportunity for far reaching constructive work. They well knew that no principles of faith were involved and very few of polity. Even the political issues that influenced the separation have been settled. The vital question before these Christian leaders was, shall these Methodist bodies in the United States, holding the same doctrines, observing practically the same rites and ceremonies, using the same orders, with regulations of polity only slightly divergent, and that not in vital matters, continue their disquieting rivalries and antagonistic divisions, causing among the people unnecessary dissensions and bitter heartaches; or shall they seriously, conscientiously and religiously set themselves squarely to the task, however difficult or delicate, of calmly clearing away, under the guidance of love and candor, the obstacles that have caused misunderstandings, prejudices and dissensions, and of making such a readjustment of existing systems of church polity as will invite and forever assure the union of the great bodies of American Methodism? How could two representative bodies of honest religious leaders fail to give a straightforward, unequivocal and satisfactory asnwer to this question, in keeping with the spirit of the age and the interests of worldwide Christianity, and especially when the carefully wrought out "Suggestions" offered by a strong and wise Joint Commission contain a tentative plan with the fundamental and elemental principles of a just, genuine and practical unification? They did exactly what might be legitimately expected that sincere Christians and conscientious Methodists would do. They both faced the proposal made by the Joint Commission squarely and fairly without the semblance of any desire of evasion or any effort to nullify its main provisions. Each accepted and endorsed unequivocally the tentative plan and provided for the appointment of a Commission of Unilcation to elaborate and perfect this tentative plan in accordance with the basic principles enunciated in the "Suggestions" of the Joint Commission. What more could they do?

Why did both General Conferences speak of the Commission's Suggestions as a "tentative plan?" Because that is what it is and what it was meant to be. The Commissioners were seeking a basis for negotiations and presented their suggestions to the General Conference to find out whether or not they were on the line of a possible satisfactory unification. The General Conferences have answered emphatically, unmistakably and unanimously, "Yes, this is the proper line." More than this neither would have been warranted in doing. And that does not mean that the General Conferences committed themselves specially to every element in the Suggestions but that they did commit themselves to the "basic principles" therein contained. One of those basic principles, if not the primary, is the regional or jurisdictional fea ture. Bishop Cranston in presenting the report of the Joint Commission on the fourth day of the session declared that while the plan is tentative, the basic principles of separate jurisdictions are essential to its acceptance. Dr. Jas. R. Joy, editor of the New York Christian Advocate, in speaking of the plan, said: "It provides for union by re-organization."

The fine spirit of it all is what gives hope of ultimate unification. No ultimatums have been issued. The churches have sent their commissions to treat with each other in brotherly love, each to have chief regard for the interests of the reorganized church. The work to be done is voluminous, intricate and hard. The regional conference is a new thing; the theory of the General Conference has been different in the two churches; the bishops are under different regulations. Rights, powers, prerogatives, and responsibilities of all must be defined. Here will arise most difficult questions, but surely they are not impossible of solution. The Negro membership will necessarily raise most delicate issues. But if God guides why may not we hope for a satisfactory outcome? There are other very great matters connected with the polity of the church and the constitutions of its boards and agencies which will require constructive ability of the highest order, but patience, diligence and persistence on the part of strong leaders do not fail when the will is there. The churches need to have faith that this matter can be worked out. But it cannot be done in a day.

Some questions will be asked. "Does this mean organic union?" Could we have inorganic union? That is a matter of definition and interpretation of terms. Does it mean absorption of our Southern Church by the Northern Church? Why should our General Conference adopt it unanimously if it meant that? Does it mean we are to have three or four General Conferences such as Dr. Nathan Scarritt and Dr. McAnnally proposed many years ago? Evidently not, or the Northern Church would not have endorsed it. We are to have a reorganized church with one General Conference, having full legislative power over all matters distinctively connectional, and several regional conferences that will be large administrative units yet having full legislative power over distinctively local affairs. There will be no chance of absorption nor of the control of one section by another. But of the plan I cannot write in this article. However, I would recommend the injunction found on a steamer which Evangelist Abe Mulkey stretched across the church or tent at his meetings twenty-five years ago: "Hold your verdict till the evidence is all in." I believe thoroughly in the feasibility and desirability of the unification of American Methodism by reorganization and in the tentative plan which has been endorsed by the two churches. I am pleased with the present state of negotiations and am hopeful of the ultimate consummation of aunification entirely satisfactory to all the constituent bodies.



MISS GERTRUDE ALLEN

Miss Allen is a worthy young lady whom the Bible Class of Broad Street Methodist Church has undertaken to educate. She has just finished her first year at Davenport College and the reports from her work there are very gratifying. Her work as superintendent of a Sunday school of 40 members in the mountainous section of Alexander County and her ambition to qualify for a larger field of usefulness, was largely responsible for her selection as a protege of the class. At 15 years of age Miss Allen was perhaps the youngest Sunday school superintendent in the conference.

Miss Allen met with the class on Sunday, May 28, and after she had made a very interesting talk to the class with reference to her work at Davenport for the past year, the class unanimously voted to send her back next year.

NEWS AND NOTES

DISTRICT CONFERENCE DIRECTORY

Asheville, Weaverville	June 14-16
Mt. Airy, Elkin	June 21-23
Salisbury, Woodleaf	July 12-14
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville	July 18-20
Charlotte, Harrison church	July 19-21
North Wilkesboro, Sutherland	July 19-21
Shelby, St. Paul	July 25-27

Around the Conference

—Contracts have been let for the erection of the Hanes and Gray buildings at the Children's Home, Winston-Salem. Fogle Brothers have the contracts.

—Rev. Dr. Thomas N. Ivey, editor of the Nashville Christian Advocate, preached the baccalaureate sermon for Emory University, at Oxford, Ga., last Sunday morning.

—Rev. Dwight W. Brown, who has been attending our School of Theology at Atlanta, is spending his vacation with his parents near Madison, N. C. After this week his address will be Wesley Memorial Building, Atlanta, Ga.

—Mrs. Adella Gilkey, widow of the late Dr. J. H. Gilkey, and a faithful member of our church at Marion, passed to her reward at her home in that place on Monday night, June 5th. The funeral services were conducted by her pastor, Rev. Loy D. Thompson.

—Many friends of Rev. and Mrs. J. H. Brendall, will be glad to learn that their daughter, Miss Lillian Brendall, who went home from Greensboro College for Women last December with "nervous exhaustion" is able to be up and is rapidly improving.

—Rev. Dr. C. W. Byrd, pastor of West Market Street church, left last Saturday for Nashville, where he is in attendance on the meeting of the Trustees of Vanderbilt University, and where on Monday evening he delivered the alumni address.

—The many friends of Rev. and Mrs. J. F. Starnes, of the Swannanoa circuit, will sympathize deeply with them in their affliction. Mrs. Starnes is now in Merriweather hospital for the second time this year. We are glad to learn that she is improving now.

—Miss Margaret Warren John, daughter of Rev. R. B. John, of the North Carolina Conference, was married to Dr. Nathaniel Holland, on Wednesday evening, June 7th. The ceremony took place in Centenary church, Smithfield, and was performed by the father of the bride.

—Rev. J. E. Underwood, presiding elder of the Raleigh District, North Carolina Conference, was in the city on Monday night and Tuesday, visiting relatives. We were glad to greet him in the Advocate office and recount some of the interesting experiences since we started our itinerancy in the same class in 1883.

—A number of Advocate readers will be interested to note the marriage of Miss Fannie Holcomb, of Mount Airy, to Rev. M. Davis, a minister of the Friends Church. The ceremony took place at the home of the bride in Mount Airy on Thursday of last week. Mrs. Davis is a sister of Rev. Walter Holcomb, the evangelist.

—A special from Kinston, dated June 11th, says: "Rev. W. B. Lee and Mrs. Mamie Fonville Lee have issued invitations to their 25th wedding anniversary at Rio Branco, Juix de Fara, Brazil." Brother Lee is well known to Advocate readers, many of whom will be interested in this happy event. The Advocate joins in congratulations to the happy and useful couple.

—We have received the announcement of the marriage of Miss Julia Fitch Crutchfield, daughter of Rev. and Mrs. G. W. Crutchfield, to Mr. John Marvin Kinzer, the ceremony having occurred in Louisville, Ky., on Saturday, June 10th. They will be at home after July 1st, at Jenkins, Ky. Mrs. Kinzer is a recent graduate of Greensboro College for Women and has many friends in Western North Carolina.

—Centenary church, this city, observed Children's Day last Sunday, June 11. The program was well prepared and beautifully presented, a most interesting and inspiring occasion. Centenary has received over one hundred members since Conference, more than half of them on profession of faith, and about thirty directly from the Sunday school. The church now has just 550 members.

—Dr. J. H. Weaver recently assisted Rev. C. F. Sherrill in revival services at Liberty. The correspondent of the Asheboro Courier, writing from Liberty, says: The series of meetings which has been in progress here at the M. E. church, closed Sunday morning. Dr. J. H. Weaver, presiding elder, preached at both morning and evening services. Several professd faith in Christ and were received in the church Sunday at the morning service.

—According to a census of the city of Greensboro which has just been taken by the police officers, the total population is 19,847. This number is not greatly at variance with the estimate of the United States census bureau, and a conservative estimate of the suburban population would swell the figures to at least 30,000. There are 12,919 white people and 6,928 negroes residing within the corporate limits.

—The building committee of Bethel church, this city, has just let the contract for the erection of a new church estimated to cost about $2,500 to $3,000. This church is located on the Battle Ground road, just outside the city limits, in a rapidly growing suburb. It is expected that the church will be complete and ready to occupy within about sixty days. All the Methodist churches of the city will co-operate in this enterprise.

—The great tabernacle meeting which has been in progress for about one month at Gastonia, came to a close last Sunday night. Announcing this the Gazette of June 9th, says: Sunday night's service will bring to a close the most successful revival ever held here. Evangelist Browning has preached a forceful and convincing gospel and has led many to reject sin and lead the Christian life. Although the gospel preached has at times been plain, the speaker has adhered strictly to the scriptures

—The people of Newton and Catawba county were greatly shocked on Monday morning at the announcement of the death of Dr. Thomas Walter Long, one of the most popular and useful physicians of the county, which occurred at the Richard Baker Hospital, at Hickory, on Sunday night, as the result of an accident which occurred in front of his home in Newton on Saturday. Dr. Long alighted from his machine while it was still in motion and was thrown violently to the ground, fracturing his hip bone. The funeral was conducted from the home in Newton on Tuesday, Rev. Parker Holmes, the pastor, officiating, assisted by Rev. A. L. Stanford, of Hickory. The burial took place at Catawba where Dr. Long formerly lived.

—Professor Thornwell Haynes, for the past five or six years Superintendent of the High Point City Schools, was, last week, elected president of Birmingham College, the chief Conference school of the North Alabama Conference. Professor Haynes is undoubtedly one of the most scholarly and efficient school men we have ever had in North Carolina, and many will regret to know that he is to leave us. We congratulate him, however, on his call to this more honorable place in the educational work of the South, and we have no doubt our friends in Alabama will soon be fully aware of the fact that they have drawn a valuable prize.

—Referring to the Charlotte District Woman's Missionary meeting, the Monroe Enquirer says: The meeting of the Woman's Missionary Society of the Methodist church, Charlotte District, held in Marshville May 31st, was one of the best meetings ever held in this district. About fifty delegates and visitors attended, and throughout the meeting a feeling of fellowship and good will was prevalent. The District Secretary, Mrs. L. N. Presson, of Monroe, may well be congratulated upon the success of the first district meeting over which she has presided. All business was transacted in a systematic way. The theme of most of the devotional exercises was prayer, and a spirit of prayer pervaded these services.

—A special correspondent of the daily press writing from High Point under date of June 8th, says: Jesse Coltrane, aged 98, the oldest citizen in this section of the state, died at his home near Coltrane's mill in Randolph county this morning and will be buried at Ebenezer church Friday morning at 11 o'clock. "Uncle Jesse," as he was known to hundreds of friends, was loved and respected by everybody who knew him. He owned the Coltrane mill, a place that a great many people of High Point often frequent for a little recreation. Mr. Coltrane was born only a short distance from where he died, 96 years ago. He lived on one plantation all of his life and his youngest son, after his graduation from Trinity, came back to live at the old home place. Mr. Coltrane was the son of Daniel and Sophia Coltrane. He married Miss Abbie Gardner, who died more than 10 years ago. His mother lived until she was 99 years of age. Mr. Coltrane had two sons and two daughters, all of whom survive. The eldest is Rev. Nereus Coltrane, a member of the North Carolina Conference, located at present at Carthage, and the youngest, Shubal, who lives on the home place. Both are graduates of Trinity College. The two daughters are Mrs. Corina Kirkpatrick, of Missouri, and Mrs. Andrew Tyre, the wife of a Methodist minister of the North Carolina Conference. There are a number of grandchildren. Mr. Coltrane had a number of relatives in Randolph county. "Uncle Jesse" was known for his honest integrity and unimpeachable character. He was one of the oldest, if not the oldest man, in this section of the state and was one of the most highly respected and beloved citizens of his community. For years he had been a loyal and faithful Methodist. His membership was at the Ebenezer church. Until a short while before his death Mr. Coltrane was able to move about at his will and was in good health.

News of the World

Dispatches from Petrograd late last week claimed great successes for the Russian army in a new offensive movement against the German and Austrian forces, especially in Volhynia, Galicia and Bukowina.

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Bishop Henry Pinckney Northrop, of the Catholic Diocese of Charleston, died at that

place June 7th. He was born in Charleston in 1842 and was ordained a priest in 1865.

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The news from Mexico for some days has been rather discouraging. Anti-American demonstrations have been quite frequent in northern Mexico, particularly in the States of Chihauhau, San Luis Potosi and Nuevo Leon, and consular agents have reported that the temper of the people appears such that any eventuality might be possible. People are being warned by consular agents not to enter Mexico for the present.

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Yuan Shi Kai, president of the Chinese Republic, died on Thursday morning, June 8th. He was reported to have been taken seriously ill on May 28. At that time despatches from China said it was believed in Peking that the president had been poisoned, but this report was denied by the Chinese ambassador at Washington who insisted the president was not even ill.

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Hon. Charles Evans Hughes, of New York, Associate Justice of the United States Supreme Court, was, on Saturday, nominated as the standard bearer of the Republican party in the coming campaign for the Presidency. Hon. Chas. W. Fairbanks, of Indiana, was nominated for the Vice-Presidency. Mr. Hughes is fifty-four years old, and has been prominent in public life for several years.

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The Russian offensive against the Austrian army on the eastern front is reported to have developed on an immense scale, and more than 100,000 prisoners are said to have been taken by the Russians, besides vast stores of ammunition and supplies. The Turks attacks in Caucasus are also said to have been repulsed.

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The attempt of the Germans to reach their coveted goal in the capture of Verdun is still in progress with apparently small success. There has been an almost continuous battle for nearly four months with immense sacrifice of men and war munitions, with apparently no appreciable change in the relation of the two armies.

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A crisis was reached in affairs in Italy last Sunday when the entire cabinet resigned. This action of the Ministry resulted from the failure of the Italian Chamber of Deputies Saturday to pass a vote of confidence in the government after the presentation of the budget of the Ministry of the Interior. It is thought the crisis will soon be ended. All political parties, it is claimed, favored a National Ministry containing Baron Sonnino, the Minister of Foreign Affairs, and the present military ministers.

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The Progressive party in Convention at Chicago last week, after vain efforts to secure a coalition with the regular Republican party, nominated Theodore Roosevelt for President. Mr. Roosevelt says he is "done with politics," and has not signified his acceptance.

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It is stated upon reliable data that United States yards are building a new ship every day. It is a record never before equaled in our country, and is the sequel of our stupendous exports at a time when world commerce is upset by a world war. There are now building or under contract, 368 steel vessels, the aggregate of whose tonnage exceeds 1,112,000. Ships bearing the Stars and Stripes have more than doubled since the war began, and the increase is still going on at high tide.

Meeting of the Epworth League Board

The annual meeting of the Epworth League Board was held in Nashville May 17. The report of the General Secretary, Dr. F. S. Parker, showed that during the past year there had been chartered 301 Senior Leagues and 66 Junior Leagues, these new Leagues having a total membership of 10,295. The net gain in League membership for the year, as shown by the General Minutes was 9,013, the total number of League members now being 133,044. The present circulation of the Epworth Era is 21,000, and this publication makes a better showing for the fiscal year just closed than for 1914-1915.

The Epworth Leagues of the church paid last year for missions, on assessments and specials, a little more than $30,000, and the total paid for all purposes was $100,592.77. The Board of Missions requests the Epworth League to continue to raise the amounts needed for the support of our mission in Africa.

Missionary Notes from Field Secretary

Robbinsville, J. J. Eads, P. C.—I spent three days in Graham County—a new field to me. I reached Robbinsville by hack over a fairly good road of twelve miles from Topton on the Southern Railway. Indications are that within a year trains will be running from the Southern Railway near Topton to Robbinsville. The grading is nearing completion.

Graham County is one of mountains densely timbered. Much of it is owned by large lumber companies. There are only about nine hundred voters with a population of approximately five thousand. The dominant church is the Baptist. There are four organized Southern Methodist Churches, with 83 members at Robbinsville, 10 at Santeetla, 13 at Sawyers Creek, and 14 at Sweetwater. Each of these classes owns a house of worship, unless it is Santeetla. The building at Robbinsville—one of the best houses of worship in Graham—was the first one built in the county.

At Sawyers Creek, ten miles from Robbinsville, an incomplete building, now being worshiped in, has lately been made possible by the Duke Fund. The outlook for a flourishing church here is good. Here I preached, took a collection for the pastor, and assisted in organizing a Sunday school with Dr. G. F. Brock superintendent. The leading farmers in this section are favorably inclined to Methodism.

Brother Eads preaches at a number of schoolhouses throughout the county. Many of these are new, showing an intellectual awakening. Now is our church's opportunity. The people appreciate an intelligent ministry. Our church has in its membership here a goodly number of the best educated people. They are loyally supporting our cause.

I visited Brother Joe Wiggins who lives on a farm two miles out from Robbinsville. He is surprisingly strong for a man of 84. He joined the Holston Conference at Abingdon in 1859 and preached thirty years. How rapidly the kingdom of God is coming! so he optimistically believes. He talked much about it. Dr. Cunningham and J. W. Lambuth were our only missionaries in China—so he told me—when he began preaching.

Graham County, in 1845, was supplied from the Georgia Conference, being a part of the Murphy Circuit. For ten years it was dropped, then taken up by Holston and made a part of the Webster Circuit, until it became a separate charge.

I am convinced that we must stay in Graham. The good our church has done here is not fully expressed in our numerical strength. We have had and are having a wholesome influence on the prevailing faith. Our progress will be slow in numerical growth, but it will be sure and abiding if the right type of leadership can be sent here. Brother Eads is helpful and indefatigable in labors.

The principal streams bear Indian names. Three miles from Topton is the gap in the mountains where the Tallulah rises which, nine miles to the north-west at Robbinsville, unites with Long Creek to form the Cheoah River (Otterdam). Then prominent to the north-east are other watersheds leading to the Tennessee flowing by the Great Smokies with such streams as Stecoah (little fat) and Tuckaseegee (walk slow). Over some of these heights Brother Eads and I, who made our round of his work horseback, had to "walk slow" and lead our horses along the narrow bridle way. But ten years will witness vast changes. A daily train with passenger coach attached runs now from Bryson City to Fontanna ten or fifteen miles below the confluence at Bushnell of the Tuckaseegee and Tennessee Rivers with a branch road from Hazel Creek on the Tennessee River far up this stream into the Great Smokies. Down this line the pastor of our Judson Circuit follows the lumber camps with the gospel.

Brother J. D. Pyatt and his young wife live at Proctor in the Smoky Mountains. I preached for him at Judson, a point on the Murphy Railway, and aided him in organizing his church and Sunday school for more effective work.

Brother Pyatt is a product of McDowell County and Rutherford College. His spirit is of the true kind. Walking his circuit, he is instant in season and out of season. He is well earning what the mission board pays him. He has nearly completed the every-member canvass for the Conference collections. Last Saturday he suffered ptomaine poison from eating canned goods which came near killing him. The market for fresh, wholesome food in his section is not first class, neither is his salary. But with the spirit in him that Prof. Hinshaw and Rutherford College foster, he walked ten miles Sunday, filling his appointments—and how many more over mountains to meet me Monday at Almond, another point on his charge, I don't know. We got together at Judson from which place he was off again in the hot afternoon on a four-mile jaunt to visit and pray with a poor sick woman.

Wherever I go I find the fresh tracks of the presiding elder, Brother J. P. Rodgers. And tracks they are, walking as he had but a few days before from Judson to Japan and back! Just where Japan is I do not exactly know. A man from there whose face bears the mark of intelligence and thrift told me the people were heathen. But resenting his epithet as a slander on the mountain folk one of whom I am, he slightly recanted. But was it not an interesting trip for a Methodist presiding elder to make on foot with a walking circuit rider from Judson to Japan?

At Robbinsville are the graves of the Indian chief Junaluska and his wife. Since all Southern Methodists' thoughts are turning toward the place that bears the name I give here the inscription thereon. A neat iron fence encloses them. Over the gate is the word in iron letters, "Junaluska." A great stone serves as a monument on which is a large bronze tablet containing the following: "Here lie the bodies of the Cherokee chief Junaluska and Nicie, his wife. Together with his warriors he saved the life of General Jackson at the battle of Horse Shoe Bend. And for his bravery and faithfulness North Carolina made him a citizen and gave him land in Graham County. He died November 20th, 1858, aged more than one hundred years. This monument was erected to his memory by the General Josephus Winston chapter D. A. R., 1910."

Bryson-Whittier, J. W. Campbell, P. C.—At these two churches the organization of the churches was completed and the course on China introduced into the Sunday schools.

Sylva, G. H. Christenberry, P. C.—China course introduced into the Sunday schools at Dillsboro and Sylva. The presiding elder is helping the pastor in a revival meeting at Sylva.

Remember Sunday, June 25th, China Day in the Sunday schools.

FROM THE FIELD

LETTERS FROM MISSIONARIES

We ought to encourage our missionaries to write short letters for our church papers. The reading of them by our people would awaken greater interest in foreign missions.

A. D. Betts.

DO YOU NEED A HELPER?

Rev. Will Rollins, my assistant pastor, will have some time from now until the middle of July, between Sundays, that he could devote to assisting any of the pastors who might desire his service, in protracted meetings. He will render most excellent service. Any brother would do well to correspond with him. His address is Lawndale, N. C. A. J. Burrus.

MT. AIRY DISTRICT NOTICE

Let all the preachers and delegates who expect to attend the Mt. Airy District Conference at Elkin, June 21-23, please notify me at once so that homes may be provided for all. Those coming by rail from the eastern end of the district will change at Rural Hall for Elkin. Be sure to get the morning train from Greensboro Wednesday and that will put you in Elkin at 2:10. Those who come by private conveyance, please let me know how and when. J. P. Hipps, P. C.

SALISBURY DISTRICT NOTICE

On to Woodleaf, July 12, Salisbury District Conference. You are all expected to come and help to make this a great conference. We want you here. Editors, school men, and all who will, let them come. Please notify me at once, by what means you will travel, buggy, automobile or train. You can get here on train from Barber or Winston. Would rather see you come in your own conveyance, buggy or motor car. Yours sincerely,

Jas. W. Kennedy.

MAIN STREET, SALISBURY

Something should have been written ere this about our splendid revival at Main Street church. It was one of the best I ever saw. Brother R. A. Taylor, our Conference evangelist, who did all the preaching for fifteen days, is one of the best all-round evangelists I know. His preaching is fine, safe and sound, and as a worker in handling and running a meeting, I doubt if he has his equal in the church. The brethren need not be afraid to trust him. He depends upon the Word and the Holy Spirit to do the work, hence his fine success. He does not get between the pastor and his people.

Our biggest days were the two last Sundays. In all, there were over one hundred reclaimed and converted at the altar. Twenty-seven have been received into the Methodist church so far. Some others to come. The whole membership was revived.

This church is wide awake to all the interests of the Lord's Kingdom. I am delighted with my folks. They pound us and pay us, and allow no stranger to feel lonesome very long. They are spiritual and social. The debt on the church is all provided for except about $500. Salary paid up, nearly, to the present. The other collections are provided for. Have received in all since Conference into the church 42, and hope to more than double that by November 8th. Pray for us. J. H. Brendall.

OUR WASHINGTON LETTER

Memorial exercises in honor of the late Senator Zebulon B. Vance will be held in both houses of congress on Thursday, June 22, at the time of the unveiling of the Vance statue in the rotunda of the capitol. The resolution asking that the exercises be held was introduced in the senate by Senator Overman and they will doubtless be largely attended by the late Governor's host of friends from the "Old North State." The North Carolina Society here will likely participate in a body in paying the last rites to our beloved warrior and statesman.

Gen. Julian S. Carr, of Durham, N. C., who is a guest at the Willard, remarked last evening that the high pitch of prosperity now being enjoyed by the country was sufficient justification for the re-election of Woodrow Wilson. Gen. Carr speaks by the card, as he is heavily engaged in manufacturing, farming, banking and many other lines of business. No man in the South has had a more eventful career than this son of the "Old North State." Coming out of the Confederate army in an absolutely penniless condition, he engaged in the tobacco business in a small way, but laying the sure foundation of success which gave him a nation-wide reputation.

Millions of Methodists will rejoice to learn that Senator Overman, of North Carolina, has recently made a favorable report to the senate a joint resolution authorizing the erection of a memorial to Francis Asbury, a pioneer Methodist preacher and bishop, by the Francis Asbury Memorial Association on public ground in Washington, which is a peculiar fitting and deserved honor.

Miss Alma M. Willingham, formerly of Greensboro, but for a number of years a resident of this city, is now visiting her mother back home.

Miss Mary Frances Shuford, of Asheville, is for a few weeks the guest of this scribe.

W. F. Tomlinson.

3433 14 N. W.

NORWOOD

Our church improvement enterprise here is now complete, with a few minor exceptions. A description of the building would hardly be of general interest. Suffice it to say we have added a two story annex, with ten rooms for Sunday school use. We have thoroughly overhauled the auditorium, changed the location of the pulpit and the seating plan, and have produced an auditorium as pretty as I have seen anywhere. The extreme dimensions of the building are 83x105 feet. It is brick veneer throughout, and is a church plant worthy of a more pretentious town. In fact it would not suffer by comparison with the city churches. Such changes are made in the bulding as to make it scarcely recognizable. The pastor is now provided with a very convenient study, in the church, just back of the pulpit, and opening into it.

We are still without lights but the power is coming as soon as the Southern Power Company can build the line.

Our congregations are good uniformly. Our Sunday school is in fine shape and has been re-organized to adapt to the new equipment in the church. We are just now in condition to do the best work ever done by this splendid church. Our equipment is complete and harmonious, and everything is promising for the extension of the kingdom of God in these parts.

This has been a year of hard work with this preacher. I have been too busy to write letters to the Advocate, and in fact have been kept so close to this job have had time to do little else. Now for the campaign for all the spiritual interest of the kingdom. Soon the District conference will be on hand. Then the revival which we hope will be a sort of rounding up of our campaign. The date of our meeting has not been fixed nor has the help been secured.

AN INSPIRING SERVICE

I happened to be at home Sunday evening and dropped in to our Mexican service. The size of the congregation was somewhat disappointing

SUNDAY SCHOOL INSTITUTE, UNDER THE AUSPICES OF GENERAL SUNDAY SCHOOL BOARD OF THE M. E. CHURCH, SOUTH, LAKE JUNALUSKA, N. C., JULY 14-20, 1916

This institute will be preceded by the Annual Meeting of the General Sunday School Board, July 11 and 12, and by the Conference of Chairmen of Sunday School Boards and Field Secretaries, July 12 and 13.

PROGRAM

Daily Schedule (except Sunday), Friday, July 14, to Thursday, July 20, Inclusive

8:45-9:00 A. M. Devotional.

9:00-9:45 A. M. Group Conferences.

Elementary, conducted by Miss Minnie E. Kennedy, Director of Elementary Work. The work of the Elementary Section will consist of a course in methods and ways of working for all interested in Cradle Roll, Beginners, Primary, and Junior Departments.

Secondary, conducted by Rev. W. W. Alexander, A. M., of Murfreesboro, Tenn. Textbook, "The Intermediate Worker and His Work," by Lewis.

Adult, conducted by Dr. C. D. Bulla, Superintendent Wesley Bible Class Department. Special emphasis will be placed on the organization and work of Wesley Bible Classes. Textbook, "The Adult Worker and His Work," by Barclay.

Intermission.

10:00-10:45 A. M. "The Pupil," Rev. John W. Shackford, B. D., Superintendent Department of Teacher-Training. Lecture on the laws of the child nature and the needs of pupil life, based on "The Pupil, the Teacher, and the School," by Barclay.

Intermission.

11:00-11:45 A. M. "The Teacher," Dr. E. B. Chappell, Sunday School Editor. Lecture on the preparation and work of the Sunday school teacher, based on Part III. of "The Pupil, the Teacher, and the School," by Barclay.

Intermission.

12:00-12:45 A. M. Bible lecture, New Testament, Dr. H. C. Howard, Professor of Homiletics in the Candler School of Theology, Atlanta, Ga. Textbook, "The Worker and His Bible," Eiselen-Barclay.

Special

Thursday, July 13, 8:00 P. M. Address, "The Task of the Sunday School," Dr. W. P. Few, President Trinity College, Durham, N. C.

Friday, July 14, 8:00 P. M. Address, "The Task of the Teacher of Religion," Dr. Plato T. Durham, Dean of the Candler School of Theology, Atlanta, Ga.

Sunday, July 16, 9:30 A. M. Sunday School Session, J. R. Pepper, Supt.

Sunday, July 16, 11:00 A. M. and 8 P. M. Preaching by Bishop E. R. Hendrix.

Wednesday, July 19, 8:00 P. M. Address, "The Preparation of the Teacher of Religion," Dr. Ivan Lee Holt, Chairman of the Theological Faculty, Southern Methodist University, Dallas, Texas.

Thursday, July 20, 8:00 P. M. Address, "The Sunday School as an Evangelizing Agency," Dr. Luther E. Todd, of St. Louis, Mo., author of "Evangelism Exemplified."

Wesley Bible Class Conference

Friday and Saturday, July 21 and 22, Wesley Bible Class Conference.

Among the speakers are the following: Bishop James Atkins, W. W. Alexander, M. W. Brabham, C. D. Bulla, E. B. Chappell, Miss Bertha Childs, A. H. Cole, A. L. Dietrich, E. Hightower, Miss Minnie E. Kennedy, C. P. Moore, W. J. Moore, C. J. Nugent, W. C. Owen, N. C. Scott, J. W. Shackford, J. E. Squires, J. D. Stentz, George R. Stuart, J. H. Therrell, J. M. Way, C. Wolford.

The books referred to in this program may be obtained from Smith & Lamar, Agents. "The Pupil, the Teacher, and the School," 42 cents, postpaid; all others, 55 cents each, postpaid.

Lake Junaluska is located in the mountains of Western North Carolina in one of the finest summer climates on the continent and in the midst of scenery unsurpassed for mingled beauty and sublimity.

We are assured that the big hotel, Junaluska Inn, which is now nearing completion, will be ready for occupancy early in July. This, with the smaller boarding and lodging houses, will provide comfortably for all who will attend these conferences.

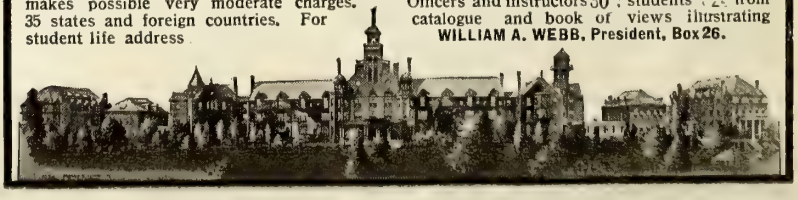
All delegates expecting to attend the Conference should write as soon as possible to Mr. J. D. Stentz, Lake Junaluska, N. C., for information concerning railroad rates and boarding arrangements. Ask railroad agents for special rates.

Copies of this program will be furnished upon application. Address Rev. Charles D. Bulla, Corresponding Secretary, 810 Broadway, Nashville, Tenn.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool; large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors 50; students [illegible] from 35 states and foreign countries. For catalogue and book of views illustrating student life address

WILLIAM A. WEBB, President, Box 26.



owing to the absence of the school children.

The pastor, Rev. F. S. Montelongo, preached a very helpful sermon after which he baptized three children. Then he called for those who wished to be received into the church to come forward. Seven were received on profession of faith and seven by letter, making fourteen besides the babies.

I had noted a converted Jew sitting on my left, who seemed much interested in the service. I spoke to him afterwards and remarked tha it was a very inspiring service. "Yes," he said, "I could not understand what was said, but it was a very inspiring service. J. H. Fitzgerald.

El Paso, Texas.

MR. B. N. DUKE ENDOWS NEW LECTURESHIP AT TRINITY COLLEGE

Announcement was made here this morning of a gift of $5,000 recently made to the college for the purpose of establishing a lectureship in honor of John McTyerie Flowers, of the class of 1900. The foundation, to be called the "John McTyeire Flowers Lectureship in Christian Citizenship," is the gift of Mr. B. N. Duke, and is designed as a valuable agency in promoting sound citizenship. The new gift comes as a fitting climax to one of the most successful commencement occasions ever held at Trinity College.

Mr. Flowers was graduated from Trinity College with high distinction. He was endowed with rare qualities of mind and of character and especially had the gift of drawing to himself a body of strong friends. He entered life with great promise and soon took a leading place in business. The company with which he was connected sent him to China to take charge of their interests in Shanghai, where, on January 5, 1905, he died, and his remains were brought home and buried in Durham near his alma mater.

He was the son of Colonel and Mrs. Geo. W. Flowers and was born in Alexander county, North Carolina, December 26, 1878. His father was a colonel in the 34th North Carolina Regiment and made a record which does immortal honor to the heroic traditions of his native state. John McTyeire Flowers inherited from his parents noble family traditions and was trained in all those high qualities of southern honor and chivalry. As a student he was especially interested in all civic questions, and the lectureship perpetuates that interest to which his heart was most sincerely devoted. Among the last conversations he had with his college president, Dr. Kilgo, in the enthusiasm of his youth he said: "I hope the day may come when I shall be able to do something worth while for Trinity, my alma mater." While this was not known, it is nevertheless one of those strange coincidences by which a purpose is fully realized.

Other similar foundations at the college are the Avera Bible Lectures, founded in 1897 by Mrs. E. B. McCuller, of Slayton, and an endowment given by the class of 1913 to establish a lectureship on civic, economic, and social questions.

W. P. Few.

NOTICES FOR THE STATESVILLE DISTRICT CONFERENCE—COMMITTEES, ETC.

Committee on license to preach and recommendation to the annual Conference: Revs. W. V. Honeycutt, J. W. Williams, and D. F. Carver.

Committee on orders:- Revs. J. G. Loftin, J. C. Keever, and J. A. Peeler.

It is very important that every local preacher be present, if possible, with a written report of his work for the past year. *Please do not neglect this.*

The recording stewards will please see that the quarterly conference records are present the first day of the conference.

Charge lay leaders will be expectd to report the per cent. of finances—salaries and benevolences—paid and subscribed to date.

Vital themes will be discussed at the opening of each session of the conference, for twenty-five minutes, by some of the strongest preachers of the district. We are looking to this as one of the most profitable features of the conference.

It is earnestly desired that all the brethren be present at the opening of the conference and remain until the last benediction.

Will every pastor please call attention to these things at once in his particular charge? Notice the date of meeting.

Cut out and preserve these notices for reference.

Let us all pray daily for a conference that will be a help to us spiritually. Sincerely yours.

W. R. Ware

The annual catalogue of the Agricultural and Mechanical College at Raleigh has just been issued. The new number shows an enrollment, including the short courses, of 800.

WHERE DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average have reported "no beneficial results." This is a wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 5F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

Methodist Mutual Fire Insurance Co.

Owned by the Methodist Church in North Carolina. After only two years of operation is returning to its policyholders a 20 per cent. dividend

Read this testimonial:

Lenoir, N. C., January 20, 1916.
Mr. W. E. Webb, Sec. & Treas.
Methodist Mutual Fire Insurance Co.
Statesville, N. C.

Dear Mr. Webb:— I have just received yours of the 18th instant, with enclosures of policies Nos. 176 and 177 in renewal of the policies just expired.

I am highly gratified to note that you are declaring a dividend of 20 per cent on the premium of expiring policies, and we desire to express the appreciation of the Board of Trustees of Davenport College for the credit memorandum to apply on payment of premium on renewal policies

You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College

For information and rates write

W. E. WEBB, Secy.
Statesville, N. C.

WILBUR R. SMITH BUSINESS COLLEGE SUMMER SESSION
Medal awarded Prof. Smith at the World's Fair. Bookkeeping and Business, Shorthand, Typewriting and Telegraphy taught. Notes received. Situations—10,000 graduates in business. Begin now. Address WILBUR R. SMITH, Lexington, Ky.

Emory University

Offers Courses Leading to Degrees in the Following Departments:

1. **THE SCHOOL OF LIBERAL ARTS** (Emory College.) Offers courses in English, Spanish, French, German, Latin, Creek, Mathematics, Physics, Chemistry, Biology, Mental and Moral Science, History, Political Economy, and Biblical Literature, leading to the usual literary degrees. This department has a library of 50,000 volumes.
2. **THE SCHOOL OF THEOLOGY** (The Candler School of Theology) Offers full and varied courses leading to the degree of B. D. The library of the School of Theology is rich and grows richer daily. To it belongs the famous "Thursfield-Smith Collection of Wesleyana" which includes hundreds of the autograph letters of the Wesleys and other Methodist celebrities.
3. **THE SCHOOL OF MEDICINE** (The Atlanta Medical College.) A medical college of the first grade, offers courses in medicine and surgery covering four years and leading to the degree of M. D. By arrangement with the Grady Hospital, the municipal hospital of Atlanta, and the Wesley Memorial Hospital, which is a part of the University system, the School of Medicine is able to offer clinical advantages of great value to students.
4. **THE SCHOOL OF LAW** (The L. Q. C. Lamar School of Law.) Will open next September in the most beautiful and imposing law building in the United States, and with the best library of any law school in the South. The method of instruction will be what is known as the "Case Method," and the course of study will extend over three years, leading to the degree of LL. B. An able faculty, consisting of men who have won with distinction their law degrees in the greatest law schools of the world, have been engaged. In Atlanta every court known to the American judicial system, except the United States Supreme Court, holds regular sessions. "The Lamar School of Law," therefore, offers unsurpassed advantages for the study of law.

For Bulletins, giving full information conderning the several departments of the Uuiversity, write to

WALKER WHITE, Sec'y and Treas.
EMORY UNIVERSITY, ATLANTA, GA.

Great Sport This Summer at the ALTAPASS INN



ON THE TOP OF THE WORLD

SPEND your vacation at the Altapass Inn on the Crest of the Blue Ridge Mountains—the Summitland of Eastern America—looking down upon all the World. Explore the Appalachian Wonderland, the tallest mountain peak, the deepest canyon, the most beautiful waterfalls and picturesque river gorges in the Eastern Half of the Continent. This wonderful New Playground Above the Clouds, with a thousand revelations in store for you, now lies at your very door and is now quite as accessible as the lower resorts in the foothills of the Blue Ridge.

Fast trains over The Clinchfield Railway, the scenic route through the Appalachian Wonderland and the marvel of modern railway science, now render Altapass and the Summitland quickly accessible from every point in the South. Special Vacation Rates, June 1—Sept. 30.

THE ALTAPASS INN—QUEEN OF THE SUMMITLAND

Offers you a thoroughly efficient hotel service, affording every comfort, convenience and pleasure, with no useless expense for luxuries and mere ostentation.

The most delightful and invigorating summer climate amid the highest altitudes in the Eastern half of the Continent.

Mountain scenery, which for beauty, variety and grandeur, has no superior in all the world. Convenient to the Natural Wonders of the Appalachian Summitland. Mt. Mitchell, Linville Falls, Gorge of the Nolichucky. the Linville Canyon, etc.



Fast trains, good connections, excellent telephone, telegraph and mail service, livery, saddle horses, guides, coaching roads, mountain trails and bridle paths.

Neat, clean and attractively furnished rooms, with, or without private baths, spotless linen, comfortable beds and efficient maid service.

A bountiful table supplying a menu of wholesome and inviting food tastefully prepared and artfully served.

Steam heat, electric light and model water and drainage systems that make the health record of Altapass unparalleled.

No mosquitoes, malaria, typhoid or flies. All apartments thoroughly screened and the utmost sanitation enforced. Resident physician.

Special rates for children and servants. Comfortable accommodations for colored as well as white nurses and attendants.

A courteous and efficient management that has attracted the most desirable and congenial patronage. An ideal social environment.

Write for illustrated booklet, rates, timetables and connections. Address,

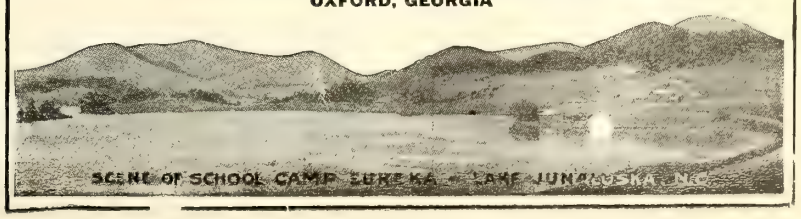
THE ALTAPASS INN,
Box 33 Altapass, North Carolina.

YOUR BOY'S VACATION

After nine months of arduous studies, your boy should be given a vacation. But the scene of his vacation should be carefully chosen—his environment carefully investigated. School Camp Eureka, located in the mountains of Western North Carolina, on the grounds of the Southern Assembly of the M. E. Church, South, provides ideal conditions for out-door life; tent accommodations, base ball, tennis, boating, swimming, fishing, hikes, etc. It also offers unusually good facilities for summer study in High School and College subjects.

The grounds comprise 1,300 acres, a picturesque intermixture of mountains and valleys which encircle a beautiful lake covering 250 acres. Camp opens July 1st, and closes August 25th. For book of views, rates, and full information. address

Clarence E. Boyd, Director, Emory College,
OXFORD, GEORGIA



Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

BENEATH THE STARS

Beneath the stars I left it all,
My care and unbelief,
For on the Lord I cast it down,
The burden of my grief.

That crystal light brought golden thoughts
Of Heaven, the better land,
And Christ, the Healer, touched my heart,
With tender, soothing hand.

Now glad contentment fills my soul,
And deepest, calmest peace,
For nature's Lord, who made those stars,
Gave joy and sweet release!

—Martini.

GREENSBORO DISTRICT MEETING

Mrs. J. V. Wilson, of High Point, asks that we insert the following announcement again in this week's issue and urge the attendance of the delegates and visitors to this meeting at High Point, which promises to be one of especial interest and profit.

"The Woman's Missionary Societies of the Greensboro District will meet in High Point on June 20-21. The names of the delegates should be sent to Mrs. J. W. Harris, 414 Broad Street, High Point, N. C., chairman of Entertainment Committee."

NEW ORGANIZATION

Waynesville District, Junior Society, Murphy, 26 members. President, Martha M. Candler; first vice-president, Emogene Hyatt; second vice-president, Elizabeth Ford; recording secretary, Margaret Sneed; corresponding secretary, Elizabeth Brittain; treasurer, Loucine Wells; superintendent of Mission Study and Publicity, Sybil Spencer; superintendent Social Service, Maurine Fain and Della Meron.

WAYNESVILLE DISTRICT MEETING

It was the good fortune of your editor to be present at the Waynesville district meeting, held at Murphy, N. C., on Thursday and Friday, June 1-2. The good people of this hospitable town threw wide open the doors of their homes and hearts to the delegates and visitors and the meeting proved a most pleasant and profitable one.

With a goodly number of delegates in attendance and a program replete with interest this meeting could not have been otherwise than successful.

Mrs. M. D. Cowan, District Secretary, presided over the meeting, which was opened with a devotional service, conducted by Mrs. H. A. Dunham, Conference Corresponding Secretary, who used as a lesson the first chapter of James.

In most fitting words Mrs. Oliver Kinsey welcomed the visitors and a response voicing the appreciation of those in attendance was delivered by Mrs. J. R. Young, of Bryson City.

After the District Secretary's annual message the committees were appointed and delegates enrolled.

At the evening session, Mrs. Dunham gave a most splendid account of the recent Council meeting and held the closest attention of her audience as she spoke so interestingly of the happenings of those days in which the leaders of our church were planning for the successful carrying forward of the Master's work.

Friday morning's session was presided over by Mrs. Dunham at the request of Mrs. Cowan, and we were fortunate in having with us for the opening devotional service Rev. Frank Siler, Conference Missionary Secretary, whose message to us was fraught with interest and encouragement. In hearty sympathy with the work of the women, earnest and convincing in his manner his presence was a benediction and his message helpful and inspiring.

The morning was given over to the discussion of the various departments of our work and in two splendid papers by Mrs. W. H. Rhodes, of Sylva, and Mrs. W. M. Biles, of Canton, the question of Social Service was most forcibly presented—bringing to our attention the several phases of this work, each of interest and importance. "Mission Study and Publicity was the subject of a talk by Mrs. Harris, who stressed the importance of this department of our work—a depaprtment so essential to the success of every missionary organization.

Rev. T. J. Ogburn made a plea for the influence of the women of our Conference in the suppression of the cigarette evil, a subject in which he is greatly interested and about which he has written most extensively.

At the afternoon meeting reports of the various auxiliaries represented were heard, pledges were taken and a most interesting program by the Juniors in attendance was rendered. A feature of this meeting was a well written article on Christian Stewardship by Mrs. Oliver Kinsey, which was followed by a talk on "Finances," by Mrs. Dunham, who, in a most attractive manner, presented this department of our work. We feel sure that the women of the district were inspired by her words and that Waynesville District will come forward in full with the pledge which they have assumed.

Friday evening's session was opened with a devotional service by the pastor of the church, Rev. T. J. Ogburn, and was followed by two talks, the first on the "Work of the Children," by Mrs. H. A. Dunham, followed by Mrs. W. R. Harris, who discussed "The Work of the Young People."

Canton was chosen as the next place of meeting.

We would be remiss did we not speak of the splendid musical selections by the choir, the readings by Mrs. G. B. Strickland, Mrs. White and Miss Candler; the songs and recitation of the children, the elegant luncheon at the Patton House, and the pleasant reception given the visitors at the home of Mrs. A. A. Fain.

In this our first visit to Murphy we were most favorably impressed with this beautiful little town of the Nantahalas. Open hearted hospitality seemed to be prevalent there and everything that could be done for the visiting women and for the success of the meeting was done.

CHARLOTTE DISTRICT MEETING

Miss Maude McKinnon

The district meeting of the Charlotte District of the Woman's Missionary Society, May 31st and June 1st, at Marshville, was one of the best meetings ever held in the district. Mrs. L. N. Presson, the new District Secretary, presided, and she may well be congraulated upon the success of this, her first meeting.

All business was transacted systematically, and harmony and good will prevailed throughout the sessions. If delegates and visitors could carry to their various societies even a portion of the spirit of missions manifest in this meeting, not only would the hearts of their leaders be gladdened, but, if only to a small degree, the day of the world's evangelization would be hastened. What more inspiring than to be one of a company of Christians, old and young, working for a common cause, a cause to which our Master has given His sanction, nay, even His command, with the promise, "Lo, I am with you always, even unto the end of the world."

The theme of most of the devotional exercises was prayer, and the importance of prayer in daily life and its inevitable connection with missions were emphasized.

One of the most prominent speakers of the meeting was Mrs. Mattie H. Stewart, Second Vice-President of the Woman's Missionary Society of the Western North Carolina Conference. Her presence inspired a feeling of confidence and "parliamentary safety" in those present, as it is a well known fact that Mrs. Stewart is one of the best informed women in the Conference on the subject of Missions, to which she has given much time and study.

Mrs. Howey Boney, a Conference officers of the North Carolina Conference, coming as a visitor, was pressed into service, and spoke most helpfully along the lines of Mission Study and Publicity.

Quite a pleasing feature of the children's session was a Japanese song by Miss Mary Bain, from the Junior Society of Tryon Street church, Charlotte. If the delegates from Junior societies were representative members, we must indeed have some splendid Junior divisions in the Charlotte District.

During the session given over to Young People's work, papers were read by Miss Helen Hoyle and Miss Maud McKinnon.

The outstanding features of the meeting were addresses by Mr. and Mrs. George Stevens, missionaries of the Presbyterian church to China, and a missionary sermon by Dr. Abernethy, of Monroe.

Mrs. Stevens gave, in very interesting manner, some of her first-hand knowledge of China, speaking particularly of China's political, educational, and religious changes. It was with peculiar pleasure that the residents of Marshville heard Mr. and Mrs. Stevens, as Mr. Stevens was pastor of the Marshville Presbyterian church before going to the foreign field.

As a fitting close to the two days of missionary reports, discussions, and addresses came Dr. Abernethy's masterful sermon, with arguments and statistics to convince the most unbelieving.

We are taught in school to say, "We eat to live," but those two days in Marshville might well tempt some of us to say, "We live to eat." Those bountiful picnic lunches—nay, dinners—served at the church, would delight any epicure. The hospitality of the Marshville people could not easily be surpassed, and very reluctantly did the visitors depart.

GREENSBORO DISTRICT MEETING

The District Meeting of the Missionary Societies will convene in High Point, on Tuesday and Wednesday, June 20-21. The first session will open on Tuesday afternoon at 2 o'clock. All delegates are requested to attend the first session, if possible, and answer to roll call.

Rev. J. H. Bennett, pastor of Centenary church, Greensboro, will preach the annual sermon; Miss Elizabeth Lambe, Fayetteville, returned missionary from Brazil, will deliver the missionary address, and Mrs. Lucy H. Robertson, Conference President, will give a report of the Council Meeting. Mrs. Blanche Carr will present the work of the deaconess and the trained worker. On Tuesday afternoon, from 5 to 6, an informal social will be given.

The societies of High Point are planning eagerly and enthusiastically for the 1916 gathering of the Greensboro District workers. They want this meeting to represent every Adult, Young People's and Children's auxiliary in the district, and wish a representative from charges unorganized. Please send names in at once to Mrs. J. H. Harris, 414 Broad Street, High Point. If a party plans to go over from your auxiliary for the day session, Wednesday, June 21, please advise Mrs. Harris of this also. Dinner will be served at the church on Wednesday.

If every auxiliary sends an enthusiastic delegate, with our planned program, we ought to have a most helpful conference.

Do your part to make it a success. I trust your entire society will be much in prayer for our district meeting.

With every good wish for the interest of every auxiliary,

Yours in the Master's service,
Mrs. B. N. Mann.

SOCIAL SERVICE

Mrs. W. M. Biles

The social service idea is not a new one. It was advocated during the first century of the Christian Era, if not before. Jesus did not only preach and teach but spent much time healing the sick and changing social conditions. This Christ knows no county, state or national boundaries. There is no trouble for his love to cross the high seas. His love is equally great for the Jew or Gentile, rich or poor. He is indeed a neighbor to all, and we as Christians should strive to help all and especially those most in need.

But who needs my help? What can I do? What can the church do? The This country has about 100,000 inmates in her homes for the poor, 150,000 in her asylums, and 82,000 in the various prisons. These numbers are increasing each year, and to them we can add 6,000,000 illiterates. How can social service help this multitude; By enlarging the hospitals, the prisons, and the homes for the poor? By establishing more asylums and homes for orphan children? The church should never cease to do this kind of work, and yet it is only a soothing syrup for the real disease. The cause is deeper and will take a surgeon's knife.

Go with me to the mill section and see the hundreds of little tenement houses. Here you will find a public well for about every score of families. At this place the women gossip when getting water and near here the children play and fight. Often there is not a shade tree or flower to be found. Many of the boys and girls work in the mills, and at night. Imagine one trying to rest in this sunbaked house on a hot July day, amid the swarm of flies and the noise of smaller children. You may boast that every child in North Carolina has a chance to rise if it will. These young people have never had a chance. They know but little except their immediate community, the factory and the company store. They have never had their eyes opened sufficiently to see a chance.

In your mind visit the tenement homes in the large city. Here you will find many people housed in a very small space—frequently over a livery stable, a grocery store, or a restaurant. Horses, cattle and goods occupy the more desirable space, while women and children occupy the stalls above. Go with me to the slum section of the city—and every city has such a section. Here you will find a mass of people closely housed. In fact many of the houses are old shacks that have been moved from more desirable lots. This property is likely owned by church officials, and his agent collects regularly. The time is now here for us to demand better homes and better sanitary conditions for our poorer people.

But many think we "just have to get sick" and we "just have to die." It is appointed unto man once to die, but so far as we know there is no time set. The calf died because it ate too much green clover. If it had not eaten the clover it would not have died. The child died because it ate too much green fruit. Its time had not come. It should not have died. The French did not only fail to cut the big ditch but they lost thousands of men by death while trying to do so. The little mosquito, quietly doing its deadly work, was their greatest enemy. When this great nation put her hand to the task, she first drained the country, ex-

(Continued on page 14)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

MATTERS DEMANDING IMMEDIATE ATTENTION

It will mean a great deal to the life of any chapter to be represented at the Epworth League Conference in Greensboro June 26-28. The officers are hoping that every chapter will have one or more delegates there. My letter in the League column of th Advocate last week gave the items on which chapters are expected to report. Get the paper and be sure to follow its instructions in this matter. In case a chapter cannot send a delegate to report for it, let the pastor or president of the chapter mail the report to Mrs. Katherine B. Browning, 404 Bellemead St., Greensboro, N. C. Be sure the report embraces the items mentioned in the last week's letter.

It is important that the chapter fee of $2.50 be paid the central office, Dr. F. S. Parker, 810 Broadway, Nashville, Tenn., and that the chapter dues of ten cents per member be paid to Rev. C. M. Pickens, Spencer, N. C. This reminder does not apply to West Market Street, Belmont Park or Tryon St. League.

Chapters should strive to contribute something on the Africa Special. Chestnut Street, Asheville, leads us all in this matter, having pledged $50. Tryon Street League did not take up the matter of the African Special until this spring, having made no pledge at Spencer last year, but Tryon League is raising $25.00 on this account. Every chapter should do something, if only $5.00. Send the money to Rev. C. M. Pickens, Spencer, N. C.

E. L. Bain, President.

A PLEA FROM OUR CONFERENCE HOSTESS

To date I have heard from four districts and thirteen Epworth Leagues relative to number of delegates expecting to attend the sessions of the Epworth League Conference to be held in West Market Street Church, Greensboro, June 26-28. When considering the fact that there are eleven districts and seventy Epworth Leagues in our conference, truly the number heard from is a very small proportion; and so, once more, I am pleading with our friends to decide about this matter and let me know at once.

At this publication of the Advocate we have but little more than a week to prepare for our guests and do want to give them the best entertainment to be provided in Greensboro; so, friends, rally to the call and write your intentions concerning delegates to (Mrs.) Katharine B. Browning,

404 Bellemead St.,
Greensboro, N. C.

ASHEVILLE DISTRICT NOTES

I had the pleasure of visiting Weaverville Wednesday evening and assisted them in the reorganization of their League. There were so many officers from Weaver College that when it closed it was necessary to elect several to fill the vacancies. The pastor has turned over his prayer meeting on Wednesday evening to the Leaguers and they were planning for splendid services. Look out for the Weaverville League.

Mt. Pleasant is still on the job. They surely do things. Had an ice cream party Friday night and made $34.00. They will send four delegates to the conference at Greensboro.

West Asheville is beginning to take on new life. They are planning for a better League. A splendid revival is in progress now and several new Leaguers will come out of it.

Biltmore is in splendid condition. Just at the present they are handicapped some, as their president is just recovering from an operation for appendicitis.

So far the following Leagues have reported that they will be represented at Greensboro: Central, Acton, Mt. Pleasant, Bethel, Haywood Street, Chestnut Street, Bethel, West Asheville.

W. W. Edwards,
District Secretary.

OUR OPPORTUNITY AND PURPOSE

By Miss Blanche Joyner of Acton League

The good the Epworth League is able to accomplish in the community is more or less determined by the conditions and environment that prevail among the people. Furthermore, the usefulness of the League is determined to a great extent by the needs of the young people. The society was conceived to meet those needs peculiar to the young people, and since its organization has been a great power for good in the uplift of the young. It gets hold of the young when they are in the making. There was never a time in the history of the nation when there was a greater need for just such men and women as the League is able to produce. Its intent, its principles and its endeavors are all directed towards that one great work of making the world a better world to live in, and the unfaltering efforts of those behind the institution are realizing more and more every day just what it counts for in the upbuilding of the home and the church.

In the moulding of character the League stands for these great characteristics: first, spirituality, which is the first requisite to service; second, mutual helpfulness; third, duty to God.

Without spirituality our efforts would not accomplish the greatest amount of good. Mutual helpfulness is the next great factor in the fulfillment of the law of service. The duty we owe to God, in making the best of our opportunities to give to Him our best efforts in religious work, is a great and solemn obligation and we should look to our conscience for the truth, as to whether we are serving Him unselfishly and sincerely examine our hearts, is what we should do and see if we are giving our very best to the League to make it a great power in the church of God.

Let us strive to meet our obligations to the institution, with these words ever before us.

"They must upward be and onward
Who would keep abreast of truth."

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FIRST ATLANTIC CITY EXCURSION SION THURSDAY, JUNE 22

Southern Railway will operate first excursion of the seaso to Atlantic City, N. J., Thursday, June 22nd, 1916. Tickets good going only on special train, but returning will be good on all regular trains within limit, which is fifteen days, and will permit stopovers at Philadelphia, Baltimore and Washington on the return trip only.

Following schedule and round trip fares from stations named:

	Leave	Fare
Charlotte	7:45 P. M.	$13.00
Concord	8:20 P. M.	13.00
Lexington	9:37 P. M.	12.50
Reidsville	11:11 P. M.	11.00
Hickory	5:44 P. M.	13.50
Morganton	5:03 P. M.	13.50
North Wilkesboro.	4:15 P. M.	13.50
Albemarle	4:58 P. M.	13.50
Thomasville	9:52 P. M.	12.50
Gastonia	5:00 P. M.	13.50
Greensboro	10:35 P. M.	11.50
Salisbury	9:05 P. M.	12.50
High Point	10:03 P. M.	12.00
Winston-Salem	8:50 P. M.	13.00
Statesville	6:55 P. M.	13.00
Marion	4:20 P. M.	14.00
Mount Airy	3:00 P. M.	13.00
Norwood	4.30 P. M.	13.50
Newton	6:05 P. M.	13.50
Elkin	5:08 P. M.	13.50

Low round trip fares from all intermediate points on same basis.

Arrive in Atlantic City early afternoon, June 23rd.

Steel day coaches and steel Pullman sleeping cars. Pullman reservations must be made in advance.

Stop in Washington 30 minutes for breakfast.

Excellent opporunity for side trips to New York City and other points from Atlantic City of Philadelphia.

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For Pullman reservations or other information apply to your nearest agent or write

R. H. DeButts, D. P. A.,
Charlotte, N. C.

REVIVAL IN WAYNESVILLE

Rev. O. P. Ader, pastor of our church in Waynesville, writing under date of June 8, says:

We are in the midst of a revival campaign in Waynesville of deepening interest. Brother Jimison came up to us from the state of Texas a bit tired, but he is throwing his soul into his work here. His messages are heart-searching and soul-stirring. His singer, Mr. Bassett, sings the gospel with power and devoutly assists in the soul-saving work. Many souls have already been saved, but we feel after three weeks in this campaign that we are really just beginning. Last night (Wednesday) we had an all-night prayer meeting, waiting on God for strength and for salvation. No soul was so dead as not to feel the thrill of those wonderful hours of waiting before God in prayer. About 100 were present in the first hours of the night and about 50 stayed till the birds began to sing their morning matins and day-down broke over the hills. Then they rang the church bell and as they stood on the church steps they sang, "Hallelujah! Thine the Glory; Revive Us Again."

We crave the intercessory prayers of all our brethren. Sincerely,

O. P. Ader.

LEXINGTON NOTES

The writor has just closed a meeting a the Erlanger Mills, of two weeks' duration, resulting in about fifty professions at the altar. Thirteen of these have joined our church, while fifteen go to the Baptists and four to the Reformed church. This makes 160 accessions this year on Lexington station.

Rev. C. O. Kenerly, our assistant pastor, is preaching semi-monthly at Erlanger, Happy Hill, and at West End. A Sunday school was organized yesterday at West End with an enrollment of forty-eight. W. H. Willis.

FROM CONFERENCE EVANGELIST

On Sunday night, May 14th, we closed a fifteen days meeting at South Main, Salisbury, with Dr. Brendall. Here we had to face some very peculiar conditions. But the good Lord was with us and verified His promises, and gave great victory. There were about 113 conversions and reclamations. Three of these were converted at their homes after the meeting closed. About 25 came forward at the last service and accepted the Lord.

Dr. Brendall is a very zealous worker and is ever on the alert and ready to help to rescue the perishing. His zeal and personal work helped to make possible the great meeting. We have many good loyal people at South Main.

We next helped Brother Raper at Epworth, Concord. Here we found the devil in many shapes and forms, seeking whom he might devour. He was in the high places and in the hedges with a great multitude of folks following him. But by the help of the good Lord, we succeeded in rescuing about sixty noble people from his fiendish chains. We had a great meeting. The church was greatly revived, and many expressed a desire to do more for the Lord than ever before.

Brother Raper is doing a great work at Epworth. He has a band of faithful people, who are heart and hand with him in the work. R. A. Taylor.

ALL-DAY MEETING IN NEWTON

June 22nd, Mrs. B. W. Lipscomb and Mrs. H. A. Dunham will be in Newton for an all-day meeting. A picnic dinner will be served in the church. We hope to have a large crowd from all auxiliaries in the district. Don't forget the date, Thursday, June 22.

Mrs. G. A. Warlick.

The Sunday School Lesson

SECOND QUARTER—LESSON XII—
JUNE 18, 1916

THE PHILIPPIAN JAILOR.

Acts 16:16-40.

Golden Text—Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. Acts 16:31

Summary of the Lesson

"Men are not creatures of circumstances. Circumstances are creatures of men," said that brilliant Jew Benjamin Disraeli. That other powerful Jew, Paul, the missionary, demonstrated the truth of this saying many hundreds of years before it was uttered. The man who could sing in a loathsome prison dungeon, his feet fast in the stocks, had quite risen above his environment. A deed of kindness had brought Paul and Silas into prison. The curing of a girl whose mental malady was turned into money by her owners, left them with a valueless slave and anger ready to pour itself out against Paul. So they created a turmoil which led to the imprisonment of the two missionaries. Nothing daunted, their songs of victory rose from the dungeon on the midnight air. Then when an earthquake came they were calm and steady and by their influence prevented the other prisoners from seeking to escape. The jailor, from an intention of suicide, when he thought his charges had escaped, turned to welcome the faith which had made these two men such men of power. The magistrates who had imprisoned them came to realize that they had gone too far and were subservient enough when they found that they had been dealing with Roman citizens. So the beating and the imprisonment were followed by vindication and victory.

Capitalizing Insanity

Lord Darlington, in Lady Windemere's Fan, flings off the effective epigram, a cynic is "A man who knows the price of everything and the value of nothing." The owners of the slave girl with the abnormal mind had a very definite sense of commercial values. They did not have much sense of human values. When the insane girl was cured they were furiously angry. They did not give a moment's thought to the fact that she was saved to a normal life. They only thought of the fact that while they could capitalize her insanity her sanity had no commercial value at all. So they began to stir up the city against Paul and Silas.

Any nation which has a brilliant and far-reaching commercial development is sure to meet the temptation to which the keeper of this slave girl surrendered. Men who are constantly thinking of the success of a great business are tempted to think more of its suciess than of the means by which it is obtained. They are tempted to think more of economic values than of human values. They are tempted to think more of financial returns than of moral responsibilities. They are tempted to think more of prices than of values. On the other hand, those who are working to secure a larger share of the returns of labor to the toilers of the world meet the same temptation. An extreme illustration of the result which may follow is found in a booklet regarding the Industrial Workers of the World, published by that organization. The first paragraph, treating of "I. W W. Tactics or Methods," reads: "As a revolutionary organization the Industrial Workers of the World aims to use any and all tactics that will get the results sought with the least expenditure of time and energy. The tactics used are the rainbow consists of flowers which determined solely by the power of the organization to make good in their use. The question of 'right' and 'wrong' does not concern us."

The Christian church has a commanding message to every group which is tempted to put practical returns above moral sanctions.

The Quenchless Song

John Galsworthy's Justice tells the tragic tale of a man and a woman who were caught in the wheels of malignant and hostile circumstances. Their environment was too much for them. They were too weak to resist it. The picture of Falder's suffering in his cell in prison is one which fastens itself with terrible power upon the memory.

The story of Paul and Silas in the prison at Philippi is a tale of two men who were stronger than their environment. The songs which they lifted from the dungeon at midnight were paeans of victory over hostile circumstances. A power had entered their lives which made them kingly when they were treated like slaves. A divine energy possessed them which gave them inner victory in the hour of external defeat.

The ethical indignation aroused by a study like Mr. Galsworthy's Justice is a perfectly wholesome thing. It is good to have the public aroused to hatred of those conditions which make vice easy and virtue hard. The modern uprising against those features of social life and those usages of people and states which breed crime is one of the best things about the life of the period.

In the midst of all this noble movement, however, men should not forget that divine power which through the ages has been giving men power to bear triumphantly those conditions which they could not personally change. Christianity does two things in respect of evil environment. First it gives men the power of moral victory, in spite of its hard pressures. Second, it produces, sooner or later, an uprising which changes the environment itself.

Two Earthquakes

There was an earthquake in the city of Phillippi. There was also an earthquake in the personal experience of the Philippian jailor. The soil of his soul was completely shaken. The geological formation of his inner life was absolutely changed. When the city and the prison were shaken, doors broken open and when all was confusion, the jailor assumed that of course the prisoners would make the most of the opportunity to escape. With stern and terrible courage he prepared to take his own life. He had nothing for which to live if he had become a jailor who had lost his prisoners. Then came the reassuring voice of Paul, "Do thyself no harm, for we are all here."

The sudden reaction from hopelessness and despair brought the jailor to the feet of Paul and Silas. He felt that he was confronting a new type of men. He felt that he was confronting a new type of situation. All the old meanings of life lay at his feet like cast-off garments. Strange new meanings allured and summoned him. The earthquake in his own soul had done its work and he was ready to go out on the strange adventure of a new life. "What must I do to be saved?" he cried. Then Paul and Silas told him their kindling, renewing powerful message of the lordship and salvation of Jesus. Great decisions are often made quickly. That very night the jailor and his family became members of the Christian Church.

The Rainbow After the Storm

The grandmother in Longfellow's famous poem tells little Hiawatha that never bloomed on earth, but are now blooming in heaven. It is true that much of life's consummation must wait for the world to come. It is true that much of life's bloom will come in the gardens beyond, but it is also true that there are consummations here. It is also true that there are sudden bursts of bloom even in dark valleys of this world. The rainbow is an experience as well as a prophecy.

The storm through which Paul and Silas had gone had been very deadly. Now there was a sudden change. Bright and clear the sun shone out and the rainbow gleams of great comfort glowed in their sky. The jailor cared for the needs of the two missionaries with the utmost tenderness. He washed their wounds. He set food before them. Nothing was too good for these two messengers of a new hope and a new life. The next day the magistrates of the city became obsequious enough. Paul and Silas were released. Indeed, the magistrates came personally and treated them with trembling courtesy, so the very experience most full of the promise of tragedy turned to the furtherance of the gospel in Philippi. It was as victors in a stern battlefield that Paul and Silas left the city.—Lynn H. Hough, D. D., in New York Christian Advocate.

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SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS
Division Pas. Agent, Charlotte, N. C.

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Our Little Folks' Department

OUR SUMMER BOARDERS

There are four of them now, and we started with only one; which speaks well for the table we set. Don't you think so?

Two of our patrons wear black hoods all the time, even at table; and the other two wear speckled collars. Now of course my secret is out, so I will tell you how it all came about. Last summer we discovered that the Oregon junco was fond of crumbs, and could easily be induced to come even into the house for them. That was late in the season, so we did not have much chance to get acquainted then, but one day early this spring I put cracker crumbs and rolled oats on the kitchen window sill; and that very morning I heard a tap-tap, and there was Mr. Junco. He ate a hearty meal and flew away, only to return soon with his little lady. She, too approved of the menu, and the next day we were delighted to see her bring the baby.

Such a time as she had filling that hungry mouth! The little scamp was almost as large as she, and could fly perfectly; but when his mother was near, he pretended to have no idea whatever as to how to pick up his own food. Then the other baby was brought, and the same performance gone through with. It was enough to wear out any mother, for the babies seemed never satisfied.

Then, one day, something very funny happened; the mother junco and one baby came, and Lady Junco tried to coax him to pick up his own food; but he would only sit there with his saucy little head up in the air, squealing out his queer little "chee-chee" hungry call. Then the mother bird filled her bill full of oats, and the baby was sure he had gained his point, so sidled up to her to be stuffed as usual. But here came the first shocking surprise; for mother Junco swallowed those oats herself, and gave Master Squeaker a sharp rap on the head instead of the coveted food. Then she was off like a flash, and the astonished birdling was was left alone on the window-sill with food all around him.

For some time he looked about in vain for his mother, but could not see her. We could see her high up in a nearby tree, watching to see what would happen.

Then he saw the food, and must really have been hungry, for he began picking it up as if he had always eaten in that way. The other baby soon learned too, and now they come regularly to our window table, and do not seem at all disturbed because we are in the room.

It is really very easy to tame them. When grown they are about the size of a sparrow. They have brown, backs and gray breasts, and a jet-black hood and collar. Their song is sweet but not loud—just a dainty warble. The birdlings are speckled, brown and gray.

The farmers value these little birds highly, because they live chiefly on weed seeds. Even so high an authority as our Oregon Agricultural Colleg advises the public of their value to the country because of their diet.

So you see, our summer boarders are rather noted people, even if they are small, and wear feathers.—Etta Squier Seley.

CAPTAIN WILD GOOSE

Captain Wild Gosse is an old gander. In the spring he forms his company into a great letter V and starts to fly north with them.

He wears a black cap. His coat is light brown trimmed with black. His trousers are white and gray. His boots are black. You are sure to know him by the white spot on each cheek.

As he goes through the Skyland at the head of his flock he calls back, "Honk?" as if to ask, "How are you coming?" Then each pair in turn calls back, "Honk!"

If the day is bright and sunny he takes his band up quite high and they go very fast. If it is dark and looks like rain he goes slower and low down. Sometimes he loses his way and has to rest awhile on the ground until the clouds go away.

On his way to his summer vacation, if he hears another flock of geese honk to him he will turn out of the way to visit them. This is not a wise thing to do for the calling geese may be in a cage, called a decoy, and somewhere near is a man with a gun ready to kill Captain Wild Goose.

His summer home is among the marshes and lonely ponds of Newfoundland. While there he never flies, but if he is surprised he ducks down in the water and leaves only his bill sticking up. He can run faster than a man on the marshes.

He lives on wild berries and the seeds of grasses. When the snow and frost come, then he takes his birds and all their little ones which have been born in the summer and flies south with them. The journey is a long one and makes them very tired and thin, but they soon begin to get rested and fat enough to make good eating. This is how Captain Wid Goose lives.—Sarah Graham Morrison, in the Churchman.

THE STORY OF THE LARGE STONE

Once there was a king who took great delight in teaching his people good habits. "Bad luck comes only to the lazy and careless," said he; "but to the busy workers God gives the good things of this life."

One night he put a large stone in the middle of the road near his palace and then watched to see what the people who passed that way would do.

Early in the morning a sturdy old farmer named Peter came along with his heavy oxcart loaded with corn.

"Oh, these lazy people!" he cried, driving his oxen to one side of the road. "Here is this big stone right in the middle of the road and nobody will take the trouble to move it."

Then came a young soldier, singing a merry song as he walked along. A gay feather was stuck in his hat, and a big sword hung at his side, and he was fond of telling great stories of what he had done in the war. He held his head so high that he did not see the stone, but stumbled over it and fell flat into the dust.

"Silly drones!" he said. "To have no more sense than to leave a stone like that in the middle of the road!"

An hour later there came down the road six merchants, with their goods on pack-horses, going to the fair that was going to be held near the village. When they reached the stone the road was so narrow that they could hardly drive their horses between it and the wall.

"Did any one ever see the like?" they said. "There is that big stone in the road, and not a man in all the country but that is too lazy to move it."

And so the stone lay there for three weeks; it was in everybody's way, and yet everybody left it for somebody else to move.

Then the king sent word to all his people to meet together on a certain day near his palace, as he had something to tell them.

The day came, and a great crowd of men and women gathered in the road. Old Peter, the farmer, was there; and so were the merchants and the young soldier.

"I hope that the king will not find out what a lazy set of people he has around him," said Peter.

And then the sound of a horn was heard, and the king was seen coming toward them. He rode up to the stone, got down from his horse, and said:—

"My friends, it was I who put this stone here, three weeks ago. It has been seen by every one of you; and yet every one has left it just where it was, and scolded his neighbor for not moving it out of the way."

Then he stooped down and rolled the stone over. Underneath the stone was a round, hollow place, in which was a small iron box. The king held up the box so that all the people might read what was written on a piece of paper fastened to it.

These were the words: "For him who lifts the stone."

He opened the box, and turned it upside down, and out of it fell a beautiful gold ring and twenty bright gold coins.

Then every one wished that he had only thought of moving the stone instead of going around it.—Sacred Heart Review.

THE MEADOW LARK—A SONG

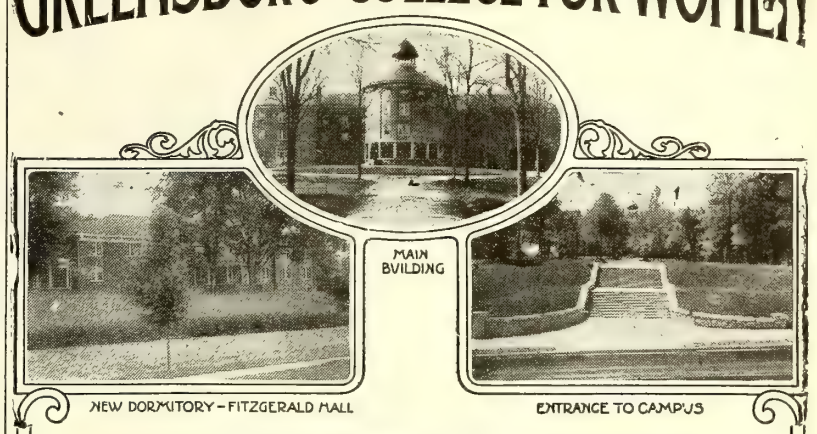
There he is carolling, carolling—
There he his, here he is, singing his way—
Wistful, sweet bird of the meadowland,
Gracefully wearing his jacket of gray!

Here he is fluttering, fluttering
Over the fields where the poppies are gay—
Calling us into the meadowland,
Joyfully singing the scent of the hay!

There he is carolling, carolling—
Hark to the song of him—listen—and pray—
Take thy care into the meadowland,
God lets the meadow-lark sing it away!

—Marguerite Wilkinson.

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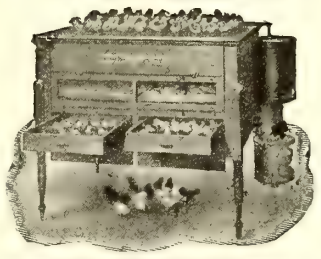
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Rev. J. J. Edwards, Carson's Chapel, Alexander Ct., $3.03; Rev. W. T. Albright, Stony Point, Beulah, $3.80; Midway $3.00, Center $6.75, Pisgah 25c, Stony Point $17.60; Rev. A. G. Loftin, Catawba, $4.50; Rev. T. J. Folger, Hickory, $15.45; Mr. C. M. Grier, Macon, Ga., $45.00; Mr. M. D. Stockton, Treas. Layman's Missionary Movement, $17.01; Rev. N. R. Richardson, Matthews, Weddington Chg., $12.10; Rev. E. P. Stabler, Jefferson, $6.45; Mrs. W. H. Hill, Greensboro, $5.00; Rev. J. H. Robertson, Newton, South Fork Ct., $20.00; Mr. Ed. Gourley, High Point, $2.00; Rev. T. A. Groce, Candler, Sulphur Springs Ct., $7.50. Total, $170.28.

FIFTH SUNDAY OFFERINGS

Mr. R. L. Bowman, Wadesboro S. S., $5.90; Rev. W. T. Albright, Stony Point, Midway S. S., $1.30; Mr. W. E. Kerley, Huntersville S. S., $2.27; Mr. J. R. Swann, Marshall S. S., $2.00; Mr. J. G. Abernethy, Lenoir S. S., $8.94. Total, $20.41.

BUILDING FUND

"Two Salisbury Friends," $2.00; Mr. Dred Peacock, High Point, $5.00. Total, $7.00.

RANDLEMAN

In the midst of a fine revival here. Over fifty conversions and reclamations so far. Rev. D. V. York, Eldorado, Oklahoma, is doing the preaching; B. A. York and Amos Gregory helping at altar. Meeting will continue all this week at least. Having seven or eight prayer meetings in various parts of towns each day, in homes, stores, barber shops or open air, and the Lord is blessing the work. A. R. Bell.

Our Dead

ANOTHER HAS FALLEN

As given by the family, the following is a sketch of the life of Dr. F. C. Frazier. He was a son of Allen M. and Nellie Frazier. He was born Jan. 15th, 1838, at the old homestead near Trinity, N. C. He was educated at Trinity College, graduating in the class of 1855. For four years he taught at Macon and other places in Alabama, always returning home for his vacation in summer. He had just started with bright prospects when he was called to give his service in defence of his country. During the Civil War he was in company A, 10th battalion, under Gen. Whiting's command. He made a brave soldier to the end of the war. Though young, he became first lieutenant of his company. Following the war, he resumed his profession as teacher and followed this career for seven years, teaching at Clinton, Kinston, and other places in the Eastern part of the state. In this work he was nobly and untiringly helped by his faithful wife, who was a Miss Sophia Eugenia Coltrane.

About 1873 he began the study of dentistry, studying at Baltimore Dental College. He followed this profession for thirty-five years.

He was a faithful member of the Methodist Episcopal Church, South, holding his membership at Mt. Vernon church, of the Randolph circuit. A building he was instrumental in erecting, and also giving valuable service in building a parsonage for this charge. Dr. and Mrs. Frazier were the devoted parents of three children, Allen Eugene, Mamie Lou and Clarence Cicero. The two boys survive their father, but the daughter, who was the wife of Dr. W. J. Moore, of Asheboro, passed away in 1901.

Dr. Frazier was stricken with a disease about two years ago. He gradually went down, though the best of medical aid and nursing was given. His last few months were full of suffering, which he bore with patience, not murmuring or complaining. When told he could not live, he expressed his faith in God and his willingness to submit to the Father's will. He never engaged in gossip or talked about any one. He was honest in all his dealings. So at the age of 78 years, 3 months and 23 days he passed out to his reward beyond. He was laid to rest in the cemetery at Prospect church. Funeral services were conducted by Revs. J. E. Thompson, J. B. Tabor, and the pastor.

E. N. Crowder, P. C.

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WOMEN'S DEPARTMENT

(Continued from page 10)

terminating the mosquito and then dug a canal. Last year in the adjoining homes of a certain section were several fever patients—one death. Supplies and medicines were furnished these families by the church. Near these homes were pig sties, cow stalls and a sespool. If a small per cent. of the money given by the church had been spent in "cleaning up," disease and death would have been avoided. It has been stated that 3,000 babies die in North Carolina each year and that more than half of these deaths are caused by ignorance.

It is very probable that alcoholism is yet the greatest monster that we have to fight. Like a great lion, slowly retreating, yet leaving its path strown with blood and victims, it is causing much poverty and hell in the home. Were it not for this monster our prison doors would be thrown open, our asylums closed and but few orphan children would knock at our doors for food and clothing.

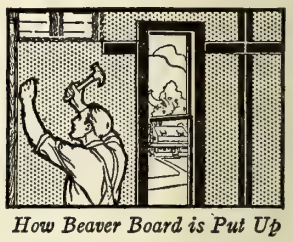
Shall we ask for a cure of these conditions? No, it is not a cure we want but a preventative. Not so much patent medicine, but better homes, pure water, fresh air, wholesome food, and in some cases a good supply of soap. It is not so much a hospital below the precipice that we need, but a hedge above it to prevent people from falling over. Pour in the oil and wine if you will, take care of the poor man who has fallen by the Damascus road. But he who makes it impossible for robbers to do business in the Damascus country proves a greater blessing to his fellowmen. Give us a reformatory for fallen women, if you will, but especially do we ask that you give us the men who are ruining the girls. It is not worth so much just to get one fallen man or woman out of the mud, but it is worth while to have the mud hole so filled that hundreds of others will not fall therein.

In all social service we need to remember that only Jesus Christ can save, that all methods must lead to Christ. To change conditions and environments and leave Christ out is but to fail.

MULLER-WALLE SUMMER SCHOOL OF LIP READING for adults opens at Asheville, N. C., July 1. For circular and full information, address Miss Lucy McCaughrin, Newberry, S. C.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Third Round

June

Asheville Ct., Riverview, 3 p. m.
Spring Creek, Roaring Fork ...10-11
Hot Springs-Marshall, Hot Springs, 11
Swannanoa, Tabernacle 17-18
Black Mountain, night 18
Mills River, Sardis 24-25
Chestnut Street, night 25

July

Henderson Ct., Fruitland 1-2
Flat Rock-Fletcher, Upward, 11 a. m. 2
Tryon and Saluda, Saluda, night ...2
Central, night 5
Leicester, Grace 8-9
Bethel, night 9
Sulphur Springs, Asbury 15-16
Walnut, Chapel Hill, 11 a. m. 16
Mars Hill, Valley Union 22-23
Haywood Street, night 23
Brevard, night 28
Rosman, East Fork 29-30
Hendersonville, night 30

August

Weaverville Ct., Barnardsville 5
Weaverville, 11 a. m. 6
West Asheville, night 6

District Conference at Weaverville June 14-16. Opening service Wednesday, June 14th at 3 p. m. Pastors and local preachers will please have written reports ready for the first session. Educational visitors will be heard Thursday morning, and Missions will be discussed Thursday afternoon.

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Third Round

June

Unionville, Zion, 11 a. m. 10-11
Central, night 11-12
Hickory Grove, 11 a. m. 17-18
Spencer Memorial and Derita, Derita, 3.30 p. m. 18
Seversville, Seversville, night ..18-19
Thrift, Thrift, 11 a. m. 24-25
Calvary, night 25-26

July

Chadwick, 11 a. m. 2-3
Dilworth, night 2-4
Rocky River, 11 a. m. 8
Matthews, Bethel, 11 a. m. 9-10
Prospect, Bethlehem, 11 a. m...15-16
Wakhaw, Pleasant Grove, 3:30 p. m. 16-17
Pineville,, Marvin, 11 a. m. 22-23
Weddington, Hebron, 3:30 p. m. ..23-24
Morven, 11 a. m. 29-30
Wadesboro, night 30-31

August

Polkton, 11 a. m. 5-6
Marshville, 3:30 p. m. 6-7
Ansonville, Salem, 11 a. m. 12
Lilesville, Shady Grove, 11 a. m., 13-14

The District Conference of the Charlotte District will be held at Harrison church, on the Pineville circuit, July 19-21. The first session will open at 9:30 o'clock a. m. on Wednesday, July 19, and I earnestly hope that every member of the Conference shall be present when the roll is called. Bishop Kilgo will probably preside.

Lee T. Mann.

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

June

Coleridge, Olivett 17-18
Ramseur and Franklinville, Franklinville 18-19
Wentworth, Lowes 24-25

July

Uwharrie, Sheperds 1-2
Ashboro 2-3
Greensboro, Zion 8-9
West Market 9-10
West Greensboro, Grocms 15-16
Randolph, Ebenezer 22-23
South Main St., High Point 23-24
Deep River, White's Chapel 29-30

August

Randleman 5-6
Wesley Memorial, High Point 6-7
Denton, Clarksbery 12-13
East End 13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

June

Morganton Ct., Gilboa 10-11
Morganton Station 11-12
Thermal City, Concord 17-18
Marion Ct., Concord 24-25

July

Green River, New Hope 1-2
Henrietta and Caroleen, Henrietta..2-3
Broad River, Grays 8-9
Rutherfordton, Hebron 22-23
Forest City, Cedar Grove 29-30
Cliffside 29-30

August

Connelly Springs 5-6
Table Rock 4-5
Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.

Third Round

June

Stokesdale, Eden 10-11
Ararat, Mount Hermon 17-18
Mount Airy Ct., Salem (night) ..18-19
Elkin 23
Jonesville, Roaring River 24-25

July

Madison-Stoneville, Mayodan 1-2
Draper, 3 p. m. 8-9
Spray 7-9
Leaksville 9-10
Walnut Cove 15-16
Mount Airy, Central 19
Yadkinville, Boonville 22-23
Rural Hall 29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

Third Round

June

Watauga Ct., Mable 10-11
Boone Ct., Fair View 17-18
N. Wilkes Mission, Mt. Olive ..24-25

July

Elk Park, Banner Elk 1-2
Avery Circuit, Jonas Ridge 8-9
Sparta Ct., Cox's Chapel 15-16
Creston Ct., Clifton 22-23
Laurel Springs, Mt. Zion 29-30

August

Wilkes Circuit 5-6
Wilkesboro Station 12-13
N. Wilkesboro Station (at night) 13-14

The North Wilkesboro District Conference will be held at Sutherland, in Ashe county, July 19-21. All our school and connectional men have a special invitation.

STATESVILLE DISTRICT—W. K. WARE, Presiding Elder, Statesville, N. C.

Third Round

June

North Lenoir Ct., Mt. Hermon ..10-11
Lenoir Station, 11 a. m. 11
Rhodhiss, 11 a. m. 18
Granite Falls-Hudson, G. Falls ..18-19
Hickory Ct., Pisgah 24-25
West Hickory, Bethel, 3 p. m. 25
Hickory, First Church, night 25

July

Troutman Ct., Knox Chapel 1-2
Iredell Ct., Macedonia 8-9
Cool Springs Ct., Clarksbury 9-10
Catawba Ct., Hopewell 15-16
Maiden Ct., Pisgah 16-17
Newton, night 16
Stony Point Ct., Pisgah 22-23
Statesville Ct., Marvin 29-30
Alexander Ct., Hiddenite 30-31

August

Mt. Zion-Huntersville, Mt. Zion ..5-6
Davidson, night 6
Mooresville Circuit 12-13
Mooresville Station, night 13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Third Round

June

Spencer 11-12
East Spencer-N. Main, East Spencer, 4 P. M. and night 11
Salisbury Ct., Mt. Tabor 17-18
Salisbury Ct., Park Ave., night, 18
China Grove, Harris 24-25
South Main, night 25

July

Norwood, Randall 1-2
Cottonville, 4 P. M. and night 2
Albemarle Ct., Zoar 8
Albemarle, First St., 11 A. M. 9
Albemarle, Central, night 9
Woodleaf 15-16
Salisbury, First Church, night ...16
Kannapolis Circuit 18
Kannapolis Station 19
Gold Hill Ct., Wesley 22
New London Ct., Bethel 23-24
Mt. Pleasant Ct., Center Grove ..28
Concord Ct., Boger 29-30

August

Concord, Forest Hill, 11 A. M., 6
Concord, Kerr St., 4 P. M., ...6
Concord, Central 6
Salem 10
Oakboro, 3 P. M. and night 11
Bethel-Love, Bethel 12-13

District Conference of Salisbury district will be held at Woodleaf July 12th-14th.

Committees

For License: T. F. Marr, C. M. Pickens, W. R. Odell.

For Admission: R. M. Taylor, R. G. Tuttle, D. B. Coltrane.

For Orders: J. H. Brendall, E. J. Poe, P. W. Tucker.

We will be glad to have the representatives of our Conference institutions with us. All such who intend to come will please notify Rev. J. W. Kennedy, Woodleaf, N. C.

J. C. Rowe.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Third Round

June

Polkville, Casar 10-11
Stanly, Trinity 18
Lincolnton, night 18

July

Lincolnton Ct., Pisgah 1-2
McAdenville, night 2
South Fork, Zion 8-9
Crouse, Labratory 16

July

Mt. Holly, Mt. Holly, night 16
Shelby, Central 17
King's Mtn., King's Mtn. 21
Bessemer, Bessemer 22
Lowell 23
Belmont, Belmont, night 23
Cherryville, St. Paul 25
Shelby Ct., Sharon 29
Gastonia, Main Street 30
Dallas, Ozark 30

August

Lowesville, R. Bend 5-6
Rock Springs, Denver 8
Belwood, Kadesh 12-13

District Conference at St. Paul, July 25-27.

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Third Round

June

Sylva, Dillsboro 10-11
Webster, Johns Creek 17-18
Bethel, Pisgah 24-25
Canton 25-26
Canton Ct., Clarks Chapel 25-26

July

Glenville, Chestnut Valley 1-2
Highlands, Dryman's Chapel 2-3
Macon, Pattons 8-9
Franklin 9-10
Franklin Ct., Oak Ridge 9-10
Andrews 15-16
Robbinsville, Sawyers Creek ...18-19
Murphy Ct., Tomotla 20
Ranger, Harris Chapel 22-23
Murphy 21-23

July

Jonathan, Palmers Chapel 29-30

August

Waynesville 12-13
Clyde, E. Waynesville 12-13
Fines Creek, Fines Creek 19-20
Haywood, Davis Chapel 20-21

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Third Round

June

Jackson Hill, Eleazer 10-11
Linwood, Wesley Chapel 17-18
Lexington, night 18
Forsyth, Piney Grove 24-25
Hanes, night 25

July

Lewisville, Sharon 1-2
Centenary, night 2
Davie, Concord, 11 a. m. 8
Mocksville 7-9
Cooleemee, night 9
Walkertown, 11 a. m. 16
Grace, night 16
Advance, 11 a. m. 22-23
Salem, night 23
Southside, 11 a. m. 30
Liberty, night 30

August

Farmington, Wesley Chapel 5-6
West Davie 7-8

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CLASS HISTORY, AIMS AND NECESSITIES OF MEN'S BIBLE CLASS OF BROAD STREET CHURCH, STATESVILLE

(Continued from page 4)

where the class has opportunity. One hundred and fifty men is a great force, when turned loose on a community in an organized way. The class may be, and should become, the greatest active force in Broad Street church, it should become a great civic force in Statesville, it should have much to do in setting moral standards for the whole community. It can certainly be the determining and controlling factor in building up all departments of the Sunday school.

To do this, two things are vital. The first is to maintain and increase the present interest and enthusiasm. The second is to maintain and increase the present attendance. These two things are necessary.

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Board of Publication. Greensboro, N. C.

VOLUME LXI NUMBER 25

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JUNE 22, 1916

Reading Room Trinity College

The Cross of Christ

A distinguished traveler has said, "Africa's greatest problem is its bigness." After his many years of administration in this land of unmeasured opportunity, Bishop Hartzell told the General Conference that the foregoing is a true statement. He says that it is difficult to realize that the United States with its 3,000,000 square miles can be spread upon the surface of the continent of Africa three times and still large sections remain untouched; or that its 175,000,000 of people will number 600,000,000 or 800,000,000 in the comparatively near future.

A story which Bishop Hartzell loves to tell, and which the Church never grows weary of hearing, is the description of the dream which he had before sailing on his first episcopal visitation to Africa. In part it is: "I saw the valleys of the Nile, and of the Congo, and of the Zambesi, each larger than the valley of the Mississippi; there were mountain ranges with Mt. Kilmanjaro near the equator, its eternal snows rising three miles above the seas, and there were vast plateaus with their inexhaustible agricultural and mineral wealth; I heard the restless murmur of her multiplying millions, like the murmur of the seas; and I saw the flags of Great Britain, and of Germany, and of France, and of other nations, floating over colonial empires. And then I looked for the cross of Christ, and I saw that its radiance had touched only a few millions, while high in the heavens shone the crescent of the false prophet, the inspiration of many, many millions, and worse than all, the night of barbaric heathenism rested upon more than a hundred millions of souls."

This is the Africa which the Church of Christ must see, and for the redemption of which she must adequately plan, or fail to measure up to the plans of God.—*Exchange.*

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HUGH M. BLAIR, - - - - - - Editor

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Editorial

THANKS TO BISHOP KILGO

In behalf of the readers of the Advocate, we desire to express our thanks to Bishop Kilgo for the very excellent and timely article printed on our third page. We give it editorial space because we feel that it is far superior to anything we could write and because we are anxious that all shall read it.

There is a tendency too plainly manifest to dilute our religious faith and grasp a shadow instead of the real substance of Christian experience; and we want to see our church paper in the very front rank of the forces which must array themselves against such a diluted form of Christianity. This one article by Bishop Kilgo is worth the price of the paper for a whole year in any home. **Be sure to read it.**

ASHEVILLE DISTRICT CONFERENCE

To a man free to take the time off from other duties one can hardly think of a more pleasing prospect than a trip into this "Land of the Sky" in June. Such a trip, however, to one not thus favorably situated hardly yields the full quota of bliss. In order to spend one day in the District Conference we found it necessary to spend practically three days away from the office.

The conference convened on Wednesday afternoon, with the presiding elder, Rev. C. A. Wood, in the chair, and Mr. W. T. Davis, a bright young layman, of Hot Springs, at the Secretary's table. There was a profitable season of worship at the beginning on Wednesday, in which the Sacrament of the Lord's Supper was administered. We arrived on Thursday morning just in time to be in the opening service. Prof. Walker, president of Weaver College, was leading the service and gave a very instructive and helpful talk.

The attendance of pastors and laymen was good, and the people of the immediate community seemed to be interested. The churches in our small towns and in country places evidently get far more out of these meetings than do the people in our larger towns and cities. In addition to the pastors and delegates there were a number of visitors present, among whom we noted Dr. Few, president of Trinity College; Prof. Trowbridge, of Brevard Institute; Mrs. Frank Siler, of Greensboro College for Women; Rev. Mr. Martin, of the Upper South Carolina Conference, and a Japanese student, now of Emory and Henry College, whose name we did not secure.

Reports were submitted in writing and referred to committees without reading, so we had little opportunity of knowing what these reports indicated. In a general way, however, we understood that things are in an encouraging state throughout the district. We were impressed with the large number of local preachers who submitted written reports. In this respect we are sure Asheville district is in the lead, and it is worthy of special note.

Thursday was given up largely to hearing the messages of those present to represent special interests, and to a full and free discussion of the interests of Weaver College. President Few made a great address early in the day on Christian Education, and was followed by Prof. Trowbridge, President Walker, and Mrs. Siler. In the afternoon the Advocate man was given a good hearing in a plea for the extension of circulation and for co-operation with the view of making the utmost of this important instrument of our service in the kingdom. Mrs. Dunham, of Asheville, one of the most charming public speakers among our women, made a telling plea for our woman's work, and our brother from the Flowery Land of the Orient spoke with great earnestness of conditions in Japan. .

Weaverville, the seat of Weaver College, is almost a continuous park from border to border. In fact, the whole country from Asheville to Weaverville, and beyond, as one travels the magnificent highway, is a kaleidoscope of charming scenes, one after another, as we pass the rounding curves which enable us to view the landscape ever in a new perspective. It is wonderful to behold what God has given to us in this land of charm, and still more wonderful to behold what is only the beginning of man's achievement in making it available to all the world. A trolly line connects the city and this college park with a car every thirty minutes, and those who wish to make the trip without a moment's delay have only to take a seat in an utomobile and, for $1.00, get the best thrill that a ten mile ride over a magnificent road can give one. We know of nothing in the form of a tonic that can surpass it. C. C. Brown and Son, Weaverville, will meet you any time at Asheville, and have you at Weaverville in thirty minutes, all for $1.00. If there be four in the company, the fee will be only 25 cents each.

We feel constrained to say that Methodism is hardly aware of the wonderful opportunity which is open to her at Weaverville. If any one has been inclined to discount Weaver College as an educational asset, let him now revise his notion. The situation demands some investment, but we can well afford to make it. Some day, unless our leadership is misguided, Weaver College will be a bulwark of power in this great mountain land, if not in all Southern Methodism.

Rev. C. A. Wood is rounding out his four years of faithful service on the Asheville district, and all join in saying, "Well done," to this faithful servant of the church. Rev. E. W. Fox is serving no less faithfully in his third year as pastor at Weaverville. In addition to his labors as pastor, he has been a tower of strength to the college, giving much of his time and energy to work as Bible teacher in the school.

We regret the necessity of a short stay and imperfect report, but the secretary promised our readers a full report.

"MEN OUGHT ALWAYS TO PRAY"

This is what Jesus said to his disciples. In fact, he spake a parable to this end; that is, with the view of impressing this upon their minds. In doing so he brought out clearly two essential qualifications of those who would call upon God in such a way as to avail anything. The first qualification has to do with our conception of God's attitude toward us. The importunate widow coming time and again to the unjust and heartless occupant of the seat of justice and driving him by sheer worry into doing justice in her case, is not intended to teach, as some seem to think, that one may tease and torment God into giving him what he asks. On the contrary, it is intended to give emphasis to the fact that our Heavenly Father, unlike this unjust judge, knows our sorrows and is acquainted with our griefs, and even before we ask him, anticipates our wants and is ready to come to our help. Instead of being like this judge, he is our Father, and we may always rest assured that, "Like as a father pitieth his children, so the Lord pitieth them that fear him." If an unjust judge, fitly described as neither fearing God nor regarding man, will answer the cry of importunity, how much more may we expect our Heavenly Father to hear and heed our cry. "Hear what the unjust judge saith. And shall not God avenge his own elect, (his own children) which cry unto him day and night? I tell you that he will avenge them speedily."

The second qualification has to do with our estimate of ourselves. "Two men went up into the temple to pray." These two men were types of men and women who come to God in prayer today. The one is full of self-esteem—the very incarnation of religious self-conceit. He is so full of thoughts of self-righteousness that there is no room for the spirit of self abasement and humiliation. Having no sense of need there is no outcry of the soul to God—no sense of sin, consequently no confession of sin. The result is that he goes away as he came, well pleased with himself, yet empty of all the essential graces of pardoning love, and uttering a contemptuous sneer at "this Publican." How long would it take to lift up and save a lost world with a religion thus qualifying one to trust in himself that he is righteous and despising others? Such a type of religion would quarantine against vice and proclaim a crusade against the vicious, saving society by the sword of extermination, rather than by the cross of atonement and reconciliation.

Let those who may chance to read these lines remember that the Psalmist, long anticipating the sacrificial death of our Lord, fully understood how a guilty world is "made nigh by the blood of Christ," for he said, "The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit." The two things essential if you would come to God in prayer and prevail with Him, are: (1) the recognition of His divine goodness, and (2) the consciousness of your own unworthiness. "I tell you this man went down to his house justified * * * for he that humbleth himself shall be exalted." The power of divine grace is given to those who make no claim for themselves except the sinner's claim of mercy.

* * * *

Under the question, Is it worth while to pray? the editor of the New York Christian Advocate says:

To this question the Christian files an emphatic affirmative. He may not be able to frame a philosophy of prayer that will satisfy every person of doubtful mind, but his answer satisfies himself—and that is more to the point.

Evidently prayer was an important factor in the daily program of Jesus. His service as teacher of men's minds and healer of men's bodies was of very high value, but back of that service was the supreme fact that "he withdrew himself into the wilderness, and prayed;" and at a time after He had "healed many that were sick of divers diseases, and cast out many devils," it is declared that "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." If prayer was so valuable and necessary an element in the daily program of Jesus, it ought to have a prominent place in that of His disciples.

The names of Livingstone and Stanley are forever linked. The former was a man of ceaseless power. It was his habit to write a prayer on his birthday. Here is the one he wrote on the birthday that was the next to his last: "O divine One, I have not loved Thee earnestly, deeply, sincerely enough. Grant, I pray Thee, that before this year is ended I may finish my task." He had come to the beginning of his last year, at the close of which his faithful servants one morning found him on his knees by his bedside, dead. It was a great way to die. Stanley, speaking of his quest of Livingstone, declared: "On all my expeditions prayer made

me stronger, morally and mentally, than any of my non-praying companions. It did not blind my eyes, or dull my mind, or close my ears; but, on the contrary, it gave me confidence. It did more; it gave me joy and pride in my work, and lifted me hopefully over the fifteen hundred miles of forest tracks, eager to face the day's perils and fatigues."

Many Christians have times and places of private prayer; but we are such a busy people that to most of us such a definite program seems difficult to accomplish. We can, however, be in the spirit of prayer, and that is more important. This testimony from General Thomas J. Jackson (Stonewall) is to the point: "I have so fixed the habit of prayer in my mind that I never raise a glass of water to my lips without asking God's blessing, never seal a letter without putting a word of prayer under the seal, never take a letter from the post without a brief sending of my thoughts heavenward, never change my classes in the lecture room without a minute's petition for the cadets who go out and for those who come in."

How many Christian households are blessed with the daily ministry of prayer! What a refreshment of spirit comes from transforming the home into a sanctuary of God! Robert Louis Stevenson was in the habit of having prayers every evening in his home at Vailima, Samoa. To the native, "the omission of this sacred duty would indicate not only a lack of religious training in the house chief, but a shameless disregard of all that is reputable in Samoan social life." So, after the labors of the day, the war conch was sounded, and soon, "the white members of the family took their usual places in one end of the large hall, while the Samoans—men, women and children—trooped in through all the open doors, some carrying lanterns, if the evening were dark, all moving quietly and dropping with Samoan decorum in the wide semi-circle on the floor, beneath a great lamp that hung from the ceiling." Then the brief, solemn service of evening prayer was conducted by "Tusitala," as Stevenson was called by the natives.

How many good people say that they have no time in the daily program of their home life for family prayers, declaring, "The days are so full"—and they are. But it would not require very much ingenuity to readjust the items of the daily life so as to make a place for united communion with God. One of the finest tributes paid to the late Lord Roberts—who, it will be remembered, died some months ago at the front in France, whither he had journeyed to confer with the leaders of the Allied Forces—was contained in a letter he had written to Lord Curzon—his last letter—in which this statement appears: "We have had family prayers for fifty-five years. Our chief reason is that they bring the household together as nothing else can. It insures servants and others who may be in the house joining in prayers, which, for one reaon or another, they may have omitted to say by themselves. We have never given any orders about prayer. Attendance is quite optional, but as a rule all the servants, men and women, come regularly on hearing the bell ring." Lord Roberts was a very busy man all through those fifty-five years, but he always found time to hold daily communion with God, and he so ordered his household that every member of it enjoyed the same privilege.

WHAT IS IT TO BE A CHRISTIAN?

Bishop John C. Kilgo

This is certainly a strange question to ask now in the twentieth century since Christ died and rose again from the dead and ascended up to the right hand of God; and the Holy Ghost, through all these years, has wrought in countless multitudes the wonders of salvation through the Lord Jesus Christ. Yet it is a subject preached on, lectured about, and written upon in big books, and little books, and papers and magazines as though it were a new kind of philosophy about which people need definitions of its nature and its aims. Harnack wrote a volume on, What is Christianity? in which he made it too vague and complex for any one to get a clear and simple view of what he meant by his own conceptions. Fairbairn is the author of a learned volume on, The Philosophy of Christianity. And, in fact, in nearly every theological book of recent times special effort is made to answer, What is a Christian? Many very small books are devoted to "solving the problem." But while all this goes on in the realm of learning and psuedo-learning, little children and common men and women of all ages are repenting of their sins, believing in Christ, and getting religion, never pestering themselves about academic shadows and finery. These live godly lives, and, dying, go home to God.

Within the last week I have seen a number of articles and books which are devoted to defining Christian religion. One thing which has impressed me about the majority of them is the little need they seem to have for anything the Holy Scriptures have to say on the subject. They quote Hegel, Eucken, Bergson, Coe, Wordsworth, Browning, Spencer, Kant, and just any person who may say something vague and queer and seemingly "delightful and charming." Perhaps, all such quotations carry along with them the suggestion of scholarship in the author or speaker, but slowly men are coming to suspect that some of this scholarship really means no more than quotations from books never read. Sometimes the burden of their deliverances are directed against what Christianity and Christian life is not, making a specialty of emotions. Some writers and speakers appear to have a greater fear of emotion in religion than they have of sin against God. They pound it with sneers and jeers and cheap wit till they make it appear that all the old shouting saints are heathens and fanatics and reprobates from grace. However, they are compelled by psychology to reckon with emotions, and to give them some place in the program of human life, and so they strain them out into the regions of meaningless shadows. Here is one of the references to emotions, "The function of feeling in the total experience may be stated as that of a sign of the value of the activity in which the organism is engaged." That is very fine and shows me that when a saint has a sense of joyous peace with God and begins to sing, she is functionating her emotional faculties within the totality of her experience as an organic signification of the sum of her momentary excitations actively valuated, all of which is very impressive. However, that was not what the good old saint said about it. She said, "I am happy, God is with me, and I must sing." She had religion enough to get happy and to talk sense, so I understood her language, and that is far more than I can say for the scholarly critic.

Now, all this trouble about the philosophy of Christianity is among folks who will not get religion, but who persist in writing about it. To them it is a problem which they can not get rid of, and yet must try to solve. I have just read several pages in a book in which the writer labors to show that Christian life is not emotionalism. In all my life I never heard any preacher, layman, or read any book that said it was; yet I never heard any person who had a genuine Christian experience who attempted to deny, or to belittle that "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17.) Or the words of the Master, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (St. John 15:11.) Or again, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Galations 5:22-23.) It requires no extended knowledge of psychology to convince the simplest person that out of the realm of emotions springs nearly every act and every course of action. No psychologist has put love and hope and happiness and lusts and malice and greeds among the faculties of intellect, but the most ignorant knows he follows one or the other of these emotions in the life he lives.

But what is the Christian life? I have before me this answer: "To be a Christian is to be a friendly son of God and a brotherly friend of men. * * * * It is real friendship. * * * * It is simple and solely an appeal to my already developing soul in the realm of personal relations. In it my soul simply enlarges its circle and begins to associate with a complete and perfect person, God; whereas, in the past I had been associated with only incomplete and imperfect persons, men." If that be true, then I frankly confess what I got as religion, and what I have understood through nearly forty years to be religion, is a delusion, but I do not intend to change it for this piece of fine neighborliness with God. To me He is the eternal Sovereign, full of holiness and majesty, above all and in all, against whom alone I had sinned and whose judgments I could not stand, and yet from which I could not escape. His ways are not as my ways, they are infinitely beyond me. Between me and the Holy God there was a difference as deep as eternity. How shall this difference be settled and this inward antagonism to God and to His holiness be forever taken out of me? This was the dreadful issue which brought me to a bitter repentance and a full confession. But these did not and could not deliver me. Now hear it. Only by faith in the atonement which Jesus Christ, the only begotten Son of God, made in His tragic death on the cross for the forgiveness of sin, in His resurrection from the dead, did I find any value in repentance and confession, and for His sake and by His power I was brought into the family of God, made a son of God, given intimate fellowship with God, and filled with peace and joy in the Holy Ghost. These are the initial facts of what it means to me to be a Christian, and I give devout thanks that this is the account which I have heard multitudes of saints give as their understanding of it. I have no concern whatever whether this glorious experience pleases, confuses, or amuses philosophers, scientists, or moralists. My one concern during these years, now nearly four decades, has been to draw nearer to God and have a fuller fellowship with Him.

No, it is not a friendly relation to a "Christ-like God," but a knowledge of and a reconciled communion with Christ's Father. He did not come to enrich an "already-developing soul," but, thanks be unto God forever and ever, He came to save a lost soul, the worst of sinners. He came not to cultivate and fertilize the natural forces of human nature, but to make a new man, a new man in His own glorious image, to give eternal life, a life which the world did not have and could not get except from Him and His gift. No man can come into His kingdom without being born again by the Holy Ghost and made partaker of the life and nature of God. Men who protest against confessing sins and are obsessed with a sense of human glory have no need of a Saviour, and Christ becomes to them only a moral type and a moral stimulus; but to all who come into a true knoweledge of sin He is the eternal Saviour. Faith in Him and undivided devotion to Him as sovereign Saviour constitute the essence of the Christian life. "Follow me" is the heavenly mandate He issued to the world. But in these last times there has been set up a new

(Continued on page 7)

CONTRIBUTIONS

THAT LOUISVILLE MEETING

S. A. Steel

IT was a big meeting, to celebrate a big achievement, engineered by a big man, in the interest of a big cause. And you know I like big things—always did. When I was a boy in the Mississippi cane-brakes I preferred to hunt bears instead of coons, and deer instead of 'possums. I was always hunting for the biggest ear of corn, the biggest watermelon, the biggest pumpkin, the biggest of whatever was to be had. One of my boyhood castles in the air was an estate of 3,000 acres, rather small I admit, but showing the Anglo-Saxon instinct for land, and a pretty good patch for a wee bit of a boy. I love big men, big ideas, big enterprises, big business, and have been pestered all my life with the plague of littleness.

Now McMurry is a big man anyway you take him, though it was rather an exaggeration when the Toastmaster at the banquet told that when Mac could find but one of his shoes and got after the porter about it, he found he had blacked his suit-case for the other! He also told that if Mac would quit his big Church Extension job there was a big business job ready for him in Louisville. No wonder business wants him. He knows how to bring things to pass. I honestly believe I can beat Mac preaching along some lines; but I would not try to bend his bow! It looked like the Board had met simply to ratify what the Secretary had decided ought to be done. He had every detail at his finger's end, and all the plans outlined, and the complicated threads all in his hands. He is a genius on his job, and has built up the work committed to him to vast proportions, and built it up on sound and established business principles.

I confess I did not know anything about the new Church Extension office building until I was honored by the invitation to be one of the speakers on the dedication program, and I rather flatter myself with the idea that I keep up with the procession. I don't think many of the rank and file knew about it. Silently it rose in polished stone and beautiful architectural design, and came to its completion without blare of trumpet or boom of gun. And it is a building that worthily represents while it adequately serves the great society that erected it to house its work. Beautifully finished, and furnished with modern facilities for keeping records, and making the architectural plans for the churches and parsonages it helps to build, the important papers, trust deeds, contracts, etc., etc., all the documents of the immense interests it handles are safely stored and protected. If Dr. McMurry had done nothing else but secure the erection of this important building, it would have signalized his administration; but this is a sort of by-product of his varied and indefatigable activities.

In his dedication exercises he pulled off a big event. Louisville knew the affair was on. Dr. McMurry had his guests entertained at the finest hotel in the city. The Chamber of Commerce gave the Board a banquet at which there were 800 guests, and speakers representing many of the denominations of the city. It was a good old time, and when the little sentimental airs provided by the program as a sort of musical delicacy had been served, and Sam Hay, forgetful of the p's and q's of such an occasion, broke loose with "'Tis the Old Time Religion—It's good enough for me," the rafters trembled with the rapturous song. Good for Sam! They won't sing "The Butterfly in the Sunshine" at the marriage supper of the Lamb, the great banquet that is to celebrate the final triumph of our cause, but there will be enough Sams there to raise a shout for "The Old Time Religion."

The Church Extension Society is a great success. Organized in 1882, it has helped to build about 9,000 churches, over fifty per cent. of all the churches we have, and a large number of parsonages. The past year has been one of the most prosperous in its history. No money given to the church is more safely invested, nor produces larger results than the money given to this Society. Dr. McMurry believes in literature as a means of making his work go, and has called into existence a large and excellent assortment of tracts and booklets setting forth the merits of the work he has in hand, and a pastor can hardly do a better thing for his people than to supply them with these cases of moral dynamite.

I was able to make connection with my part of the program, though it was a limping, if not a lame performance. Retiring sciatica still held me in its grip. I can't call my limp "Byronic," for he had a good deal of "cussing" mixed up with his, and I have gone this far on the journey without indulging in that "profane luxury;" and I can't call my limp "Jacobic," for Jacob got his praying. Whatever type mine is, it seriously interferes with cavorting propensities. I had the same old difficulty in finding "terminal facilities" after an hour and ten minutes of introductory program, and the president called time on me. It seems to be the order of the day to bring the aeroplanes down, but I landed on my feet, and everybody could see that I was not out of soap anyhow. How is that for a mixed metaphor? Dr. McMurry says he is going to print the speech, so whoever reads it will get it all.

It was a great occasion and marks a forward epoch in this department of our work.

Columbia, S. C.

TRIENNIAL CONFERENCE OF METHODIST MEN

Preparation for the Laymen's Conference at Lake Junaluska is progressing very satisfactorily, and the prospect for a great program and a great attendance is the best.

Date

The date is August 1-6. The Conference begins on Tuesday night and ends on Sunday night. The Men's Conference comes immediately after the Bible Conference, so that men who bring their families and wish to stay longer than the five days of this conference may avail themselves of rates covering Bible Week as well.

Rates

A very low rate has been secured from all roads in the territory covered by the Southern Passenger Association, and your local agent will gladly furnish you the exact rate from your station. Negotiations are now pending for special excursions from certain central points, which, if they succeed, will secure to us a rate from these centers much lower than the Conference rate already arranged for all roads. We are applying for rates west of the Mississippi and these will be announced later.

Program

The very best speakers to be found in this country have been invited, and the program is now nearly completed. The opening address of the conference is to be made by Mr. F. S. Brockman, Associate of Dr. John R. Mott, for many years missionary to the Far East, and one of the most impressive speakers upon the American platform.

Mr. W. E. Doughty, of the General Laymen's Movement, author and missionary advocate, will speak at the devotional hour.

Dr. Harvey Reeves Calkins, author of "A Man and His Money," many years a missionary, and a brilliant speaker will deliver a series of addresses on "Stewardship."

The Rev. Dr. W. E. Geil, explorer, missionary traveller, author and brilliant platform speaker, will speak more than once.

Bishop W. S. Lewis, of the Methodist Episcopal Church, for many years resident in China and one of the ablest missionary advocates in that church, has accepted a place on the program.

Bishop E. D. Mouzon will preach the sermon of the conference, and Bishop E. R. Hendrix will deliver the closing address.

The Hon. Josephus Daniels has accepted an invitation and will speak.

Other bishops, preachers, leading laymen, and missionaries of our church are expected to take part in the program and their names will be announced later.

Other men of international reputation inside and outside of our church have not yet signified their acceptance, but we have strong hope of getting them for the program—real prizes for our platform if they consent to come, and we hope to be able to announce their acceptance in a few days.

Practical Features

The afternoons of the Conference will be left open for free and practical discussions of the work of the Laymen, and in these conferences every man will have the opportunity of saying his say.

Entertainment

Junaluska Inn is now in process of erection and will be ready for occupancy at this conference. Other smaller hotels and lodging houses have been completed. There are private homes and boarding houses open to delegates. A shuttle train accommodating all the sessions of the conference will run to Waynesville, and the big boat, Oonaguska, with a capacity of 250, running regularly from the station to the auditorium, makes the splendid lodging facilities of Waynesville easily available to those who might prefer to secure lodging in town.

There has been some uneasiness regarding accommodations. But the problem has been solved, we think, for this conference, and we will be able to furnish persons desiring to attend a card indicating exactly the kind of entertainment available, with rates. For those desiring expensive entertainment will be the beautiful Junaluska Inn, looking out over the Lake upon one of the loveliest mountain views to be found anywhere in this country. For those desiring less expensive accommodations will be other lesser hotels and lodging houses at the Lake and in Waynesville.

The Place

Lake Junaluska is in the very center of the most beautiful and fertile section of the mountains, lying on the very apex of the Blue Ridge Range. about two miles from Waynesville, N. C., and about twenty-five miles from Asheville on the Murphy branch of the Southern Railway.

Soon after the founding of the Southern Assembly at Lake Junaluska a distinguished traveler, excavator and Bible lecturer, Prof. Camden M. Coburn, of Alleghany College, Meadville, Pa., visited the Assembly and his estimate of its beauty is given in the following enthusiastic terms:

"It is a privilege to be given an opportunity to tell the truth about the Southern Assembly at Lake Junaluska. The lake and its surroundings cannot be excelled by any Chautauqua in America. The Assembly, if the program and enthusiasm of the last summer continue on the same level, must take rank with the best to be found anywhere. Not only will the entire South

be blessed by this enterprise, but it will bring visitors from all states and will uplift denominational ideals and produce far-reaching and dynamic religious results.''

Get Ready!

Laymen, presiding elders, pastors, 2,000 of you, begin now to make your plans. Come and let's make the Triennial Conference of Methodist Men, August 1-6, worthy to rank with New Orleans, Chattanooga, Dallas, Junaluska I, and let's make it the best of them all!''

OUR STEWARDSHIP OF PERSONAL INFLUENCE

Paper read by Miss Bessie Aiken in Epworth League Meeting, Hendersonville, Sunday Night, June 4

In studying a subject as great as this and of such importance, I think, perhaps, we should understand our terms.

What is a steward? What is stewardship? A steward is a person entrusted with the management of things not his own—he controls and gives out for another.

We find that the man preparing to travel in a far country did not give the talents to each of his servants to be his own, but entrusted them to the servants to be used for him, and that he gave to each according to the ability of each to take the talent and enlarge the principal. We also learn that the nobleman in the Parable of the Pounds did not give the pounds to the servant to be his own but simply put it in his keeping with the direction ''Occupy till I come.'' Each understood that the pound was entrusted to him to be multiplied for the benefit of the giver and realized that the appropriation for his own use, either of the principal or the interest, would be robbery.

Since such is a steward, stewardship must involve:

First, possession with full control and practically the rights of ownership.

Second, responsibility, holding the possession, thinking with due precaution against waste and loss.

Third, accountability, with constant remembrance of a day of reckoning.

The principle of stewardship has been too often applied to only temporal things, while the personal application has been forgotten or ignored, is it not true that our personalities are not dependent upon temporal things? ''In the mind of God the person is infinitely more valuable than his money, and personality greater than possession.''

What is influence? It is something God-given and an invisible power. It is the most important force in the world. It is over this God has given us stewardship. What of our possession, responsibility, and accountability? We are responsible for and must account for every power, every talent, every attainment, with which we are entrusted: our strength of mind, our youth or maturity, our opportunities, our sympathies, our social, educational and religious privileges, our power to appropriate the good and shun the evil. All this and more, makes our personal influence. Honest stewardship is to recognize that all power to do, to be, to acquire, to possess, is God-given, and any success comes only as we use the faculties and power entrusted to us.

For each of us there is a mark to reach. As to whether we shall ever reach it, it is in the province of our thoughts, our feelings, our actions and our characters to determine. Flitting always before every individual is the ideal of his or her possible self. At every turn of daily life the vision is ever present. The vision is what we ought to be and what we may be.

It is ours in spite of bitterest opposition to struggle onward toward the realization of our ideals. Let us keep them high. No one ever rose higher than his or her thoughts. Every person in society has a special mission. There is one thing for every one to do. We cannot be experts in every field of work, but we can do the thing God has given us to do. All of us working together are like links in a golden chain; let one fail to do his or her part and there is a missing link. No one can do the work given another to do. A messenger of Christ is more than a preacher; that is, one may be a witness for Christ in more ways than by simply preaching; and everyone—not certain ones, but everyone—should be a witness for Christ.

Our motto is ''All for Christ.'' All we are and all we have are Christ's. Here every Epworth Leaguer finds his life work, where he may invest his one talent or his five talents.

Often our work seems so small we do not see it at all. It may be simply a word of cheer, or a smile that scatters sunshine everywhere. We are giving the best we can to our friends when we stir them to cherish high ideals, and then to put forth untiring effort to reach them. What we are is life's truest wealth. Let to be, and not to have, be the object of our highest ambition. Circumstances do not make men and women. Our influence counts for good or for evil; often we forget it, but some one is being led by our influence for better or for worse when we do not realize it. Happiness and the consciousness in the end of having won a victory are only for those who cherish and live up to life's truest and highest ideals.

In the effort to grasp some satisfying understanding of life, we are confronted by certain facts which cannot be ignored. There is the fact that all are born and at last change and pass from our sight. There is the fact of the seasons, of day and night, of seed time and harvest. The sun shines alike in all the world, and the countless stars and planets remind us that our earth is but a small portion of a vast infinity. But closer and greater than all these is the fact of consciousness. And the supreme fact of consciousness is the innate recognition that we are not sufficient unto ourselves, but must of necessity, reach out toward the Infinite and seek the fulfillment of the vague and mysterious longings that are within us.

The conscious incompleteness of our own knowledge impels us to exchange our thoughts with others and to form associations. We soon learn that all are not alike in their ability to give us useful thoughts. Some lift our souls into the light by their clear interpretation of life and quicken us to lay hold of the hidden possibilities enfolded within us. Some stand out as great fundamental teachers who guide the thoughts of others, who in their turn, become teachers of those within the circle of their own influence.

''The thoughts of mankind ever move in currents, ebbing and flowing and breaking out in new streams from hidden sources.'' All thought deals directly or indirectly with the interpretation of life, finds its way into literature, conversation, and all personal estimates of people and things.

Against the background of thoughts and thinkers stands the greatest figure in all history—the figure of Jesus Christ. If others are revered as teachers, He stands apart as the Teacher. If others are honored for their influence upon the world, He stands apart and above all as the greatest influence ever exerted upon the thought and feelings of mankind. If others are praised for their characters and their helpfulness to the individual, He stands apart and above as the Praised of all that praise.

The conflict of opinion of all the centuries has not disturbed His place as the true teacher of mankind. Each recurring Christmas day, each numbered year, and the one day of rest in the seven, are all interwoven with His name, and all raise anew the question of placing Him somewhere in our estimate of life. The question comes to each of us ''What think we of Christ?''

We cannot look at His life at all without being impressed with the self-denying element in it. He thought not of himself but always of others. The first recorded words spoken by Him sets the keynote to the whole of his after life, when as a boy in the temple in Jerusalem he said to his mother and father, ''Wist ye not that I must be about my Father's business?'' After that in the temptation scene in the wilderness when he won the fight for the redemption of men, the weapon with which he conquered was this same denial of self and the determination to do the will of his Father and to finish his work. Later he said to the Jews gathered in Jerusalem, ''I came down from heaven not to do mine own will, but the will of Him that sent me.'' Later, again in the full agony of the Garden with the full weight of the sin of the world pressing down upon him, with the full realization that it meant for a time the withdrawal of the face of his Father from him for the sake of that sin, yet he faltered not in the sacrifice of himself. While from our side the death of the Saviour was a sacrifice almost too great for us ever to conceive, yet from his side, from the side of the call of his endless life, it was the fulfilment of the demands of a heart that was love itself.

The life of Christ was a developing life, one that never paused, but ever moved forward to the fullest expression of the demands which his nature made in him. That ever pressing forward to the end which was before him, that ever ready answer to the call of his own inner consciousness, until at last he could say, ''I have finished the work which thou gavest me to do.'' The obedience to the power of his endless life sets him forever before us as an example.

The life of Jesus was a satisfying life. It was filled with a contentment which we have never known and which we can never know until we rest in his presence at the last. Surrounded by enemies and by friends who misunderstood him, pressed as he was with the sense of human sin, and at last brought to the cross and done to death, in return for nothing but love. Yet his life was filled with calmness and contentment. All this was due to the fact that he was ever nearing the goal of his endless life, reaching that point where its last call should be answered. The true reason of our uneasiness, of things that worry us most, does not lie in our failure to accomplish this thing or that; it does not lie in the outward success or failure of life, but it does lie in the sense of not having been worthy of our best, of having failed, and of continuing to fail to do the thing we most desire to do, and of satisfying the call of an enlightened mind and heart.

Jesus followed the call of his own life. All he did was due to the fulfillment of himself, giving expression to the things which were in him. The time demands that men and women shall enter upon the discharge of the duties of life moved not by external influences, but by the inward call of one's individuality—the determination to follow at all costs the inward demands which every person's spirit makes of him or herself.

To have makes every man a debtor to him who has not. Christ has said, ''It is more blessed to give than to receive,'' for this way comes the fullest development and expression of one's self. Each one of us possesses gifts or the ability to do something. No man can follow the teachings and the life of Jesus, nor can any man follow the impulse of his own heart, who is not moved to the expression of his strength on behalf of the men and women of the world who

(Continued on page 11)

NEWS AND NOTES

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, Elkin	June 21-23
Salisbury, Woodleaf	July 12-14
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville	July 18-20
Charlotte, Harrison church	July 19-21
North Wilkesboro, Sutherland	July 19-21
Shelby, St. Paul	July 25-27

Around the Conference

—We note with interest that Prof. A. T. Allen has been re-elected superintendent of schools for the city of Salisbury.

—Interesting revival services were held recently in our church at Newton in which eight persons joined the church. Rev. Parker Holmes, the pastor, was assisted by the local pastors of other denominations.

—There will be a Children's Day service at Pisgah church, near the Battle Ground, next Sunday. The editor of the Advocate will make an address. There will be exercises in the morning and afternoon.

—Rev. J. E. Woosley, pastor of the Greensboro circuit, reports a Children's Day service of unusual interest at Mount Pleasant last Sunday. There was a great congregation present.

—We regret to learn of the serious illness of Rev. J. A. Cook, formerly of our Conference, but now of the Upper South Carolina Conference. Brother Cook is pastor of one of the churches in Spartanburg. A friend requests the prayers of Advocate readers in his behalf.

—We regret to note the illness of Mr. L. T. Stimpson, of Turnersburg, Iredell county, who recently suffered a stroke of paralysis. We sincerely hope he may soon recover. He is a good man and one who would be greatly missed in his community.

—A special from Salisbury, dated June 13, says: The Methodists of Salisbury in large numbers will visit the Children's Home at Winston-Salem June 22, this date having been elected as the time for the annual visit from Salisbury.

—The Turnersburg correspondent of the Statesville Landmark says: Rev. J. C. Mock delivered to the congregation of Turnersburg Sunday night a very interesting sermon, which was enjoyed. Such men as Brother Mock are holding this old world down.

—A very interesting Children's Day service was held at Rehoboth church, on the Pleasant Garden circuit, last Sunday. There was a large crowd present. Mr. W. M. Clarke is superintendent. Interesting addresses were made by the pastor, Rev. C. F. Sherrill, and Mr. George Short.

—The Statesville Landmark says: The engagement of Miss Lula Page, daughter of the late Rev. Jesse H. Page, and Mr. B. L. Dunlap, of Ansonville, Anson county, was announced a few days ago at the home of Miss Page's sister, Mrs. S. W. Steele, at Rockingham. The marriage will take place in August.

—By some unaccountable oversight the signature of Rev. R. M. Taylor was omitted from the article about the church at Norwood last week. So we are printing it again this week with signature appended. We sincerely regret the omission and beg the pardon of all concerned.

—A correspondent writing from Clyde reports that the Star Banner Sunday school class met and enjoyed a very pleasant evening at the home of their teacher, Miss Elizabeth Caldwell, on Saturday evening, June 3rd. There was a good social time and refreshments were served.

—Rev. R. G. Tuttle and family, of Albemarle, are camping for the summer near the old home at Hartland. Mrs. Williams and daughter and Miss Gregory, also of Albemarle, are with them. —Rev. J. C. Postell is planning to build a Methodist church at Fairview, one and one-half miles west of town.—Lenoir Topic.

—Rev. J. Ed Thompson, pastor of Asheboro Station, reports a fine meeting conducted by Rev. E. C. Glenn. There were nineteen accessions on profession of faith and the church much blessed. Brother Thompson says: "I wanted to close my quadrenium here with a good meeting and the Lord has granted my desire."

—Mr. David Dellinger, for many years a faithful member of our church in Shelby, passed to his reward at his home in that place on Thursday of last week. Mr. Dellinger was a contractor and spent his life in Shelby working at his trade. He leaves a wife and six children. May the comfort of divine grace be given to them

—Alleghany county recently voted favorably on a proposition to issue $100,000. in bonds to assist in finishing the Elkin and Alleghany railroad through the county. This will be good news to many Advocate readers, not the least of those rejoicing being Methodist preachers who have traveled in that section. This railroad will develop one of the finest sections in northwestern North Carolina.

—Rev. A. L. Aycock, pastor of our church at Leaksville, reports a good meeting, which was held, beginning May 16th, in which he was assisted by Rev. J. H. Bradley, of Belmont church, Charlotte. Five young men joined the church and the church was much revived. Prayer meeting attendance greatly increased. The number in Sunday school is larger than the church membership.

—In the great tabernacle meeting at Gastonia the local press correspondent reports that the free-will offering for Rev. Raymond Browning and his co-workers amounted to $1,075.22. Besides this amount, an incidental expense fund had already been contributed which amounted to $750. We have had no report yet as to the number added to the different churches. Union services will be held in the large tabernacle, which was erected for the meeting, every Sunday evening throughout the summer months.

—A marriage of interest to many Advocate readers occurred in the First Presbyterian church, this city, on Thursday evening of last week, when Miss May Norris Richardson became the bride of Mr. William Yost Preyer. The ceremony was performed by Rev. Dr. Egbert W. Smith, uncle of the bride, assisted by Rev. William Yost, of Cleveland, Ohio, grandfather of the groom.

—The death of Col. J. P. Kerr, which occurred at Asheville on Thursday of last week, removes from our midst a man of strong purpose and of attractive personality. He was the son of a Methodist preacher who was long a member of the Holston Conference. As editor of the Asheville Citizen he first came into prominence. When Governor Craig assumed the duties of his office he made Mr. Kerr his private secretary in which he continued till his health gave way last February. He was a member of Central church, from which the funeral was conducted on Sunday.

—Rev. D. V. York, evangelist, of Eldorado, Oklahoma, called at the Advocate office on Monday morning. He and his brother, Rev. B. A. York, came over from Randleman, where they are engaged in a great meeting. The meeting is now entering the third week and about 150 are reported as converted. Brother York is the youngest son of the late Rev. Brantley York, D. D., who, for many years, was a famous teacher and preacher in North Carolina. He will be in this state for some time and is open for a few engagements if any of our pastors are in position to take advantage of his services. His address for the present is Randleman.

Church News

In eight districts of the Holston Conference there have been this year 8,693 conversions and 4,739 accessions to the church.

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In the charges of the St. Louis Conference 4,296 members have been added to the church this Conference year. New Sunday school scholars enrolled number 13,178.

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To succeed Dr. J. D. Simpson, who resigned the presidency of Birmingham (Ala.) College, Prof. Thornwell Haynes, of High Point, N. C., was elected president of that institution.

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Dr. W. W. Daniel, who for sixteen years has been president of Columbia (S. C.) College, has tendered his resignation of that office, and Dr. D. W. Daniel has been elected his successor. Dr. Daniel's resignation is due to continued ill health.

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There have been several additions to the Emory College faculty for 1916-17. Among the number are Prof. Theodore H. Jack, A. M., Ph.D., who comes from the faculty of the Southern University, Greensboro, Ala., and Prof. James Hinton, Jr., A. M., Ph.D., who for the past year has been a traveling fellow for Harvard University.

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The final report from the "win-one campaign" in Texas, Oklahoma, and New Mexico shows that there were added to the church 7,490 on profession of faith and 5,052 by certificate, a total of ,2,542. Of this number. 5.428 came from the Sunday school, this total representing nearly seventy-five per cent. of the number added on profession of faith. The number of members received Easter Sunday was 3,873.

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With the close of the first session of Southern Methodist University, Dallas, Tuesday, June 13, thirty-two graduates received their diplomas. The degrees conferred were: One Bachelor of Divinity, seven Master of Arts, and twenty-four Bachelor of Arts. With an enrollment of more than seven hundred students its first year, Southern Methodist University is making such a record as rejoices the heart of the church.

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The Emory University Academy has had a successful year, and steps have been taken to enlarge its scope and increase its usefulness. Dr. A. M. Hughlett, of Atlanta, has been called to the position of headmaster, and associated with him is an able faculty of experienced teachers. The buildings assigned to the use of the academy make it, from the start, one of the best equipped high schools in the South, and nothing will be spared to improve the work which it is designed to do.

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Dr. Hoyt M. Dobbs, pastor of First Church, Fort Worth, Texas, has been elected Dean of the School of Theology of Southern Methodist University, Dallas, Tex. Dr. Dobbs is a native of Alabama, is a graduate of the Southern University, Greensboro, Ala., and received the de-

gree of Bachelor of Divinity from the Biblical Department of Vanderbilt University. He has held several pastorates in the North Alabama Conference, in Kansas City, Mo., and is in his first year at First Church, Fort Worth. In his selection as Dean of the School of Theology at Dallas the Board of Trustees has chosen one of the best equipped young men of our Methodism.

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The Emory College commencement exercises, June 9-13, brought to a close the 1915-16 session of Emory University. The Chancellor's report shows that it has been a year of prosperity. There has been a total attendance of 631 students in all departments. Of these students, 466 came from Georgia, 48 from Alabama, 22 from North Carolina, 17 from Florida, 15 from South Carolina, 15 from Virginia, 12 from Mississippi, 17 from Tennessee, 5 from Kentucky, 5 from Arkansas, 4 from Texas, 1 from Pennsylvania, 1 from New York, 1 from West Virginia, 1 from Ohio, 1 from Indiana, 1 from Canada, 3 from Korea, 2 from Porto Rico, 2 from Brazil, 1 from Spain, 1 from Partugal, 1 from Turkey, and 1 from Cuba.

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A movement is under way to raise in the States of Tennessee and Kentucky $200,000 for Emory University, this amount to be used as a memorial to the late Bishop McTyeire. The publisher of the Midland Methodist, Nashville, says of the plan: "The movement meets with our cordial approval. We like the idea of a McTyeire Memorial Building. Bishop McTyeire was the pioneer in establishing theological education in our church deserves specific recognition in the building of our great school east of the Mississippi River for the training of preachers. It strikes us that a McTyeire Memorial Building on the campus of Emory University will be eminently appropriate. We are pleased also with the plan for raising a sustenation fund. Many of our most prominent young men and women are unable without assistance to secure the training that is necessary to fit them for the largest usefulness. The church should hold herself ready to give them the help they need, assured that they will repay her a thousandfold in the increased efficiency of their services."

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Federal Council Members

The College of Bishops at its recent meeting in Nashville named the following ministers and laymen of our church as delegates to the third Quadrennial Conference of the Federal Council of the Churches of Christ in America:

Bishop E. R. Hendrix, Kansas City, Mo.; Bishop E. E. Hoss, Muskogee, Okla.; Bishop Edwin D. Mouzon, Dallas, Tex.; A. J. Lamar, D. D., Nashville, Tenn.; Mr. A. C. Danner, Mobile, Ala.; Forrest J. Prettyman, D. D., Washington, D. C.; Judge William L. Chambers, Washington, D. C.; Hoyt M. Dobbs, D. D., Fort Worth, Tex.; Prof. C. C. Cody, Georgetown, Tex.; Rev. R. E. Dickenson, Denver, Col.; Judge D. H. Linebaugh, Muskogee, Okla.; J. M. Gross, D. D., Ocala, Fla.; Judge Joseph L. Kelley, Bristol, Va.; Col. G. W. Bain, Lexington, Ky.; Rev. W. P. Whaley, Camden, Ark.; Dr. Hughes, Phoenix, Ariz.; F. N. Parker, D. D., Atlanta, Ga.; Frank M. Thomas, D. D., Louisville, Ky.; Mr. G. T. Fitzhugh, Memphis, Tenn.; A. F. Watkins, D. D., Jackson, Miss.; Rev. Paul H. Linn, Fayette, Mo.; L. C. Branscomb, D. D., Birmingham, Ala.; Rev. J. K. Farris, Morrillton, Ark.; Prof. R. L. Flowers, Durham, N. C.; Mr. J. C. Wooten, Durham, N. C.; Judge John S. Candler, Atlanta, Ga.; J. E. Dickey, D. D., Atlanta, Ga.; Rev. H. S. Spragins, Greenville, Miss.; O. F. Sensabaugh, D. D., Dallas, Tex.; Judge Joseph E. Cockrell, Dallas, Tex.; Rev. J. G. Miller, Stamford, Tex.; J. W. Lee, D. D., St. Louis, Mo.; Mr. T. H. Tatum, Bishopsville, S. C.; Mr. L. W. Brash, Quitman, Ga.; Rev. B. P. Taylor, Kansas City, Mo.; Rev. W. B. Taylor, Nashville, Tenn.; Mr. Percy D. Maddin, Nashville, Tenn.; Rev. James Kilgore, Dallas, Tex.; Mr. John Scott, Houston, Tex.; Rev. John O. Willson, Greenwood, S. C.; Rev. T. McN. Simpson, Richmond, Va.; Judge C. B. Ames, Oklahoma City, Okla.; W. D. Bradfield, D. D., Dallas, Tex.; Plato T. Durham, D. D., Atlanta, Ga.; Mr. D. B. Coltrane, Concord, N. C.; U. V. W. Darlington, D. D., Barboursville, W. Va.

Reserve delegates: David W. Carter, D. D., Georgetown, Tex.; Mr. Victor Moses, Corvallis, Oregon; Rev. H. S. Shangle, Milton, Oregon; Prof. C. A. Lehmberg, Cherokee, Tex.; J. W. Moore, D. D., Chattanooga, Tenn.; T. W. Lewis D. D., Memphis, Tenn.; Mr. P. H. Enochs, Fernwood, Miss.; Rev. P. D. Hartman, Missoula, Mont.; Mr. R. S. Munger, Birmingham, Ala.; Rev. R. M. Weaver, Corinth, Miss.; Judge W. H. Waste, Berkeley, Cal.; Judge E. L. Scarritt, Kansas City Mo.; Hon. Carter Glass, Lynchburg, Va.

News of the World

William Jennings Bryan received a great ovation at the St. Louis Convention. He is quoted as saying: "I have no planks to offer but one, and that is the president's. Determine what he wants and his plank will be mine."

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The National Convention of the Democratic party met at St. Louis last week and amid great enthusiasm, nominated Woodrow Wilson to succeed himself as President of the United States. They also nominated Thomas R. Marshall, of Indiana, to succeed himself as Vice-President. The nominations were made by acclamation. The platform adopted was just as approved by Mr. Wilson himself.

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The National Guard of all the States has been called to the colors on account of the disturbed condition on the Mexican border and the hostile attitude of the provisional government toward our soldiers who for some weeks have been engaged in chasing bandits. It is now feared that real intervention in Mexican affairs will be a necessity on the part of the United States.

Three Outstanding Duties

A few days ago, ground was broken for two new buildings, here at The Children's Home—the Gray Building for the training of girls along domestic lines; the Hanes Building for the industrial training of boys. These buildings will be erected as rapidly as possible, and, with their completion, a new era in the history of The Children's Home will begin.

There are those who seem to feel that the church is doing something really worth while when it takes orphan children under its care, and keeps them safe from hunger, cold, and from harm. To this view the present superintendent of the Home has never, for a minute, subscribed, and, therefore, he hails the coming of these buildings as the forerunner of greatly increased usefulness on the part of the Home toward the children who shall come under its care.

The first step toward real self-respect is the power and the desire to earn a decent living honestly. The desire seems to be a natural inclination in people, but the power is ordinarily a matter of training. The lack of the power often results in the destruction of the desire. If this be true, the way to give any human being genuine help is to give him such training, The lack of the power often results in the destruction of the desire. If this be true, the way to give any human being genuine help is to give him such training, and assist him in acquiring such skill as shall enable him to earn desirable things for himself, and not to receive them at the hands of others no more able to work for them than he is.

People are pauperized by having those things done for them which they are able to do for themselves. This applies to children no less than to grown people, and every charitable institution needs to guard carefully lest the children under its care develop a spirit of dependence rather than a spirit of independence and self-reliance.

Aside from the physical care of the children and their religious training, there are three outstanding duties which The Children's Home owes to its children.

First, it owes them as good and practical a knowledge of books as it is able to give. At this stage of the world's progress, the necessity for this is not a matter for argument, and, therefore, none is offered here.

Second, the children of this Home should be trained in habits of industry that they may be self-reliant and self-respecting. This can best be accomplished by their learning to do for themselves everything within their power to do. If the institution is to be of any real service to the state, and is to be of any credit to the church which founded it, and which has stood by it through evil as well as through good report, these children must go out from here with the will to do a man's or woman's part in the world's work which lies closest to them.

Third, as faith without works is dead, so is the will to do, but without the power. As suggested above, the power comes by training, and it is to supply this urgent need that our good friends are building and equipping these houses.

From this time forward, our hope is that all our children may go out from here with sufficient training to make a decent living honestly, and that they may be able to command a station in life, not because their need is great, but because their character and skill are in demand.

Walter Thompson.

WHAT IS IT TO BE A CHRISTIAN?

(Continued from page 3)

idolatry with a god composed of God and humanity, and its loud creed is a call to serve God and humanity, a doubled formed deity made of half creator and half creature, but in actual practice putting the larger emphasis on the creature element. Idolatry is idolatry regardless of what composes the idol; and the trend of the times is toward an idolatry tinctured with just enough truth to decoy the world away from the only true and living God, whom we should love with all our hearts and minds an strength, and serve Him and Him only. The genuine Christian serves God, and mankind gets the benefit of his devotion to and service of the only true God. Humanity is the beneficiary of devotion to Christ, it is not an equal partner of sovereignty with Christ. It is time to rebuke with boldness this double-headed idolatry which has come into pulpits, literature, and all the sacred precincts of faith. It is nothing except ancient and pagan humanitarianism trying to talk the language of the saints. Nor can it be trusted to even long do the ordinary charities of life. The only type of Christian character that can be trusted to steadily and constantly follow the Master, caring for the poor, clothing the naked, curing the sick, providing for the needy, preaching the gospel to all lands, laboring to save the lost, earnestly doing Christian duty in the home, in short, the only type of Christian who can be depended upon for all that Christ seeks, is the one who has repented toward God and has faith in the Lord Jesus Christ; who is devoted to Him and confesses Him before men; whose chief purpose is to know His mind and to do it; who is guided by the Holy Spirit, is full of peace and joy and love and hope of heaven, and sometimes sings, and even shouts if he feels like it.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

OBJECTS FOR CHURCH-WIDE DAILY PRAYER

From Message of Council President, Miss Belle H. Bennett

1. Pray that God may fill with His Holy Spirit all whom he has chosen to labor in the ranks of the Missionary Society, their co-laborers in the mission fields at home and abroad, our bishops and ministers and our lay leaders, that they may be kept humble, patient, courageous in the special work to which they have been appointed.

2. Pray that God may guide the Council and Conference members in the church-wide missionary campaign, so that every man, woman and child shall be quickened by the power of the Great Commission and enlisted in definite service

3. Pray for the coming General Conference, that men of spiritual power, breadth of vision, and courage may be chosen as delegates and that the work of this Conference may mean a great forward movement for the church.

4. Pray that we may hasten the time when all war shall cease and Jesus Christ, the Prince of Peace, shall reign in all the earth, and that our nation may stand true to the principles of peace and the great law of the brotherhood of man.

We are glad to report the organization of a Young People's Society at Stokesdale, N. C., on the Mount Airy District. Following are the officers: President, Miss Hettie Cummins; first vice-president, Miss Bessie Orell; second vice-president, Miss Margie Pegram; recording and corresponding secretary, Miss Bright Pegram; treasurer, Miss Mamie Orell; leader, Mrs. R. L. Doggett.

DISTRICT MEETINGS

The number of splendid district meetings that have been held during the year is most gratifying and we feel sure that the results of these meetings will be shown at the close of the year in our returns. There is no more responsible place in our woman's missionary work than that of district secretary—the pivot on which our whole Conference machinery turns—and we, the Western N. C. Conference, is to be congratulated on the splendid corps of faithful and efficient secretaries now in charge of our several districts.

We have had interesting accounts of a number of these meetings for our column but there are some of our districts we have not yet heard from and we are exceedingly anxious that a report of these profitable and helpful occasions reach our readers, so let this be a reminder to the secretaries to send in the reports of their meeting at once.

During this week the Greensboro District meeting will be held at High Point and that of the Morganton District at Morganton. Let us remember these districts in prayer that God may mightily bless their coming together to plan for the extension of His Kingdom.

MISS KATE HACKNEY

Friends throughout the Conference of Miss Kate Hackney will be pleased to know that the Morganton District has adopted her as their very own missionary. It has been the desire of this district for several years to have their own missionary and they are to be congratulated in securing Miss Hackney, who is in the kindergarten work in Davidson Memorial School, in Soochow, China.

Miss Hackney is one of our W. N. C. Conference girls, and our Conference is proud to claim her and appreciate the honor which the Morganton District has conferred upon her. She, in company with other teachers, from the schools of China, will spend the summer in Nikko, Japan.

MORGANTON DISTRICT MEETING

The annual meeting of the Woman's Missionary Societies of the Morganton District will be held in Morganton on Friday and Saturday, June 23rd-24th. A full delegation is most earnestly desired from all the auxiliaries on the district and all churches where there is no organization are invited to send representatives. Prominent visitors in attendance will be Mrs. Bessie W Lipscomb, Coucncil Home Base Secretary, and Miss Amy Hackney of Asheville, sister of Morganton District's own missionary.

At the various district meetings held there have been many splendid papers written and read on the different departments of our woman's work and many of them have been sent to us for publication.

We are glad to have these articles and hope that we will get others, for we are sure our readers will enjoy them. Last week we gave one on Social Service, by Mrs. W. M. Biles, of Canton, read at the Waynesville district meeting, and at the same time on the same subject, Mrs. W. H. Rhodes contributed a splendid article, which we are glad to present this week.

We are giving these papers in the order in which they came to us. Each week we hope to be able to have one or more for they are so helpful and interesting.

SOCIAL SERVICE

By Mrs. W. H. Rhodes, Sylva, N. C.

The word service—how it appeals to the Christian worker! Our religion is faith, love and service. How can we show our faith, our love for the Master only by service to our fellow-being? Service is the very life of our work, the aim of existence here. We were not created to be passive objects in the world but beings of activity, doing good to those about us, following the Christ example who came not to be ministered unto but to minister to others.

Where, in the history of the life of Christ, can we find a worthless deed or an idle moment? He was ever active in doing good, relieving suffering, comforting the distressed. We call consecration of strength, time, influence, money and prayers, service, but it is only the giving of ourselves to God. How often we do forget that the purpose for which we were created is that we might lift the burdens from the lives and hearts of others. Many of us have blessings which are denied to others, perhaps it may be by birth, by position, by education, on account of the God-given power to throw off our own burdens. Can we not use these blessings to help others? Many are watching our lives. Opportunity is ours. There are needs all about us that call for our help. Just look and ask God to help us see and direct our efforts for the uplift of all conditions we may meet.

Serivce is the doing whatever your hand findeth to do and doing it with all your might. Work while it is day for the night cometh when no man can work. The night is already spent, the day is at hand, let us do quickly that which we have to do. There is no greater field of labor for the Christian than social service. We are created social beings and unconsciously render a service to our communities by the lives we live whether for good or otherwise. Just a few days ago our community was shocked by the elopement of a man with the wife of another. How quick we are to condemn such conduct, but let us stop and think if we have done our duty in that community. Have we done anything to make conditions better? Have we visited the homes and urged the people to better living? Have we inspired them with pure ideals? It is true that in this civilized land they should know better, but God may be waiting for us to lift them up by social visits and by our example.

In a near-by county a young girl is on trial for the deliberate shooting of her mother. Horrible indeed, we all say! Yes, it is, but there is something else wrong besides the girl. Some one has failed in the discharge of his or her duty. This girl has been neglected. Such extreme cases are allowed that we may wake up and realize that we owe our fellowmen a duty. It takes more of our tax money to punish such criminality than it would have taken to put good influence in the life of this young criminal, and save her not only from a life of regret and mortification, but perhaps which would have resulted in saving her for the Master.

Over the way there is an ignorant mother rearing her baby in unclean surroundings, an unscreened home. Just a social visit and discreet conversation may show her a better way of living and shield her from sickness and perhaps death in her family.

Opportunities for social service work are all about us. Let us remember that

"Duties lie thickest where no duties seem.
There is not a soul created from above,
But holds within some joy to give,
Of pity or of love."

How cheerfully we welcome those of sunshiny face! There's enough of shadow along life's way, enough of sorrow and want and woe, so the thing to do is to "be brave and true, and scatter sunshine wherever you go."

Let us make this one resolve to give thanks where thanks are due speak cheering words even from a broken heart, and "lift up the heads which hang down and the feeble knees; and make straight paths for our feet lest that which is lame be turned out of the way, but let it rather be healed."

CHRISTIAN STEWARDSHIP

By Mrs. Oliver Kinsey

If God the Father Almighty is indeed a living God, Lord of Lords, and King of Kings, He hath personal dominion over the work of His hands for "the earth is the Lord's and the fulness thereof, the world and they that dwell therein." He hath said, "For every beast of the forest is mine and the cattle on a thousand hills."

To make the proper acknowledgement of God's ownership, we must recognize Him as a Person.

'Oh, but you say, "Are we not taught in the Scriptures that God is a Spirit?" But what is a spirit? Is a spirit a ghost, or a shadow hanging in the air? No, a spirit is a person. You are a spirit; I am a spirit—that is we are persons. God is a Spirit; God is a Person. You say, "The Bible tells us 'No man hath seen God at any time, yet we can see persons." No, that is not true, we cannot see persons, you cannot see me; I cannot see you. We can only see the bodies in which we dwell. Our God is a living Person, and we must acknowledge His ownership of all the works of His hands. If there is no person, there can be no property.

Man says, "The gold buried deep in the earth, the grain growing wild on the hill, may belong to God, but when man discovers the gold and it is beaten into a king's goblet, that goblet belongs to man, or when the grain man has sown and gathered lies in a heap on his farm, that grain belongs to man." But God says, "The earth is mine and the fullness thereof, the world and they that dwell therein."

All belong to God and to him must the account be rendered. He has a divine right to ask the question, "What is that in thine hand?" Remember this—Property is the gateway to religion. God has made it so. Men will neglect their holy books, men will forget to pray, but they will not forget to count their money, nor to measure their grain. Therefore, before prayer, before almsgiving, before the reading of any sacred book, comes this searching question, "What is that in thine hand?" We are not honest with God. If we want a piece of land and promise to pay one-half or one-third of the proceeds of the land, would we try to use that which belongs to the owner?

If God owns all the world, we have only a steward's right, and shall we not render unto Him His part?

"Oh," but we say, "We have worked for what we have." Did we not work for the crop of which we gave to our landlord? God gave the rain and the sunshine and without His aid we could have had nothing.

Ministers, laymen and women often cry aloud in meetings for prayer for God to open wide the windows of heaven and pour out His promised blessings that there shall not be room to receive them; yet all the time they have in their pockets the only key that can open the windows—the tithe of their incomes and they refuse to use it.

The forenote of Christ's kingdom was sounded twenty centuries ago when the infant Saviour of the world was announced and His glory proclaimed by the angel choir. The shepherds published the good tidings of joy and soon after the wise men came with their gifts of gold, of money, large money befitting the King and the glory of His kingdom.

How are we going to meet the requirements of the God of all the earth, for He hath said, "I will require it of thee."

Because of the ease-loving temper of the day, it is very difficult this day when all things combine to give us comfort and even luxury. The world is ransacked for our pleasure and even science is ever at work to add to our convenience. The working man of today leads a life crowned with comforts and luxuries such as kings could not command a century ago.

Even the child is not to be forced to obey nor driven in any wise to exert himself except along the lines of his own desire.

The tale is told of a Harvard professor, an ardent disciple of that new psychology, standing on a street corner helplessly watching his little son who was rolling in the mud at his feet. An excited lady dashed up to him and said: "Professor, professor, your little boy is ruining his clothes." "Yes," said the professor, in deep perplexity, "I have been trying to think of something he would rather do than to roll in the mud, as he is doing." Softness and self-indulgence do not make strong, noble character. Soft nests may be all right for song-birds, but from a nest of bare sticks come the eaglets who later clear the air and rise above the mountains in their flight.

So through sacrifice we must reach the point where we can give of our money, our time, our strength, as God would have us give. This sacrifice is not born of impulse nor of caprice, but of an abiding principle.

Again I meet the searching question, "What is that in thine hand?" and as I answer the question I shall know upon which road I am traveling, whether it be the glorious highway of the living God or the dim pathway that loses itself in mists and shadows.

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Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

A FINAL REQUEST

Responses to my last request have come in rapidly, for which I thank you all; yet, there are several churches from which I have heard nothing, and am anxiously waiting on them.

We have now enrolled over one hundred delegates. Surely as far as numbers are concerned this promises a glorious conference.

Questions have arisen as to what time delegates are expected to arrive. We are expecting no delegates until the afternoon of Monday, the 26th.

I have enrolled but four of our pastors and two of them conference officers. What is the matter with them? We do certainly need their helpful, encouraging words. Without them we shall be "As sheep gone astray." My friends, do not have your flocks unprotected this way. There is no organization of the church suffering more for pastoral help and encouragement than this beloved Epworth League, and while I am loath to say it, yet, I fear sometimes our Leagues expire because of the lack of interest on the part of the pastor. Come, rally to our support, brethren. Hear what these young people have been doing during the past year; then return to your respective fields and place some of your energy and enthusiasm in this organization; or if you have none, delay not a moment in getting one, and train, yes train, your young people for future activity in the church, for the very position you yourself occupy; for the mission fields, and as the furrows deepen on your brows, and the whitened hairs are numbered, you will look back upon your career and thank your Master that as you lay down your work those whom you have nourished, will be able to take it up.

This will be the last publication of the Advocate before the Epworth League Conference convenes in West Market Street church, Greensboro, Monday evening, June 26th, hence, my last appeal; so let us hear immediately from those not enrolled, and you will greatly oblige your secretary.

Katharine B. Browning,
404 Bellemead St.,
Greensboro, N. C.

FROM CONFERENCE TREASURER

Since my last report the following Leagues have paid their conference dues: Asheville, Central church, $9.71; Asheville, Mount Pleasant church, $4.20; Elkin, $3.50; Asheville, Biltmore church, $3.50.

Up to this time this is the best showing the Leagues of this Conference have ever made in a financial way. If all the Leagues will pay their dues it will help them and help the Conference work. It is money well spent. If you find that you can not send your dues, or your African special money to me by the 22nd of this month, bring or send it to Greensboro to the conference. I expect to be there to receive it.

The prospects seem to be good for a splendid conference at Greensboro. Every League should have some one there to get the benefit of its information and inspiration.

C. M. Pickens, Treas.
Spencer, N. C.

ASHEVILLE DISTRICT NOTES

The Asheville District will be well represented at Greensboro at the Conference next Monday. To date I have heard from twenty-five delegates that will attend. We are expecting to be the best represented district in the Conference.

New League at Marshall

Last Sunday afternoon I journeyed to Marshall and organized a new chapter with 25 charter members. The young people at this charge are very enthusiastic about the League and I know will do a great work. Their pastor, Rev. W. E. Newell, who is supplying the work, gave them his unqualified endorsement and promised them all the assistance he could render. They will have charge of the Wednesday evening prayer meeting services during the summer month. The following officers were elected: President, J. A. Dennis; vice-president, Charlie Rhinehardt; secretary, Maggie Ward; treasurer, Paul Smathers; corresponding secretary, Viola Landrum; Era Agent, Mary Gudger; organist, Agnes McWhorter; first superintendent, D. H. Whitner; second superintendent, Mrs. Paul Smathers; third superintendent, Mrs. Charles Rhinehardt; fourth superintendent, Stella Carver. We can expect to hear good reports from these young people.

Union Meeting

The regular monthly business meeting and social hour was held at Hendersonville Friday evening, June the 16th. Autobomiles carried the delegates from Asheville, Waynesville and Biltmore and one of our best meetings was held. The League at Hendersonville is a live organization. Miss Bessie Aiken, the president, and her splendid corps of officers and members are doing things. They certainly gave us a royal welcome and we felt the spirit of their organization from the time we entered the church until we bade them farewell. The merit banner was awarded to Haywood Street and the attendance banner to Central A delegate and an alternate were elected for the Conference, giving the union a representative. The next union meeting will be at Central church the second Friday in July.

Central League

Mr. J. J. Nichols, the president of Central, is making a great Leaguer. He is certainly an ardent worker. Miss Ida Wilson, fourth superintendent of the Conference, conducted the League at Central last Saturday evening. She made a great appeal for the Africa Special and at the close of her talk the League pledged $50 for the work to be paid by Sept. 1st.

W. W. Edwards, Dist. Sec.

THE DELEGATE'S WORK

First of all, he will report for his chapter. In a recent issue of the Advocate our President outlined for us the items to be reported on. Whether the chapter has done much or not, the delegate will have something to report, and can certainly tell of the chapter's good intentions for the future.

In the second place, more than likely the delegate will be appointed on some important committee, charged with looking into some phase of our work and making suitable recommendations.

In the third place, the delegate will listen to learn all he can about Epworth League work in order that he may return to his own chapter with many new ideas.

In the fourth place, the delegate will come with the earnest purpose to help the Conference think and plan for a great forward movement in the work of the Lord in Epworth League circles during the coming year.

In the fifth place, the delegate will come hoping to receive from the sunrise prayer meetings, the devotions led by consecrated young people and the earnest work of the conference, a quickened spiritual life for himself.

FOUR THINGS TO BE DONE

There are four things for each chap- to do to make a creditable showing at Greensboro next week, and it is not too late for these things to be done now by interested pastors and Epworth Leaguers. Especially may the pastors in the cities, towns and villages do a good work for their young people on Sunday, if they insist on the following four things being done:

1. Secure one or more earnest young men or women to represent your chapter at Greensboro. No chapter should be without representation. Each pastor and president should covet the inspiration for the League at their church which will be brought back by a good representative or two. This is most important.

2. Remit the chapter fee of $2.50 to Rev. F. S. Parker, D. D., 810 Broadway, Nashville, Tenn. This is next in importance.

3. Send Rev. C. M. Pickens the Conference dues of ten cents for each member in the chapter. If your chapter has fifty members, send Bro. Pickens, whose address is Spencer, N. C., $5.00.

4. Pay something on the African special. The Leagues of our church are supporting the entire work of our church in Africa. This work must grow. The Western North Carolina Conference should have a part in this great work. The Conference's opportunity is through the League.

See that these four things are done, brother pastor or president, and come to Greensboro smiling.

Fraternally yours
E. L. Bain, *Pres.*

RECENT PROGRAM OF WAYNESVILLE EPWORTH LEAGUE

Leader:—Miss Virginia Matney.
Subject:—The Will and the Way.
Song—No. 388.
2. Scripture reading—Phil. 4:1-13.
3. Silent Prayer.
6. Biblical Light on the Lesson.
7. Man's Business is to do the Will of God—Edith Ader.
8. God takes upon himself the care of man—Robert Wyche.
9. God's Way is the Easiest Way—Bessie Boyd.
10. God's Way is the Most Pleasant Way—Dewey Edwards.
11. Song—He Leadeth Me, 489.
12. The Cost of the Lesson—Homer Owen.
13. Prayer.
14. League Song.
15. League Benediction.

Won't you join us and give yourself to God. All are cordially invited.

Our Motto: "All For Christ"—by president.

TO KNIGHTS OF EZELAH

All chapters of Knights of Ezelah please notify undersigned of date you organized, number members enrolled, average attendance, and exactly the number of members having taken each degree.

For your own sake and that of the Conference, send at least one delegate to the Annual Conference, to be held in Greensboro, June 26-28. Let me know at once names of your delegates —we want to "bunk" together.

Frank T. Scarborough,
Greensboro, N. C.

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FROM THE FIELD

NORTH WILKESBORO DISTRICT CONFERENCE NOTICE

Let all the preachers, delegates and visitors who expect to attend the North Wilkesboro District Conference at Sutherland, July 19-21, please notify me at your earliest convenience. Those coming by rail will be met at Shouns, Tennessee, six miles from Sutherland.

J. I. Hickman, P. C.

Creston, N. C.

SWANNANOA CIRCUIT

We have a splendid Senior League here at Swannanoa, with thirty members. The young people are hard workers and very enthusiastic in doing what is required of them and keeping the interest going. They have just had a mystic tea party to raise funds to send delegates to the Greensboro conference this month.

West Chapel has a fine Sunday school and a splendid choir and a good live church.

All the churches are doing very good work this year, but we have not had any revivals yet, on account of the illness of Mrs. Starnes, who is now for the second time this spring in the hospital, while the children are among friends for a few weeks. We hope to have a full report for Conference.

J. F. Starnes.

PRORTACTED MEETING AT CENTRAL CHURCH, MT. AIRY

June 4th I began a meeting at Central church. On Monday, the 5th, Rev. R. M. Courtney of the West End church, Winston-Salem, came to us, and did the night preaching to the general public. Beyond doubt Brother Courtney is one of the strongest preachers in our Conference, and he has special gifts and graces for revival work.

Rev. J. Frank Armstrong, of Spray, came on Monday night. He preached every morning to the children and young people. He gave us some of the best sermons to children I have ever heard. The children came in increasing numbers and interest for ten days.

Courtney and Armstrong make a great team. The pastor that wants sane and thorough work done, let him get Courtney and Armstrong.

So far I have taken thirty names for church membership, and will probably get twenty more.

Geo. D. Herman.

TO THE LAYMEN OF THE CHARLOTTE DISTRICT

Dear brethren:

As leaders in the spiritual and material development of the church, I want to call your attention to the meeting of Methodist men to be held in connection with the Laymen's Missionary Movement at Lake Junaluska, August 1st to 6th. This gathering of lay forces is to be one of great importance to the church and I am anxious that the laymen of the Charlotte district avail themselves of the fine opportunity of development. The influence that will go out through the laymen who will catch the inspiration of this meeting, will be of incalculable value of their various churches and committees.

I wish that each church in the district might have at least one layman at the gathering. Many churches could send a representative and pay his expenses (which need not exceed $15.00), which would be a well paying investment. Surely, if men will come from the fartherest bounds of Southern Methodism to our own state that they may be in such a meeting, will our laymen fail to appreciate this opportunity at our very doors? A rate of one fare for the round trip to Junaluska will prevail, which will be something like $3.00 from Charlotte, and entertainment can be secured for $1.00 per day, up. Vocrelha Camping Association of Brevard Street charge, Charlotte, will maintain a camp at the lake near Epworth Lodge, from July 1 to September 1, and can accommodate upon notice a few extra. I can think of a number of laymen of our district who can (having the time and means) and should attend this meeting. I hope there will be several who will include this trip in their vacation plans.

No doubt this will be the greatest trip in the lives of some men who will gather August 1st to 6th, in one of the beauty spots of our country. Brethren, begin to think about this meeting and make your plans to attend if possible.

More will be said about this meeting at our district conference and an outline given of the program, together with a list of the prominent men of the country taking part.

Very truly,
C. W. Ramsey,
Lay Leader, Charlotte Dist.

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"Is that so? What happened?"

"All her hair got burned up."

"Good heavens! Was she burned?"

"Naw, she wasn't there. She don't know about it yet."

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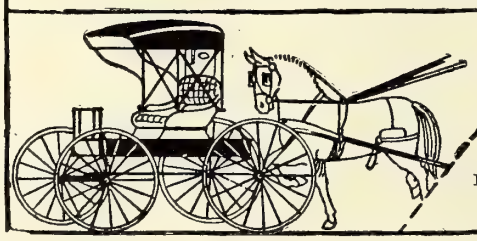
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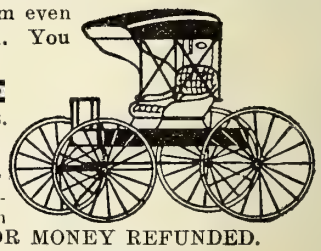
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FIFTH SUNDAY OFFERINGS

Mr. J. M. Dayvault, China Grove S. S., $5.00.

DONATIONS IN KIND

We gratefully acknowledge the receipt of the following articles: From Mrs. W. F. Sherrill, Statesville, for ladies of Broad St. church, one barrel and two boxes canned fruit; from Mr. J. W. Eury, Gastonia, various articles of dry goods; from Mrs. S. A. Swaim, Thomasville, one quilt.

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Lenoir, N. C., January 20, 1916.
Mr. W. E. Webb, Sec. & Treas.
Methodist Mutual Fire Insurance Co.
Statesville, N. C.

Dear Mr. Webb:— I have just received yours of the 18th instant, with enclosures of policies Nos. 176 and 177 in renewal of the policies just expired.

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Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

For information and rates write

W. E. WEBB, Secy.
Statesville, N. C.

OUR STEWARDSHIP OF PERSONAL INFLUENCE

(Continued from page 5)

have not these possessions with which he is endowed. To live for self is not to live at all. It is to loose the life. The law of Christ is to give the fullest expression to the nobler impulse of the life that is within us and to pour out of our fullness upon the lives of others.

Each one of us is a light to those who trust us, and the measure of the light we shed is the degree of our trustworthiness. Bring the light to some heart just by shining in the right direction. Show others a way to love and serve. Not what you bring in yur hands but the light you shed around you is your excuse for living. The glow of your soul may be a lantern to some one tempest tossed, adrift without oar, or il or anchor. No one lives unto himself. Our influence tells on those with whom we come in contact. In the beginning of the Sixth Book of Homer a character is described of whom it is said, "He was a friend to man; and he lived in a house by the side of the road."

Life is grand and beautiful when we surrender every selfish desire and live to help those who are less fortunate than we ourselves. It matters not to the man or woman who has this view of life whether he or she ever amounts to much, as this world considers worth. It only matters to him or her that he shall answer the call of his heart, and that he shall never permit any occasion for the expression of his larger gifts to go unused. What a world this is in which to live when life is so seen! There are those around us whom we could help, not only those who need material help, but those whom we should influence and lead to accept higher ideals of life. The gifts and qualifications which we have are not accidental—they have a purpose in them. They have been given us to use for the advancement of God's kingdom.

We have but one life; we pass but once through this world. We should so live that every step shall be a step onward and upward. We should strive to be victorious over every evil influence. We should seek to gather good and enrichment of character from every experience, making our progress ever more to more. Wherever we go we should try to leave a blessing, something which will sweeten another life or start a new song or an impulse of cheer or helpfulness in another heart.

Every man stamps his value on himself. Not only are we in every sense the architects of our own fortune, but our daily thoughts, feelings and acts will determine for us the heights to which we shall attain. Knowing that no man or woman of the humblest sort can be really strong, gentle, pure and good, without somebody being helped and comforted by their lives, we should ever strive to vultivate noble ideals. We should keep them high and pure and put forth every effort to reach them. Life's truest worth is in things unseen and abiding. "They live most who think most, feel noblest and act the best."

HAVE MERCY ON YOUR SKIN

The skin takes all the hardest knocks of life. It is burned, scalded, abraded, perforated, chapped, soiled, bruised stung and worn.

Yet they say beauty is but skin deep.

Two very good arguments for better care of the skin.

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The Sunday School Lesson

SECOND QUARTER—LESSON XIII
June 25, 1916

THE PHILIPPIAN CHRISTIANS
(Review)

Golden Text.—Finally, brethren, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things. Phil. 4:8.

The Old and the New

Arthur Christopher Benson, in the Upton Letters, has a particularly effective characterization of Newman: "One cannot help feeling," he says, "that had Newman been a Pharisee he would have been, with his love of precedent, and antiquity, and tradition, one of the most determined and deadly opponents of the spirit of Christ. For the spirit of Christ is the spirit of freedom, of elasticity, of unconventionality. Newman would have upheld in the Sanhedrin with pathetic and exquisite eloquence that it was not time to break with the old, that it was miserable treachery to throw over the ancient safeguards of the faith, to part with the rich inheritance of the national faith, delivered by Abraham and Moses to the saints. . . . It is rather pathetic than distressing to see Newman again and again deluded by the antiquity of some petty human logician into believing his utterance to be the very voice of God."

There are two ways of regarding the past. It may be considered a garden rich with all fertilizing properties, where the flowers of the present and the future are to grow. It may be considered as a prison from which men must escape into the larger life of the present and the future. Each of these views contains elements of truth and the wise leader tries to preserve the fertility of the garden while he breaks the chains of the prison.

The book of Acts is full of the sound of breaking chains. The new life goes crashing through social prejudices and racial distinctions. It measures things not by their age, but by their value, and many a hoary falsehood is cast away. To the spirit of Christ a lie does not become respectable merely because it has grey hairs.

From this standpoint the early church seemed a revolutionary institution. It subjected everything to a new and fresh appraisal, and that which would not stand the test went down. Time was to reveal that Christianity would conserve all the really precious things of the past. It had no enthusiasm for the new merely because it was new, but equally it refused to submit to the old merely because it was old. In the book of Acts the new wine is all the while bursting old wine skins.

The Dead and the Alive

"That man is dead, but he does not know it," were the biting words of a satirist regarding a man to whose total point of view he found himself opposed. It is quite possible for men and institutions to continue to make motions long after all real vitality has fled, and the clutch of a dead hand is often a restraint upon the living. The new religion of whose advances the book of Acts tells was essentially and triumphantly alive. It fairly dripped with vitality and it went forth in a world of dead religions, which did not really know that they were dead. Men continued to make the motions suggested by a hundred ethnic faiths, long after all living ocmpulsion had departed from them. They were all the time attending the funeral of dead faiths and trying to behave as if they were wedding guests. A moral and spiritual depression had fallen upon the world. It had a great, vigorous, athletic body, but it had no soul. Now a body without a soul is a corpse. The ancient world was confronting the tragedy of death.

Then Christianity came. It brought a soul for the powerful body. It brought singing hope where there had been cheerless despair. It brought the glow of life where there had been the icy coldness of death. It was the moral and spiritual resurrection of the world.

When you watch Peter and Paul as they move about through the pages of the book of Acts you watch men who are dealers in life. They are fairly frightened themselves at the electric energies with which they have to deal. You can see the awe in their eyes as they deal with the mighty realities of the Christian faith. They are third-rail men and the third rail carries danger as well as tremendous power.

Christina Rossetti, in one of her delicate and beautiful poems, describes the spring time. Then, caught in the glory of a great hope, she cries that she, too, will blossom and rejoice and sing. She, too, will have an experience of spring. The book of Acts has nothing to do with the autumn and falling leaves. The book of Acts does not tell of the burning heat of the summer. It does not have to do with the white, cold beauty of winter. It is a book of the spring time. Living things are lifting their heads, everywhere exquisite blossoms are appearing. The green leaves are whispering joyously. Life is victorious everywhere. Humanity is coming to its experience of spring.

The Weak and the Strong

"I have no doubt that Christianity is good," the man was saying, "but I question whether it is strong." Very often men have spoken as if goodness is allied with weakness and evil is allied with strength. To be on the side of the angels, they have declared, is to be on the side of the defeated. The man who invests in the securities of the heavenly Kingdom, they have thought, will not be the possessor of much in the way of stocks and bonds in the present world.

Now no doubt the pursuit of goodness and the enthronement of Christ in a human life have involved suffering and privation and even death. The Christian leaders of whom we read in the book of Acts bear the marks of many a conflict, but they bear the marks of victorious warriors and not the marks of slaves scourged to a dungeon. Their suffering is on the way to victory and not on the way to defeat. Even when they fall death is an incident in a victorious campaign.

The inevitable impression you receive from a candid perusal of the book of Acts is that Christianity has a secret of inner, invincible strength, and that the forces arrayed against it, with all their pomp and dignity and power, have the seed of decay working within. When you study Christianity with real understanding the question you ask at last is not whether it is strong, it is whether anything else is strong. The universe is built on the side of the principles which come to light in the religion of Jesus and anything which opposes them is sure at last to go down. Human nature is structurally built for righteousness and love. When it repudiates them it is signing its own death warrant. When it enthrones them it is making its future secure.

The tenderness of Christianity is the tenderness of the strong, the patience of Christianity is the patience of the mighty, the peace of Christianity is more terrible than an army with banners. The apostolic church represents the rise of a power which was to face and conquer imperial Rome. Real Christianity is always stronger than its foes. Whenever the church is weak it is an indication that in a measure it has ceased to be Christian.

The Religion of the Future

"The future," cries a discouraged woman, in a modern drama, "is only the past entered through another door." Here we have the voice of a hopeless pessimism. It sees no glad and golden promise for the days to come. It sees in life only a fatal circle from which there is no escape. A striking contrast to such a view as this is found in Henri Bergson's Creative Evolution. The most significant characteristic of Professor Bergson's philosophy is his belief in the future. He does not believe that the curtain has fallen at the close of the last act, and that the only thing we can do is to go back to the beginning and see it all over again. He believes that new things can happen. He believes in initiative and movement and surprise and wonder. We are not shut up in a prison and we are not human machines who can do nothing but unwind. We are free men and the long future is before us.

Now the religion which maintains its mastery over men must sound the note about the future which is characteristic of Professor Bergson's philosophy. It must exalt personality. It must summon freemen to great and constructive tasks.

The student of early Christianity will see that it had just this quality of freshness and freedom. It boldly went forth to change the hearts of men. It boldly went forth to master and direct the forces which control human life. It set men free and it filled their free activity with noble moral and spiritual quality.

Quality holds the secret of emancipating men from the evil of the past and of enabling them to make the most of the good of the future. It is the religion of freedom controlled by lofty motives and daring adventure, steadied and guided by love. The only thing it fears is the disease which would eat away its own vitality. The only things it repudiates are those which would stifle the noble freedom of its movements. It is the religion of the future, because it has the secret by which the future may be made good and great and free.—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

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PREMIER CARRIER OF THE SOUTH.
Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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Our Little Folks' Department

HOME FROM SCHOOL

All winter long his room lay still,
Patient, and orderly, and chill;
I wiped away the unstirred dust,
With little sighs, as mothers must;
Each night beside the empty bed
A little prayer I softly said:
"Lord, keep my boy's heart clean and
and free,
And bring him safely back to me!"

Windows and doors today stand wide,
And, pouring in from every side,
The summer breezes laughing go,
Waving the curtains to and fro.
An open trunk beside the bed
Displays its contents wildly spread,
Crumpled in curious balls—dear, dear!
What dreadful packing have we here?

A tie rack, with its gorgeous load,
Upon the nearest nail bestowed;
A rod, disjointed, standing near,
With fishhooks on the chiffonier!
A camera, and snapshots gay
Of boys and girls on holiday.
(She has a charming face, that last!
Ah me! must sons grow up so fast?)

At bedtime, confidential chat,
About who stole the tutor's hat,
Who used—or didn't use—a "trot,"
And who "made A," and who did not;
With growls bout the frightful knocks
That washerwomen give to socks,
And full descriptions—Greek to me!—
Of how "our team licked U. of P."

A few short weeks—how fast they fly!
And time will come to say good-by;
A farewell brush to hat and coat,
A lump to swallow in the throat;
Then—silence, and the empty bed,
And that brief prayer, so often said:
"Lord, keep my boy's heart clean and
free,
And bring him safely back to me!"
—Margaret R. Seebach.

ABE'S ADVICE

"Abe, Abe, wait for me," called Tilda Busch. Running through the dewy grass, she reached his side quite out of breath. "I'm going to the woods with you," she panted.

Young Abraham Lincoln looked down on his half sister in surprise.

"Indeed you're not, Tilda."

"But I am," she insisted.

"You know mother don't allow it," he reminded her.

Tilda pouted and then coaxed: "Just this once."

Abraham shook his head. "Mind mother's rules, Tilda, and stay at home."

Not stopping to argue further, he entered the narrow deer path. Dinner pail swinging from one hand, ax held lightly upon his shoulder with the other he whistled as he strode away through the flickering sunshine and shadows to a day of chopping in the forest.

Tilda, with rueful face, watched him till he disappeared. Then in a flash her expression changed from disappointment to determinaion. "I'm going," she whispered. "Nothing's going to hurt me. Brother Abe shan't know I've followed till it's too late to send me back."

Slipping into cover of the bushes, she walked swiftly till she drew near him and then walked a little behind him, taking good care not to be seen. A twig snapped under her foot. Abraham stooped and looked keenly about him. In those early days a rustling leaf or the breaking of a twig might be full of dangerous meaning; for wildcats and bears roamed the forests, and he had no wish to be taken unawares. Tilda, hardly daring to breathe, stood silent till he went on again.

Stealthily she followed for a mile or more. Then she could restrain herself no longer. A boy's trick popped into her head; and with eyes twinkling with mischief, she slipped into the open a few paces behind him, and with a sudden rush and catlike leap, landed square upon his back, with a hand on each of his shoulders, and her knees planted in the the middle of his back.

So swift and unexpected was the shock that it brought Abraham to the ground with such force that it fairly knocked the breath from his body, and for a moment he lay stunned, unable even to turn.

Tilda came down with him, but her cry of mischievous glee changed suddenly to a wild scream of pain, for his ax dropped beside him with the sharp blade upturned, sank deep into her ankle as she fell. Groaning and sobbing in agony, she rolled upon her side tightly clutching her bleeding foot.

Abraham struggled from the ground half dazed, "Tilda," he stammered, "what have you done?"

"O, O!" she wailed. "Your ax! My ankle! O, Abe, how it hurts!"

Abraham's wit came back at once. Hurriedly tearing strips from his homespun shirt and Tilda's dress, he quickly put a rude firm bandage about the wound, checked the flow of blood. Then, lifting the child from the ground he half led and half carried her toward home. "And now, Tilda," he asked, for he wondered at her disobeying her mother's rule, "what are you going to tell mother about getting hurt?"

"Tell her about the ax," sobbed the girl. „That'll be the truth, won't it?"

As long as she lived Tilda never forgot her brother's grave reply. "Yes, that's the truth, but not all the truth. Better tell the whole truth, little sister, and trust your good mother for the rest."—The Churchman.

WRONG SIDE OUT

Jack was cross. Nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said: "Jack, I want you now to go right up to your room, and put on all your clothes wrong side out."

Jack started in astonishment.

Jack had to mind. He had to turn his stockings wrong side out, and put on his coat and pants and collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience. Then his mother, turning him around, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, very shamefacedly. "Can't I turn them?"

"Yes, you may if you try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with clothes, wear them right side out."—Exchange.

IN AN AUTOMOBILE

When Lynn's mother saw him come racing down the street and fling himself through the gate and up the front steps, she knew that something had happened.

"Mother! mother!" he shouted. "I am going to have a ride in it this afternoon."

She did not need to be told what "it" was. There was only one automobile in the whole town, and Lynn's dearest wish for two months had been to "try how it felt to be in it."

"Now I am going to know. Mr. Duncan has invited me."

"Why did he invite you?" asked his mother.

"O, just because he did. Maybe he knew how much I'd like to go, and he remembered when he was a boy and wished something very hard."

"Does he know where you live."

"Yes. He asked me. He is coming for me at three o'clock. Won't it be fine for the automobile to be standing right outside our gate?"

Soon after dinner Lynn was impatient to get dressed and be ready. By two o'clock he had his best clothes on, and then, you see, he had to be very careful not to "get mussed and be unready" by three. So he sat down on his handkerchief on the curbstone to wait. By and by Harry Deems came along and talked to him.

"Where are you going?" asked Harry.

"I am going with Mr. Duncan in his automobile," said Lynn, trying to speak as if he did it often.

"H'm!" cried Harry. "Aren't you glad,"

Lynn nodded.

"I wonder," Harry went on, "if Mr. Duncan's dog is all right. I found him way off by the pond the other night all wet and cold and his foot was hurt. I put him under my coat to try to keep him warm, but he shivered the whole way home."

Harry still talked, but Lynn did not hear a word that he said. He understood now why Mr. Duncan had invited him.

"But he did invite me. I didn't try to get him to; he just did. It wasn't my fault. I couldn't help it. He said something about his dog. But I didn't understand it."

He wished that Hary would go on his way. He mustn't be sitting there when Mr. Duncan came.

Suddenly a voice spoke out plainly from somewhere deep down under Lynn's Sunday jacket. It was a very scornful voice.

"Of course you couldn't help it when you didn't understand; but now you do, and you can just as well as not. If you pretend to be another boy from yourself, that is cheating. If you take Harry's ride that is stealing."

Lynn jumped up from the curbstone and took Harry by the arm.

"Go right home," he shouted to him, "and get dressed! Hurry! There'll be plenty of time if you hurry. It was you that Mr. Duncan wanted to take in his automobile. He made a mistake between us. That's all. When I grow up I am going to have sense enough to tell boys apart."

When Harry got the idea, he held back a little. But Lynn was determined.

"It's yours. It was meant for you. I am not going to take it from you. You wouldn't. You know you wouldn't. Would you?"

This is why, when the big cream-colored automobile stopped at Lynn's gate, Mr. Duncan found two boys standing on the curb.

Lynn explained.

"I mixed you up, did I?" said Mr. Duncan, screwing his eyes into twinkling slits as he looked from one boy to the other. "You are not just alike, after all. I suppose your mothers can tell you easily. Well, get in. The machine is big enough for you both."

"So I didn't lose a thing by it," Lynn told his mother afterward.

"But you gained something," she said.

"Yes," agreed Lynn.—Sally Campbell, in Sunday School Times.

HER TALISMAN

Red-haired Midget was solemly plodding her way to school when two rosy children sprang out at her from behind a hedge.

"We've got the loveliest secret," they chanted, "and you couldn't guess it if you guessed a thousand years."

Midget surveyed them with an engaging smile, and they relented.

"Will you promise never to tell anybody, live or die, black or blue?" demanded the older child.

Midget looked at her with tranquil blue eyes.

"I'll just tell my mother," she said.

"No! No!" shouted the other two with scorn. You can't tell anybody."

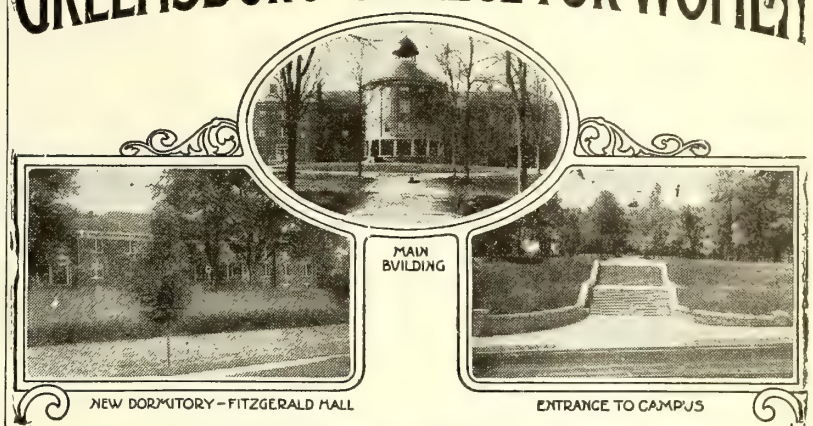
Midget stiffened her small back and gave her red curls a proud toss.

"I don't have secrets from my mother," she said, firmly, and marched on ahead with an air of funny dignity.

The girls whispered together for a minute and then rushed after her, and it was plain from Midget's radiant face that her mother was to share "the loveliest secret."

Superstitious people sometimes carry a talisman or charm which they believe keeps away harm. Midget is carrying through school the best talisman against evil—"telling mother."—Ex.

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Our church improvement enterprise here is now complete, with a few minor exceptions. A description of the building would hardly be of general interest. Suffice it to say we have added a two-story annex, with ten rooms for Sunday school use. We have thoroughly overhauled the auditorium, changed the location of the pulpit and the seating plan, and have produced an auditorium as pretty as I have seen anywhere. The extreme dimensions of the buildings are 36x105 feet. It is brick veneer throughout, and is a church plant worthy of a more pretentious town. In fact, it would not suffer by comparison with the city churches. Such changes are made in the building as to make it scarcely recognizable. The pastor is now provided with a very convenient study, in the church, just back of the pulpit, and opening into it.

We are still without lights but the power is coming as soon as the Southern Power Company can build the line.

Our congregations are good uniformly. Our Sunday school is in fine shape and has been re-organized to adapt to the new equipment in the church. We are just now in condition to do the best work ever done by this splendid church. Our equipment is complete and harmonious, and everything is promising for the extension of the kingdom of God in these parts.

This has been a year of hard work with this preacher. I have been too busy to write letters to the Advocate, and in fact kept so close to this job have had time to do little else. Now, for the campaign for all the spiritual interest of the kingdom. Soon the district conference will be on hand. Then the revival which we hope will be a sort of rounding up of our campaign. The date of our meeting has not been fixed nor has the help been secured.

R. M. Taylor.

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You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

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(Please write distinctly.)

MOUNTAIN EXCURSION TO LAKE JUNALUSKA, WAYNESVILLE, ASHEVILLE, BLACK MOUNTAIN, THURSDAY, JUNE 29.

Southern Railway will operate a very low round trip fare excursion from Charlotte, Greensboro, Salisbury, Morganton and intermediate points June 29th.

Special train carrying Pullman parlor cars and day coaches will leave Charlotte 7:30 A. M., via Salisbury. Passengers from Greensboro and intermediate stations will use regular train No. 11 to Salisbury, connecting with special train.

Following low round trip fares will apply from and to points named:

From	To Black Mt.	To Waynesville	To L. Junaluska	To Asheville
Charlotte	$3.50	$4.50	$4.50	$4.00
Concord	3.50	4.50	4.50	4.00
Kannapolis	3.50	4.50	4.50	4.00
China Grove	3.50	4.50	4.50	4.00
Salisbury	3.00	4.00	4.00	3.50
Greensboro	3.50	4.50	4.50	4.00
High Point	3.50	4.50	4.50	3.50
Thomasville	3.50	4.50	4.50	4.00
Lexington	3.50	4.50	4.50	4.00
Statesville	2.50	3.50	3.50	3.00
Newton	2.00	3.00	3.00	2.50
Hickory	2.00	3.00	3.00	2.50
Morganton	1.50	2.50	2.50	2.00

Low round trip fares from intermediate points on same basis.

Tickets good only on special train and regular train 11 going, but returning will be honored on all regular trains except Nos. 37 and 38, up to and including Monday, July 3rd, 1916.

Buy your ticket to Waynesville and stop off at Lake Junaluska, Asheville or Black Mountain on return trip.

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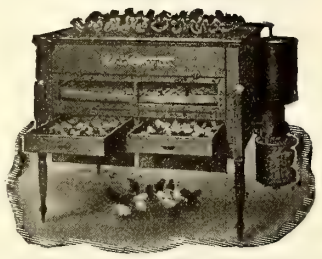
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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Third Round

June

Mills River, Sardis 24-25
Chestnut Street, night 25

July

Henderson Ct., Fruitland 1-2
Flat Rock-Fletcher, Upward, 11 a. m. 2
Tryon and Saluda, Saluda, night ...2
Central, night 5
Leicester, Grace 8-9
Bethel, night 9
Sulphur Springs, Asbury 15-16
Walnut, Chapel Hill, 11 a. m. 16
Mars Hill, Valley Union 22-23
Haywood Street, night 23
Brevard, night 28
Rosman, East Fork 29-30
Hendersonville, night 30

August

Weaverville Ct., Barnardsville 5
Weaverville, 11 a. m. 6
West Asheville, night 6

District Conference at Weaverville June 14-16. Opening service Wednesday, June 14th at 3 p. m. Pastors and local preachers will please have written reports ready for the first session. Educational visitors will be heard Thursday morning, and Missions will be discussed Thursday afternoon.

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Third Round

June

Thrift, Thrift, 11 a. m. 24-25
Calvary, night 25-26

July

Chadwick, 11 a. m. 2-3
Dilworth, night 2-4
Rocky River, 11 a. m. 8
Matthews, Bethel, 11 a. m. 9-10
Prospect, Bethlehem, 11 a. m...15-16
Wakhaw, Pleasant Grove, 3:30 p. m. 16-17
Pineville,, Marvin, 11 a. m. 22-23
Weddington, Hebron, 3:30 p. m. ..23-24
Morven, 11 a. m. 29-30
Wadesboro, night 30-31

August

Polkton, 11 a. m. 5-6
Marshville, 3:30 p. m. 6-7
Ansonville, Salem, 11 a. m. 12
Lilesville, Shady Grove, 11 a. m., 13-14

The District Conference of the Charlotte District will be held at Harrison church, on the Pineville circuit, July 19-21. The first session will open at 9:30 o'clock a. m. on Wednesday, July 19, and I earnestly hope that every member of the Conference shall be present when the roll is called. Bishop Kilgo will probably preside.

Lee T. Mann.

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

June

Wentworth, Lowes 24-25

July

Uwharrie, Sheperds 1-2
Ashboro 2-3
Greensboro, Zion 8-9
West Market 9-10
West Greensboro, Grocms 15-16
Randolph, Ebenezer 22-23
South Main St., High Point 23-24
Deep River, White's Chapel 29-30

August

Randleman 5-6
Wesley Memorial, High Point 6-7
Denton, Clarksbery 12-13
East End 13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

June

Marion Ct., Concord 24-25

July

Green River, New Hope 1-2
Henrietta and Caroleen, Henrietta..2-3
Broad River, Grays 8-9
Rutherfordton, Hebron 22-23
Forest City, Cedar Grove 29-30
Cliffside 29-30

August

Connelly Springs 5-6
Table Rock 4-5
Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.

Third Round

June

Elkin 23
Jonesville, Roaring River 24-25

July

Madison-Stoneville, Mayodan 1-2
Draper, 3 p. m. 8-9
Spray 7-9
Leaksville 9-10
Walnut Cove 15-16
Mount Airy, Central 19
Yadkinville, Boonville 22-23
Rural Hall 29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

Third Round

June

N. Wilkes Mission, Mt. Olive ..24-25

July

Elk Park, Banner Elk 1-2
Avery Circuit, Jonas Ridge 8-9
Sparta Ct., Cox's Chapel 15-16
Creston Ct., Clifton 22-23
Laurel Springs, Mt. Zion 29-30

August

Wilkes Circuit 5-6
Wilkesboro Station 12-13
N. Wilkesboro Station (at night) 13-14

The North Wilkesboro District Conference will be held at Sutherland, in Ashe county, July 19-21. All our school and connectional men have a special invitation.

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.

Third Round

June

Hickory Ct., Pisgah 24-25
West Hickory, Bethel, 3 p. m. 25
Hickory, First Church, night 25

July

Troutman Ct., Knox Chapel 1-2
Tredell Ct., Macedonia 8-9
Cool Springs Ct., Clarksbury 9-10
Catawba Ct., Hopewell 15-16
Maiden Ct., Pisgah 16-17
Newton, night 16
Stony Point Ct., Pisgah 22-23
Statesville Ct., Marvin 29-30
Alexander Ct., Hiddenite 30-31

August

Mt. Zion-Huntersville, Mt. Zion ..5-6
Davidson, night 6
Mooresville Circuit 12-13
Mooresville Station, night 13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Third Round

June

China Grove, Harris 24-25
South Main, night 25

July

Norwood, Randall 1-2
Cottonville, 4 P. M. and night 2
Albemarle Ct., Zoar 8
Albemarle, First St., 11 A. M. 9
Albemarle, Central, night 9
Woodleaf 15-16
Salisbury, First Church, night ...16
Kannapolis Circuit 18
Kannapolis Station 19
Gold Hill Ct., Wesley 22
New London Ct., Bethel 23-24
Mt. Pleasant Ct., Center Grove ..28
Concord Ct., Boger 29-30

August

Concord, Forest Hill, 11 A. M., 6
Concord, Kerr St., 4 P. M., ...6
Concord, Central 6
Salem 10
Oakboro, 3 P. M. and night 11
Bethel-Love, Bethel 12-13

District Conference of Salisbury district will be held at Woodleaf July 12th-14th.

Committees

For License: T. F. Marr, C. M. Pickens, W. R. Odell.

For Admission: R. M. Taylor, R. G. Tuttle, D. B. Coltrane.

For Orders: J. H. Brendall, E. J. Poe, P. W. Tucker.

We will be glad to have the representatives of our Conference institutions with us. All such who intend to come will please notify Rev. J. W. Kennedy, Woodleaf, N. C.

J. C. Rowe.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Third Round

July

Lincolnton Ct., Pisgah 1-2
McAdenville, night 2
South Fork, Zion 8-9
Crouse, Labratory 16

July

Mt. Holly, Mt. Holly, night 16
Shelby, Central 17
King's Mtn., King's Mtn. 21
Bessemer, Bessemer 22
Lowell 23
Belmont, Belmont, night 23
Cherryville, St. Paul 25
Shelby Ct., Sharon 29
Gastonia, Main Street 30
Dallas, Ozark 30

August

Lowesville, R. Bend 5-6
Rock Springs, Denver 8
Belwood, Kadesh 12-13

District Conference at St. Paul, July 25-27.

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Third Round

June

Bethel, Pisgah 24-25
Canton 25-26
Canton Ct., Clarks Chapel 25-26

July

Glenville, Chestnut Valley 1-2
Highlands, Dryman's Chapel 2-3
Macon, Pattons 8-9
Franklin 9-10
Franklin Ct., Oak Ridge 9-10
Andrews 15-16
Robbinsville, Sawyers Creek ...18-19
Murphy Ct., Tomotla 20
Ranger, Harris Chapel 22-23
Murphy 21-23

July

Jonathan, Palmers Chapel 29-30

August

Waynesville 12-13
Clyde, E. Waynesville 12-13
Fines Creek, Fines Creek 19-20
Haywood, Davis Chapel 20-21

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Third Round

June

Jackson Hill, Eleazer 10-11
Linwood, Wesley Chapel 17-18
Lexington, night 18
Forsyth, Piney Grove 24-25
Hanes, night 25

July

Lewisville, Sharon 1-2
Centenary, night 2
Davie, Concord, 11 a. m. 8
Mocksville 7-9
Cooleemee, night 9
Walkertown, 11 a. m. 16
Grace, night 16
Advance, 11 a. m. 22-23
Salem, night 23
Southside, 11 a. m. 30
Liberty, night 30

August

Farmington, Wesley Chapel 5-6
West Davie 7-8

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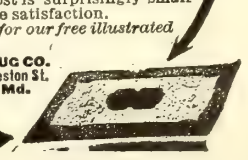
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Board of Publication. Greensboro, N. C.

VOLUME LXI NUMBER 26

Reading Room Trinity College

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JUNE 29, 1916

TRUST

The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
'Tis sweet to keep my hand in his.
God leadeth me.
While all is dim,
To close my weary, aching eyes
And follow Him.

Through many a thorny path He leads
My tired feet,
Through many a path of tears I go,
But it is sweet
To know that He is close to me,
My guard, my guide;
He leadeth me; and so I walk
Quite satisfied.

—*Selected.*

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - - Editor

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Editorial

The Observance of Mother's Day recently moved some thoughtful reader of one of the great church papers to write the following which we commend to some who may have been less considerate than they should be of the burdens and responsibilities of fatherhood:

The press, religious and secular, has been urging all to do something today for mother. Were my mother living she would wish to raise her voice against the slights and neglects of fatherhood; therefore I am doing it for her.

I have known many fathers, noble, loving, tender-hearted fathers, who have spent all their time and strength laboring for their children, and doing it with breaking hearts because they could not stem the evil influence of the mothers, whose aims were sordid. Multitudes of fathers today are almost crushed beneath the weight of the burdens they are carrying, not only needless financial burdens, but the more crushing heart burdens, because they cannot have for themselves and their children homes of love and culture and godliness.

Let us hear no less of mother, but let us be refreshed occasionally by some appreciation of father.

* * * *

The Editor of the Christian Advocate (Nashville) has a very sound and sensible article in the last issue of that great paper on the question of Methodist unification. We have reason to be thankful that Dr. Ivey is at the helm at this time. Some, not many, but a few, of our Southern Methodist editors began to dig up the bones of old issues and fill the atmosphere with the stench of these things as soon as the Methodist Episcopal church took action on this question, and at least one of these "Conference Organs" has invaded our territory with its propaganda of strife. Our opinion is that those who undertake to muddy the waters on this question under the pretense of trying to "keep history straight," will find that they are dealing with a generation entirely out of sympathy with them. Let it be understood that those of us who favor a persistent and sympathetic effort to find a satisfactory basis of union or unification are just as true Southerners and as jealous of any real principles involved as any of our brethren. While this is true there is no reason why we should accuse the Church, North, of being actuated by sinister motives until we have labored with them to the utmost. This we have not done, and the Lord will not look favorably upon us, if by digging up old memories, we disqualify our people for dispassionate consideration of the whole question at issue. Let our church meet the Methodist Episcopal church on the suggestions which they have submitted and see whether they will, as advised by their General Conference, "conduct the negotiations in a generous and brotherly spirit."

* * * *

The Order Calling Out State Troops which was issued last week, has suddenly given the whole country a warlike aspect. For several days troop trains have been passing through the country on all main lines of railroad, and the scenes about the stations where the various companies have boarded these trains have recalled scenes often witnessed in the early '60's, when many women and children wept, while too many of the departing ones said "it will only be a breakfast spell." Few wars are ever fought out before breakfast, and we fear this Mexican war will be long continued and that very many of the soldier boys now departing will never greet the home folks again. We still pray for and cling to the hope that Mr. Wilson may not be compelled to formally declare war with Mexico. The article by Dr. Winton, printed elsewhere, sounds rather strange in the midst of this turmoil, but he is an authority on this question, and, accepting his views, we still have a lingering hope for Mexico.

THE EPWORTH LEAGUE CONFERENCE

As we go to press the Western North Carolina Epworth League Conference is in session at West Market Street church, this city. Rev. Dr. E. L. Bain, pastor of Tryon Street church, Charlotte, president of the Conference for several years, is presiding. Dr. Bain is much loved by the young people of our Conference, and seems to be developing good qualities of leadership in this work. It is without question the most important work any one can do.

The attendance this year is perhaps the largest in the history of the organization. There are good delegations from almost all the centers and stronger charges, about one hundred in all being in attendance. Rev. F. S. Parker, D. D., Secretary of our Epworth League Board and editor of the Epworth Era, is adding much to the interest of the occasion by his addresses and counsel.

A number of our pastors are in attendance, and it has been a pleasure to greet a goodly number in the Advocate office. A large number of the young men and women also have looked in on the Advocate plant with much interest and we feel assured that they will find themselves henceforth more deeply interested in the church paper.

We presume that Mrs. Browning, the Secretary, will give our readers a full report of the Conference in our next issue.

STRANGE AND TRAGIC SCENES

Far away in the dim haze of memory we recall a day full of strange scenes. It was the day for a general muster. The Civil War had just broke out and, after the usual marching and counter-marching customary on those occasions, the fifer boy and the drummer began to move around in a sort of circle, and the young men began to fall in behind them. The captain and one or two others who seemed to be leaders on that occasion would halt the procession ever and anon and harrangue the crowd. Then the music would start up again and the little procession move on its ever-increasing circle, while, one by one, the men would drop in from the crowd and augment the moving column. It was all strange to the little by-stander to whose eager questioning the father replied, "They are volunteering for the army."

Many a time since that day we have recalled and interpreted the serious look which then we could not understand on the faces of elderly men and women, who witnessed thus the beginning of the greatest tragedy in the history of America. Only a few of those young men who marched so proudly that day ever returned to the happy homes that were thus, for the first time, rudely shaken by the storm of war. In less than four years that community had crepe on every door because the destroying angel had, by one fell swoop of his wing, brought the death wail all the way from the battle of Gettysburg. Company I, of the old 26th regiment, which had fallen into ranks so gallantly that day on the old muster field, was practically annihilated. Those who had not already succumbed to disease or fallen upon other battle fields fell at Gettysburg.

At many a railroad station last week scenes similar to that described above took place. Noble young men marched gallantly to the troop trains and, amid sobs of mothers, sisters and wives, bade farewell never to return; for this affair in Mexico is to be no "breakfast-spell." While we may not have reason to fear wholesale slaughter so often witnessed in the war between the states, yet it must not be forgotten that Mexico has 750,000 square miles of territory with a population of about 15,000,000. Moreover, a common enemy will have a tendency to solidify all the factions heretofore at war with each other, and make the nation a unit in war.

We can not suppress the feeling that a very serious matter is ahead of us and that no war should be declared until every possible step is taken to settle matters otherwise. Mr. Wilson is right in his policy of being slow to go to war with any nation, especially with one torn and bleeding, from its own internal disorders. Let us pray earnestly that God may guide us as a nation so that we may be saved from the baptism of blood which war is sure to bring upon us.

THE TIME LIMIT

In a discussion of the Sunday school interests at the Mount Airy District Conference last week there was incidentally raised the question of the advisability of applying the time limit to Sunday school superintendents. Some favored, while others opposed, those opposed basing their opposition mainly upon the generally recognized fact that efficiency is the matter of primary consideration, and when we have an efficient man in the office and know him to be such it would be folly to stand him aside simply to comply with a rule which, to say the least, is founded upon nothing rational or practical.

This discussion brings up the whole question of a fixed time limit as applied to our itinerancy, and we find ourselves raising the question as to the wisdom of resorting to such an expedient with no other object in view than that of preventing any man under any conditions from having more than a brief stay in the same field. We may well question the wisdom of holding to a system which makes its arbitrary demand for change without allowing the consideration of special reasons why it should be otherwise. There may have been conditions justifying this hard-and-fast method of dealing with pastors and pastoral charges, but we seriously doubt if great damage is not being done every year by its operation now, and it is difficult to understand how it has been any advantage heretofore.

The difficulty with those who hold tenaciously to a fixed time limit is that they somehow feel that this is the only method by which an itinerant ministry may be maintained. They think that to do away with a fixed time limit would destroy the itinerant system. This is by no means true. Just as we sometimes have conditions which seem to demand the continued service of one man as Sunday school superintendent for many years, so there are conditions which may make it desirable to continue a pastor in the same charge for many years. What we contend for is, not the doing away with the itinerant system, but the adaptation of this system to the needs of each and every charge.

Dr. Woods, editor of the St. Louis Christian Advocate, has a very sensible article on this subject in the last issue of that paper. Among other things he says:

We are by nature, and as the result of experience and observation, very conservative. We prefer, instinctively, that things remain in the same relation, and a change in any of our surroundings is a distinct annoyance. And we would not consent to any change in our church polity, that might affect its usefulness and success, without long and careful consideration and a reasonable assurance that it is for the

better. Hence we were not hasty in the suggestion offered in these columns before our last General Conference, that it would be well, in our judgment, to so modify our law as to allow the presiding bishop to return a pastor, even indefinitely, when requested by the official board of the church, and with the endorsement of the Cabinet. We honestly believe that no harm could result and that it would be a relief, in many cases, to the appointing power and a safeguard to individual congregations. And we are very sure that in many cases it would be good for the preacher—exceedingly good, and not merely to those of the "high steeple" variety, but even to those who occupy far less exalted positions.

Very possibly the General Conference will refuse this concession, on the plea that it is the "entering wedge" or "the camel's nose," to recall the old fable, or that it contravenes the authority of the bishop—but if it be denied now the demand will be yet more insistent, and perhaps irresistable, in the future. And very likely the near future will go, even beyond this and demand the absolute elimination of the time limit.

MOUNT AIRY DISTRICT CONFERENCE

The fellowship of these occasions is of inestimable value to preachers and laymen. If we had no other way by which to get value received for our sacrifice of time and money the blessing which comes by contact in worship and social intercourse in our District Conferences would far more than justify them. The words of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity," come to us over and over as we mingle with the brethren on these occasions. To us the District Conference has always been far more a means of grace than the Annual Conference.

These occasions should, first of all, be made a means of grace. Our Discipline directs that special emphasis shall be given to the preaching of the word. The period of worship in the opening of each day may be made exceedingly profitable, and all the addresses, no matter what the topic may be, should have the flavor of a genuine religious devotion and consecration. As a rule we are glad to testify that this is the case and our District Conferences are a blessing to those who compose the body as well as to the communities in which they meet.

The Mount Airy District Conference which convened at Elkin on Wednesday of last week, began at 2:30 P. M., with the sacrament of the Lord's supper, and during the time we remained, there was a good spiritual atmosphere, the preaching and addresses as well as pastoral reports all tending to exalt the spiritual and increase our aspiration for better things. Rev. H. C. Sprinkle, the presiding elder, from the chair contributed his part to this best feature of the occasion.

Brother W. L. Lynch, lay leader for the district, was called to serve as secretary. All the pastors of the district except Rev. J. W. Bennett, of the Mount Airy circuit, and Rev. J. M. Folger, of Draper, were present. These brethren, we understood, were detained on account of family afflictions.

Brief reports made by each pastor on Wednesday afternoon indicated a very hopeful condition of the work throughout the district, few of the charges, however, have, as yet, held their usual revival services.

The attendance of lay representatives was rather smaller than usual, owing, no doubt, to the unusually busy season, most of the people of this district being engaged in farming.

The district includes the counties of Surry, Stokes and Yadkin, with portions of Rockingham, Forsyth and Wilkes, and a small section of the state of Virginia. It is considerably less in extent of territory than the old Mount Airy District as known before the forming of the North Wilkesboro District. There are 7,736 members of the church and 7,534 Sunday school scholars and teachers according to the reports for 1915. The work grows but not rapidly.

We noted a number of visitors, among them Prof. Walker, of Weaver College; Prof. Peele, of Trinity College, and Prof. Craven, of Davenport. Rev. T. J. Rogers, of North Wilkesboro, was also among the visitors, also Rev. H. K. Boyer, presiding elder of the Winston District, and Rev. Charles P. Snow, of the South Carolina Conference.

The preaching services were well attended and the three sermons we heard were exceedingly strong and appropriate. These were by Revs. Geo. D. Herman, W. W. Peele and J. R. Walker.

In many respects the town of Elkin is one of the most attractive in Western North Carolina. The people are prosperous and yet hold to the art of plain living. Nowhere can one find a more genuine type of old time hospitality. Our church is strong and growing more rapidly now than ever in its history. Rev. J. P. Hipps is serving the second year as pastor and the unanimous verdict is that he is a fit. The church and parsonage are beautifully and conveniently located and are among the most attractive in the Conference. The Sunday school, having outgrown the capacity of its quarters, they are placing material on the ground for great enlargement. This will give the congregation one of the best working plants to be found anywhere.

Rev. H. C. Sprinkle, the presiding elder, was pastor of this congregation when the church and parsonage were built, and rejoices with them in this era of growth and enlargement. Brother Sprinkle is serving his second year as presiding elder and is doing a great work on the district.

Having spent three happy years with the people in Elkin in the capacity of presiding elder, it was difficult for us to make this visit other than social. Of what inestimable value are these social ties in a preacher's life!

Our stay in the beautiful and hospitable home of Mrs. W. M. Cundiff was a happy reminder of the glad days, "now lost awhile," when we went in and out of this home in fellowship with choice spirits, one now across the tide, but with whom we shall be reunited in our Father's house.

The reader will find a full report from Secretary Lynch elsewhere.

WHAT BISHOP HENDRIX SAID AT SARATOGA

Albert Deems Betts

On Friday night, May 19th, Bishop E. R. Hendrix, Senior Bishop of our church, addressed the General Conference of the Methodist Episcopal Church then in session at Saratoga, N. Y. The address was in behalf of the Conference Claimants campaign that has assumed such large proportions among our Northern brethren. Three days before this date the General Conference had unanimously approved the movement to unite American Methodism on the basis of a re-organization, the most essential principle for which Southern Methodism contends. It was both natural and proper that our Senior Bishop should make some verbal response thereto, even on another occasion. By way of preface to his main address that evening Bishop Hendrix spoke as follows:

"My brethren, do you know that we have been wandering in the wilderness for forty years? Forty years—as long as Israel wandered in the wilderness, that great and terrible wilderness, when it was only about three weeks journey by a short cut to the Land of Promise. **What fools we mortals be! And now, I am confessing your sin as well as my own.** God be merciful to us miserable sinners and miserable fools! What power we have lost, and what power for service the world has lost because we have been so slow of heart to believe!

My brethren, the London Standard, as you know, is one of the great newspapers of the world. A few months ago there was a startling editorial in it on the subject of the great religious forces of the future. That editorial said: Not the Church of England, not the Lutheran Church, great as those churches are—but the religious forces of the future are to be found in the Greek Church of Russia and in the Church of American Methodism. That wise, thoughtful, philosophical saying has given me much thought. Which shall it be of these two? The Russians are very devout and they are growing in spirituality. They have the power to cease the sale as well as the manufacture of vodka. This great war is making a new Russia, the bulk of which is always loyal to government and religion, but now with a passionate devotion to great patriotic ends, and religious purposes, giving themselves to God.

"Shall it be that great Church that shall distance us in this century? Has Methodism no longer a mandate from the Most High? Has it exhausted her commission? This is a question, I confess, that has not a little perplexed me when I think of how we have wasted these last forty years, when the good Lord has sent us forth into a land of gracious promise, and we have been so sluggish and so slow of heart to believe.

"Brethren, the great joy of my heart has been in beholding from this General Conference a new American Methodism. A brother took my hand on Tuesday after that memorable scene, and told me that he had labored fifty years in the South. Thank God, he said, he had lived to witness that hour, and was now ready to say: 'Lord, let now thy servant depart in peace.' And that very afternoon his heart broke, and he went home to God. (This was Dr. J. J. Manker, who died suddenly at Saratoga.) And I will never forget that scene. The tides of emotion were too powerful for the walls of his heart to resist.

"Now, my brethren, how are we to make amends for these wasted years? I propose this suggestion: My brethren, there is no need to wait four years longer to settle definitely this question.

"Let us cross over this Jordan and go up in our Lord's name to possess the land. I have been looking into the law of my own church. There is no necessity to wait more than two years, my brethren, before we take this step. And while it is not proper for me to go into details, there is no necessity for this General Conference adjourning without taking the action that they will be called upon to take at the instance of the Joint Commission whenever they are ready to report."

This speech was delivered ex tempore, and the foregoing is the stenographic report given in the Daily Christian Advocate. Garbled extracts and phrases of it are going the rounds of our Southern Methodist press as a basis for opposition to the unification movement, and also in criticism of Bishop Hendrix. I have not always been in agreement with Bishop Hendrix, particularly in the Vanderbilt case, but in the interest of fairplay I ask that this speech be given a careful reading.

Please note those words in black. They are mine. When the Bishop said "What fools we mortals be," and "we have been wandering in the wilderness forty years," etc., to whom did he refer? Did he mean Southern Methodists only? as some would have us believe? Of course not. He said explicitly, "I am confess-

(Continued on page 7)

CONTRIBUTIONS

THE PLAN OF CAMPAIGN FOR OUR TWO UNIVERSITIES

As a meeting of the Educational Commission held on June 13, a committee was appointed to consider carefully the matter of the campaign for our two Universities, and the following plan was reported by the committee and unanimously adopted by the Commission:

Your committee to recommend a financial plan for raising funds for the two Universities of the church beg leave to submit the following report:

1. We would begin our report with the following quotation from the latest message of our Bishops to the church:

"As chief pastors of our great church and charged with the general supervision of all its interests, we desire in fulfillment of a special responsibility to call your attention at the present time to the condition and outlook of our two leading educational institutions—viz., Emory University, Atlanta, Ga., and Southern Methodist University, Dallas, Texas.

"It is not necessary to tell you that these institutions were adopted more than a year ago by the Educational Commission, which was invested by the General Conference of 1914 with full authority to act in the premises. One of these universities is to meet the special needs of the Conferences east of the Mississippi River, and the other is to serve a like purpose for the Conferences to the west of that boundary. They are, therefore, both connectional enterprises in the full sense of the word and entitled to the undivided and cordial devotion of the whole church. * * *

"In conclusion we give our most urgent counsel against divided and conflicting plans and policies. Everything depends upon unity of action. We have many and great tasks to perform. The number of them grows increasingly numerous. They will never be fewer, and they will never be less. It will require our best endeavors to meet them and carry them through. Unless we mean to invite failure and court disaster, we must pull together. There never was a period in the history of our church when there was a more strenuous demand for unity of purpose and effort. The solidarity of Southern Methodism has been one of the chief sources of its strength in the days that have gone. Let us now once more, forgetting all minor differences of opinion and casting to the winds all factional feelings of every sort, rally as one man to the support of our universities."

2. We are glad to know that our people in the two Alabama Conferences are already enlisted in the raising of a minimum of $50,000 for th erection of an Alabama Building at Emory University, and under the leadership of J. S. Frazer, our commissioner for that territory, are making gratifying progress. And similarly, the Mississippi and North Mississippi Conferences, under the leadership of Commissioner Robt. Selby, are prosecuting successfully a campaign to secure a minimum of $50,000 for the building to be occupied by the L. Q. C. Lamar School of Law, and the two Conferences in Georgia have determined, under the direction of Commissioners Chas. C. Jarrell and J. A. Harmon, to raise $1,000,000 in Georgia outside of the city of Atlanta for the general uses of Emory University.

All these movements are now successfully progressing and give promise of reaching their respective goals.

3. In order that the whole church be enlisted in these great connectional enterprises we recommend that in the support of Emory University the following adjustments be made in the territory east of the Mississippi River:

(a) That the Baltimore and Western Virginia Conferences unite in the securing of a sum of not less than $25,000, to be invested by the Board of Trustees of Emory University, and the interest on same be used annually for maintaining and enlarging the Alpheus W. Wilson Library of Theology.

(b) That the Virginia Conferences be requested to raise not less than $50,000 for the erection of a James A. Duncan Hall to be used as a home for the department of the English Language and Literature.

(c) That the four Conferenes in North Carolina and South Carolina be charged with the raising of $100,000 to be devoted to the erection of a building for the James H. Carlisle Teachers' College, a proposed department of the University.

(d) That the Holston, Tennessee, Memphis, Louisville, and Kentucky Conferences be asked to raise not less than $200,000, of which $100,000 shall constitute a loan fund to be used in aiding young men to obtain an education in any school of the University, the preference in awarding loans from the fund to be given to a young man coming from the territory of these Conferences, but if there be at any time a surplus from this fund after aiding such young men, then said surplus may be used to aid young men in any school or department coming from other than this territory. That the second $100,000 be used in the erection of a building on the University campus to be called the McTyeire Memorial Building.

(e) Inasmuch as the Florida Conference was one of the original Conferences patronizing and owning Emory College, which has now been incorporated into the University as its School of Liberal Arts, we recommend that that Conference unite with the two Conferences in Georgia in the raising of the $1,000,000 before mentioned in connection with the Georgia Conference.

4. We recommend that a Commissioner or Commissioners be appointed for each of the divisions above indicated, by the president of this Commission, with the approval of the Executive Committee, as soon as suitable persons can be found.

5. It is clearly understood that the amounts asked for in these recommendations do not represent the needs of Emory University, but are suggested as goals for the immediate efforts of the districts named, in the endeavor to raise the minimum sum of $5,000,000 which this Commission estimates to be the amount needed for beginning operations in all departments of the University, and of which only approximately $2,500,000 has been secured to this date.

6. We suggest that in order to the proper launching of the campaigns in the several districts it is very desirable that a meeting of the presiding elders in each Conference should be held at an early date to consider the best method to be followed in each, and if it be practicable the expenses of the presiding elders should be paid by the Commission.

Concerning Southern Methodist University, which shares equally with Emory in our sympathies and responsibility, we would say: Inasmuch as campaigns are already in operation west of the Mississippi River and said campaigns have been devised and conducted by the Board of Trustees of Southern Methodist University. We feel that it would be unwise for this Commission to adopt detailed plans for that part of our church beyond making suggestions to the Board for their consideration.

We earnestly recommend to them that they inaugurate a definite plan of campaign covering all the territory of our church west of the Mississippi River similar to the plan outlined in this report for Emory University.

In conclusion, we believe that our people everywhere are ready to respond in a substantial way to the appeal of the two universities and that it is impressive that the needs of the work be presented to them at the earliest possible moment.

Respectfully submitted,

A. J. Lamar,
J. H. McCoy,
F. J. Prettyman,
Committee.

RECONSTRUCTION IN MEXICO

G. B. Winton, D. D.

The affairs in connection with Mexico that have been of late most prominently brought to the attention of the American public have not been the really important developments in that country. So long as there was danger of a war between our own country and Mexico that was, of course, important. That danger is now practically over. There is no reason for such a war and it is not desired by either of the governments concerned. Selfish and unpatriotic citizens of both nations have sought to bring about such a conflict. They have been much aided by partisan politics in the United States and by a sort of national hysteria to which our people seem subject when stirred up by the "yellow" press.

Conditions in Mexico are nothing like so bad as they are usually represented. The gloomy picture of Mexican affairs to which our daily papers have treated us for months past are painted by the exiled politicians of Mexico who throng the border cities of our own country, as well as New York and Washington, any who are aided in laying on the colors by the politicians of this country who are trying to discredit President Wilson and his administration.

The northwestern corner of Mexico, especially the State of Chihuahua, has indeed suffered a good deal. That is, except in the higher mountain-ranges, an arid and barren section of country. It has only two standard industries —stock-raising and mining. Its farming operations are limited and precarious, depending almost wholly upon irrigation. It is thinly settled and hence lends itself to revolutionary operations. It was there that Madero nursed into life his armed movement against Diaz, which succeeded, let it not be forgotten, only through the open sympathy and co-operation of American citizens. To that same region returned the vain and overrated mule driver Orozco, when Madero gave him $30,000 only for his services instead of the $100,000 which he demanded. He then organized his illiterate cowboy followers into a band of colorados ("reds," because they carried a red flag and professed some sort of socialism), who robbed and harried the country for months.

Later, when Madero's friends began a revolution against the assassin usurper Huerta, another Chihuahua muleteer (and bandit, this time) forged forward and became a "general." This was Francisco Villa, so called. His name is said to be Dorateo Arango. By reason of a strain of real military genius, which Orozco never possessed, he came presently to take a prominent part in the new revolution. But, like Orozco, he would not remain faithful to any principles or group longer than he was able to have his own arbitrary way. When he rebelled against Carranza, in the fall of 1914, it was a more serious matter than the defection of Orozco from Madero. Yee within a year he too had been driven into the fastnesses

of Chihuahua, where for six months more he has again been vexing the countryside. Naturally affairs there are by now a good deal demoralized, and in El Paso and along the border near the correspondent can gather up harrowing stories of "conditions in Mexico," which are perfectly true. That section is "Mexico," to be sure, but it is by no means all or even the most important part of Mexico.

For months there has been quiet in all the thickly settled states of the eastern and southern parts of the great Mexican plateau. Such fighting as has taken place has been along the railway lines or high up in the mountain ranges. The farmers out on the plains have not been disturbed by it. The railways are about all cleared now, and the trains are running regularly. There is not much rolling stock left, and the tracks are in bad condition. But I get my daily paper promptly, five days from Mexico City to Nashville, and letters go to almost any part of the republic without serious delay. Any newspaper correspondent who really wants to know about "conditions in Mexico" can go to the capital by way of Saltillo and San Luis Potosi and return via Aguas Calientes, Torreon, and Chihuahua, taking practically no risks in doing so.

The important matters in Mexico are the cohesion of the Carranza group of leaders, the solution of the monestary situation, the rehabilitation of the railways, and the final elimination of brigandage. The incursion of our troops in pursuit of a few bandits is important only in the risk it brought upon us of getting into an armed conflict with the whole Mexican people. It afforded, to be sure, a safety valve for the belligerency of our jingoes and gave our soldiers some excelleent practice. Otherwise it amounted to nothing at all. We have run down and shot a few bandits—good riddance, no doubt, for which the Mexicans are duly grateful. But they could have done that even better. Our "invasion" has given the enemies of Carranza in Mexico a pretext for nagging at him and enabled the bandit captains to recruit a number of innocent boys who believe that they are defending their country. The Big Bend raid was simply an incursion of thieves. People of that type infest that whole desolate, forsaken land on both sides of the river and have from time immemorial. This band did not even own rifles nor leaden shot for their cheap shotguns. The soldiers they murdered were killed with brass slugs and pieces of nails. One who has been in Mexico recognizes at once the type of Mexican and the type of weapon identified by this one fact.

The Carranza government is holding together well. So long as the leaders agree and cooperate, no movement against it has the slightest chance of success. Obregon has charge of the army and seems to be on the best of terms both with Mr. Carranza (he does not wish to be called "General" Carranza) and with his subordinate generals. The leaders among these are Gonzales, in command at Mexico City, and Trevino, in charge of the border region, headquarters at Torreon. The Foreign Secretary, Aguilar, is also a military man. He was in command before Vera Cruz when that city was occupied by our troops. Cabrera, the Secretary of the Treasury, is a civilian, as is Acuna, Secretary of the Interior.

The military situation is good. Both Zapata and Villa have been disposed of and their followers scattered. In Oaxaca the rebellious Indians have been driven into the mountains and are without leaders. In several sections of the country there are bands of outlaws in the high mountain ranges. These are being relentlessly pursued and their members shot as fast as they are caught. This will soon make an end of the business.

But even if all these things are allowed, our wise magazine writers and border correspondents bring forward the money question as one that admits of no possible solution. There is good reason to think that they are at fault here also. At the beginning Carranza and his associates could not effect a foreign loan. They had no credit. So they financed their movement by means of government notes in the form of money. Carranza said that this was more equitable than forced loans from a few, as it made all the citizens share the burden. Later, when it might have been possible to negotiate a loan, the constitutionalist government stuck to its plan of relying on flat money. But meantime it had no possession of the rich income of the ports of entry, where duties are payable in silver, and also of the huge revenue from exports of minerals, hides, and petroleum. All minerals, especially zinc, copper, cyanides, and iron, have gone up in price by reason of the European war. The demand for some of them is enormous, and many of the mines are working overtime. The production of coal oil in Mexico is in staggering figures. That is one of the richest fields in the world and is not yet fully developed. During 1915 35,010,000 barrels were exported. I do not know the exact rate of export tax, but understand that it amounts to over a dollar in silver to the barrel. It will be seen at once that the Carranza government is far from bankruptcy with an income like that, quite apart from its imports and revenue from stamps.

All these resources in "real money" are being used to guarantee the payment of the flat notes. The old war issue of these, which were easily counterfeited, are now being withdrawn as rapidly as possible. Beginning with May 1 a new issue, printed by the American Bank Note Company on special paper that cannot easily be counterfeited, was placed in circulation. The government guarantees its value from the start up to ten cents on the dollar.

There is naturally a good deal of trouble with the merchants over this paper money. The banking centers seem rather disappointed also because no great loan has been negotiated. It is not at all clear, however, that Carranza and Cabrera have made a mistake. They are appealing to the people of Mexico to show their patriotism by accepting the government's promises to pay instead of forcing it to borrow money abroad and thus come under obligation to foreigners. Just now a popular movement is on to reduce the government's obligations by destroying the old "greenbacks." Clubs, schools, patriotic societies, and other organizations hold public meetings from time to time to celebrate the burning of bundles of bills contributed by their members. The government is also destroying the old war issue as fast as the notes are paid in. They are accepted by it for all forms of internal revenue. It is hoped to eliminate them within a month or two. The new issue consists of something less than one hundred millions of pesos (Mexican dollars). An able mometary commission has been appointed to work out the problem of getting back upon a stable basis of specie circulation.

Meantime the country is prospering. The new crop of corn will soon be in, and danger of famine is practicallly over. Rehabilitating the railroads is a good deal of a problem. Here perhaps more than at any other point is needed the co-operation and guidance of American friends. It is unfortunate that strained political relations between the two countries continue to make co-operation difficult.

That a new day is dawning for educational and evangelistic work is beyond question. The recent revolution was aimed in part against clericalism, which stands in Mexico for the ignorance of the masses and the domination of the rich. It has opened the way anew for Protestantism, which always goes to the masses first, with its message of light and liberation. Our Protestant people in Mexico are solidly behind the new movement, and many of them are in places of influence in the government. Their integrity and intelligence have given them recognition. If we had educated still more boys and girls and impressed still a larger segment of the people with true ideals of righteousness and patriotism, much of the bloodshed and disorder of recent years would have been averted. We should get to work with vigor now to provide against such things in the future.—Christian Advocate.

Nashville, Tenn.

A MILLION FOR FOREIGN MISSIONS

W. W. Pinson

This is the slogan for 1916. It looks too big to come true, but it isn't a bit visionary. It is a sober and rational aspiration. It has not been long that we have dared to think in seven figures like that. Now it is not only a legitimate ideal, but a very reasonable probability. That is why we thought of it. We were a little surprised ourselves when we found that we had crept up so close to a million in 1915. When we caught our breath good we said: "Why not make it a round million for 1916?" Why not? We can do it if we will—that is, if we all will at once and keep on willing until December 31.

You see our income for foreign missions for 1915 was $919,623, only about $80,000 short of a million. Our total increase last year was $76,419. We need to do only a little better in the way of increase, and it is a far better year financially. The above figures include that raised by the Woman's Missionary Societies. It does not include money raised and spent on the fields. Hence we need to raise in the home field $80,000 more than last year in assessments, specials, and woman's work, nad we can sing the Doxology over a million dollars for foreign missions.

We are certainly going forward on specials. Our assignments are more than $50,000 ahead of last year and still growing. We are as certainly going forward in Sunday school giving. There is every reason why we should advance in income from assessments. The women have set their aim high and will do their part. Then why not all take heart and go in to make sure of a million dollars?

What will it signify? Is it worth the effort? Let us see. Eighty thousand dollars' increase for our general foreign mission income will clear the decks of all the clutter and tangled cordage of debt. We can face the world and "publish our messages in the face of the sun" free from the dour depression of "adverse balances." It will remove once for all the stringent limitations on our appropriations and make the missionaries laugh for joy. It will cut out a great big bunch of interest and altogether put us over the bar and away from the shallows for good. Then let's do it!

How can it be done? Not by any undue and exhausting "whirlwind campaign." That is neither necessary nor desirable. Just a determined, steady pressure on the ordinary lines of effort. Just speed up the faithful well-adjusted familiar machinery. Put extra pressure on the assessment. Ten per cent. increase of income on the assessment would add over half the needed amount. Make an extra effort to pay in full and begin at once to push the collections.

Stir up the Sunday schools for a share in the million. One extra cent apiece each month from our Sunday school scholars would more than make up the extra eighty thousand.

Push up the specials. See that the pledges are paid up and sent in. Often half the battle

(Continued on page 10)

NEWS AND NOTES

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, Elkin	June 21-23
Salisbury, Woodleaf	July 12-14
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville	July 18-20
Charlotte, Harrison church	July 19-21
North Wilkesboro, Sutherland	July 19-21
Shelby, St. Paul	July 25-27

Around the Conference

—Rev. William A. Jenkins, pastor, held revival services in Ozark church, Gastonia, last week.

—The Baptist church of Kannapolis has placed contract with the Southern Seating and Cabinet Company, through the St. Louis office of that concern, for a handsome equipment of oak pews.

—The Children's Day services at Pisgah, on the Summerfield charge, were not held last Sunday as had been announced on account of the death of Miss Bennett. The services have been postponed till the second Sunday in July.

—The friends of Rev. W. M. Boring, of the Yadkinville circuit, will sympathize with him in the death of his sister, Mrs. E. Chinowth, which occurred at her home in Johnson City, Tenn., on June 21.

—Rev. J. N. Patton was carried to the Richard Baker Hospital, Hickory, for an operation for appendicitis, on Tuesday morning, June 20th. The friends are earnestly requested to pray for his recovery and speedy restoration to health.

—Rev. Dr. John R. Stewart, of Nashville, Tenn., in charge of the Superannuate Endowment fund of our church, spent last Sunday in Charlotte, preaching at Tryon Street church in the morning and at Hawthorne Lane in the evening.

—Miss Bessie Beethune, a lifelong and useful member of Tryon Street church, Charlotte, passed away at her home in that city on last Sunday morning. The funeral was conducted by her pastor, Dr. E. L. Bain, on Monday morning.

—Rev. Mr. Yost, of Cleveland, Ohio, preached a sermon of unusual interest at West Market Street church last Sunday morning. Mr. Yost is now in his eighty-sixth year, and has been in the ministerial work for sixty-four years. He is the father of Mrs. E. J. Y. Preyer, of this city, who is well known to many Advocate readers.

—The people of Shelby had an unusual experience last Sunday. Rev. L. B. Abernethy preached in the First Baptist church, morning and evening, while Rev. Arthur T. Abernethy occupied the pulpit of Central Methodist church at the same hours. Rev. W. E. Abernethy, pastor of Central church, conducted a funeral service the same day. Of course it goes without saying that Sunday was a great day for the three brothers.

—The following note in the Watauga Democrat will be read with interest, the good brother referred to being the father of Rev. Seymour Taylor, pastor of the Marshville circuit: "James H. Taylor, Esq., after spending several weeks with his son, Adolphus, in Wilkes county, has returned to his home in Boone, and reports a most enjoyable visit, save for an unfortunate little fall, which gave him some trouble. He is now fully recovered and starts on his 91st year in the best of health."

Church News

The South Carolina Conference has paid to June 10 this Conference year for missions, $17,738, or sixty-two per cent. of the assessment.

* * * *

Dr. James W. Lee, presiding elder of the St. Louis District, was one of the ministers named to deliver the invocations at the sessions of the Democratic National Convention.

* * * *

Rev. Thomas H. Leitch, who for more than twenty-five years had been a useful local preacher and evangelist, died June 11 in Columbia, S. C. He was born in England sixty-six years ago and since his early childhood had lived in this country. In addition to his evangelistic work, he had been for the past several years editor of the Way of Faith, Columbia, S. C.

* * * *

The many friends of Bishop R. G. Waterhouse will rejoice to learn that his health continues to improve. He expects to be able to so arrange his business affairs as to leave California for Emory, Va., by September next.

News of the World

Late reports indicate that the Russians have conquered the whole of the Austrian crownland of Bukowina and the Austro-Hungarians are making their way toward the Carpathian passes. Kimpoling, in the southern part of Bukowina, has been occupied by the Russians and the Austrians have fallen back between that town and Jokobeny and to the northwest have evacuated the heights south of Betrometti and Wisnic.

* * * *

The pendulum continues to swing in front of Verdun with the Germans apparently gaining the ground inch by inch. Late dispatches claim that the Germans have occupied a short section of the first line trenches only three miles from the main fortress. Even in the face of this the French do not seem discouraged.

* * * *

The latest note of our Department of State to Carranza demands an unequivocal statement of his attitude, also immediate surrender of all the prisoners taken in the Carrizal Massacre, where a whole troop of the tenth regiment was practically annihilated a week ago by Mexican treachery.

* * * *

A note from Carranza received on Saturday frankly admits responsibility for the slaughter of American troops at Carrizal last week. Mr. Lansing, Secretary of State, in his reply characterizes the Carranza note as intended as a formal avowal of deliberately hostile action against the forces of the United States now in Mexico and of the purpose to attack them without provocation whenever they move from their present position in pursuance of the objects for which they were sent there, notwithstanding the fact that those objects not only involve no unfriendly intention towards the government and people of Mexico, but are on the contrary, intended only to assist that government in protecting itself and the territory and the people of the United States against irresponsible and insurgent bands of rebel marauders.

* * * *

The associated press correspondent writing from Washington, June 25th, says: The naval bill as reconstructed by the Senate Naval Subcommittee, will be ordered reported to the Senate before the end of the week. Changes so radical have been made in the House bill that a prolonged conference is assured. The Senate is expected to accept with little change the building program which calls for eight capital ships during the coming year in place of five provided in the House bill.

Mount Airy District Conference

The 29th session of the Mt. Airy District Conference convened at Elkin, N. C., the beautiful little city in the foothills of Surry, on the afternoon of June 21, with the presiding elder, Rev. H. C. Sprinkle, in the chair. After the administration of the sacrament of the Lord's Supper, Rev. H. M. Blair assisting, the business of the Conference was taken up. On motion, W. R. Lynch, of Spray, was elected secretary.

After roll call, which showed a good attendance at first session of ministers and laymen, the reports from the various charges were received. On the whole these indicated progress with exception of the financial, which was slightly behind what it should have been. The outlook for the future is encouraging. Good revival services were reported, with a large number of accessions in the district.

In addition to the pastors and delegates, there were a number of visiting brethren, including Rev. H. M. Blair, Greensboro; Rev. W. W. Peel, of Trinity College and Park School; Rev. J. R. Walker, of Weaver College; Rev. J. B. Craven, of Davenport College; Dr. H. K. Boyer, of Winston District; Rev. A. T. Abernethy; Rev. T. J. Rogers, North Wilkesboro, and Dr. J. M. Turner, from North Wilkesboro.

Preaching during Conference by Rev. G. D. Herman, Rev. W. W. Peel, Rev. J. R. Walker, and Rev. J. B. Craven.

During the Conference Mrs. Woltz, District Secretary of Woman's Missionary Society, a strong public speaker and one who always commands attention by the force of her address, spoke on the Woman's Missionary Work. Mrs. Woltz sounded a note of encouragement for the district. A greater interest is being manifested through the splendid leadership of Mrs. Woltz and her co-laborers. A motion was unanimously carried to set aside the month of September, 1916, for a great campaign for the organization of the Woman's Missionary Societies, and to invite and make dates for Mrs. Woltz and others to speak on the work. The Elkin Society seems to lead the district, with Mt. Airy as a close second.

Thursday afternoon was set aside for the Laymen's Program. After the report of lay activities was read by Dr. V. E. Edwards, of Stokesdale, an interesting address was delivered by Mr. C. C. Creveling, of Mt. Airy, on the Every-Member Canvass. During his talk Mr. Creveling told of a splendid piece of co-operative financial work that was done by the Mt. Airy churches where they all united in a great campaign for the budget of the churches there, no one overlapping the other.

Capt. G. T. Roth, of Elkin, spoke most interestingly of the splendid plans for the enlarging of the church there and explained to the Conference the details of the contract with maximum possible cost clause and possible saving clauses which to many seemed the best they had known of. The opinion was expressed that it would be wise for those contemplating building to communicate with Capt. Roth or Brother Hipps.

Mr. G. T. Graham, a layman of Elkin, spoke interestingly on Social Service, showing how the church can and should make itself felt in social service.

Dr. V. E. Edwards spoke on Lay Evangelism. Dr. Edwards brought very clearly and forcably to the Conference the great opportun-

ity and need of laymen in the field of evangelism, personal workers and leaders of religious meetings. Dr. Edwards speaks as a layman with experience to back him up.

At the conclusion of the laymen's program, W. L. Lynch was re-elected District Lay Leader.

Julius Scales Folger, a bright, promising young man, was licensed to preach.

On Thursday night the young people of the Elkin Epworth League tendered a reception to the delegates of the Conference. Well, to say it was delightful would only be putting it mildly, so say those present. One could not imagine it otherwise, however, in Elkin. Such hospitality, such whole-hearted people, it has not often been our good fortune to meet.

The following delegates were elected to the Annual Conference: J. R. Paddison, J. S. Bell, W. R. Lynch, W. A. Branson. Alternates: Dr. R. A. Fry, C. C. Creveling.

Booneville was selected as the place for the next District Conference.

During the Conference the interests of the connection were represented as follows: Rev. W. W. Peel, Trinity College and Trinity Park School; Rev. J. R. Walker, Weaver College; Rev. J. B. Craven, Davenport College; Rev. A. T. Abernethy, Rutherford College; Dr. H. K. Boyer, the Children's Home; Mr. C. P. Snow, the American Bible Society, and Rev. H. M. Blair, the North Carolina Christian Advocate.

The closing hour of the Conference was devoted to the Epworth League report. Marked strides have been made in the League. Several deserve special mention, including Elkin, Mt. Airy and Spray.

Conference adjourned at 4 o'clock Friday, June 23, 1916.

W. L. Lynch, Secretary.

Some Resolutions

The following resolutions adopted by the Conference are published by special request:

Resolutions on Uniting Methodist Bodies

Whereas, the forces of evil are tremendously united, deeply entrenched, and aggressively potent, and,

Whereas, the churches of Jesus Christ have too often dissipated their energies in useless divisions which sprung from conditions now removed,

Resolved, That we rejoice in the steps taken two years ago by the General Conference of the M. E. Church, South, and only a few weeks ago by our sister Methodism, the great M. E. Church, looking to the speedy unification of American Methodism.

Resolved, Second, That we, the members of the Mount Airy District Conference, M. E. Church, South, pledge our faith, prayers and influence to hasten the consummation of the much desired end.

Respectfully submitted,

Geo. D. Herman,
J. Frank Armstrong,
W. R. Lynch.

Resolutions of Respect for Rev. D. E. Field

In view of the long and useful life of Rev. Daniel Earlie Field, spent among us as a local preacher for more than sixty years; and in view of his loyalty, love, sympathy for his fellowmen and for his church, and for the upbuilding of the Master's kingdom, we think it fitting that the following resolutions be adopted by this District Conference:

First, that we most heartily appreciate his untiring labors among us.

Second, that we extend to his family assurance of our prayers and sympathy.

Third, that we give these resolutions a place in the records of our District Conference.

A. L. Aycock,
W. R. Lynch.

Asheville District Conference

The Asheville District Conference convened in Weaverville at 3 P. M., on June 16th, with the Rev. C. A. Wood, presiding elder, in the chair. W. T. Davis, of Hot Springs, was elected secretary and the Conference proceeded at once to business.

Brother Wood had a well developed plan for his Conference and this greatly facilitated the work of the session. On the first afternoon all the preachers had reported, committees had been appointed and the business was well under way.

The reports showed great progress along all lines. This will be the best year in the history of the district. A hopeful, aggressive spirit pervaded the body and rang in every report.

The preaching was of the very highest order. Each speaker had been asked to prepare to discuss some distinctive doctrine of Methodism and all the discourses showed careful study and thorough understanding of the subjects discussed. Brothers L. T. Cordell, J. H. Barnhardt, Marvin Auld and S. T. Barber did the preaching and the large congregations expressed sincere appreciation. Such preaching will strengthen the church throughout this section.

Carr Cartie Jones and Thomas Emory Penland were granted license to preach and Thomas Jackson Huggins and Jackson Lafayette Smith were recommended to the Annual Conference for admission on trial. W. M. Reagan, J. A. Nichols, F. S. Wetmur and R. P. Walker were elected delegates to the Annual Conference.

The following brethren were present and presented the interests which they represent: C. H. Trowbridge, Brevard Institute; J. R. Walker, Weaver College; W. P. Few, Trinity College; Mrs. Frank Siler, Greensboro College for Women; Mrs. H. A. Dunham, Woman's Missionary Society; Kenjiro Nakamura, the work in Japan; Hugh M. Blair, the North Carolina Christian Advocate, and S. B. Abernethy, Southern Methodist Assembly at Lake Junaluska.

Resolutions of appreciation of the work of Rev. C. A. Wood, the presiding elder, were adopted by a rising vote. Brother Wood endeared himself to the entire district. The growth of Methodism in this section during the quadrennium has been marvelous and our church is now far in the lead of all other denominations working in this section. He has been a real leader in all forward movements and his impress will remain for many years to come.

The next session of the Conference will meet with the church at West Asheville.

The Asheville District occupies the beautiful valley of the French Broad and the high plateau at the headwaters of the Saluda, Pacolet, Green and Broad rivers. This section at this time is perhaps the most prosperous in the state. It is certainly the most beautiful in North Carolina. Added to the regular work is that occasioned by the influx of tens of thousands of tourists in the summer and winter seasons. The district comprises the counties of Buncombe, Henderson, Transylvania and a part of Polk. It is compact and fairly easily covered, though its twenty-five charges make heavy work for the presiding elder. Brother Wood's successor will find it well organized and in fighting trim.

Rev. E. W. Fox was at home as Conference host and the good people of Weaverville entertained the Conference with that lavish hospitality for which the town is justly famous.

All the pastors were present except R. L. Ferguson, who is now in California for his health; W. L. Rexford, who has been compelled to give up his work at Hot Springs and Marshall on account of continued ill health and W. F. Womble, who had broken one of his ribs in a bad fall while working on the new Sunday school room at Hendersonville. An unusually large number of lay delegates were present and joined heartily in the work of the Conference. L. B. Rogers was elected District Lay Leader.

Next week I hope eo give you some of the resolutions of the Conference and some vital facts brought out in the discussions and reports.

W. A. Newell.

Morganton District Conference Notice

All who expect to attend the District Conference as delegates or representatives at Glen Alpine, July 13-16, please notify me at once, also let us know when you expect to arrive. There will be preaching Wednesday night, July 12.

A. C. Swofford, Pastor.

What Bishop Hendrix Said at Saratoga

(Continued from page 3)

ing your sin as well as my own." Anybody who has known the strife between our churches of the same faith and origin along the borderline, knows that the Bishop did not speak too strongly in condemning the sins of both Northern and Southern Methodists. Our Northern brethren saw and felt the rebuke, but they received it in the same Christian spirit in which it was given. I thank God our Senior Bishop spoke so courageously there.

We are spending nearly $200,000 each year through the home mission agencies of Northern and Southern Methodism to maintain altar against altar along the border line in unChristian rivalry. The laymen of our two churches are paying the bills, and they are convinced that this expensive rivalry must stop, for this money is sorely needed elsewhere. Repeated attempts at federation and adjustments along the border have signally failed and have aroused more friction rather than lessened it. Our consecrated leaders are now convinced that unification is the only solution.

Bishop Hendrix refers to "forty years." It has been just forty years since the Cape May Commission met and began to adjust differences between the two churches. Any one familiar with the sad story of the long line of bickerings between Northern and Southern Methodists on the borderline, knows that Bishop Hendrix spoke rightly of the forty years wanderings in the wilderness. All Methodists ought to be brethren. The great bulk of the membership in both churches do not want to tolerate these petty frictions any longer.

There is no great principle at stake. In 1844 we of the South fought to preserve the Constitution of American Methodism. And we succeeded. Bishop Hendrix did not say seventy-two wasted years. He knows full well the Providence that was in our separation. But Providence is not in our continued separation. I read carefully the entire proceeding of the Northern General Conferece relative to unification, and I was overwhelmed with the sense that the hand of God was in it all. Bishop McDowell told me last winter that his hopes exceeded his expectations. And I did not find the critical attitude of many Northern writers reassuring. But God swept it all away in the General Conference at Saratoga.

Although I am delighted that the Northern General Conference has accepted the essential principle of the re-organization of American Methodism, yet I do not agree with all the suggestions they have to offer. But we should await the report of the Joint Commission before being too ready to oppose the movement.

If our Northern brethren want to assemble their General Conference immediately after our General Conference acts on the report of the Commission, we certainly could ont object. And it was fine for them to respond so to the brotherly suggestion of Bishop Hendrix. Let us keep the facts straight, and rejoice that God is leading us into paths of larger service.

Clio, S. C.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

RECOMPENSE

The following beautiful poem was sent us by one of our mothers of the W. N. C. Conference who, several monthe ago, was called upon to give up her only son. Sent her by a loved pastor, it brought comfort to her sorrowing heart, and she sends it in the hope that some other heart may be cheered by the loving thought so beautifully expressed in these verses:

"We are quite sure
That He will give them back—bright, pure and beautiful
We know He will but keep
Our own and His until we fall asleep;
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean, though heaven be fair—
To change the spirits entering there, that they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair.
He will not take
The spirits which He gave, and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us—you and me—and be so glad
To meet us, that when most I would grow sad
I just begin to think about the gladness
And the day
When they shall tell us all about the way
That they have learned to go—
Heaven's pathways show.
My dead, my own and I
Shall have so much to see together, by and by.
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.
I do believe that God will give a sweet surprise
To tear-stained saddened eyes,
And that His heaven will be
Most glad, most tided through with joy for you and me
As we have suffered most. God never made
Spirit for spirit, answering shade for shade,
And placed them side by side—
So wrought in one though separate, mystified—
And meant to break
The quivering threads between. When we shall wake,
I am quite sure, we will be very glad
That for a little while we were so sad.

MRS. BESSIE LIPSCOMBE

Mrs. Bessie W. Lipscombe, of Nashville, Tenn., Council Home Base Secretary, who attended the Y. W. C. A. Convention at Blue Ridge, spent several days in Asheville and vicinity, during last week. While on the district, she and the Conference Corresponding Secretary, Mrs. H. A. Dunham, visited a number of places in the interest of the missionary work. On Sunday, June 17, Mrs. Lipscombe held a service at eleven o'clock in Hendersonville Methodist church for the Woman's Missionary Society of that church. In the afternoon she addressed the officers of the several societies there and at night made a splendid talk to the young people. Her visit was greatly enjoyed by the Hendersonville society and we feel sure the auxiliaries there were greatly benefited. On Monday afternoon representatives of the auxiliaries of Haywood Street, Chestnut Street, Bethel, Central, Biltmore, Palm Grove and Weaverville, with a number from the Presbyterian Woman's Society, met at Central church, Asheville, where Mrs. Lipscombe made a most splendid talk, stressing especially the campaign for new organizations and members, and giving plans of the Council for this year, for the growth of the woman's work. She asked especial prayer for our work in Africa and for the Rio School, that God would direct in the selection of the teachers of this school.

Tuesday morning, in company with Mrs. H. A. Dunham, she went to Waynesville, where representatives from several auxiliaries of the Waynesville District had gathered for an all-day service. Here she and Mrs. Dunham made the principal talks and the day was verily "a feast of good things."

Thursday an all-day service at Newton, from which we hope to hear, though we go to press too early for an account in this issue.

Friday and Saturday Mrs. Lipscombe, Mrs. Dunham and Miss Amy Hackney attended the district meeting at Morganton and we are safe in saying that the presence of each of these women was a benediction to the workers of the Morganton District.

This week Mrs. Lipscombe is in attendance upon the Missionary Educational Convention at Blue Ridge, where she will conduct mission study classes. We trust our Conference may be favored with another visit from this consecrated woman at an early day for we feel sure the seed she has sown will germinate and bring forth a rich harvest.

A VISIT TO LEICESTER

On Sunday morning, June 17th, in response to a most pressing invitation from Rev. J. A. J. Farrington, pastor of Leicester circuit, and his good wife, the editor of this column, in company with Mrs. H. A. Dunham, Conference Corresponding Secretary; Mrs. V. L. Stone, District Secretary of the Asheville District, and Mrs. H. A. Dunham, the efficient superintendent of the Haywood Street Sunday school, went to Brick church, on the Leicester circuit, where a most interesting all-day service was held.

A large crowd which filled the church to overflowing many, being unable to gain admission, was present for the opening service, conducted by the pastor. This occasion had been announced as a "Woman's Missionary Day," and the women workers present were given the right of way on the morning program. Mrs. Dunham gave a most interesting talk on "Results of the Organization of the Woman's Missionary Society," closing with interesting happenings at the recent Council meeting.

Mrs. W. R. Harris followed with a talk on "Why Our Women Should Enlist," giving several forcible reasons why we should all give of our time, our talents and our energy to this great missionary cause.

Mrs. V. L. Stone held the attention of her hearers as she discussed Christian Stewardship in a most earnest and convincing manner.

Following these addresses Hon. Hezekiah Gudger and Hon. J. M. Gudger, both of whom were reared in the community of Leicester, made encouraging and fitting addresses, both of which were full of valuable suggestions.

Dinner was served in picnic style on the grounds and just such a dinner as can only be found at a country meeting. Big-hearted, genuine Southern hospitality was dispensed by the good people of the community.

The afternoon service was similar to that of the morning and after the singing of several songs Mrs. Harris presented Mission Study and was followed by Mrs. Stone, who had for her subject "Prayer, the Supreme Need of Missions." Mrs. Dunham then spoke especially of the Children's Work and the necessity of enlisting them in this splendid work of missions.

A fitting close of this program was the splendid address of Mr. H. A. Dunham, of Asheville. Interested in every enterprise of the church, especially in sympathy with the missionary work, he made a most stirring appeal to the audience for organized missionary work and emphasized the importance of missions in the Sunday school.

We trust that this occasion will result in increased interest in the woman's work in the church and the organization of a children's auxiliary.

We enjoyed our visit to Leicester and feel that the day was one well spent in the service of the Master.

We are glad to have the two splendid reports of the recent district meetings of Salisbury and Statesville districts, which we give in this issue. We have several excellent papers read at some of our district meetings which we will give as soon as space permits. In the meantime our readers may look forward to these articles which, we know, will be full of interest and, we hope, profit.

STATESVILLE DISTRICT MEETING

By Mrs. A. M. West

The district meeting of the Woman's Missionary Societies of the Statesville District was held in Broad Street church, Statesville, on Thursday and Friday, June 1-2.

Mrs. G. A. Warlick, the new District Secretary, presided, and made a most favorable impression. She had arranged an interesting program which was well carried out.

A number of delegates were present and an encouraging attendance of visitors. The presence of Mrs. Peacock, Conference Treasurer, and of Mrs. Stewart, Conference Second Vice-President, was especially appreciated.

The opening devotional service was conducted by Rev. W. R. Ware, D. D., of the Statesville District. After the work of organization was completed the report of District Secretary was read. Mrs. Ballance welcomed the visitors in a beautifully worded address and Miss Floy Trollinger, of Newton, responded. Reports from the auxiliaries followed.

The subject for the afternoon was Social Service. An able paper was read by Mrs. Albert Corpening, of Lenoir, on "What Can We Do in a Community Along Social Service Lines?"

"What Our Department of Supplies May Mean" was illustrated by an entertaining and thought-producing reading by Miss Mabel Bacon. Miss Arleen Gilmer made a deep impression in a bright, enthusiastic talk on "Mission Spirit."

Rev. J. F. Kirk, pastor of the church, conducted the evening devotional service and Mrs. Peacock and Dr. Ware made interesting and helpful addresses.

Friday morning's session was replete with interest. Mrs. Peacock led a discussion on Stewardship and Mrs. Washam read a thoughtful paper on "Missionary Spirit the Heart of Spiritual Life."

The Juniors then took charge of the meeting and gave a thoroughly enjoyable program of music and recitations. Still another splendid feature of this session was a talk by Mrs. Stewart on "Our Duty to the Children of the Church."

The closing session was marked by Mrs. Stewart's report of the Council Meeting, which was full of interest to all.

Papers were read by Mrs. D. J. Kimball on "What Mission Study Means to a Society," and by Mrs. A. M. West, on "What the Local Department Should Do."

Newton was decided upon as the next place of meeting. It was quite a privilege the delegates were accorded in being guests of the Statesville Society and the occasion will long be remembered by them.

SALISBURY DISTRICT MEETING

By Miss Virginia Jenkins

The district meeting of the Woman's Missionary Societies of the Salisbury District was held in Albemarle, N. C., June 6-7. The following program was carried out:

Address of Welcome—Mrs. R. A. Crowell.
Response—Miss Ferrie Dorton.
Sermon—Rev. J. C. Rowe, D. D.

Wednesday Morning

Address of Welcome from Juniors—Mary Anderson.
Response—Ruth Rankin.
Junior Reports.
Junior Institute—Mrs. Mattie H. Stewart.
Young People's Reports.
Institute on Y. P. Work—Miss Frank Miller.
Reading, "He is Counting on You"—Blanche Barringer.
Song, "Loyalty to Christ."
"The Deaconess Work"—Miss Frank Miller.
Dinner served at the church by Albemarle Auxiliary.

Wednesday Afternoon

Adult Reports.
Address—Mrs. P. N. Peacock.
Address—Mrs. Mattie H. Stewart.
Report of District Secretary—Mrs. J. F. Shinn.

Dr. Rowe, who delivered the annual sermon, used as his text Revelation 14:6, "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwelt in the earth, and to every nation, and kindred and tongue and people."

Among the fine things that Dr. Rowe said in this magnificent sermon was that the angel referred to in the text was the Woman's Missionary Society.

The outstanding features of the meeting were the addresses by Mrs. Peacock, Conference Treasurer, and Mrs. Mattie Stewart, Conference Second Vice-President, Mrs. Peacock's paper being on Stewardship, which will appear in the Advocate, and Mrs. Steward's on her recent visit to the Woman's Missionary Council.

The meeting was keenly interesting throughout and was largely attended, especially by the children and preachers, there being six Methodist ministers present.

The Albemarle people were most cordial and left nothing undone which could contribute to our comfort and happiness. The meeting next year will be held in First church, Salisbury.

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Lincoln Lithia Water has proved efficient in the alleviation and cure of so many and varied cases of chronic complaints of men, women and children that it is now sold under an ironclad guarantee that it will be highly beneficial. Money will be cheerfully refunded in any case where it fails.

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Dr. S. D. Risley, 1722 Walnut St., Philadelphia, Pa., writes: "It may be of some interest to you to know that I am prescribing Lincoln Lithia Water instead of other waters, since in my own case its effects were more beneficial."

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Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

ZION LEAGUERS HAVE OUTING

The members of the Epworth League of Zion church, a newly organized chapter on the Greensboro circuit, held a very enjoyable outing last Thursday evening in the nature of a campfire supper. The bounteous and appetizing repast was spread on the grass near a huge bonfire and was done ample justice by the young people. Supper being over, the rest of the evening was spent in pleasant conversation and in singing the old familiar songs. Everyone present thoroughly enjoyed the occasion and the hour for departure came all too soon.

These Leaguers are an energetic and enthusiastic band, and we are expecting them to accomplish much in the work for which the League is intended.

PROGRAM TRYON ST. EPWORTH LEAGUE, 8 O'CLOCK SUNDAY EVENING, JUNE 11, 1916

Miss Bame, Superintendent Missionary Department, presiding.

Prelude, "Allegro," Harris—Organ—Mr. Huyck.

Hymn No. 633.

Scripture Reading—Gray Duval.

Prayer—A. H. Wearn.

Solo: "Hold Thou My Hand," Briggs—Miss Rachel Summerow.

The Work of Our Chapter—Irwin Pickens.

The Church and the League—M. F. Kirby.

Hymn No. 654 (1, 2, 5, 6 stanzas).

The Story of the African Mission—Miss Maude McKinnon.

Prayer—Mrs. W. W. Hagood.

Offertory: "Salute d' Amor," Federlein—Organ.

Hymn No. 631 and Doxology.

League Benediction, "So teach us to number our days that we may apply our hearts unto wisdom."

Postlude: "Recessional," Abernethy—Organ.

The forgoing program took the place of the regular evening service and was executed in such a manner as to edify the large congregation present and help the League cause.

HOW TO ORGANIZE A CHAPTER

Preliminary

1. Consult with your pastor and secure his consent to organize a League and ask for his co-operation in organizing it.

2. Secure a copy of the Constitution, the By-Laws and other League literature. You can get these free of charge by writing to the Central Office of the Epworth League, 810 Broadway, Nashville, Tenn.

3. Study these leaflets and become familiar with their contents so that you may be able to tell others about the League.

4. Talk the matter up with persons likely to become members.

5. Have the pastor announce a time and place for a meeting to organize a League.

6. Ask your pastor to be present. Invite some of the official members of the church also.

7. Prepare a ruled paper or a book to be used for recording the names and addresses of members. You can cut one or more copies of the Constitution into parts and paste them on the paper or in the book, and beneath these arrange for the names and addresses of members.

8. Have some one draw the "Epworth Plan" on the blackboard or on a large sheet of cloth or paper. This can be used to good advantage as a direct object lesson in setting forth the division into departments and the work and methods of the League.

9. Make this meeting the subject of careful thought and earnest prayer. Very much depends upon the first step.

At the Meeting

1. Select some person to act as chairman. If the pastor is present, invite him to preside.

Your pastor may prefer not to preside, as it might possibly prove embarrassing for him to select committees or render decisions. He can serve you better on the floor. These meetings are for the education of the young people and as a rule pastors prefer to have young people manage for themselves, subject, of course, to their approval and their greater experience and more mature judgment.

2. Select some person to act as secretary.

By previous arrangement, the pastor should present briefly the reasons for organizing a League.

4. The chairman or some one who has prepared himself should now present clearly and fully the plan of the League, the steps in organization, and the various lines of work that the League may undertake, illustrating by the use of the diagram.

5. Three or more persons should be appointed to take the names of those present who will join the League. All who sign and join in getting a charter are "Charter Members." Record or keep a list of these names.

6. Before the meeting adjourns, have the members sign the Constitution.

7. Provide a copy of the Constitution for each member. You can hand it to each one as he signs the Constitution or during a service of introduction of members.

8. The blanks in the By-Laws should be filled as the majority may deem best.

A. Determine what meetings you will have.

B. Determine the evening and the hour for the devotional meeting.

C. Determine the date of the regular monthly meeting.

D. Determine the membership dues, if any. Make these as small as possible, so as to exclude no one and yet meet the necessary expenses.

9. The election of officers is next in order.

10. Arrange for your first public meeting.

11. Have an informal consideration of methods and work that the League may undertake if the hour is not too late.

Nos. 10 and 11 may be referred to the Cabinet.

12. Adjournment.—*Selected.*

CONFERENCE OPENS AUSPICIOUSLY IN GREENSBORO

Although the Advocate goes to press too early to allow time for a write-up of any of the proceedings of what will doubtless prove to be the best Conference ever held by the Western N. C. Leaguers, we hold the forms long enough to insert the following which is clipped from the Greensboro Daily News of Tuesday morning:

The Western North Carolina Epworth League Conference opened last evening at 8 o'clock at the West Market Street Methodist church with approximately 150 delegates from a majority of the chapters embraced in the Western Conference in attendance. Addresses of welcome were delivered by Rev. Dr. Charles W. Byrd, pastor of the church in which the sessions of the Conference are to be held, and James Albright, vice-president of the Greensboro Epworth League chapter. The response was delivered by Rev. E. L. Bain, of Charlotte, pastor of the Tryon Street church, who is also president of the Conference.

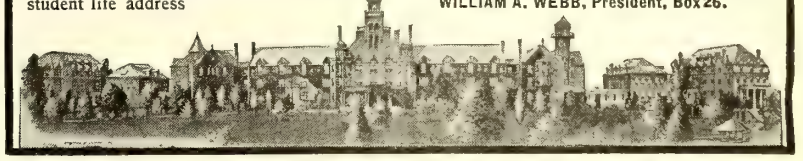
The first session was devoted to the informal reception of the Conference, a special feature of which was the musical program rendered by the high school orchestra. During the social hour which followed James Albright entertained the delegates and the local Leaguers with an exhibition of sleight of hand tricks.

This morning at 6 o'clock the Leaguers will hold a sunrise prayer meeting which will be led by Rev. W. W. Edwards, of Asheville. At 9:30 o'clock the delegates will reassemble for the organization of the Conference, after which will follow the usual routine of business.

At 11 o'clock Dr. Fitzgerald S. Parker, of Nashville, Tenn., will deliver the first of a series of addresses he will give during the Conference, following which an adjournment for lunch will be taken. The hours at which the afternoon and evening sessions will be held are optional and will be named during the morning. This afternoon the regular reports from the different chapters will be given and this evening at 8 o'clock Dr. Parker will deliver a second address. On Wednesday morning at 6 o'clock there will be another sunrise prayer meeting, conducted by Rev. C. M. Pickens, of Spencer.

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Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. $20,000 gymnasium with swimming pool; large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by $250,000, makes possible very moderate charges. Officers and instructors 60; students 625 from 35 states and foreign countries. For catalogue and book of views illustrating student life address WILLIAM A. WEBB, President, Box 26.



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Special rates on large quantities.

The Advocate Press, Greensboro, N. C.

A MILLION FOR FOREIGN MISSIONS

(Continued from Page Five)

is lost at the last for lack of a vigorous clean finish of what has been well begun. Clean up the score.

Then see that the money is sent where it belongs. Do not let anybody rob Peter to pay Paul nor all the people rob Peter and Paul both. Let money raised and given for missions be so reported and so paid over. Plan, pray, pay and then pitch the tune. Remember it is a million dollars for foreign missions for 1916 and a big increase for home missions for good measure.

Of whom have you been thinking while reading? We have been thinking of *you* while writing.

The demand for young North Carolinians whose education and training qualify them to take responsible places in the State's advancing development in agriculture, manufacturing, and other productive enterprises, grows apace. Of the ninety young men who were recently graduated from the Agricultural and Mechanical College, practically all had position waiting for them on the day of their graduation. These young men are taking their places not merely as leaders in the State's material growth, but in its solid progressive citizenship as well. The announcement of this great technical institution appears in this issue.

ATLANTIC CITY EXCURSION, THURSDAY, JULY 6, VIA SOUTHERN RAILWAY

Southern Railway will operate second excursion of the season to Atlantic City, N. J., Thursday, July 6th, 1916, special train of steel day coaches and Pullman sleeping cars leaving Charlotte at 7:45 p. m. of that date.

Tickets will be good going only on special train, but returning will be good on all regular trains within limit. Return limit all tickets fifteen days. Passengers from branch line points use regular trains to nearest main line junction point connecting with special train. Stop overs permitted at Philadelphia, Baltimore and Washington on return trip only.

Following schedule and round trip fares apply from stations named:

	Leave	Fare
Charlotte	7:45 P. M.	$13.00
Shelby	7:45 A. M.	14.00
Lexington	9.37 P. M.	12.50
Hickory	5.44 P. M.	13.50
N. Wilkesboro	4:15 P. M.	13.50
Thomasville	9:52 P. M.	12.50
Salisbury	9:05 P. M.	12.50
Statesville	6:55 P. M.	13.00
Winston-Salem	8:50 P. M.	12.90
Norwood	4:30 P. M.	13.50
Elkin	5:08 P. M.	13.50
Greensboro	10:35 P. M.	11.50
Concord	8:20 P. M.	13.00
Reidsville	11:11 P. M.	11.00
Morganton	5:03 P. M.	13.50
Albemarle	4:58 P. M.	13.50
Gastonia	5:00 P. M.	13.50
High Point	10:03 P. M.	12.00
Marion	4:20 P. M.	14.00
Mt. Airy	3:00 P. M.	13.00
Newton	6:05 P. M.	13.50
Mooresville	11:17 A. M.	13.50

Low round trip fares from all intermediate points on same basis.

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Pullman reservation must be made in advance.

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D. B. PRINCE, Manager

Our Dead

RESOLUTIONS OF RESPECT

Another redeemed soul has fought the good fight, finished the course, kept the faith, and gone to receive the reward, promised by the Righteous Judge for the fulfillment of these requirements. With the passing of such a life, these words are singularly appropriate:

"Joy, my work is done,
The gates are passed, and heaven is won."

Therefore, be it resolved:

First, that in the passing of Mrs. J. B. King, the Woman's Missionary Society, of the Leaksville Methodist church, has lost one of its oldest and most valued members. Recognizing our irreparable loss we have sustained, we bow with resignation to the will of Him who doeth all things well.

Second, that her life was one worthy of emulation, being characterized by gentleness, hospitality, charity, earnest devotion to her church and a perfect faith in the promises of her Saviour.

Third, that while we bow in submission to the dispensation of Providence, we realize a sad vacancy in our society, and in our common sorrow we offer to the bereaved family our sincerest sympathy and pray that they may be comforted by the assurance that the end of a noble Christian life is but the merging of a soul into the joys of the Great White Throne.

Fourth, that a copy of these resolutions be sent to the family, the N. C. Christian Advocate, the Leaksville paper and a page in our minute book be dedicated to her memory.

Mrs. C. P. Wall,
Mrs. J. W. Ivie,
Mrs. E. E. Richardson,
Mrs. F. M. Flinn.

CARRELL—Mrs. Lillie Naomi Carrell, wife of Frank A. Carrell, died at the Twin-City Hospital, Winston-Salem, N. C., April 14, 1916, aged 31 years, 7 months and 6 days. She left father and mother, Mr. and Mrs. J. W. one brother, M. B. Doub; husband and one daughter, Ruby Smith Carrell.

Lillie had been afflicted for some time, but bore her afflictions with patience. She told her friends that she could not live, but Dr. S. W. Hurdle, of Lewisville, said there was a good chance of her enjoying good health by an operation. She willingly and cheerfully decided to try the operation and the operation was a success, and to all appearances she was well, when, suddenly, the messenger called her to her home in heaven.

Lillie was reared in a Christian home and at the age of twelve years gave her heart to God at home, and said to her mamma "Am I too young to unite with the church?" Her mamma told her she was not too young to unite with the church. She went to Sharon church at night and asked her pastor, Rev. J. H. Fitzgerald, to receive her in the church.

She lived a consecrated Christian life, and told her husband and friends that she was not afraid to die. The funeral was conducted from Sharon church by Rev. W. F. Grubs and her pastor, Rev. J. E. McSwain, in the presence of a large crowd of sympathizing friends. Malachi 3:17, "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

Lillie's friends extend thanks to Dr. S. W. Hurtle, Dr. C. A. Lockett and to the Twin-City Hospital nurses for loving kindness and care during her stay in the hospital.

For the love that we show and the kindness we bestow, Jesus promised us a bright reward. A friend.

TRIBUTE TO MRS. E. H. CAUDLE

It is with deep sorrow that we, the Methodist Sunday school of Rural Hall, record the passing away on April 15 of one of our beloved teachers, Mrs. E. H. Caudle. In her death the infant class lost a beloved teacher, the church a faithful worker, the community a woman of noble character. Therefore, be it resolved:

1st, that we, as a Sunday school, have lost a most loyal teacher—one that will be greatly missed and we lament her departure.

2nd, that we desire to extend our heartfelt sympathy to all who are near and dear to her, especially to her bereaved husband and three small children.

3rd, that these resolutions be recorded in our minutes, that a copy be sent to the bereaved family, one to the Winston-Salem Evening Sentinel and one to the North Carolina Christian Advocate.

Mrs. J. A. P. Wolff,
Mrs. W. E Stauber,
Mrs. W. G. Hailey,
Committee.

DALE—Mrs. C. A. Dale (nee Miss Sarah Matilda Conley) was born in McDowell County, February 29, 1848, and died April 30, 1916, at Marion, N. C. On May 1, 1878, she was married to Mr. C. A. Dale, of Marion. She is survived by her husband and six children. The children are: Mrs. Eva Brown, Mrs. Stella Wilcox, Mrs. Nettie Shuford, Conley Dale, all of Marion, and Dr. Lee Dale of Asheville, and Charlie Dale, of Rock Hill S. C.

In the morning of girlhood she responded to the call of the Master and dedicated her young life to the kingdom. She united with the Methodist Episcopal Church, South, and remained a devoted member of the same till the end came. She was a regular and intelligent student of the Bible and enjoyed reading the Advocate. She was a faithful member of the missionary society of the Marion Methodist Church and when well was found in her pew at the church service. Mrs. Dale was a dutiful wife and a loving, sympathetic mother.

May the gentle Shepherd comfort and sustain husband and children.

Loy D. Thompson,
Pastor Marion Methodist Church.

SHOE—Mrs. Bettie Lytle Shoe passed from labor to reward Friday, June 2, 1916, being 41 years, 11 months and 3 days old. On Saturday, June 3, we laid her body beside her little boy in the Mooresville cemetery. Sister Shoe was a good woman, a faithful wife, a kind patient mother and a loyal church member. During her months of suffering I often visited her and never once did I hear her murmur or complain. Her submission to God's will was a powerful lesson to those who knew her. She faced the grim monster with calm resignation, giving directions about what should be done when she was gone.

Besides a number of brothers and sisters, she leaves a husband and a little girl to mourn her going. May God comfort and keep them.

C. S. Kirkpatrick.

LAWRENCE—Miss Pauline Jones married James Lawrence about thirty-five years ago. She died at Laurel Springs, April 22nd, 1916. She was born May 1st, 1849. She suffered for a long time. Her heavenly Father loved her so He called her up to a lovely home. She had been a member of the Methodist Church for forty years and lived a true and noble life, and her friends say that she lived a consistent Christian life. She had no children to mourn her loss. She had three sisters, two living, to mourn the loss of this dear one. She left two brothers. The saddest one is her husband who is left alone waiting for the call to come up and be with the dear wife. He says he will meet her in the home of the good.

May the Lord be with him and keep him. It was hard for him to give up his good wife and hard for friends to say goodbye; yet we are glad she lived a Christian life and we believe it is well with her and all will strive to meet her in the home where no sadness ever comes.

Her pastor was assisted in the funeral service by Rev. Tobin Long.

W. C. Bowden, P. C.

RESOLUTIONS OF SYMPATHY

We, the members of the Hendersonville Epworth League, express to Miss Pink Gash our deepest sympathy in the death of her father. As one of our faithful workers she is much loved. We can only point her to the "One who doeth all things well" and has said in His holy word: "I will never leave thee nor forsake thee." While her friends may not be able to comfort her in this dark hour, but living as she has and does, she knows that God is our refuge and strength and a very present help in trouble. Psalm 46:1.

Mrs. Lillian Dickens,
Miss Pearl Beason,
Miss Irma Justus,
Committee.

RESOLUTIONS OF RESPECT

We, the members of Mount Pleasant Sunday school, Rock Springs charge, Shelby District, desire to extend our sympathy to the loved ones of Mr. John W. Gabriel, therefore, be it resolved:

First, that in Mr. Gabriel's passing away we realize the loss of a faithful member.

Second, that his influence shall ever be felt shadowing us with the life so beautifully exemplified.

Third, that we thank God for the touch of such a life, pure and consecrated, faithful and true, and trust that we may ever emulate his example.

Fourth, that a copy of these resolutions be sent to the bereaved family and a copy sent to the North Carolina Christian Advocate and Newton Enterprise.

D. P. Smith,
Lander Campbell,
K. E. Sherrill,
Committee.

COLTRANE—Jesse Franklin Coltrane, son of Daniel and Sophia Coltrane, was born Nov. 30, 1821, and died June 8, 1916. He had lived to the advanced age of 94 years, 6 mos. and 8 days.

He was married to Abagail Gardner Sept. 21, 1843. She walked with him as a faithful wife for 63 years. She passed to her reward May, 1906. Unto them were born five children, two sons and three daughters. One daughter died in childhood. The surviving children are: Rev. N. E. Coltrane, of the N. C. Conference and Mrs. A. P. Tyer, wife of Rev. A. P. Tyer, of the N. C. Conference, Mrs. Corinna Patrick and Mr. S. G. Coltrane who live at the old home.

He was converted and joined the Methodist Church at old Ebenezer, of the Randolph Circuit, when a young man. And to say that he was a faithful member of the church and a consistent Christian is putting it mildly.

He was a student of the Bible and could say with Paul: "I know in whom I have believed." A short while before his death he said to this writer: "I know God."

He filled all the offices of the church from time to time, reflecting credit on the same. At his death he was trustee of his church and also of the parsonage. His feeble health had prevented his attending church for three years; but on Sunday morning he would take some scripture and give an exhortation to the family. Uncle Jesse was a great man and had many friends. His home was a preacher's home. He loved the preachers and was a great help to them. It can truly be said of him:

Servant of God, well done,
Rest from thy loved employ.

His funeral was conducted at his church by his pastor assisted by Rev. A. S. Raper who was his former pastor. E. N. Crowder, P. C.

TRIBUTE TO MRS. MARTHA EMILY VANDIVER

When the sad news of the demise of Mrs. Vandiver reached Weaverville a great sorrow was brought to many, a tender grief to others, and to all a regret that will end only with earthly existecne

Mrs Vandiver's life began at Weaverville and her early history is as much a part of this glorious region as are its purple hills, its indescribable sunsets and the shifting lights and shadows of "Mount Mitchell's mighty dome." In her veins ran the mingled currents of some strains that have given impetus to song and story; and the annals of this picturesque, historic district would be incomplete without the deeds and names of her people,—the Weavers, the Bairds, the Vances, and some others but little less luminous.

The Woman's Missionary Society of the Methodist Church at Weaverville took action at the first meeting held after their bereavement—perhaps six months since—and appointed a committee to draft and report a memorial of respect, affection and sorrow.

We, therefore, present the following preamble and resolutions:

Whereas, our Father in His unerring wisdom has seen fit to call to the eternally unbroken rest and joy of paradise, our beloved friend and sister, Mrs. Martha Emily Vandiver; and,

Whereas, we would record and vitalize our memories of her gentle, dignified and lovable character and hold her in imperishable remembrance; therefore be it

Resolved, that we accept with unquestioning faith this dispensation of His certain wisdom whose love and pity are commensurate with our needs, and whose tender hands will heal our wounds and wipe away all our tears.

Resolved, that we convey to the bereft family our sympathy, and that we pray most earnestly that the strength of the infinite may sustain them in this repitition of their deepest sorrow and assure them of our community of loss and our unfailing affection and commiseration.

Resolved, that a copy of these resolution be presented to the family; that a copy be recorded in the minutes of the missionary society, and that a copy be sent to the Christian Advocate for publication.

Mrs. N. B. McDowell,
Mrs. Hannah Baird Weaver,
Mrs. Lou Webb Weaver.

IN MEMORIAM

In the sudden death of Mrs. Hazel Hedgecock Hiatt our church, Sunday school and missionary society have sustained a great loss. She was a most excellent and willing worker in the Daisy Davies Missionary Society and a consecrated Christian who loved her church.

Mrs. Hiatt has been a member of the Methodist Church from early childhood and was a faithful and consistent attendant upon all services.

She leaves a husband, father and other relatives to mourn her loss. To these the Daisy Davies commend the dear Lord and Savior whom she loved and served so devotedly.

May the heavenly Father bless the bereaved ones and may they meet their loved one in the home beyond where all is joy and everlasting peace.

Mrs. Robt. Morrow,
Mrs. T. A. Kearns,
Mrs. J. V. Garrett,

SRONCE—Charles F. Sronce was born in Lincoln County, N. C., June 10, 1828, and died May 3, 1916, aged 87 years, 8 months and 23 days. In early life he married Miss Margarette Ingle, of Lincoln County. They lived happily together till June 30, 1913, when Christ took her to be with Him. To them were born ten children, three sons and seven daughters, among them the Rev. J. A. Sronce who died at Andrews in 1905.

In 1866 he professed faith in Christ during a meeting being conducted by the pastor, Rev. John Byrd, and joined the Methodist Church at Bald Creek, living a consistent member till his death. He was convicted at home after retiring at night, went to church next day and, like John Wesley, felt his heart strangely warmed.

In 1868 he moved to Yancey County where he lived till his death. He loved his church and pastor and his home was always open to the preacher's family. This writer has known him for one and a half years and to know him was to love him. He was a friend to everybody. Seven children and a number of grandchildren survive to mourn his loss but our loss is Heaven's gain.

His funeral was conducted in the Methodist Church at Bald Creek by Rev. W. L. Edwards, of the Baptist Church, the pastor being away.

Joseph Fry.

GUARANTEED RELIEF FROM MANY CHRONIC AILMENTS

Barium Rock Water is *guaranteed* to give relief in cases of indigestion, dyspepsia, rheumatism, gout and diseases caused by uric acid poisoning and in cases of disorders of the stomach, bowels, liver and kidneys. As a tonic and flesh-builder for weak and nervous people, it has no equal. Recommended by physicians and absolutely guaranteed by us. If you suffer from any of the above complaints, send $2.00 for ten gallons of Barium Rock Water. If it fails to give relief in your case, tell us so and we will refund your $?

S. S. Mauney, Cherryville, N. C., says: "After suffering for some time from rheumatism and using various drugs without gaining relief, I gave Barium Rock Water a trial. After using twelve gallons, I was entirely relieved from pain and the swelling had disappeared." It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box F12, Barium Springs, N. C.



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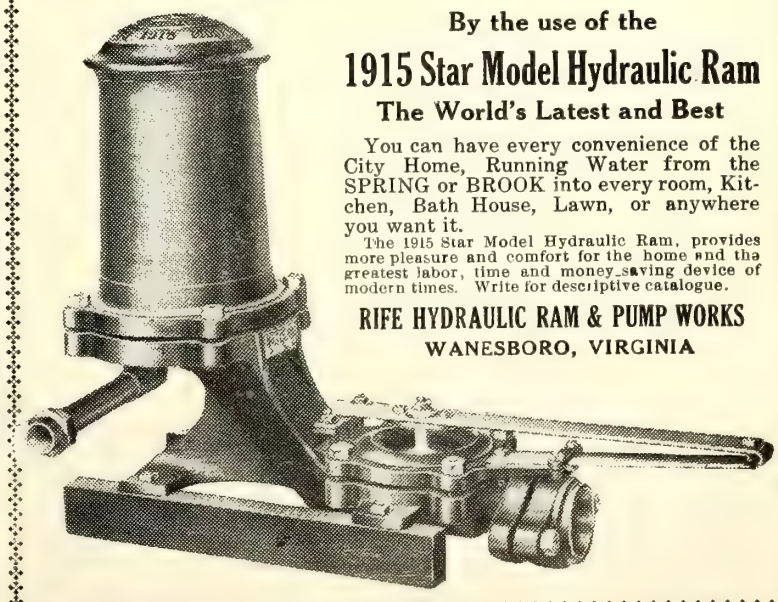
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WANESBORO, VIRGINIA

The Sunday School Lesson

THIRD QUARTER—LESSON 1
JULY 2, 1916

PAUL AT THESSALONICA AND BEROEA. ACTS 17:1-15

Golden Text—Him did God exalt with his right hand to be a Prince and a Saviour. Acts 5:31.

Summary of the Lesson

"God had but one Son," said David Livingstone, "and He was a missionary." Paul was conscious of his august mission as he went from city to city, making the proclamation of the gospel. His was the supreme work in the world. His was the loftiest dignity to which man could attain, but in this high career he met hardships and sufferings manifold. At Thessalonica, for instance, with a great stir in the city and multitudes of Greeks ready to accept the gospel, jealous Jews caused such an alarming commotion that he was forced to leave the city. At Beroea, in the midst of a successful work which included noble and earnest Jews, foes from Thessalonica created such a disturbance that Paul found it necessary to move on. Hounds of hostility were alwayas baying on his track.

The Message of Paul

A traveler was standing on the top of the dome of the Capitol building at Washington, D. C. For a while he looked about, first in one direction, then in another, as if fixing in his mind that bird's eye view of the City of Magnificent Distances. Then he drew a long breath and said to a friend, "Now I really know what Washington is like."

Paul had had this sort of a view of the city of God. He knew where to find its streets and how they lay. He knew the location of the great buildings. He knew the highways and byways of the great city. Thus his message was the firm and effective utterance of great truths. He had thought his way through the meaning of Christianity and he spoke as one who had a firm mental grasp of the faith, as well as one who had felt its moral and spiritual power. When at Thessalonica he showed that "it behooved Christ to suffer, and to rise again from the dead" he was setting forth the central truths of the Christian faith in the form in which they had commended themselves to his mind. Everywhere he captured men's minds by the vitality of the truths which he declared.

The dealer in great truths is a man for whom the world is waiting. The gospel involves a program. The gospel inspires a great experience, and at the root of both of these facts is the proclamation of the gospel as a commanding and adequate and living point of view. The gospel is theology set on fire by personal experience and personal conviction, and in turn producing conviction and experience lifted to a high power.

The Welcome for the Message

"Ah, thou hast made my heart captive in the endless meshes of thy music, my master!" cries Rabindranath Tagore in one of the poems in Gitanjoli. Paul was all the while making men captives by the power of that music of peace and salvation which was continually falling from his lips. We hear of a great multitude mastered by the magnetic energy of that message when he spoke at Thessalonica. Everywhere he went he found men and women waiting for just that which he had brought. Their welcome was the welcome of hungry hearts. Their hospitality was the hospitality of open minds. Life had not satisfied them. So they waited and longed and in a dim, hardly articulate way, they hoped. When Paul came and they heard him their minds and hearts declared that he had brought to them the golden word.

How a man hears will depend upon the kind of ears he brings. How a man sees will depend not simply upon the objects upon which he looks, but essentially upon the eyes with which he sees, and the mind back of the eyes and ears and the heart and conscience back of the mind will have a vital share in determining what is seen and what is heard. Preaching is essentially an act of faith in the hearers. It assumes that they will listen; that they are able to understand, and that they are capable of an adequate response. Paul was all the while exercising this act of faith and nowhere was he forced to turn away without response. There were always lonely, waiting lives ready for the message which he brought. Sometimes they were few; sometimes they were many. They were the watchers for the sunrise, ready to rejoice in its light.

The Hostility to the Message

There is a powerful episode in Charles Rann Kennedy's Servant in the House, in which Manson, the strange and masterful servant, orders the false bishop to leave the vicar's dwelling. A sudden vivid sense comes to you of the solemn severity which is an inevitable aspect of genuinely ethical love. The gospel unsheaths a terrible sword in the presence of persistent evil-mindedness and hypocrisy.

When we come to understand this stern and judicial side of the gospel we are not surprised as the hostility which it has aroused. The man who definitely intends to continue an evil-doer can only regard the gospel as a foe. Few men have ever inspired such love as the apostle Paul, and it is equally true that few men have called forth such malignant hate. The Jews at Thessalonica, who roused the rabble of the city against him, sensed the quality of his leadership and its promise of power and determined to stifle it before it became too strong for them. You can kill an infant whom you might greatly fear as a grown man. The new moral and spiritual force represented by Paul swept men out of old moorings. It was such a surging, electric energy that you simply could not tell what would come of it. The very instinct of the man who would not personally surrender to its unselfish idealism, its large and generous spirit, its moral vigor and its spiritual compulsion was to hate it and fight it to the bitter end. So Paul knew that wherever he went he would make relentless foes as well as friends of exhaustless loyalty.

The Test of the Message

Hugh J. Hughes, in a song which is being quoted right across the country, cries out:

"Our fathers bequeathed us honor
And the glory of toil and song,
And the deathless joy of longing,
And hearts for the battle strong,
And our land and our faith and our women,
And the children that round us rise.
And by God's good grace we will purge the race
Of wrong lest their glory dies,
That a fairer land than our fathers planned
May for our children rise."

Paul went about the towns and cities of the Mediterranean with a possessing sense that the message he brought was the fulfillment and completion of the faith of his fathers. It had the completest continuity with the past of Israel. This was a high claim and the thoughtful Jews of Beroea put it to a practical test. They made a new study of the Old Testament scriptures in the light of what Paul had said to them. They tested his message by that lofty literature to which he made constant appeal. The result was a great turning to the gospel which Paul preached. Its spiritual continuity with the best and deepest things in the Old Testament was more and more evident as a result of a candid and serious study.

The gospel shrinks from no honest and discerning and fair-minded test. It has won every step of the way through battle and victory, and fresh with the energy of immortal youth it is ready to enter the lists and prove its strength today. Prejudice is not its friend, but candid and deeply earnest investigation leads men to a deeper and truer acceptance of its message. —Lynn H. Hough, D. D., in New York Christian Advocate.

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Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by several thousands of sufferers in all parts of the United States and his records show that only two in a hundred, on the average, report no benefit.

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SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.
Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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Our Little Folks' Department

THE GLORIOUS FOURTH

"Three cheers for the Fourth of July!" cried Teddy as he looked proudly at the brand-new yellow shoes he had been given in honor of the occasion.

Tomorrow was to be the great day. In the pretty park near the schoolhouse there was going to be a celebration which was to put all the celebrations of past years quite in the shade.

"What do you think of my new shoes?" asked Teddy as his brother Tom came into the room.

"Some sporty shoes, kid!" said Tom, who was a great big boy, twelve years old, and was a member of the Boy Scouts. "Your hair needs cutting, though," he added, "and it's too late now for you to be taken to the barber."

"It's a pity mamma didn't think of it," Teddy said sorrowfully as he ran his hands through his long locks of curly red hair.

"Never mind, Teddy," grandma said comfortingly. "I'll cut your hair for you. I've cut your father's many a time when he was a little boy; and what one has done once, one can do again."

Although little Teddy had his doubts about this new way of getting his hair cut, grandma placed him on a chair and tied a big white apron around his neck, and, taking a firm hold of his left ear, she snipped away.

"Don't pull so hard, grandma, dear," said Teddy as he tried not to swallow a mouthful of hair.

"Don't you mind, honey," said grandma as she clipped right and left. "I'll soon be through."

A little later Teddy was very glad to hear her say, "Now, then, it's all done. Jump down and let me brush you off."

When Teddy's papa came in afterwards, grandma asked him how he liked the hair cut. "Of course," she said, "it isn't quite as good as I used to do yours, son, I've cut some places a little too close; but it's a long time since I cut your hair, you know, and I thought this would surprise you."

"You've made a mighty fine job of it, mother," replied Teddy's papa with a twinkle in hs eyes, for he could not help thinking that, although grandma had done her best, it was certainly a surprising hair cut.

"It feels lots cooler, anyway," said Teddy, and he ran away, hoping that the next day would be bright and fair.

Bright, golden sunbeams peeped through the dimity curtains of Teddy's room and waked him early next morning.

"The loveliest morning I ever saw in my whole life!" he cried as he jumped quickly out of his little bed. The loveliest morning in seven long years! Just think what a beautiful morning it must have been.

After breakfast the family went to the park, "Uncle" Snow coming behind with the basket of luncheon.

The park was decorated with streamers of red, white and blue, and the beloved Stars and Stripes floated gaily over a raised platform. A young girl dressed as the Goddess of Liberty sat under the flags, while little children threw flowers at her feet and everybody sang "America" and "The Star-Spangled Banner." Then the village schoolmaster, dressed like George Washington, read the Declaration of Independence, which some of the children were too little to understand, but which they would learn all about when they grew older.

Snowy tablecloths were then spread on the grass, the baskets were opened, The white-haired minister, whom everybody loved, asked the blessing. Then everybody went to work on the fried chicken and all the dainties before them.

After luncheon was over the children had swings, played games, and sang patriotic songs until the sun began to dip in the west. Then, feeling a little tired, but very happy, every one went home.

"This," said Teddy, "has been the very grandest Fourth of July in my whole life!"—Meta O'Connor.

WHAT GEORGE DID WITH THE MINNOWS

Harriet and George were out paddling around the shore of the lake in a flat-bottomed boat. They were looking into the water and seemed to be watching something.

"Here comes a school of minnows" said George. "Sit still now!"

Harriet sat as still as she could; and when the tiny fish came close, George reached into the water and was trying to catch some of them in a pail.

"Where's the school? I don't see any school," said Harriet.

"There now! You've frightened them away," replied George. "Didn't I tell you to keep still?"

"But I want to see the school," said Harriet. "You said there was a school."

"Don't you know what a school of fish means." asked George. "Well, you know what a herd of cattle is, don't you?"

"Yes," answered Harriet.

"And you know what a flock of birds is?" he continued.

"Yes, but a school—I want to see a school," said Harriet, who was not interested in George's questions.

"Well, when they're fish, you call them a school," he added, with a wise look.

The children waited patiently until another school of minnows came close. This time George was too quick for one little fish and caught him in his pail. They were all excited.

"What will we do with him?" asked George. Although he had tried so long to catch one he did not know what to do with it.

"O, let's put him back in the lake," said Harriet. "Hurry before the others swim away, or he'll be lost."

"P uthim back in the lake? After all that hard work catching him? No, sir!" said George. "You just wait and see what we'll do with him."

They paddled to the shore and carried the little fish up to the house to show their mother. "What are you going to do with him?" she asked as she watched him swim around in the little pail of water.

"Put him in something bigger and keep him," answered George.

So with their mother's help they carried a large tub out into the yard. First they put sand and pebbles on the bottom, and then they filled it half full of water. When the water was clear they put in the minnow. My, how glad he was to have more room to swim in! He sported around in the water for half an hour, while the children looked on. Then he kept quite still near the bottom.

"He's lonely, I guess," said Harriet, who felt sorry for him. "Let's put him back in the lake."

"No. Let's go and catch another, so he won't be lonely," said George.

So they took their pails and got into the boat to go fishing again. This time George caught two at once. They came to the shore, and while George was trying the boat to the dock, Harriet sat down on the sand. She picked up several shells which she thought would look pretty in the tub with the fish. One was a clam shell and so tightly closed that she could not open it.

"I think they're hungry," said Harriet after she had watched them for a long time.

"Perhaps they are," answered George.

So they got a few bread crumbs and tiny pieces of meat and dropped them into the water. The minnows were hungry, for it did not take them long to eat the food.

Just then Harriet noticed something queer. "George, look at that shell. It's moving," she said. They looked close and saw that the clam shell had opened a little, and out of it came a little arm. The clam was alive! By hooking its arm in the sand it was pulling itself along.

"That's the queerest thing I ever saw," said George in admiration. "Say, Harriet, you're all right to find a clam like that."—Lurana Rownd Wilson.

FINDING A NEW SCHOLAR

Mary lived in the country. She was returning home from Sunday school, thinking of what her teacher had said about the class being so small, and of her asking each little scholar to try and bring another on the next Sabbath. Just then she noticed two little girls playing out in front of a tiny rude house she was passing. They were just "the poor Croft children," and Mary had never stopped to speak to them before. Now she paused and, after a moment's hesitation, went over where the little girls were.

"Good morning," she said shyly. "Wouldn't you like to come to our Sunday school with me next Sunday."

The little girls sat for a moment in embarrassed silence. They were barefooted, and their clothes were patched. Finally the older one spoke: "We ain't got any clothes to wear."

"But your papa can buy you some," returned Mary eagerly, whose father had always supplied her with every need and who knew nothing of poverty.

"I don't guess he can," said the older Croft child patiently. "I heard him tell mamma it was all he could do to buy bread an' meat for us, let alone any clothes."

"That's a purty dress you got on," said the other child, touching Mary's dainty dress with gentle fingers.

"Well, you can come to see me, can't you?" asked Mary. "I live in the big house over there on the hill."

'I guess we cant," said the older child again. "My mother said your mother wouldn't want to be bothered with us, and I guess the Sunday school teacher wouldn't, nuther."

At a loss for an answer, Mary turned slowly away and went thoughtfully homeward.

After dinner she asked mamma to go walking with her in the garden, and there she told of the little girls who could not go anywhere because they didn't have any clothes.

"Couldn't I give them some of my clothes?" she asked when she had finished her story.

"We'll get them some new ones," said mamma. "I didn't know there was any one so poor in the neighborhood."

"But I want to divide mine with them, mamma," said Mary, her eyes full of tears, "and we'll find some more poor little girls for the new clothes."

The next Sunday Mary led two shy little girls, wearing dresses very much like her own, into the Sunday school room up to the teacher, who gave her the reward of a very lovely smile.—B. S. Whitson.

Curiosity often leads a boy into terrible evil. A curious eye, an inquisitive foot, often begins a lad's ruin in this world and the next. Wise is he who has sense and will power enough to refuse to know evil.—King's Treasures.

To Make Ice Cream

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You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

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MISSIONARY NOTES FROM FIELD SECRETARY

GLENVILLE CIRCUIT—T. L. Noble, P. C., Glenville. Committees elected; China Course in part adopted. Sunday school started; pledges on conference collections taken. Brother Noble has had the committees elected at Cashiers Valley.

HIGHLANDS CIRCUIT—E. B. Bell, P. C. Committees elected; China course adopted in Sunday school; every member canvass made in part at Highlands. Course on China introduced; pledges on conference collections taken at Flatts. Course in part introduced; collection taken on conference assessments at Dryman's Chapel.

MACON CIRCUIT—D. S. Richardson, P. C. Committees elected; China course introduced; pledges on Foreign Missions taken in Sunday school at Asbury. Committees elected; China course introduced; pledges on Foreign Missions taken in Sunday school at Mount Zion.

FRANKLIN STATION—R. H. Daugherty, P. C. Brother Daugherty has held the church conference and elected the three committees. I met with pastor and Sunday school officers and teachers and they agreed to introduce the China course into the Sunday school.

CLYDE CIRCUIT—P. H. Brittain, P. C. China course introduced into the Sunday school at Long Chapel. China course adopted by Sunday school at Turpins Chapel. The three committees elected and the China course adopted in Sunday school.

CANTON CIRCUIT—W. G. Warren, P. C. Committees elected and China course for Sunday school adopted in part at Liberty. Pledges taken on conference collections. Committees elected and China course in part adopted at Hominy Grove.

The congregation at Liberty on Beaverdam are completing a pretty eighteen hundred dollar church. Its modern appointments and poplar weatherboarding indicate the thrift and devotion of the people.

* * * *

The above notes were written at Lake Junaluska. The cottages are all full. The boarding houses are filling up. One hotel—"The Providence," owned by C. E. Weatherby, lay leader for the North Carolina Conference—is complete and open to guests at $1.50 per day or $8.00 per week.

Big Junaluska Inn will be in readiness for the Laymen's Conference, August 1-6.

Dr. Cannon's Hotel, "The Virginia Cottage Company," is rapidly rising.

Dr. Bulla is on the ground and says all things are ready for the Sunday School Conference July 11-22.

Friday and Saturday, July 21-22, will be given to the Wesley Adult Class Movement.

The Bible and Evangelistic Conference opens Sunday, July 23.

ITINERARY OF REV. FRANK SILER, CONFERENCE MISSIONARY SECRETARY

(As arranged by the Presiding Elder, Rev. C. A. Wood)

Thursday, June 29, Saluda.
Friday, June 30, Flat Rock.
Saturday, July 1, Fruitland, Hendersoon Circuit.
Sunday, July 2, Fruitland, Henderson Circuit.
Sunday night, July 2, Hendersonville.
Saturday, July 8, Grace Leicester Ct.
Sunday, July 9, Grace, Leicester Ct.
Monday, July 10, Grace, Leicester Ct.
Tuesday, July 10, Walnut.
Wednesday, July 12, Bethel, Asheville, night.
Thursday, July 13, Mars Hill.
Friday night, July 14, Weaverville.
Saturday, July 15, Asbury, Sulphur Springs.
Sunday, July 16, Sulphur Springs Ct.



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FIFTH SUNDAY CONTRIBUTIONS

H. E. Braswell, McFarlan, Pleasant Hill, S. S., $1.00; T. E. Lothery, Davidson S. S., $1.30; P. C. Kivett, Staley, Pleasant Garden S. S., 75c; total $3.05.

BUILDING FUND

Dr. J. A. Young, Newton, $12.50; F. S. Lambeth, Thomasville, $120.00; J P. Chavier, Spencer, $5.00; total, $137.50.

MORGANTON DISTRICT NOTICE

The Morganton District Conference will meet at Glen Alpine, Thursday morning at 9 o'clock, July 13th. We are expecting a large attendance. The committees of examination are as follows: License and Recommendation —Rev. L. D. Thompson, Rev. M. B. Clegg, Rev. J. A. Bowles; Orders—Rev. Albert Sherrill, Rev. H. L. Powell, Rev. E. E. Williamson.

Pastors will please see that quarterly conference records are on hand.

Marion, N. C. J. E. Gay.

NEW VOICE TEACHER

Greensboro College for Women is indeed fortunate in securing the services of Mr. Benjamin S. Bates as the head of its voice department for the coming school year. Mr. Bates is originally of Boston, Mass., but for the past few years has been well known in the musical circles of Danville, Va., as choral director, teacher and soloist; positions for which he is admirably equipped both by training and temperament.

Quoting from Danville papers it is stated that the Choral Society of that city presented Haydn's great ratorio "The Creation," with the greatest success, under the exceedingly efficient direction of Prof. Bates. "Our city is most fortunate in having as a citizen a man of such splendid musical attainment. His worth as a conductor was fully demonstrated by his training of the choruses and orchestra and bringing to a successful conclusion the ambitious and difficult task undertaken for the year." "I doubt if any city in the South can surpass Danville in the possession of an accomplished choir master and musical director. In Prof. Bates we have a leader not only of enthusiasm and ideals, but of practical ability and energy for the task. It was further stated that at the invitation of the faculty, Mr. Bates rendered "Celeste Aida" from Verdi's Opera "Aida," with the style and feeling of a thorough musician and his trained voice did full credit to the number, and in the opinion of many in the audience he displayed in this instance a bit of the best work he has presented in public since his residence in the city.

Mr. Bates is a graduate of the Normal Department of the New England Conservatory of Music, Boston; a pupil of Arthur J. Hubbard, one of Boston's leading vocal teachers. He also studied with Chas. B. Stevens of Boston, and Signor Chev. Dentidel Papa, or Rome. Mr. Bates' method includes the physiological and scientific points of the art of singing, he having studied the "Proper use of the lips when singing," under his personal friend, Dr. Frank Miller, of New York City. Dr. Miller's books on the use of the throat and lips are considered among the best, his having made this subject a life-long study and his having treated most of the world's best singers all go to show his wonderful ability in the musical world.

As a soloist, Mr. Bates has won the admiration of all who have heard him. He was soloist at many of the leading churches of New England as well as director. By the press, his performances have been the subject of the highest praise.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Third Round

July
Henderson Ct., Fruitland 1-2
Flat Rock-Fletcher, Upward, 11 a. m. 2
Tryon and Saluda, Saluda, night ...2
Central, night 5
Leicester, Grace 8-9
Bethel, night 9
Sulphur Springs, Asbury 15-16
Walnut, Chapel Hill, 11 a. m. 16
Mars Hill, Valley Union 22-23
Haywood Street, night 23
Brevard, night 28
Rosman, East Fork 29-30
Hendersonville, night 30

August
Weaverville Ct., Barnardsville 5
Weaverville, 11 a. m. 6
West Asheville, night 6

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Third Round

July
Chadwick, 11 a. m. 2-3
Dilworth, night 2-4
Rocky River, 11 a. m. 8
Matthews, Bethel, 11 a. m. 9-10
Prospect, Bethlehem, 11 a. m...15-16
Wakhaw, Pleasant Grove, 3:30 p. m. 16-17
Pineville,, Marvin, 11 a. m. 22-23
Weddington, Hebron, 3:30 p. m. ..23-24
Morven, 11 a. m. 29-30
Wadesboro, night 30-31

August
Polkton, 11 a. m. 5-6
Marshville, 3:30 p. m. 6-7
Ansonville, Salem, 11 a. m. 12
Lilesville, Shady Grove, 11 a. m., 13-14

The District Conference of the Charlotte District will be held at Harrison church, on the Pineville circuit, July 19-21. The first session will open at 9:30 o'clock a. m. on Wednesday, July 19, and I earnestly hope that every member of the Conference shall be present when the roll is called. Bishop Kilgo will probably preside.

Lee T. Mann.

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

July
Uwharrie, Sheperds 1-2
Ashboro 2-3
Greensboro, Zion 8-9
West Market 9-10
West Greensboro, Grocms 15-16
Randolph, Ebenezer 22-23
South Main St., High Point 23-24
Deep River, White's Chapel 29-30

August
Randleman 5-6
Wesley Memorial, High Point 6-7
Denton, Clarksbery 12-13
East End 13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

June
Marion Ct., Concord 24-25

July
Green River, New Hope 1-2
Henrietta and Caroleen, Henrietta..2-3
Broad River, Grays 8-9
Rutherfordton, Hebron 22-23
Forest City, Cedar Grove 29-30
Cliffside 29-30

August
Connelly Springs 5-6
Table Rock 4-5
Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.
Third Round

July
Madison-Stoneville, Mayodan 1-2
Draper, 3 p. m. 8-9
Spray 7-9
Leaksville 9-10
Walnut Cove 15-16
Mount Airy, Central 19
Yadkinville, Boonville 22-23
Rural Hall 29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.
Third Round

July
Elk Park, Banner Elk 1-2
Avery Circuit, Jonas Ridge 5-9
Sparta Ct., Cox's Chapel 15-16
Creston Ct., Clifton 22-23
Laurel Springs, Mt. Zion 29-30

August
Wilkes Circuit 5-6
Wilkesboro Station 12-13
N. Wilkesboro Station (at night) 13-14

The North Wilkesboro District Conference will be held at Sutherland, in Ashe county, July 19-21. All our school and connectional men have a special invitation.

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.
Third Round

July
Troutman Ct., Knox Chapel 1-2
Iredell Ct., Macedonia 8-9
Cool Springs Ct., Clarksbury 9-10
Catawba Ct., Hopewell 15-16
Maiden Ct., Pisgah 16-17
Newton, night 16
Stony Point Ct., Pisgah 22-23
Statesville Ct., Marvin 29-30
Alexander Ct., Hiddenite 30-31

August
Mt. Zion-Huntersville, Mt. Zion ..5-6
Davidson, night 6
Mooresville Circuit 12-13
Mooresville Station, night 13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Third Round

July
Norwood, Randall 1-2
Cottonville, 4 P. M. and night 2
Albemarle Ct., Zoar 8
Albemarle, First St., 11 A. M. 9
Albemarle, Central, night 9
Woodleaf 15-16
Salisbury, First Church, night ...16
Kannapolis Circuit 18
Kannapolis Station 19
Gold Hill Ct., Wesley 22
New London Ct., Bethel 23-24
Mt. Pleasant Ct., Center Grove ..28
Concord Ct., Boger 29-30

August
Concord, Forest Hill, 11 A. M., 6
Concord, Kerr St., 4 P. M., ...6
Concord, Central 6
Salem 10
Oakboro, 3 P. M. and night 11
Bethel-Love, Bethel 12-13

District Conference of Salisbury district will be held at Woodleaf July 12th-14th.

Committees

For License: T. F. Marr, C. M. Pickens, W. R. Odell.

For Admission: R. M. Taylor, R. G. Tuttle, D. B. Coltrane.

For Orders: J. H. Brendall, E. J. Poe, P. W. Tucker.

We will be glad to have the representatives of our Conference institutions with us. All such who intend to come will please notify Rev. J. W. Kennedy, Woodleaf, N. C.

J. C. Rowe.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Third Round

July
Lincolnton Ct., Pisgah 1-2
McAdenville, night 2
South Fork, Zion 8-9
Crouse, Labratory 16
Mt. Holly, Mt. Holly, night 16
Shelby, Central 17
King's Mtn., King's Mtn. 21
Bessemer, Bessemer 22
Lowell 23
Belmont, Belmont, night 23
Cherryville, St. Paul 25
Shelby Ct., Sharon 29
Gastonia, Main Street 30
Dallas, Ozark 30

August
Lowesville, R. Bend 5-6
Rock Springs, Denver 8
Belwood, Kadesh 12-13

District Conference at St. Paul, July 25-27.

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
Third Round

July
Glenville, Chestnut Valley 1-2
Highlands, Dryman's Chapel 2-3
Macon, Pattons 8-9
Franklin 9-10
Franklin Ct., Oak Ridge 9-10
Andrews 15-16
Robbinsville, Sawyers Creek ...18-19
Murphy Ct., Tomotla 20
Ranger, Harris Chapel 22-23
Murphy 21-23

July
Jonathan, Palmers Chapel 29-30

August
Waynesville 12-13
Clyde, E. Waynesville 12-13
Fines Creek, Fines Creek 19-20
Haywood, Davis Chapel 20-21

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
Third Round

July
Lewisville, Sharon 1-2
Centenary, night 2
Davie, Concord, 11 a. m. 8
Mocksville 7-9
Cooleemee, night 9
Walkertown, 11 a. m. 16
Grace, night 16
Advance, 11 a. m. 22-23
Salem, night 23
Southside, 11 a. m. 30
Liberty, night 30

August
Farmington, Wesley Chapel 5-6
West Davie 7-8

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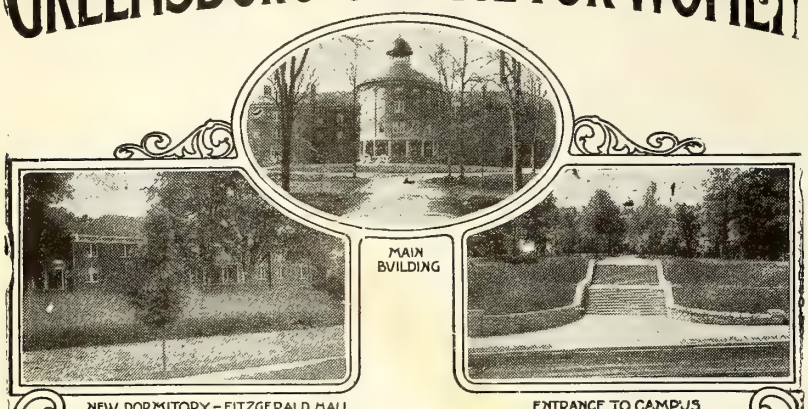


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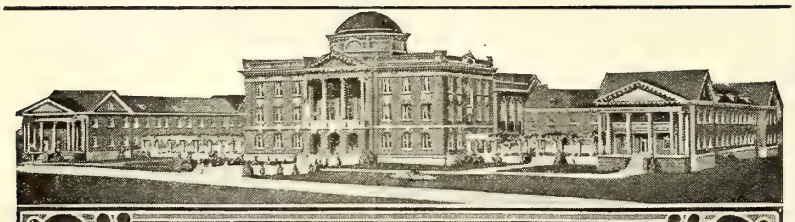
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VOLUME LXI NUMBER 27

North Carolina Christian Advocate

Reading Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JULY 6, 1916

DEAR LAND OF ALL MY LOVE

Long as thine art shall love true love,
Long as thy science truth shall know,
Long as thine eagle harms no dove,
Long as thy law by law shall grow,
Long as thy God is God above,
Thy brother, every man below,
So long, dear land of all my love,
Thy name shall shine, thy fame
shall grow.

Sidney Lanier.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR, - - - - - Editor

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Editorial

It is Matter for Sincere Regret that this year on the anniversary of our birth as a nation, we must listen again to the drum-beat of war. We had hoped and prayed that this country would never hear again the call to arms, and we still hope and pray that the soldiers now mobilizing may never see real service in war. We write this down fully aware of the fact that some of our readers may be inclined to doubt our love of country, for some can associate patriotism with nothing but war and the war spirit. We quite agree with the editor of the New York Christian Advocate, in this:

War—as an ideal of patriotism—is again in the ascendancy. This is an unfortunate condition for any nation and for the world and civilization. We have heard it said a thousand times that war is barbarism and an anachronism; that the sword and gun are not fit or respectable symbols of Christianity; that they should go into the museum of antiquity, along with the thumb-screw, the rack, the stake, and other instruments of a primitive and outworn civilization. But we still cling to this terrible thing like the savage to his fetish.

Some day—may the day come speedily!—we will get away from the war ideal of patriotism, and we will come to look upon other men than those who wear the khaki as entitled to be classed as patriots. For real patriotism is much more than beating of drums, waving of flags, sending up of skyrockets. It goes far beyond noisy demonstration. It finds expression in the life lived in harmony with the laws of God as well as with those of the nation; it glows in a clear, clean, intelligent conscience; it is sanctified in fidelity to duty, and in unselfish service."

* * * *

Recollections and Observations," is the title of a book just from the press of the Mutual Publishing Company, Raleigh, N. C. We have before us a copy of this book by courtesy of the author, Rev. L. L. Nash, D. D., of the North Carolina Conference. Those who have read Dr. Nash's previous books, "Spiritual Life" and "Early Morning Scenes of the Bible," will be prepared to look for something really entertaining in this latest production of his pen. The book deals with matters of personal experience in a ministry of forty years, and contains many interesting and valuable reminiscences. Many of these reminiscenses are of real historic value. The book sells for $1.00, postpaid. For a copy write to Rev. L. L. Nash, Hamlet, N. C., or to the Mutual Publishing Company, Raleigh, N. C.

* * * *

Is It a Fact that the United States is largely reesponsible for the beverage liquor traffic in Cuba? The Missionary Review of the World says: "Up to seventeen years ago, drink was not a great problem in Cuba. There was no organized distillery or brewery interest. Liquor was bought in portions and usually consumed outside of bar-rooms, of which there were few. With the American occupation, however, the liquor interests began to exploit the island. The habit of treating, before almost unknown, was introduced into the life of the people by Americans. Now cafes of every description dot Havana and the other centres of population, and the temperance for which the Cubans always theretofore had been noted no longer prevails. Accordingly the Cuban Department of Health is planning to regulate the consumption of alcoholic liquors. Dr. Enrique Nunez, minister of sanitation in the cabinet of President Menocal, has announced that the suppression of the liquor evil must be the first step in any real sociological advancement. It is proposed to restrict the sale of alcoholic liquors within certain hours and to forbid absolutely sales to intoxicated persons.

* * * *

There Was a Manifest Sense of Relief all over the country last Saturday when the people read the President's declaration that he will not countenance a war with Mexico until there is no other alternative for settling the border troubles. This he said in substance in an address delivered before the New York Press Club on Friday evening. Speaking of the duty of a nation to be prepared to take care of its honor and to defend its territory, he said:

"The easiest thing is to strike. The brutal thing is the impulsive thing. No man has to think before he takes aggressive action but before a man really conserves the honor by realizing the ideals of the nation, he has to think exactly what he will do and how he will do it.

"Do you think the glory of America would be enhanced by a war of conquest in Mexico? Do you think that any action of violence by a powerful nation like this against a weak and destructive neighbor would reflect distinction upon the annals of the United States?

"Do you think that it is our duty to carry self-defense to a point of dictation into the affairs of another people? The ideals of America are written plain upon every page of American history.

"And I want you to know how fully I realize whose servant I am. I do not own the Government of the United States, even for the time being. I have no right in the use of it to express my own passions. I have no right to express my own ambitions for the development of America if those ambitions are not coincident with the ambitions of the nation itself.

"And I have constantly to remind myself that I am not the servant of those who wish to enhance the value of their Mexican investments, that I am the servant of the rank and file of the people of the United States.

"I get a great many letters, my fellow citizens, from important and influential men in this country, but I get a great many other letters. I get letters from unknown men, from humble women, from people whose names have never been heard and never will be recorded and there is but one prayer in all of these letters—'Mr. President, do not allow anybody to persuade you that the people of this country want war with anybody.'

"I got off a train yesterday and as I was bidding good-bye to the engineer, he said in an undertone, 'Mr. President, keep out of Mexico.' And if one man has said that to me a thousand have said it to me as I have moved about the country.

"If I had opportunity to engage them further in conversation they say 'of course, we know that you cannot govern the circumstances of the case altogether, and it may be necessary, but for God's sake, do not do it unless it is necessary.'

"I am for the time being the spokesman of such people, gentlemen. I have not read history without observing that the greatest forces in the world and the only permanent forces are the moral forces. * * *

"Force will not accomplish anything that is permanent I venture to say, in the great struggle which is going on on the other side of the sea. The permanent things will be accomplished afterward when the opinion of mankind is brought to bear upon the issues, and the only thing that will hold the world steady is this same silent, insistent, all-powerful opinion of mankind.

"Force can sometimes hold tings steady until opinion has time to form, but no force that was ever exerted except in response to that opinion was ever a conquering and predominant force.

"I think the sentence in American history that I myself am proudest of is that in the introductory sentences of the Declaration of Independence where the writers say that a due respect for the opinion of mankind demands that they state the reasons for what they are about to do. I venture to say that a decent respect for the opinions of mankind demanded that those who started the present European war should have stated their reasons, but they did not pay any heed to the opinion of mankind and the reckoning will come when the settlement comes.

"So, gentlemen, I am willing no matter what my personal fortunes may be to play for the verdict of mankind. Personally, it will be a matter of indifference to me what the verdict on the seventh of November is provided I feel any degree of confidence that when a later jury sits I shall get their judgment in my favor. Not my favor, personally—what difference does that make?—but in my favor as an honest and conscientious spokesman of a great national convention.

"There are some gentlemen who are under the delusion that the power of a nation comes from the top. It does not. It comes from the bottom."

* * * *

We Venture the Prediction that a man who can live up to the great sentiments expressed in the foregoing will not be lightly cast aside in November. Wilson is infinitely bigger than his party. He is perhaps the first man to occupy the presidential chair since Washington who has been great enough to rise above all paltry considerations and defy the interests that would, consciously or unconsciously, sway the powers that be. In spite of all the efforts now so plainly manifest to befog the situation on the border, we still have hope that President Wilson will be strong and resolute enough to deal successfully with the situation without having to resort to a war of intervention. There is absolutely nothing to be gained by such a war, and our opinion is that all war could be averted if rulers were resolute in the purpose to avoid it. When we reduce it to the last analysis all war is the result of somebody's wickedness and is an insane method of endeavoring to settle disputes and difficulties. What if a few lives have been lost and some have been plundered of their belongings on the border, it will cost less in money and infinitely less in the sacrifice of human life, to adequately patrol the border for a number of years, and persistently endeavor to bring the poor deluded people to understand that we are not trying to rob them of their domain and slaughter their people. Shall we not yet act the part of a big, generous-hearted brother with these inferior tribes of a less favored nation?

SUNDAY AT WHITE OAK

White Oak is the large and interesting textile community lying just three miles out from Greensboro, and our church there is known as Carraway Memorial. To reach this beautiful park, for such it really is, one has only to board a trolley car and pass through the Proximity and Revolution settlements, two other large textile communities, the whole comprising a population of some 12,000 or more. These mill settlements are clean, bright and attractive, but entirely too large to be served by one Methodist pastor.

We have two very comfortable and attractive houses of worship, one at Proximity, known as Walnut Street, and one at White Oak. Rev. F. L. Townsend is pastor of this charge, comprising both these churches, and doing the pastoral work required of our people in this vast population.

We have no house of worship at Revolution, although there are said to be one hundred or more of our people living there without a church home. The Methodist Protestants, however, have a neat church in that community.

Last Sunday morning we had the pleasure of worshiping with the congregation at Caraway Memorial. It was a happy surprise to see the evidences of increased interest and enlargement since our last visit. The Sunday school has grown till the enlargement of the accommodations has become a necessity. Accordingly a large basement room has been constructed for the accommodation of the adult classes. It is more than a probability that the fine teaching work done by the pastor's wife has had much to do with this increase of interest.

It is a real delight to see the evident appreciation of the work of Brother Townsend as pastor on the part of the people at both these churches. A little evidence of this cropped out Sunday morning in an episode which occurred at the close of the Sunday school. As soon as we arrived, just before the close of the lesson period, one of the stewards placed in our hands a beautiful gold watch with the request that we present the same to Brother Townsend with words of appreciation in behalf of the congregation. It came as a pleasant surprise to the pastor and he accepted the token with gracious and affectionate words for the people of his congregation.

The large congregation present in the preaching service, including the majority of the Sunday school children, was evidence of very great increase of interest. It was a genuine delight to preach to them and to mingle with them.

There are vast possibilities in these large textile communities. The Western North Carolina Conference has a large share of them, and we must learn how to get hold of our people and take care of them better than we have been able to do heretofore. The question of adaptation on the part of the appointing power needs to be very carefully considered.

GOD IN OUR THOUGHTS AND PLANS

Surely the great need of our time is a more intensive form of religious life. There are a few, one here and there, who bewail the fact that we are planning mostly without a thought of God. Even the church as represented in its official leadership is concerning itself much about plans and enterprises which look merely to recreation and pleasure. The challenge to the wicked in the days of the Psalmist was, "God is not in all his thought."—Psa 10:4.

One of the constant perils of our religious life is the possibility of forgetting God while we are actually engaged in those things which outwardly identify us with God's people. The worst form of apostacy is that which takes place in the very sanctuary itself. While actually engaged in the service of the sanctuary and doing the work of a preacher in the king's court, Isaiah was made to cry out, "Woe is me! for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." In the midst of the agony of this vision of himself, the prophet received the conscious cleansing and purifying of his lips. Then it was that he could say, "Here am I; send me."

This wnodrous experience came to Isaiah as the result of his thinking about God. There was also the shock that had come to him in the knowledge of the people's defection led by the king himself in high-handed transgression. It may be that this had driven him to the place of prayer and to these awful thoughts of God. If he had been planning a summer outing or leading a movement for ecclesiastical recreation instead of listening for the voice of God in the sanctuary, can we believe that this decisive epoch in his life could have been possible? This vision and vital experience in his life evidently changed its whole current and adjusted him, once for all, to his great life work.

For such an experience every preacher and Christian worker should constantly pray and look. We doubt if any one is ever rightly adjusted to his calling or capable of giving his whole life to it with effective results, till he has passed through some crisis similar to what the prophet describes. To be sure it need not be clothed with all the spectacular habiliments of the prophet's vision; yet it will not be less real or decisive, and all the future of such a life will somehow, from this point, work by a new calendar, having all of its achievements definitely related to this one outstanding event. Moreover, such a life will hardly be satisfied with any system of religious work which seems in any way to trifle with the serious matters of his ministry.

ACT OF INCORPORATION

The following is the Act of Incorporation of the Board of Publication which we print again for the information of those who may wish to read it. It has been printed many times before, but some perhaps have overlooked it. In accordance with section 3, the real estate and all the belongings of the former corporation were transferred to the Board in the year 1909 and the deed of conveyance was duly executed and is on record in the office of the Register of Deeds of Guilford County.—Editor.

The General Assembly of North Carolina do enact:

Section 1. That D. B. Coltrane, J. R. Scroggs, N. L. Eure, W. G. Bradshaw and J. L. Nelson, their associates and successors, be, and they hereby are, declared and constituted a body politic and corporate under the name and style of the Board of Publication of the Western North Carolina Conference, and as such shall have succession for a period of sixty years, and a common seal which they may alter at pleasure, and shall be capable in law to sue and be sued, plead and be impleaded, in all the courts of the state, and shall have all the privileges and rights hereby specifically granted, and also those conferred upon corporations by the laws of North Carolina.

Section 2. That said corporation shall have power and authority to carry on in all its branches the general publishing and printing business, and especially it shall have charge of the publication of the North Carolina Christian Advocate, the official organ of the Western North Carolina Conference, and all business pertaining thereto. It shall also have control of the publishing interests of the Western North Carolina Conference. It may publish one or more newspapers and periodicals by any name desired, and may publish, handle, purchase and sell all kinds of books, tracts, treatises and pamphlets. It shall have the right to acquire, hold and own such real property as may be necessary for the proper and convenient transaction of its business.

Section 3. That the present corporation known as the Christian Advocate Publishing Company, chartered under the general law of North Carolina, and doing business in Greensboro, North Carolina, shall have the power and authority to sell, convey and transfer to the corporation formed under this act all of its assets, franchise and property of every kind and to merge itself therein. And the corporation organized under this act shall have the power and authority to purchase, receive, take into possession and hold all the assets, franchise and property of every kind belonging to said existing corporation.

Section 4. That the incorporators are authorized and empowered to conduct, transact, manage and carry on the business of the corporation. That they shall be elected as follows: W. G. Bradshaw, for a term of one year; J. L. Nelson, for a term of two years; N. L. Eure for a term of three years; J. R. Scroggs for a term of four years; and D. B. Coletrane, for a term of five years. At the expiration of the term of each the Board shall nominate a successor for a term of five years, who shall be elected by the Western North Carolina Conference; provided, that in case of a vacancy for other cause than the expiration of a term, said vacancy shall be filled for the remainder of the term as hereinbefore provided; and provided further, that the said corporation shall be under the jurisdiction, control and direction of the said Western North Carolina Conference.

Section 5. The incorporators shall submit a report annually to the Western North Carolina Conference, giving a full and accurate account of the business of the corporation. They shall also nominate an editor annually, subject to election by a vote of the said Western North Carolina Conference.

Section 6. The incorporators shall hold and use all of the resources of the corporation formed under this act upon the following uses and trusts and no other, to wit: The wise and efficient promotion of the publishing interests and business of the Western North Carolina Conference; provided that all profits which may accrue, over and above what is necessary to meet the expense of such efficient management, shall be turned over from time to time, as the incorporators may deem it wise, to the Western North Carolina Conference, to become a part of the Conference trust fund for the benefit of the claimants upon Treasurer of the Board of Trustees of said fund.

Section 7. That the property of said corporation, used for its purposes, shall not be subject to taxation.

Section 8. That this act shall be in force from and after its ratification.

In the General Assembly read three times and ratified, this the 26th day of January, 1909.

Shelby District Conference Notice

All preachers, lay leaders, delegates and representative men who intend to attend Shelby District Conference to be held at St. Paul church, July 25-27, will please notify me at once. Please let me know when you expect to arrive and by what kind of conveyance—whether by rail, automobile or horse and buggy.

Remember St. Paul is a country church three miles from Waco, the nearest railway station, and to furnish conveyance from station to church gratis, above notice of your arrival is important.

Trains arrive at Waco as follows: Going toward Charlotte, 8:20 a. m., 6:05 p. m.; going toward Rutherfordton, 10:55 a. m., 4:53 p. m.

O. C. Fortenberry, Pastor.

Cherryville, N. C.

A Card of Thanks

We take this method of thanking the many friends and neighbors who gave us help and expressions of sympathy during the illness and at the death of our daughter and sister, Minnie, who passed peacefully to rest and reward on Monday, June 19th.

I. F. Bennett and Family.

LOOK UP PAGE FOUR

On the fourth page of this issue is an open letter from the editor which we hope all will be sure to read. Then let all concerned act accordingly.

OPEN LETTER

TO PASTORS AND TO SUBSCRIBERS OF THE NORTH CAROLINA CHRISTIAN ADVOCATE

DEAR BRETHREN:—I am addressing this open letter to you because I feel that the interests involved not only justify it, but make it my duty to take the whole family into my confidence.

In the first place I beg you to consider the fact that our church paper ought to be placed in every home where we have members or where the family is, in any sense, looking to us for religious help and guidance. According to conservative estimates this would require that we print and mail at least 20,000 copies weekly. No one acquainted with the facts is willing to admit that our more than 100,000 members represent less than 20,000 families. Now we have the facilities, so far as equipment is concerned, to print and mail more than 20,000 per week. Our building and plant, erected at a cost of a little more than $30,000, is capable of handling such an edition every week without increasing the pay roll to any great extent. Every dollar of net increase in our income would accrue to the benefit of our Conference and not to individuals, the Conference being the sole owner of the entire business, job printing and all. This being the case it is difficult to understand why we should not have the most enthusiastic co-operation of the whole church organization in a movement to place the paper in every home, thus multiplying its power for good at least three-fold, and at the same time greatly increasing the income to be used in improving the quality of service and to add to the annual stipend to cheer the hearts of our superannuated preachers and other Conference claimants. It would look like under such conditions all our people would rally to help reach our goal of effort in placing the paper in every home.

Conference Owns Paper and Plant

Since the year 1900 the Conference has been in control of the paper, having purchased that year a controlling interest in the old stock company by which it was then published. In the year 1909 the Conference took over the whole property, and, by an act of the legislature, passed at the request of the Conference, the old stock company was dissolved and the property was all deeded to the Board of Publication of the Western North Carolina Conference under a special charter which we are printing elsewhere. From that time the whole property, including building, printing machinery and every line of business carried on in connection with the same, has been absolutely in the hands of the Western North Carolina Conference.

The profits which have accrued since the Conference took charge, amounting to $19,141.12, has gone into the building, machinery and fixtures, with the exception of $3,695.00, which has been paid in dividends, $3,021.00 of this amount having gone to the superannuate fund.

I make this statement here at this time for the reason that there seems to be in some quarters a sort of vague feeling of suspicion that somehow something is crooked—that somebody may still be trying to hoodwink the Conference. While this feeling is vague, as I have said—not perhaps so clearly defined as to express itself openly—it is, nevertheless, I fear, operating in sufficient degree to dampen the ardor of some and cause lukewarm support, to say the least, in our efforts to work the enterprise for all it is worth.

Our Campaign to Increase Our Circulation

In the second place, I wish to call attention to the fact that this year, by resolution of the Annual Conference at Reidsville, each charge was allotted a certain number of new subscribers to be secured during the year, amounting in all to 3,000. The report printed elsewhere shows just what has been done to date in each district and in each pastoral charge. More than half of the number reported to date is still charged to the pastor's account. Every one can see at a glance what a hardship this works. With the price of paper doubled within the last six months and all items of expense advanced, it will not be long till we must face a serious crisis unless our friends and patrons are more considerate. Many of our subscribers have allowed their subscriptions to go over without renewal and are making it hard for us trying to accommdoate them by carrying the account along till "the convenient season" for them to renew. I regret to say that, through excuses on account of "the war" and other hindrances, there are many more of this class than usual at this season of the year. We are sending notices to all those who are behind, also those falling due for renewal, and I must beg those who receive these notices t- reply at once either with remittance or with an explanation and a statement as to when we may expect payment to be made. If payment can be made in a reasonably short time we are willing to wait, otherwise it would be a kindness to notify us to discontinue.

Cut Off Accounts

In the third place I wish to state distinctly that I do not wish to place any of our "cut off" accounts in the hands of special collecting agencies. But what else can I do where parties owing balances of from $3.00 to $6.00, do not even accord to me the courtesy of a reply? I am doing this business, not for myself. It makes no difference to me personally whether these amounts are paid or not. But I beg all to consider the fact that I am in charge of this business as the agent of the Western North Carolina Conference, and that the superannuate preachers and their widows and orphans are the beneficiaries. Every time one neglects or refuses to pay one of these accounts he, in effect, robs these beneficiaries. I do not believe that many of our delinquents will be willing to do this when they understand the matter fully.

In the fourth place, I think we can all do better and that we will do better hereafter by a determination to co-operate more fully in the effort to circulate our paper and to make of it all that it should be in advancing our work. The subscription price of the paper amounts to a little less than three cents per week, and it is not true that our people are not able to pay this. Most of them spend more in a week for useless luxuries than a year's subscription to the church paper. Let the pastor and church organization in each charge co-operate in an effort to place the Advocate in every home. Let the apportionment for the charge be regarded as the minimum for the year and let all be as much determined to secure this as they are to secure the missionary collections.

Pledges on Our Building Fund

Again, I must exhort those who have pledge on our Building Fund to wake up and se that this money is paid in between this an November. Since the last Annual Conferenc we have paid $4,000 on this debt, leaving balance of $1,000. If those individuals an churches who have failed to pay up will tur in the amounts we can pay off the balance an get possession of this mortgage. I was muc disappointed the first of June to find it neces sary to secure an extension of time on this bal ance of $1,000. I beg those still due to at tend to this at once so that we may have the joy of meeting at Gastonia with this old mortgag in our possession. About one-half of the bal ance due on this is due from charges in th Charlotte and Shelby Districts, these district having made pledges by resolution in the Dis trict Conferences of 1914, dividing the amount among the charges. The amounts are small i each charge and could easily be secured i proper effort is put forth. Let the pastors an official members of these charges understand that I am still looking to them to secure thei amount before November.

A Plan of Co-operation

Again, I must urge that pastors and officia boards co-operate in looking after the circu lation of our Advocate. The experience o years has demonstrated clearly that this work must be done without the heavy draft upon u that a regular Field Agent would entail.

There is no hope of reaching our goal no even maintaining our present status with out placing the Advocate circulation righ along with the other interests of the church and working it with all the diligence that w work other items in our budget. This is th reason why the Western North Carolina Con ference has taken absolute charge of its own publication. By so doing we can consistently urge all the people to give support to it as a Conference institution and at the same time avail themselves of its benefits.

No Time to Discontinue Paper

Finally, let me urge that this is no time fo a loyal and true member of the church t order his paper discontinued. The stress o war conditions should make every one th more determined to stand by the enterprise

Those who request the paper discontinued should never do so without paying the bal ance due to date. It is not fair to allow th paper sent over time and then expect it to be discontinued without settling what is due. Any one can tell how much is due by counting from the date on his label to the present at the rate of 12 1-2 cents per month. We are sending notices to those who are behind, also to those who are just now due for renewal We expect a prompt reply from these and the co-operation of all our people in our ef fort to bring our list up to date and in ad vance. We shall have to come to this and the present year is as good a time for this reform as we shall ever have.

Thanking pastors and laymen for loyal co operation, and praying the continued blessing of God upon this great enterprise of the church, I am Your obedient servant,

H. M. Blair.

SOUTHERN STUDENTS IN CONFERENCE

G. B. Winton

Blue Ridge, North Carolina, is getting to be a sort of summer college. In the lap of the Blue Ridge, looking off north across the Swannanoa to the Craggy Mountains, beyond which, barely hidden, looms Mount Mitchell, beautiful Robert E. Lee Hall invites each year the young people of the South to high studies. In the place of economics there is missionary survey, at home and abroad; Bible study and not mathematics; Christian service rather than law or medicine, take the foreground. This summer school is a religious school, a Christian school. The platform hours are utilized to send home the realities of the Christian experience and to quicken and purify the Christian life, and not to expound matters leading up to the A. B. degree. First come the young women from the colleges and schools for girls; then the young men leaders of the Christian work of the various institutions in the South. Then there is the Missionary Education Movement, and later institutes for Y. M. C. A. secretaries, a school of social service, etc. It is of the conference of men students, held June 16-25 that I now write.

Because of the adequacy of the equipment, the beauty of the location and the choice summer climate—a half mile above the sea level—the Blue Ridge conference was this year made the center of a wider range than before. (There are four other such conferences in the United States.) All colleges and schools south of the Ohio, from Virginia and the Carolinas west to Texas and Arkansas, were invited to participate. From this territory came together four hundred and thirty-five students, representing one hundred and ten institutions. The primary object of the conference is to fit men for religious leadership in the institutions which they attend. To this all the studies and addresses are directed. Attention is also given to the claims of various forms of human service on young men going out from college. Missionaries and board secretaries are on hand to speak for various foreign fields, the Student Volunteers have a special group and band together for mutual encouragement; and the opportunity for Christian service in the home land is not overlooked. Every evening there is a serious presentation by some man who knows boys and how to talk to them, of various phases of life work, to enable the young men to settle down upon that calling in which they can best make their lives count.

One interesting and stimulating phase of the Conference is the presence each year of a considerable group of foreign students. These men attend the Conference as the guests of the Committee on Friendly Relations among Foreign Students. The number of men and women who come from abroad to institutions of learning in the United States is constantly growing. The war in Europe has augmented it. There are already more of these students than is generally known. It has proved almost impossible to secure accurate statistics of them. Such students often have an unhappy experience. Usually they have but limited command of English. They are timid and shy in social relations. Often they keenly feel the ostracism which accompanies race antipathy. At times they are painfully poor. They are also exposed, with almost no safeguards, to the temptations and moral perils of our cities—sad accompaniments as yet of our "Christian" civilization. It was a happy thought therefore which prompted the formation of the above mentioned committee, and the men who sustain it with their money are statesmen as well as philanthropists. It seeks systematically to help in a friendly way all foreign students without regard to nationality, color or religion. Its theory is that such men and women sent back to their own country after contact with decent American homes, as well as with American gambling dens, with Christian altruism as over against unchristian greed, with gentlemen and ladies as well as with toughs, will have a kinder feeling for our nation and a higher estimate of our religion. These students will infallibly become leaders in their own lands. The success of Christian work undertaken there will depend much on their attitude. The time to reach them is now, while they are our guests. Sympathy, good-will, friendliness, a helping hand now they will never forget. The Blue Ridge Conference entertained this year twenty of these foreigners representing the following countries: China, Japan, Korea, Armenia, Brazil, Cuba and Mexico. I had the pleasure of working among those who speak Spanish and a friendly good time we had.

The animating head and front of the Blue Ridge enterprise, and the official leader of the Student Conference, is W. D. Weatherford, Ph. D., a Methodist boy from Texas and a graduate of Vanderbilt University. He is the Student Secretary for the South of the International Committee of the Y. M. C. A. This year, as usual, he and his advisers brought together effective speakers and leaders to stir the religious thought of the young men. Messages from George Sherwood Eddy and Fletcher S. Brockman, two missionary leaders of world-wide reputation and world-embracing horizons, were among the choicest privileges of the Conference.

Boys will be boys, and the Student Conference plays as well as works. They make the dishes rattle in the big dining room with college yells and songs. They organize scratch teams for baseball, basket-ball, tennis, etc., and battle furiously for the honor of their alma mater or for their native states. One evening out of the ten serious matters give way to "stunts," in which every college and school tries out the funniest performance its representatives can think of. And the things that school boys ingenuity can "pull off" in this line are beyond all anticipation, reasonable or otherwise.

The religious spirit of the Conference seemed to me this year better than any I have ever before attended. Mr. Eddy pitched a high note at the very beginning, and the response was noble. I never heard so many spontaneous prayers, mostly from boys not used to praying aloud, as followed one of his solemn evening addresses. I never witnessed deeper, quieter, devouter, religious feeling than in the denominational meeting led by Dr. Ed F. Cook, on Sunday, 18th.

Of the charms of the Blue Ridge country in summertime, it is hard to speak without extravagance. Over the beautiful valley that lies beneath one's eyes at the front of Lee Hall play entrancing combinations of light and shadow, of cloud and sunlight. Dawn and noon and night march across the scene in royal robes. The mountains wrap themselves in mist, crown their heads with vapor, smile in green and purple, or dissolve in downpours of rain. The valley dimples in the noon-day sun only to hide coyly under a gray fog the next morning. Back of the Hall the giant vertrabrae of the Alleghenies ridge the sky, and in the limpid air the top is so near one is constantly panting up the slow trails to reach it, and so to possess with his eye the kingdoms of the world and the glory of them. This year the rhododendron buds were frosted but the laurel was spreading its tents as usual. The wild grapevines fill the canyons with odors of paradise and the marguerites starred every open spot. The air was like wine, and the tinkling mountain waters like songs of the sirene. Every boy who can go to one of these summer conferences ought to go, and every parent whose boy wishes to go will make a mistake not to send him.

LETTER FROM JOHN R. PEPPER

Dear Editor:

In view of the great conferences that are to be held here this summer and the varied preparations necessary for same, I have made four trips up here during the past few months and have just arrived again, bringing my family here for the season this time.

Everything Astir

Everything is bustle and stir here. With three new hotels built and building since last year the outlook for accommodating the big crowds expected in July and August particularly is most cheering.

Mr. J. D. Stentz, assistant General Superintendent, with residence on the grounds, is having very many inquiries and requests for reservations in various directions.

Good Entertainment

In the new and handsome literature all phases of the Junaluska program, rates for accommodations of all kinds, and Junaluska life with its many manifestations are all finely set forth, and this literature is being widely distributed. A postal request will secure it. "The Virginia," an eighty-room hotel, being erected by Virginia Methodists, is nearing completion and will be of great service this summer, with very reasonable rates. The Junaluska Inn, standing high bove the lake, reminds one of those interesting old castles on the vine terraced slopes along the famous river Rhine. This hotel, so beautiful for situation, and with such modern facilities, will furnish accommodations to please the most exacting.

The Hotel Company has been very fortunate in securing as manager of the Junaluska Inn Mr. J. Baylis Rector, for a number of years and until very recently manager of the "Hotel Langren," one of the very best hotels of Asheville, N. C. Mrs. Rector, an accomplished hotel housekeeper, will assist Mr. Rector in this important part of the internal work of the new hotel. The work on Junaluska Inn is progressing excellently and the builders expect to have it ready by the time the crowds demand its service.

Laymen's Conference Texas and Oklahoma Coming!

The Laymen's Missionary Conference, August 1-6, is confidently expected to be a record breaker. It looks like we may have several hundred pastors and the biggest number of presiding elders that have ever assembled at one time in the area of Southern Methodism, and of course an army of picked laymen, coming from Baltimore to San Francisco. It is reported that Texas, the big doer of good things, may bring a car load or two of the longest horned and biggest headed laymen to be found anywhere in the Lone Star State. It is also expected that Oklahoma and Arkansas may come with Texas, if all will agree to be good.

Nearly every cottage on the Southern Assembly Grounds is already occupied and more coming right along.

A big Florida Girl's School camp nearby is alive with bright girls who came on a hay ride to the lake today to go swimming.

Eureka Camp gor boys from Georgia and elsewhere opens in a few days with Prof. C. E. Boyd, of Oxford, Ga., conducting the school work.

Lovely Junaluska

The man or woman who has not looked upon Lovely Junaluska has something to live for yet, and should make sure to get here, beginning with the most helpful Sunday School Institute, July 14-20, and on with other inspiring meetings—or just come for genuine rest and recreation without attending a single meeting. It's all here. Come and take just what you prefer and you will thank your friends for suggesting it.

Yours truly,

J. R. Pepper.

NEWS AND NOTES

DISTRICT CONFERENCE DIRECTORY

Salisbury, Woodleaf .....July 12-14
Morganton, Glen Alpine .....July 13-16
Statesville, Taylorsville .....July 18-20
Charlotte, Harrison church .....July 19-21
North Wilkesboro, Sutherland ....July 19-21
Shelby, St. Paul .....July 25-27

Around the Conference

—Many of our readers knew Rev. W. G. Starr, D. D., of the Virginia Conference, who passed away at his home at Newport News on Sunday. Dr. Starr has long been a prominent pastor filling the most influential stations of his Conference. He was for a short while president of Randolph-Macon College.

—On June 29th, at the parsonage of the North Lenoir circuit, Mr. J. E. Summey and Miss Pearl Blair were united in marriage, Rev. J. W. Hoyle, the pastor, officiating. Mrs. Summey is the daughter of Mr. and Mrs. J. P. Blair, of Cedar Valley. For some years she has been a teacher in the public schools, having taught the past year at Ansonville.

—The Charlotte Observer says: The Hawthorne Lane congregation is much gratified at the progress being made in the erection of its edifice on Hawthorne Lane at East Eighth street. Contractor J. A. Jones is pushing the work with all due haste, the roof is now going on, and it is expected that the Sunday school room will be available for the church gatherings early in August.

—Last Sunday was no doubt a day of peculiar emotions to the congregation of First church, Salisbury. Dr. Marr preached the last sermon in the old church to a large congregation. The Sunday school annex has already been torn away and now the old church will be pulled down. The congregation and Sunday school will meet in the tabernacle till the new church is completed.

A marriage of interest to many Advocate readers was that of Captain Thomas Rowland to Miss Charlotte Virginia Kerley, of Charlotte, which took place at the home of the bride's mother in Charlotte on Wednesday evening of last week. Captain Rowland is a well known conductor on the A. T. & O. from Charlotte to Taylorsville and is superintendent of the Sunday school in the Methodist church of his home town, Taylorsville. The Advocate joins in congratulations.

—Rev. J. H. Bennett and his congregation at Centenary, this city, held a regular fourth-of-July patriotic service last Sunday morning. The local paper on Monday said: The church had been handsomely decorated for the occasion with flowers, flags and bunting. Hymns, breathing patriotism and loving and humble remembrance of God's goodness in giving a great land to the people, were sung. The pastor of the congregation, Rev. J. H. Bennett, spoke from Romans 16:20: "And the God of peace shall bruise satan under your feet shortly."

Church News

In an appeal to our pastors and the membership of the church, Bishop Hoss says: "The report of the Treasurers, Smith & Lamar, shows that up to the present time only a very small sum has been contributed by our church toward the erection of the Asbury Memorial in Washington City. This, I am sure, is due to oversight. There can be no doubt that our people wish to pay their due share to this worthy enterprise. No large sum is asked from anybody, but something is expected from every congregation. The sooner the collections are made and forwarded to the Treasurers, the better it will be. There ought to be no slightest delay in the matter."

* * * *

At the recent commencement of Southern Methodist University, Dallas, Bishop E. D. Mouzon was elected President of the reorganized Board of Trust; Dr. Horace Bishop was elected Vice-President; and the Executive Committee consists of the following: Bishop E. D. Mouzon, Judge J. E. Cockrell, C. C. Walsh, R. H. Shuttles, and W. D. Bradfield. The Advisory Committee for the School of Religion is smade up of the following members of the Board of Trust: W. D. Bradfield, from the church at large; J. T. Pritchett, from Missouri; W. W. Duke, from Louisiana; J. K. Farris, from Arkansas; S. E. Allison, from New Mexico; W. M. Wilson, from Oklahoma; and James Kilgore, from Texas.

* * * *

The coming session of the Illinois Conference of our church, beginning August 24, at Cairo, Ill., will be the fiftieth anniversary of that body. The semi-centennial will be fittingly celebrated, and all former members are invited to be present. The Conference host, Rev. Curwen Henley, Cairo, Ill., asks that all who are coming will notify him in advance, and he will provide entertainment. He would like to get information concerning the following, who were members of the Conference at its organization: A. L. Davis, M. R. Gohagan, B. R. Hester, William Finley, P. T. Corder, J. B. Frost, J. Campbell, N. P. Halsey, T. D. Deeds, J. D. Gray, J. A. Beagle, D. Stanford, M. R. Jones, J. W. Westcott, W. B. Beagle, P. D. Vandeventer, J. R. Pritchet, W. R. Howard, G. M. Effinger, J. Howard, D. L. Meyers, W. D. Coxe, G. D. Hilton, J. H. Posey, B. F. Zumwalt, Oscar Smithson, David Rose, T. R. Kendall, R. P. Holt, Samuel Meyers, and E. C. Jones.

* * * *

Among all the speakers to be in the Men's Conference at Junaluska, August 1-6, none is likely to prove more popular on the platform than the Rev. William Edgar Geil, F. R. G. S., the celebrated traveler, author, and lecturer. Dr. Geil knows world-wide missions as few men do and knows how to tell what he knows in a most brilliant and attractive way. When he spoke in St. James Hall, London, the house, seating 6,000 pepople, was filled. About his appearance in Stratford, London, the British Weekly said: "Mr. Geil addressed a crowded gathering. Long after the door of the Conference Hall had been closed, the streets were thronged with people who had failed to enter. One was sorry for the disappointed folks, for they missed an address of exceptional brilliancy. Mr. Geil is certainly the best missionary lecturer in the world. An hour passed like a moment, the vast audience laughing with delight at his humerous touches." Dr. Geil speaks twice in the Men's Conference, and his subjects are: "Some Missionary Heroes I Have Met on the Firing Line" and "The Ascent of Man."

Secular News

Judge R. B. Peebles, for many years on the bench of the Superior Court in North Carolina, died on Wednesday, June 28th, in a hospital in Norfolk, Va., where he had been under treatment for some time.

The Progressive party last week agreed to put out no candidate for the presidency and resolved to support the candidacy of Mr. Hughes, the regular Republican nominee.

* * * *

The J. A. Odell Manufacturing Company, of Bynum, Chatham county, was destroyed by fire on last Sunday afternoon. The fire was caused by lightning. The plant was valued at $100,000, and was insured for $70,000. It was a yarn mill.

* * * *

Mrs. Hattie Green, said to be the wealthiest woman in the world, died in New York on Saturday, July 3rd, at the age of 80 years. Her estate is variously estimated at from $20,000,000 to $100,000,000.

* * * *

The latest news from the European war indicates that the Central powers, Germany and Austria, are hard pressed on every side. The hardest fighting of the war is now in progress in North France, where the British and French launched a co-operative offensive movement the last of the week, and are pushing the Germans from trench to trench. It is now thought by many that the war has reached its climax, and that there must soon be a decisive battle even if this one already raging and known as the battle of the Somme should not prove the decisive one.

* * * *

There will be a partial eclipse of the moon on the night of July 14-15, and one of the sun on July 29th. The reader is respectfully referred to Blum's Almanac for full and accurate particulars.

READ LETTER ON PAGE FOUR

Missionary Notes from Field Secretary

Waynesville, O. P. Ader, P. C.—China course introduced into Sunday school. Remaining committees elected.

Canton, W. M. Biles, P. C.—China course will be introduced.

Central, Asheville, J. H. Barnhardt, P. C.—China course will be introduced. District organized to secure attendance of lay leaders and others at Laymen's Triennial Missionary Conference at Lake Junaluska, August 1-6.

Haywood St., N. Asheville and Biltmore will introduce China course. Dr. Atkins at North Asheville, assisted by Luther B. Bridges, evangelist, is conducting helpful revival services. He will devote a month last half of July and first half of August to missions in his church.

Central church has been greatly improved by $1500.00 worth of landscape work with hedge and ornamental shrubbery about the premises. There is no more attractive piece of church property anywhere in this country to be found than this.

Saluda, Marvin Auld, P. C.—China course will be introduced and the committees elected. A nice, commodious bungalow parsonage has recently been completed. This church is fast approaching the station stage.

Flat Rock, Ambrose Burgess, P. C.—China course introduced, committees elected and the every-member canvass for Conference collections determined on.

Henderson Ct., Jno. H. Green, P. C.—Fruitland: Committees elected and work outlined; China put into Sunday school, $80.00 collected and pledged on Conference collections. Hillgirt: Committees elected; China course adopted in Sunday school; $30.00 secured on Conference collections. Moore's Grove: Committees elected; every-member canvass for Conference collections agreed to; China course will be adopted in Sunday school.

Hendersonville Station, W. F. Womble, P. C. China course will be adopted; a new building

for the Men's Wesley Adult Bible class just completed.

In all the above places the Laymen's Conference was advertised and, in most cases the church leader elected as delegate.

I write these notes going down Saluda mountain. I am wondering if the over $2,000.00 deficit missionary showing of Treasurer Courtney in Advocate of June 1st, as compared with one year ago, has impressed others as it did me. I am hoping that the July report this week will make more encouraging reading. But who can tell?

Conference is dangerously near this year—Nov. 8. Brother pastor, collect and send in the mission money. I heard a pastor not long ago report on hand $50.00. The presiding elder ordered him to forward it to treasurer. Right, since the money was doing him no good, but in hands of treasurer would relieve want and stop interest.

Report of Treasurer Board of Missions, to July 1, 1916

Received on Assessment

	Foreign	H. & C.
Iredell, J. C. Mock	$ 5.00	$ 5.00
Rock Springs, Jim Green	25.00	
Polkton, W. B. Davis	17.50	
Jefferson, E. P. Stabler		12.00
Sulphur Springs, T. A. Groce	11.35	
Lenoir, First, D. M. Litaker	53.50	
Thermal City, M. W. Heckard	11.60	15.00
Madison-Stoneville, R. S. Howie	24.66	
Marion Station, O. H. Bumgarner		75.00
Unionville S. S., J. T. Stover	7.65	
Haywood St., Asheville, A. S. Nance	150.00	
Centenary, Winston-Salem, Taylor Bynum	150.00	
Biltmore, D. R. Proffitt	30.35	
Summerfield, T. B. Johnson	15.00	15.00
N. Charlotte, W. B. West	6.60	8.40
Rhodhiss, G. W. Fink	34.00	
Mt. Holly, T. J. Houck	20.00	
Weaverville Ct., T. J. Huggins	23.00	
New London, E. A. Poe		6.00
Green River, J. M. Barber		1.00
Total on Assessment for June	$585.21	$137.40

Received on Specials

	Foreign	H. & C.
Iredell, S. S., L. C. Mock	$ 6.16	
Centenary, Winston-Salem, Taylor Bynum		$ 33.34
Elkin, J. P. Hipps		5.00
Hendersonville, H. F. Stewart	50.00	
Hickory, First, W. I. Caldwell	50.00	
Unionville S. S., L. S. Griffin	4.50	
Mt. Airy, G. D. Herman	50.00	
Morganton S. S., E. B. Claywell	8.42	
Randolph, Trinity S. S., Joe Parkin, Jr.	8.17	
Total on Specials for June	$177.25	$ 38.34
Total receipts for June		$ 938.20
Previously reported—		
Foreign assessment		2124.17
H. and C. Assessment		1119.51
Foreign special		1335.02
H. and C. special		1073.20
Total receipts to July 1, 1916		$6590.10

Comparison

Received to July 1st—	1915	1916
Foreign assessment	$1775.65	$2709.38
H. and C. assessment	2024.50	1256.91
Foreign special	2411.31	1512.27
H. and C. special	2919.80	1111.54
Total receipts to July 1st	$9131.26	$6590.10

It will be seen from this report that we are $2541.16 short of the amount we had raised to this time last year. It is perfectly evident that unless special effort is put forth in the remaining months of the conference year the men on our mission charges are going to suffer. These men can not afford to have their appropriations cut down. But collections will have to be much better or this will necessarily come. One hundred and thirty-seven dollars, for Home and Conference assessment, for the month of June, from the whole Conference is little less than shameful, if not entirely so.

R. M. Courtney, Treasurer.

Winston-Salem, N. C.

Statesville District Notice

All preachers, school men, delegates, and other members who expect to attend the Statesville District Conference at Taylorsville, July 18-20 will please notify me at once. We desire all to come by train or automobile. Trains will arrive at 12:10 and 10:30 P. M.

J. J. Edwards, P. C.

Watch a concrete mixer: Sand, cement, gravel, and water, in a revolving steel jacket, make a soft mortar which promises little stability, but soon hardens into moulded solidity. So with the influences which make character and destiny. In the formative stage of life the mixing process goes on—words, deeds, instruction, training, principles, etc., go into the childish heart, soft and soluble. By and by the mixing time passes into the fixing time. Then character—bad or good—is so set as to call for dynamite to break it. How important that the ingredients be of high grade, and the work of mixing be faithfully done.—Midland Methodist.

Campaign for New Subscribers—Report to July 6, 1916

ASHEVILLE DISTRICT

Central, J. H. Barnhardt	23
J. W. Carver	1
Swannanoa, J. F. Starnes	2
Sulphur Springs, T. A. Groce	1
Weaverville, E. W. Fox	1
Bethel, J. C. Harmon	1
Henderson Ct., Jno. H. Green	6
Hendersonville Sta., W. F. Womble	15
Biltmore, D. R. Proffitt	4
Brevard Ct., C. A. Johnson	2
West Asheville, S. T. Barber	2
Brevard Sta., W. E. Poovey	2
N. Asheville, D. Atkins	3
Leicester, J. A. J. Farrington	3
Fairview, W. A. Thomas	1
	67

CHARLOTTE DISTRICT

Brevard St., L. A. Falls	2
Weddington, N. R. Richardson	18
Polkton, W. B. Davis	9½
Dilworth, J. O. Ervin	4
Waxhaw, W. F. Sandford	2
Unionville, J. T. Stover	7
Marshville, Seymour Taylor	1
North Charlotte, W. B. West	11½
Morven, J. H. West	23
Calvary, A. R. Surratt	4
Ansonville, L. L. Smith	2
Tryon Street, E. L. Bain	1
	85

GREENSBORO DISTRICT

West Market, C. W. Byrd	1
Wentworth Ct., T. C. Jordan	2½
Randleman, A. R. Bell	3
Randolph, E. N. Crowder	16
Centenary, J. H. Bennett	5
Greensboro Ct., J. E. Woosley	2
West Greensboro, W. M. Robbins	3
Wesley Memorial, High Point, G. T. Rowe	5
Reidsville, E. D. Watt, L. L.	7
East End, High Point, W. A. Barber	6½
Walnut St. and C. Mem., F. L. Townsend	7
S. Main, High Point, Chas. Osborne, L. L.	15½
Ramseur and Franklinville, H C. Byrum	9
Spring Garden, Z. E. Barnhardt	2
Gibsonville, A. C. Gibbs	8
Rev. J. H. Weaver	2
Denton, J. M. Varner	3
West Market St., T. C. Hoyle, L. L.	6
Asheboro, J. E. Thompson	1
	104½

MORGANTON DISTRICT

Table Rock, E. B. Troy	19
Broad River, C. C. Totherow	18
Rutherfordton, A. Sherrill	3
Forest City, J. A. Bowles	12
Morganton Ct., A. C. Swafford	5
Henrietta, L. C. Lawrence, L. L.	½
Bald Creek, Joseph Fry	1
Thermal City, M. W. Heckard	2
	60½

MOUNT AIRY DISTRICT

Rural Hall, C. R. Allison	3
Summerfield, T. B. Johnson	4
Pinnacle, T. H. Stimpson	14
Jonesville, D. A. Oakley	3
Elkin, J. P. Hipps	6
Central, Mt. Airy, Geo. D. Herman	9½
Pilot Mountain, E. O. Smithdeal	1
Walnut Cove, G. W. Williams	9
Yadkinville, W. M. Boring	4½
Spray, O. H. Hodges, L. L.	5
Leaksville, A. L. Aycock	1
	60

NORTH WILKESBORO DISTRICT

Creston Ct., J. I. Hickman	1
Boone, D. P. Waters	6
Elk Park, L. B. Hayes	1
N. Wilkesboro, J. H. Thompson, L. L.	½
Helton Ct., E. E. Yates	2
Avery Ct., H. H. Mitchell	3
Laurel Springs, W. C. Bowden	12½
	26

SALISBURY DISTRICT

New London, E. J. Poe	4
Bethel and Loves, W. I. Hughes	10½
Mt. Pleasant, G. A. Stamper	17½
China Grove, P. E. Parker	1
Albemarle, Central, R. G. Tuttle	3
Park Avenue, G. W. Vick	3
Forest Hill, C. M. Short	1
Spencer, C. M. Pickens	½
Salem, A. L. Coburn	2½
Concord Ct., P. L. Terrell	14
Gold Hill, Rev. J. W. Strider	3
Salisbury Ct., R. C. Kirk	1½
S. Main St., J. H. Brendall	2
Woodleaf, J. W. Kennedy	1½
	65

STATESVILLE DISTRICT

Stony Point, W. T. Albright	9½
Mt. Zion, E. M. Hoyle	1
Catawba, A. G. Loftin	14½
Mooresville, J. T. Ratledge	8½
Race St., M. L. Moose, L. L.	7
Davidson, Ira Erwin	1
Rhodhiss, G. W. Fink	1
Lenoir Station, D. M. Litaker	2
Iredell Ct., W. M. Jacks, L. L.	1
W. R. Ware	6
Iredell Ct., J. C. Mock	1
Maiden, J. A. Peeler	4½
Troutman, J. C. Keever	3
Rev. B. A. York	½
Cool Springs Ct., C. P. Goode	3
North Lenoir, J. W. Hoyle	1
Statesville Ct., D. H. Rhinehardt	3
R. F. Wellons	4
Hickory Ct., T. J. Folger	2
	73½

SHELBY DISTRICT

Shelby Ct., A. J. Burrus	1
Belwood, J. F. Moser	5
South Fork, J. H. Robertson	5
Mt. Holly, T. J. Houck	15
Belmont, A. P. Ratledge	16½
Stanley, N. C. Williams	11
Lincoln Ct., N. M. Modlin	2
Stanley Ct., H. R. Thompson, L. L.	2
Main St., Gastonia, H. H. Jordan	2
Polkville, J. P. Davis	1
Dallas-Ozark, W. A. Jenkins	1½
Main St., Gastonia, H. H. Jordan	2
	64

WAYNESVILLE DISTRICT

Sylva, G. H. Christenbury	1
Highlands, E. B. Bell	1
Haywood, A. L. Latham	6
Robbnisville, J. J. Eads	4
Canton, W. M. Biles	1
Andrews, W. L. Hutchins	1
Bryson City, J. W. Campbell	15
Bethel, J. M. Wacaster	5
Judson, J. D. Pyatt	1
Macon, D. S. Richardson	1
Clyde, P. H. Brittain	1
Fines Creek, E. M. Avett	2
Rev. A. W. Jacobs	2
T. R. Gray	2
Waynesville, O. P. Ader	8
Murphy, T. J. Ogburn	½
	51½

WINSTON DISTRICT

Southside, C. C. Williams	16
Thomasville, W. O. Goode	3½
Cooleemee, C. L. McCain	1
Lexington, W. H. Willis	10
Burkhead, G. C. Brinkman	1
Thomasville Ct., J. B. Tabor	2
Mocksville, R. M. Hoyle	4½
Advance, Jno. W. Carr, L. L.	2
Centenary, E. K. McLarty	8
Walkertown, R. E. Hunt	6
Davie Ct., T. S. Coble	1
Grace and Liberty, J. S. Hiatt	1
Jackson Hill, J. G. W. Holloway	1
Salem, W. M. Smith	1
	56
Total from Districts	713
Miscellaneous	24½
Grand Total	737½

We shall be glad for any one detecting a mistake in the foregoing report to call our attention to the same.

ROLL OF HONOR

J. H. Barnhardt, N. R. Richardson, W. B. West, J. H. West, E. N. Crowder, C. C. Totherow, J. A. Bowles, W. C. Bowden, T. H. Stimpson, G. A. Stamper, A. G. Loftin, T. J. Houck, A. P. Ratledge, N. C. Williams, J. W. Campbell, C. C. Williams, W. F. Womble, Chas. Osborne, W. I. Hughes.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

A BETTER WAY

So brief a time we have to stay
Along this dear, familiar way—
Should we not kind and tender be
To those who walk with you and me?

The hands that serve us every day,
Should we not help them while we may?
They are so frail that none can know
How soon these hands from us must go.

The heart that loves us, at the best
Must soon be laid away to rest;
Then might we not their faults forgive
And make them happy while they live?

The feet that walk beside us here
So soon must find the crossing near.
Why should we pause to blame the pace
At which our brother runs his race?

So many faults in life there are,
We need not go to seek them far;
But Time is short and you and I
Might let the little faults go by.
And spend the hours of Life's brief day
In helping all that come our way,
And just be tender, true and kind
With all the little faults we find.

—Selected.

SECOND QUARTER REPORTS

On the tenth of July the Conference officers and district secretaries close their books for the second quarter, and as a reminder that only a few days remain in which to get the reports in, we call attention to the fact. Will not the auxiliary presidents see that their auxiliary officers get their reports off in good time to reach the conference officer before the tenth?

It is a small matter to fill out a report and enclose it to the proper officer to whom it should be sent, but it does mean so much in the report of our work. It is so necessary that we keep in touch with what our auxiliaries are doing and unless these reports are sent in how can we know;

Let us attend to this matter AT ONCE and let no district secretary or conference officer be compelled to send in her report with your auxiliary marked "No report."

AN HONOR TO OUR COUNCIL PRESIDENT

Kentucky Wesleyan College at its recent commencement conferred the degree of LL. D. upon Miss Belle H. Bennett, president of the Woman's Missionary council. This is a recognition by one of our leading educational institutions of Miss Bennett's rare intellectual powers and great leadership. It is an honor well bestowed and one appreciated by the women of Southern Methodism.

A REQUEST

The Secretary of the Home Department of our Council, Mrs. R. W. MacDonnell, requests that the street address be given in each letter sent to the General Office. Frequently these letters are answered away from the office, on the trains, etc., where it is impossible to get the exact address from the files. Please give attention to the above and help to expedite the work in the office.

MISSION STUDY HONOR ROLL FOR FIRST QUARTER

Conferences leading in Mission Study: Texas, North Georgia, Alabama. Conferences leading in Bible Study: Texas, North Texas, West Texas, North Georgia, North Alabama. Conferences leading in the use of the Bulletins: North Georgia, Texas, Alabama.

Where is the W. N. C. Conference? The Superintendent of Mission Study and Publicity is so anxious that every auxiliary in our Conference has a Mission Study Class. What these other Conferences have done we can do also, if we will only arouse ourselves on this subject. Will not each auxiliary superintendent of mission study and publicity see that there is a class organized, if she has none, and report same to Mrs. W. R. Harris, 87 Starnes Avenue, Asheville, N. C.? We cannot afford to be left out of this honor roll, and will we not make the effort to have our W. N. C. Conference enrolled on Mrs. Steele's next quarterly report? If you have no mission study literature send name to Mrs. W. R. Harris, and she will be more than glad to send you the necessary leaflets with which to organize.

MISSION STUDY CLASS LEADERS, ATTENTION!

Are you beginning the study of a new book? If so, do not fail to fill out the enrollment card and send it to Mrs. Hume R. Steele, Educational Secretary, 810 Broadway, Nashville, Tenn. Be sure to give the name of your Conference. This is very important.

The Asheville, Waynesville, Morganton and Statesville districts have been especially favored recently by visits from Mrs. Bessie W. Lipscombe, our Council Home Base Secretary, and Mrs. H. A. Dunham, our Conference Corresponding Secretary. Everywhere they have gone we feel they have done a splendid work and their efforts have been greatly appreciated. The following splendid write-up of the meeting on Statesville district, by Mrs. D. M. Litaker, shows how the good women of that district enjoyed their visit.

AN ALL-DAY MEETING AT NEWTON

The new district secretary of the Statesville district, Mrs. G. A Warlick, wants the best for her auxiliaries, so she makes a feast and calls in her district to share it with her.

Responding to the invitation, about thirty members of her auxiliaries, representing Lenoir, Hickory, Statesville and Cornelius met at Newton on Thursday, June 22nd, to hear Mrs. B. W. Lipscombe, Council Home Base Secretary, and our own Conference Corresponding Secretary, Mrs. H. A. Dunham.

The day was ideal. Newton's pretty church had been beautified for the occasion, flowers being everywhere. The parsonage had been thrown open for the accommodation of the out of town guests who were welcomed by its gracious mistress, Mrs. Parker Holmes. The whole air was pervaded by a spirit of hospitality and expectation. Prominent among those present was Mrs. M. M. Courtney, the former district secretary of the Statesville district.

After devotional exercises, conducted by the pastor, Rev. Parker Holmes, Mrs. Warlick made a brief talk, introducing as the first speaker, Mrs. Lipscombe, who stated first that she and Mrs. Dunham had been disputing on the front seat as to who should have the most time that day to talk and that she had come out ahead.

Mrs. Lipscombe's subject for the morning was, "Why We Are Organized," and in a graphic outline she traced the Woman's Missionary Society from its organization in Atlanta, thirty-eight years ago, to the present time, leading us from the general organization to our Conference organization, then to the district, and lastly to our local auxiliaries, which she stated was the power house of our great plant. We were glad when she emphasized the fact that our young people of the W. N. C. Conference led all others in the amount given last year as reported at our recent Council meeting. Also that only four other Conference societies were ahead of ours in adult work, these being South Georgia, North Georgia, North Carolina and Virginia.

She urged us to spread out, organize more auxiliaries, one on every pastoral charge, stating that at our present rate of giving we could sweep the deck and easily be first instead of fifth on the roll.

Many inspiring thoughts and helpful suggestions Mrs. Lipscombe gave us that cannot be put down here, but that will continue to bear fruit for the future.

Mrs. Dunham told us of the Council meeting, bringing it before us beautifully with the personal touch which gave emphasis to the great things she told us about. We were glad we were so ably represented at the meeting.

Mrs. Killian, of the Newton Baptist church, then told us in a most striking manner of the work their women were doing all over the Southern Baptist Church through their Central Committees with headquarters at Baltimore. We were glad to hear Mrs. Killian. She gave added zest to an already full program.

The social hour at noon when all who attended the morning sessions were invited down to the cool basement for luncheon, was a most enjoyable time. As if by magic we were served to the delicacies prepared for us by the Newton ladies who had left nothing undone for our comfort, and we thoroughly appreciate their kindness.

In the afternoon Mrs. Lipscombe conducted a general survey of our work in all its different phases, and we noted with gratification that the Statesville district was well up along all lines.

Four o'clock came all too soon. The day had been truly a feast and we thank Mrs. Warlick and the Newton ladies for our invitation.

GREENSBORO DISTRICT MEETING

The Woman's Missionary Society of the Greensboro District held its opening session June 20th, 1916, at 2 P. M., in the Sunday school room of the Wesleyan Memorial church, High Point. Mrs. H. N. Mann, after being presented by Mrs. J. V. Wilson, presided. Mrs. B. E. Moore, of High Point, conducted the devotional services. Mrs. F. P. Ingram, on behalf of the societies of Wesley Memorial church, extended to the visitors a most hearty welcome. This was responded to in a most gracious manner by Mrs. B. S. Gardner, of Reidsville.

The work of organization and enrollment followed. The attendance at the opening session was good, and especially gratifying was the presence of so many children and young people.

Mrs. Mann's report proved indeed interesting. She reported 18 adult, 14 young people and 15 junior auxiliaries. Mrs. Lucy H. Robertson, our Conference President, who was in attendance, urged all auxiliaries where possible to do local work under head of missionary society. She stressed voluntary offerings to raise pledge rather than entertainments, and asked that pledges be paid quarterly and that December 1st be truly a Harvest Day. The Conference then knelt and in a chain of prayers asked God for a deeper consecration.

From five to six o'clock those present enjoyed a very informal social hour.

At the evening session Rev. J. H. Bennett, pastor of Centenary church, Greensboro, delivered a most able missionary sermon from Matt. 13:33. He showed how the worship of idols is really a feeling after God. He said the Chinese woman destroys her babe not because she is bad, but because she is good. She has a consciousness of guilt and in her ignorance makes the sacrifice hoping for atonement. Even the heathen have their idea of immortality of the soul. These are elements in the meal of humanity to which the leaven of the gospel appeals. It is the business of the church to send the gospel to meet their great need.

Wednesday morning Mrs. Scarboro, of Greensboro, conducted the devotional service. Reports from the adult auxiliaries were heard and a Workers' Conference held. After the noon hour devotional service, led by Miss Elizabeth Lambe, lunch was served at the church.

At 2 P. M. the afternoon meeting was called to order by Mrs. Mann. Mrs. Blanche Carr, of Greensboro, discussed "The Deaconess and Trained Worker," and was followed by an Institute on the Junior Work, led by Mrs. M. H. Stewart, of Charlotte, Conference Second Vice-President. After knowing and hearing Mrs. Stewart we are not surprised at the rapid strides the Juniors have made under her leadership.

The Institute on Young People's Work was conducted by Mrs. Robertson. The reports given by both Juniors and Young People were most gratifying.

Miss Florence Hughes, a volunteer missionary, gave very instructive talk on "How to Interest the Girl Just Out of College in the Work." Miss Ruth Chance, of Reidsville, discussed Japan, our new mission field. We heard of the work in China from Miss Corriher, a medical missionary of the Presbyterian church, who spent seven and a half years in hospital work in China.

Mrs. Stewart outlined the campaign for us, after which Mrs. Mann asked for volunteers to organize in those places where there is no missionary organizations. Wednesday evening's session was a fitting close for such a meeting. Miss Elizabeth Lambe, who for some years taught in one of our Brazilian schools, told in an impressive manner of her work there, and of the great things God is doing for those people. Mrs. Robertson gave the report of the Council meeting in Atlanta. After report of Committee on Courtesies benediction was pronounced by Rev. G. T. Rowe, thus closing a most successful meeting and one the results of which will be seen.

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You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

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Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

PROCEEDINGS OF ANNUAL EPWORTH LEAGUE CONFERENCE, HELD IN WEST MARKET STREET CHURCH, GREENSBORO, JUNE 27-28, 1916

Monday, June 26, at 8 o'clock, p. m., witnessed the opening of the Western North Carolina Epworth League Conference in West Market Street Church, Greensboro, about two hundred present, approximately one hundred of these being delegates.

Words adapted specifically to the Epworth League and sung to the tunes of "America" and "Columbia, the Gem of the Ocean," rang out with truth and fervor, proclaiming both the patriotic and spiritual emotions.

Addresses of welcome by Rev. Dr. C. W. Byrd, pastor of said church, and J. E. Albright, vice-president of local League, flowed with earnest, cordial words of greeting, and the cheering response made by Dr. E. L. Bain sparkled with wit and humor, characteristic of our beloved president. A social hour followed, separating for our homes in good spirits for the busy day to follow.

At 6 A. M., Tuesday, June 27, sixty-five of these consecrated young workers gathered at the sunrise prayer service, and the voluntary prayers offered the heart-to-heart talk given by Rev. W. W. Edwards, the burst of song that made the welkin ring, testified to the spiritual attitude of these young lives.

At 9:30 Miss Helen Jordan, of Chestnut Street League, Asheville, very ably conducted the devotional exercises, and at 10 A. M., the president took the chair, assembling delegates according to districts, and distributing enrollment and report cards, which were filled out and returned to desk, enrollment cards showing 92 present, including 18 delegates who were not in time to register, places our enrollment at 110.

A question box was placed calling for items upon which information might be desired. Reports from Conference officers were heard, and after singing of "Hail the Power of Jesus' Name," Dr. F. S. Parker, our General Secretary, was introduced, speaking to us upon "The Appeal of Christ to the Youth of Today." Beautiful illustrations fell from his lips of Bible characters, hymn writers, preachers of the early ages, noted men of the latter centuries, showing the response to the appeal of Christ in their youth. Dr. Parker gave us a beautiful heart to heart talk, drawing us very near to the great, loving heart of Christ and making us feel that truly youth is the time to accept Christ, when the nature is open to Him in all its beautiful enthusiasm. May God help us to respond to his touching appeal for the care of the body and mind, consecrating them for God's service, and then as old age creeps on we will be drawn closer and closer to Christ, entwined as one with our blessed Lord.

A committee, representing each district present, reported as follows, composing nominating committees: Asheville District, Rev. W. W. Edwards; Charlotte, Miss Grace Bradley; Greensboro, Miss Araminta Hester; Morganton, Miss Elizabeth Gilliam; Mt. Airy Mr. W. L. Wolfe; Salisbury, Mr. Robt. Pickens; Shelby, Mr. G. T. Smith; Statesville, Miss Stanley Hall; Waynesville, Rev. W. W. Edwards (in connection with Asheville District); Winston, Miss Madge Sills. This ended the Tuesday morning session.

At 2:30, reassembling, devotional exercises were conducted by Dr. E. L. Bain. Roll call resulted in nearly full registration answering to names.

Report from Rev. C. M. Pickens, Conference Treasurer, showed the following Balance on hand, $17.19; Dues paid from Asheville District, $29.40; Charlotte, $13.00; Greensboro, $6.00; Mt. Airy, $3.50; Salisbury, $2.50; Shelby, $2.50; Statesville, $9.10.

Report on African Special.—Asheville District, $25.00; Charlotte, $50.00; Greensboro, $25.00; Morganton, $25.00; Mt. Airy, $12.50; Salisbury, $30.00; Shelby, $5.00; Statesville, $5.00; Winston, $35.00.

A letter from Miss Ida Wilson, respecting our work, especially in her office of fourth department superintendent of Conference, was read by Miss Amy Hackney. Stress was placed upon the renewal of pledges to the African special. Tracts, bearing upon this work were distributed, appropriate remarks made by Dr. Parker, resulting in the following pledges for another year:—Asheville District, $242.00; Charlotte, $145 00; Greensboro, 35.00; Morganton, $25.00; Mt. Airy, $50.00; Salisbury, $30.00; Shelby, $35.00; Statesville, $35.00; Winston, $55 00.

After this generous response, special prayers were made for our missionaries sent out, and the money pledged, that it might bring the results so greatly desired.

The report of nominating committee resulted in the election of the follownig officers for ensuing year: President, Rev. Dr. E. L. Bain; vice-president, R. R. Mitchell; secretary, Mrs. Katharine B. Browning; treasurer, Rev. C. M. Pickens; junior superintendent, Mrs. T. J. Bates; superintendent Knights of Ezelah, Rev. J. O. Ervin; superintendent Girls of Epworth, Mrs. J. F. Armstrong; Era agent, Robert Pickens.

Selection of place of meeting for next session of Conference resulted in four invitations: Winston, Asheville, Morganton and Charlotte. Enthusiasm ran high for some time between Asheville and Morganton, resulting in a majority of votes for Asheville, then making it unanimous.

Dr. Parker announced to instruct us, stressing our devotional or spiritual work, helping one another to become better Christians, more consecrated workers, that being accomplished only by constant, close, daily Bible reading and study, and sincer , earnest, habitual prayer. Benediction closed this session.

Again the sunrise prayer service, Wednesday morning, June 28, was the means of a spiritual uplift, as also the devotional exercises at 9:30.

Reports from several districts and chapters, which will be given later.

Miss Jordan submitted report of committee on courtesies, being accepted.

Earnest pleas to make our Epworth Leagues more evangelistic in nature, delivered by Mr. H. E. Walter and Rev. J. O. Ervin.

Question box opened and statements made in answer to information required seemed to be satisfactory to all concerned.

Dr. S. B. Turrentine, of Greensboro College for Women, and Dr. A. D. Betts were introduced to the Conference, and the words "God bless you all," falling from the lips of this venerable soldier of the cross, Dr. Betts, came as a benediction upon us.

Dr. Parker again took the stand to conclude his line of thought presented to us at the various services, under the head of "Young people in relation to the kingdom of God," showing that opportunities for service can be found all along the way, through every channel of life With the conclusion of this beautiful message, inspiring us to reconsecrate our all to the Master's work, "Father Betts" as he is affectionately known, greatly moved us by a spontaneous prayer that blessings would fall upon this man of God, Dr. Parker, Singing of doxology and benediction pronounced by Dr. Parker, concluded a delightful session of the Conference, each one feeling that this season had been one of spiritual blessings to all assembled, and as farewells were spoken, departing for our respective homes, we felt that God had surely smiled upon our efforts, and would continue to bless us as we again took up our work, endeavoring to do His will here on earth, preparing ourselves to meet in the "Great Beyond."

Katharine B. Browning,
Conference Secretary.

CONFERENCE NOTES

The Leaguers were glad to have a good number of our pastors in attendance upon our conference. It is an inspiration to the young people to have such interest manifested by the pastors.

* * * *

Every one who attended the conference understands why the League has been making such fine progress in the Asheville District this year. Notwithstanding the fact that they had the greatest distance to travel, this district had the largest representation of any in the conference. As to energy and enthusiasm we never saw their equal. We were glad to secure some of their reports for publication on this page.

* * * *

The sleight-of-hand performance given by James Albright, vice-president of the West Market St. League, during the social hour of the opening night of the conference, was as entertaining as it was novel. His tricks would do credit to a professional magician and they kept the crowd amused and mystified throughout the entire program.

* * * *

We believe we are safe in saying that our president, Dr. E. L. Bain, is the most popular pastor among our young people in the conference. His popularity increases with each recurring conference. His re-election to the presidency is highly acceptable to every Leaguer in the conference.

* * * *

With an attendance upon our annual conference of about three times that of last year, the amount paid in on the Conference Ten-Cent Assessment sextupled, a considerable advance made in the number of Chapter Membership Fees paid, and a number of new chapters organized, we have good reason for gratification and encouragement. A few more years of progress like this will put our League where it ought to be. Let's begin now to make this year by far the best of all.

* * * *

Although engrossed with the duties of several important offices in addition to those of his pastorate, Rev. C. M. Pickens, our efficient treasurer, is never too busy to say a good word or do a good deed for the League. His popularity among the Leaguers increases.

* * *

Much credit is due our faithful secretary, Mrs. Browning, for her efforts in behalf of our conference. Although having been in our midst less than two years, she has won for herself a high place in the esteem of the Western North Carolina Leaguers.

REPORT OF CENTRAL CHURCH, LEAGUE, ASHEVILLE, FOR FISCAL YEAR, ENDING JUNE, 1916

President J. J. Nichols

Members received, 71; members dismissed, 2; total members, 69; number associate members, 1; number active members, 68

Following meetings held:—Devotional, 27; average attendance, 35. Literary, 1; average a tendance, 50. Cabinet, 3; average attendance 6. Missionary, 8; average attendance, 32 Social, 3; average attendance, 30. Business, 5; average attendance, 26. Week of Prayer, 5; average attendance, 46. Total attendance for all meetings, 1,969. Total participation in devotional meetings, 280; average of 7 for 40 meetings. Invitations to attend worship, 736; additions to church from League, 3; number daily Bible readers, 32; requests for prayer, 4; Epworth Era subscribers, 12; waiters to sick, 16; bouquets to sick, 42; calls on sick, 328; calls on strangers, 36; calls in religious work, 12; telephone calls on sick, 75; days nursing sick, 11; nights nursing sick, 5; visits to jail, 1; visits to hospital, 50; cards to absentees, 106; tracts distributed, 15; magazines distributed, 75; raised for charity, $6.00; raised for other purposes, $87.86; total spent, $50.76; balance in treasury, June 1, $43.10.

Remarks:—Charter number, 9435. Chapter membership fee paid; 10c assessment paid; $1.00 for district expenses paid; pledged $50.00 for African Special.

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AMOUNTS RECEIVED ON TEN PER CENT.ASSESSMENT, GENERAL AND SPECIAL SUPPORT

Rev. Chas. P. Goode, Statesville, Cool Springs charge, $50.00; Rev. T. J. Ogburn, Murphy Station, $10.00; Mr. W. T. Penry, Winston-Salem, for Capt. Rawley's Bible class, Centenary S. S., $41.67; Fred L. McGinn, Charlotte, Dilworth church, $27.00; Rev. S. Taylor, Marshville charge, $20.00; Rev. N. R. Richardson, Matthews, Weddington charge, $3.45; Rev. W. S. Hales, Albemarle, First Street, $10.00; Rev. John H. Green, Hendersonville charge, $8.00; Rev. J. M. Wacaster, Woodrow, Bethel charge, $5.00; Rev. A. L. Stanford, Hickory station, $100.00; Rev. J. A. Peeler, Maiden charge, $20.00; Rev. A. L. Latham, Crabtree, Haywood charge, $11.00; sale of cattle, $33.79; Rev. D. A. Oakley, Jonesville charge, $6.09; Rev. H. C. Byrum, Ramseur charge, $6.65; Rev. B. F. Hargett, Pineville charge, $14.00. Total, $366.65.

BUILDING FUND

K. R. Seals, Fletcher, $2.00; G. C. Little, Newton, $20.00; Dred Peacock, High Point, $5.00. Total, 27.00.

METHODIST GROWTH AT NORWOOD

We have just returned to our new church home after completely remodeling and enlarging the church. Certainly no community industry has made more marked progress along all lines of church improvement. This is our Golden Age.

Our building is beautifully finished and well arranged for all kinds of modern Sunday school and young people's work.

Perhaps no better idea could be given of the tangible growth than to compare the church today with itself thirty months ago: Sunday school and church attendance has doubled, fifty members have been received, we have a mid-week prayer meeting equal to any I have seen, and the value of church property has increased three hundred per cent.

We are praying for and looking forward to a continuance of these blessings. J. D. Rankin.

MARION STATION

A layman of the charge sends us the following interesting note:

Our wide-awake and energetic pastor, Rev. L. D. Thompson, has just closed a week's revival for young folks from five to sixteen years, which was largely attended by children of almost every Methodist family in town. Every service grew more and more interesting and I believe it will do much good to the young life of our community. Children's Day was observed the 25th. This was a great success, showing most beautifully the wonderful talent we possess in our church when properly trained. We also had a baptismal service in the afternoon. Brother Thompson baptized sixteen children. This was a very impressive service.

WALNUT CIRCUIT

We have been on the Walnut Charge since December, 1915. This being our first year with the M. E. Church, South, our people show us every kindness, giving us two generous poundings and helping us in various ways. The death angel has visited our work, taking from our midst Brother C. J. Hagan, 90 years old. The writer baptized him into the church only five days before he died. Also our beloved Sister, Mrs. Anna M. Stackhouse. I also had the pleasure of receiving her into the church but a few months previous to her death. Will undertake to write an obituary of both in a few days. I dearly love the Master's service. Hope to see and know more of Methodism. Yours for service.

J. O. Banks, P. C.

OUR JUNALUSKA TRIP

Mrs. Rhodes and I plan to reach Lake Junaluska July 20th and remain till August 6th for the Bible and Laymen's Missionary Conferences and shall be pleased to have any of our former pupils and patrons join us and live with us at cost during this time. Those who are interested may write to us for further information.

J. M. Rhodes.

Littleton, N. C.

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Shipped in cases of two 5-gallon demijohns at $2.00. Case of empty demijohns to be returned promptly in good condition.

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Federal Inquiry or Railroad Strike?

Faced by demands from the conductors, engineers, firemen and brakemen that would impose on the country an additional burden in transportation costs of $100,000,000 a year, the railroads propose that this wage problem be settled by reference to an impartial Federal tribunal.

With these employes, whose efficient service is acknowledged, the railroads have no differences that could not be considered fairly and decided justly by such a public body.

Railroads Urge Public Inquiry and Arbitration

The formal proposal of the railroads to the employees for the settlement of the controversy is as follows:

"Our conferences have demonstrated that we cannot harmonize our differences of opinion and that eventually the matters in controversy must be passed upon by other and disinterested agencies. Therefore, we propose that your proposals and the proposition of the railways be disposed of by one or the other of the following methods:

1. Preferably by submission to the Interstate Commerce Commission, the only tribunal which, by reason of its accumulated information bearing on railway conditions and its control of the revenue of the railways, is in a position to consider and protect the rights and equities of all the interests affected, and to provide additional revenue necessary to meet the added cost of operation in case your proposals are found by the Commission to be just and reasonable; or, in the event the Interstate Commerce Commission cannot, under existing laws, act in the premises, that we jointly request Congress to take such action as may be necessary to enable the Commission to consider and promptly dispose of the questions involved, or
2. By arbitration in accordance with the provisions of the Federal Law" (The Newlands Act).

Leaders Refuse Offer and Take Strike Vote

Leaders of the train service brotherhoods, at the joint conference held in New York, June 1-15, refused the offer of the railroads to submit the issue to arbitration or Federal review, and the employes are now voting on the question whether authority shall be given the leaders to declare a nation-wide strike.

The Interstate Commerce Commission is proposed by the railroads as the public body to which this issue ought to be referred for these reasons:

No other body with such an intimate knowledge of railroad conditions has such an unqestioned position in the public confidence.

The rates the railroads may charge the public for transportation are now largely fixed by this Government board.

Out of every dollar received by the railroads from the public nearly one-half is paid directly to the employes as wages; and the money to pay increased wages can come from no other source than the rates paid by the public.

The Interstate Commerce Commission, with its control over rates, is in a position to make a complete investigation and render such decision as would protect the interests of the railroad employes, the owners of the railroads, and the public.

A Question for the Public to Decide

The railroads feel that they have no right to grant a wage preferment of $100,000,000 a year to these employes, now highly paid and constituting only one-fifth of all the employes, without a clear mandate from a public tribunal that shall determine the merits of the case after a review of all the facts.

The single issue before the country is whether this controversy is to be settled by an impartial Government inquiry or by industrial warfare.

National Conference Committee of the Railways

ELISHA LEE, Chairman
P. R. ALBRIGHT, Gen'l Mgr. Atlantic Coast Line Railroad
L. W. BALDWIN, Gen'l Mgr. Central of Georgia Railway
C. L. BARDO, Gen'l Manager NewYork, New Haven & Hartford R.R.
E. H. COAPMAN, Vice-President Southern Railway
S. E. COTTER, Gen'l Manager Wabash Railway
P. E. CROWLEY, Asst. Vice-President New York Central Railway
G. H. EMERSON, Gen'l Manager Great Northern Railway
C. H. EWING, Gen'l Manager Philadelphia & Reading Railway
E. W. GRICE, Gen'l Supt. Transp. Chesapeake & Ohio Railway
A. S. GREIG, Asst. to Receivers St. Louis & San Francisco Railroad
C. W. KOUNS, Gen'l Manager Atchison, Topeka & Santa Fe. R. R.
M. W. McMASTER, Gen'l Manager Wheeling & Lake Erie Railroad
N. D. MAHER, Vice-President Norfolk & Western Railway
JAMES RUSSELL, Gen'l Manager Denver and Rio Grande Railroad
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The growth of the institution within the last ten years has been a very remarkable one.

Four additional buildings have been added, the Evans-Almirall system of hot water heat, and an electrical lighting plant have been installed, and bath and toilet rooms with hot and cold running water on every floor have been added, so that now the school has its own central heating and lighting plant, its own waterworks, a sewerage system, and in fact all the modern improvements usually found in a first-class boarding school for girls and young women.

And all this at cost so low to the pupils that hundreds of young women who can not afford to go to more expensive schools may find here a real home, and an opportunity to secure a good education and such development, culture and growth of character as will insure to them the probability of independence, happiness and usefulness during the remainder of life.

Fall term begins September 20, 1916.

For catalogue address J. M. Rhodes, Littleton College, Littleton, N. C.

WHAT OTHERS SAY

Rev. A. D. Betts: "I have seen something of schools for a long time. I have looked into some that I call ideal schools. I have never seen a better place for girls than Littleton College."

Miss Elizabeth Gordon, sister of Miss Anna Gordon, Frances Willard's private secretary: "Littleton College reminds me of our own schooling place, Mt. Holyoke. It gives the students thorough mental training and furnishes the same high ideals with which Mary Lyon and her successors inspired girls."

Roanoke News: "Littleton College, under the management of its founder, the Rev. J. M. Rhodes, is forging right ahead. The school is in a prosperous condition, with a strong faculty to keep it so. The buildings are among the handsomest and most imposing in the State."

Raleigh Christian Advocate: "President Rhodes has done a great work in the educational field, and from all appearances, we may judge that the best years of his institution are ahead. From it are going forth positive moral, mental and social influences which must play an important part in developing the Christian womanhood of this Southland."

Washington Gazette: "Littleton College has spacious buildings of modern architecture, with magnificent grounds. President Rhodes is a man of broad education and culture, and one of the most vigorous educators in the State."

Rev. G. A. Oglesby: "If the tree is known by its fruit, Littleton College easily holds a fine place. In all parts of the state I find women who have been trained there, and, tried by every test—scholarship, Christian character and skill as workers in church, Sunday school, missionary societies, and Epworth Leagues—they are equal to the best. I remember no instance in which there has been even partial failure."

Rev. E. A. Yates, D. D.: "Littleton College is a most home-like school. The Christian influence and guardianship thrown around girls is of first importance in their education and training for future life. I have known President Rhodes from his boyhood, and have the utmost confidence in him and his excellent wife."

Henderson Gold Leaf: "To most readers of the Gold Leaf, Littleton College needs no words of commendation. President Rhodes stands deservedly high as a careful, painstaking and conscientious educator, and his school occupies a high and enviable position. His ambition is to do thorough work in reality—and not in name only; and this he has the reputation of doing in an eminent degree."

Rev. J. M. Morton, in Presbyterian Standard: "Littleton is the seat of the deservedly popular and flourishing Littleton College. President Rhodes, assisted by his wife, the right place, and a very able corps of teachers, is bringing the College into the very front line of our Southern institutions of learning. It is a veritable hive of workers, and more nearly than any nstitution we have known realizes Wesley's ideal church, 'All at work all the time.' And it all goes on smoothly and cheerfully under a wholesome, well regulated discipline, and the halo of our holy religion pervades every department of work."

North Carolina Christian Advocate: "This institution, under the presidency of Rev. J. M. Rhodes, has had a remarkable history. It has worked its way to the front rank of North Carolina institutions. All concede the fact that it does work of a high order, and its graduates take rank wth those from leadng schools."

Bishop W. R. Lambuth: "The home atmosphere in Littleton College is as rare in institutions as it is beautiful I have never been in a school where more purposeful effort was made to hold up the highest ideals to those who were maturing into womanhood. The building of character, substantial and symmetrical, is at last the noblest work and can only be wrought out through such influences upon the physical, intellectual and spiritual life as may be found within the walls of this College."

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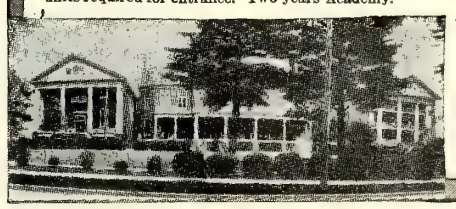
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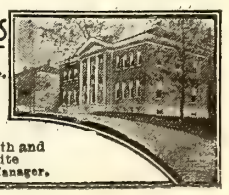
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The Sunday School Lesson

THIRD QUARTER—LESSON II
July 9, 1916

THE THESSALONIAN CHRISTIANS
1 Thess. 1; 2:17; 4:13-18

Golden Text—If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. 1 Thess. 4:14.

Summary of the Lesson

A bright and versatile writer was being discussed by two men who had known him. A volume of his letters had just been published. "They are wonderfully fascinating letters," said one of the friends. "They are full of quick turns of expression and of understanding comments about life, but somehow they never bring you very near to the author." "Yes," replied the other, "he wears his cleverness like a mask and you never get at the real man."

The letters of Paul do constantly and deeply reveal the quality of the man who wrote them. You come to feel the quality of his very temperament as you read them. Sometimes you can almost hear his heart beat, and all the while you feel his noble, passionate devotion for those to whom the letters were written. Our study today is suffused with pastoral earnestness and affection and glad in personal memories and bright with eternal hope.

Dynamic Preaching

In an outburst of fine enthusiasm in The Romance of Preaching Silvester Horne cried: "Think of the procession of the preachers! No range of mountains has been high enough to stay their progress; no rivers deep and broad enough to daunt them; no forest dark and dense enough to stay their advance. . . . Gradually before their message pagan empires tottered, heathen despots bowed the head, in the the lands of Goth and Vandal stately cathedrals reared their splendid towers and spires and the battle music of the Christian crusade rang triumphantly in chiming bells and pealing organs over conquered races. In the recesses of Indian forests, up the dark rivers of Africa and South America that often flowed red, along the frozen coast of Greenland and Labrador the pioneer preachers made their pilgrimage."

The very spirit back of all these achievements of the Christian preachers of the world possessed the heart of Paul and mastered his activity. He tells the Thessalonians that the gospel had come to them not merely in word, but also in power. He had been no mere plausible rhetorician when he appeared at Thessalonica. He had been no mere master of high-sounding but impotent phrases. He had come alive with powerful energy, thrilling with the potency of his own spiritual passion, lifted by the might of God's own Spirit into the capacity for dynamic and compelling speech. So his words were like seeds which germinated and grew. So the test of time had proven his work to be solid and permanent.

The Gift of an Example

"I can answer your arguments, but I cannot answer your life," said a brilliant skeptic to a quiet, godly minister. The power of the gospel lived was greater than the power of the gospel spoken. Paul had taken more than potent speech to Thessalonica. He had taken a life suffused by the very spirit of Jesus. So deep and real was this likeness that quite simply and naturally he is able to say, when writing to the Thessalonians, "Ye became imitators of us and of the Lord." Paul lived so near to his Master that to be like him was to become like Jesus. He gave to the churches which he founded the priceless gift of a noble Christian example.

Many a man has surrendered to the contagion of genuine Christian personality, who could be conquered by no other force. The cause of Christ is never hopeless where there is a Christian. Men really believe in the theory of Christianity because they have seen the practice of Christianity. The life comes first and the life is the supporter of the creed. Every theology is but formulated Christian experience.

The imitation of Christians is the gateway by which men approach the imitation of Christ. So the gift of a true Christian example has an importance it is quite impossible to exaggerate. When a Christian can say, "Follow me as I follow Christ," he is serving his age to the limit of his powers.

The Great Divide

There is a striking passage in James Lane Allen's Reign of Law, which runs: "The parting of Life's road at Doubt and Faith! How many pilgrim feet throughout the ages, toiling devoutly thus far, have shrunk back before that unexpected and appalling sign! Disciples of the living Lord, saints, philosophers, scholars, priests, knights, statesmen—what a throng! What thoughts there born, prayers there ended, vows there broken, light there breaking, hearts there torn in twain! Mighty mountain rock! rising full in the road of journeying humanity. Around its base the tides of the generations dividing as part the long racing billows of the sea about some awful cliff."

The introduction of a new religion has always meant that men have faced a parting of the ways. The introduction of Christianity supremely meant that men were brought to the great divide. If they placed themselves on one side the waters of life would flow in one way. If they placed themselves on the other side the waters of life would move in the opposite direction. The issue was sharp and decisive. They must choose. There is a clear echo of all this in Paul's words to the Christians in Thessalonica had come to the parting from idols, to serve a living and true God." There had been no evasion of the issue. There had been no attempt at compromise. These men of Thessasolnica had come to the parting of the ways and they had chosen to serve the righteous, loving God who is revealed in Jesus Christ.

Triumphant Immortality

A letter of sympathy from Florence Nightingale to Miss Livingstone, written after the death of David Livingstone in Africa, paraphrased a poet's words, in this fashion:

"My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And we will be with Him."

A grave becomes an absolutely different thing if you can see the living Christ standing beside it. Hopelessness changes to hope and the way of darkness becomes a way of light. "I wish death would die," cried a tortured, bereaved woman. Her minister replied gently: "That is just what has happened. Death has been slain by Jesus Christ." This was the jubilant faith of Paul, and right royally it rings out in the fourth chapter of this letter to the Thessalonians. Over against the dull misery of the phrase "forever in the tomb" he puts the bright joyousness of the phrase "forever with the Lord." He paints a radiant picture of an immortal future, with friends united in the presence of the living Christ. With Paul this was not a vague hope. It was not a bright dream. It was a profound conviction. It was a strong assurance. "Perhaps" and "peradventure" were buried deep beneath the mountain of his triumphant faith.

When Christian experience is vital, and possessing, and normal the church shares most completely and most serenely in Paul's glad confidence. In the midst of the storm on the wild ocean it will cry:

"If my bark sinks
'Tis to another sea."

—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

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Our Little Folks' Department

THE LITTLE "GERM"

"Yes, sir, there's no doubt about it. It's a clear case of scarlet fever," said the doctor, looking at Maisie's red tongue and little red arms and chest. "There's quite a bit of it around now. She's got a light case of it, though The chief thing is to keep her carefully shut up."

Maisie's lower lip was quivering dangerously. "Do I have to stay just in this room?" she asked.

"Right here," replied the doctor firmly.

"You know you don't want to give it to any other little girl or boy, dearest," said Maisie's mother gently.

"No, but—but—how long do I have to stay here?" asked Maisie.

"You will be quarantined by the law for four weeks, little girl," said the doctor. "You must try not to get impatient. We can't let any germs get out, you know."

"I don't want to be a germ," said Maisie, bursting into tears. "What is a germ? It sounds so horrid. I'm not a germ! When did I get to be one?"

In spite of her woe, Maisie's mother and the doctor had to laugh as they explained to her that she was not a germ, but that she had germs about her right now.

"A germ is just a tiny little body, so small you can't even see it, which carries disease," said Maisie's mother. "A scarlet fever germ got hold of you, and that's why you are sick now; and of course we must keep your scarlet fever germs from getting hold of any one else. I expect if somebody had been careful my little girl wouldn't have had to be here now."

But after that the family grew to calling her "our little germ" sometimes, just as a joke. When father came in at night, Maisie would hear him call from downstairs: "How's the little prisoner." Then he would come up and stand outside of her door and say through the keyhole: "Is daddy's little germ all right today?"

"Jus' as germy as ever, daddy," Maisie would reply in as cheerful a tone as was possible.

The first few days Maisie fretted a good deal. She did not feel very sick, and it was very hard to have to stay shut up in one room in such beautiful spring weather. Of course mother was with her, and that helped; but Maisie wanted so much to get out. She cut and dressed paper dolls until she was tired of them. Mother read to her, but still the time passed slowly. One day when Maisie had been especially fretful she noticed a hurt look on her mother's face. After that the little girl made up her mind she would be more patient and cheerful; and she was. A few days later daddy brought her a new gift—a set of modeling tools, a little book which told how to model, and some soft clay in several different colors. Maisie was delighted. At first she found it very hard to do, but after working industriously at it for a few days she gained skill.

"See, mother," she said eagerly. "I've made a goldfish. Could you tell it was a goldfish?"

"I certainly could," replied mother proudly. "I think you have done well."

After that Maisie grew more skillful and more interested all the time. She even grew so ambitious as to attempt an elephant and really made a very good one.

When the long imprisonment finally ended and Maisie was able to go about again, she did not lose interest in her modeling, but kept at it until one day her mother secretly packed up several of her little figures and took them to an artist. She came home, very proud and excited, to declare that the artist had said that Maisie had real talent and that he would be glad to give her lessons.

"And just think, mother," said Maisie happily that night, "I fretted so much at first, and yet I never would have known anything about modeling if I hadn't been a 'germ.'"

"Well," said daddy, "I'm glad for you to pursue this thing. I think it will mean a good deal of pleasure and profit to you. But I think you learned something else of more importance than modeling. That was to be patient and not worry and fuss over what couldn't be helped."—Jane Ellison.

A LITTLE HOSTESS

"What's the matter, Julia Claire?" asked Aunt Bessie as her little niece came into the room with very red cheeks and tossed her fresh white sunbonnet on the floor as though she were quite angry with it.

Aunt Bessie was afraid that Julia Claire would stamp her foot and then go away and pout; for sometimes, sad to say, she did, although she was generally the sweetest kind of a girl.

"What is the matter, child?" repeated Aunt Bessie. "Weren't you having a good time playing with James and Lora? Have they gone home so early?"

"Yes, and I don't ever want to play with them again. They are rude, impolite children! Lora took the very doll I wanted, and James wouldn't let me be the grocery man. Then Lora said I was selfish and a rude hostess."

Now in truth down came Julia Claire's right foot with a bang on the floor, and the little girl started out of the doorway.

Aunt Bessie knew that this would never do. A little niece who stamped her foot and then went away and pouted all day was not the kind of a little niece that Aunt Bessie had invited to spend the summer with her.

"Come here, Julia Claire," she called. And very slowly Julia Claire came over to her Aunt Bessie. She had been making a pink dress for Julia Claire, who called pink her "favorite color."

"Why have I been making this pink next week? And why did I take you to she asked soberly. "Why am I planning to have a birthday party for you muslin dress for you, Julia Claire." a picnic last Tuesday?"

She paused for an answer. Julia Claire looked down at the floor, but did not reply.

"Why did I put aside my book last night to tell my little niece a story? Was it to please myself?"

"I guess—I guess because—because I'm your company," stammered Julia Claire, her head still down.

"That's just it. Now suppose that Aunt Bessie should decide to lock up her sponge cake when she knew that Julia Claire was hungry and especially fond of sponge cake. Suppose she always insisted upon Julia Claire's piecing quilts instead of cutting out paper dolls. Why, I believe Aunt Bessie would soon be left to play by herself!"

Up came Julia Claire's head, and a tiny smile had taken the place of the frown on her pretty face.

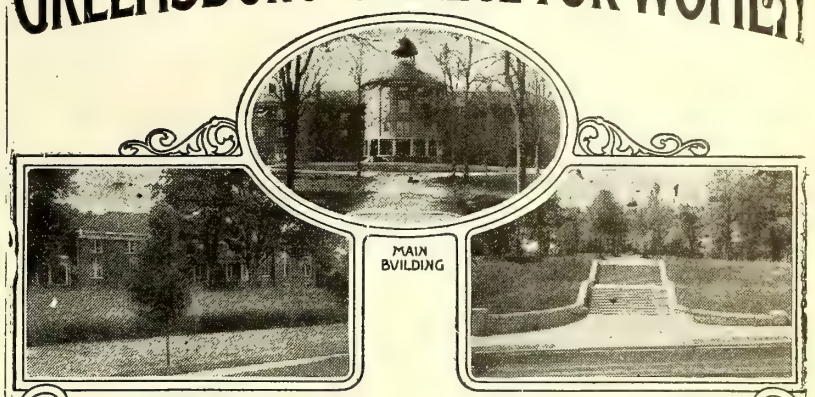
"Yes, and I don't blame Lora and James for going home. I was selfish with my toys, and I wanted them to play my way. I guess I was the impolite one; so I'm going to call them back and then I'll try to be a hostess just like you."—Annie Dickey.

SAFE SAILING

And one has masts tall as a tree,
And one seems fighting with the waves.
They toss it high, then low in caves.
A small one with a single sail
Floats near the shore. A tiny gale
Would wide its freight of pebbles fling,
But baby holds it by a string.

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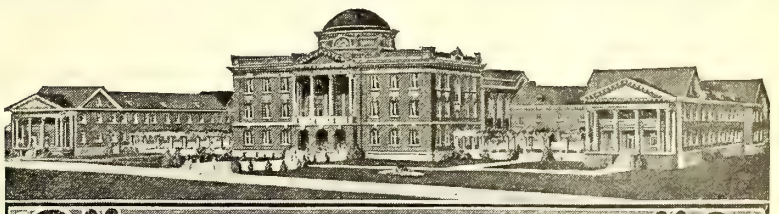
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FROM THE FIELD

PROGRAM OF QUARTERLY MEETING AND RALLY DAY SERVICE FOR CATAWBA CIRCUIT, HOPEWELL CHURCH, JULY 15-16

9:30 A. M. Opening Service by Rev. W. R. Ware, and music by Hopewell Sunday school.
10:00. Recitation.
10:05. Address, "Benefits of the Organized Class in the Village and Country," by Mr. Zeb Deaton.
10:30. Music by Center Sunday school.
10:40. Recitation.
10:45. Address, "Missions, Some Fresh Data and What Our Minimum Aim Should Be," by Rev. C. S. Kirkpatrick.
11:15. Music, Concord Sunday school.
11:25. Recitation.
11:30. Address, "The Needs and Importance of People and Pastor Co-operating for the Advancement and Welfare of Christ's Kingdom," by Rev. Ira Erwin.
12:00 M. Music, Moss Schoolhouse S.S.
12:10 P. M. Recitation.
12:15. Dinner.
1:30. Music, Catawba S. S.
1:40. Recitation.
1:45. Music, Mountain View S. S.
1:50. Recitation.
1:55. Address, Religion in the Home—Bible Reading and Prayer, by Rev. J. T. Ratledge.
2:20. Music, Bethlehem S. S.
2:30. Quarterly Conference.

SUNDAY, JULY 16

9:30 A. M. Love Feast.
11:00. Preaching by Rev. W. R. Ware, D. D., followed by the sacrament of the Lord's Supper.

The presiding elder will preside at all services.

Let all of the officials come early Saturday and remain over Sunday.

A. G. Loftin, P. C.

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M. T. Hinshaw, President.

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The effect is to temporarily increase the pain but it also expedites a cure.

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As a counter-irritant it takes the place of heat and reduces inflammation while the heavy oil body excludes the air.

Whenever you have a scald or burn apply Mentholatum liberally and bind it on so that a thick coating will be kept over the injury.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Third Round

	July
Henderson Ct., Fruitland	1-2
Flat Rock-Fletcher, Upward, 11 a. m.	2
Tryon and Saluda, Saluda, night	2
Central, night	5
Leicester, Grace	8-9
Bethel, night	9
Sulphur Springs, Asbury	15-16
Walnut, Chapel Hill, 11 a. m.	16
Mars Hill, Valley Union	22-23
Haywood Street, night	23
Brevard, night	28
Rosman, East Fork	29-30
Hendersonville, night	30
	August
Weaverville Ct., Barnardsville	5
Weaverville, 11 a. m.	6
West Asheville, night	6

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Third Round

	July
Chadwick, 11 a. m.	2-3
Dilworth, night	2-4
Rocky River, 11 a. m.	8
Matthews, Bethel, 11 a. m.	9-10
Prospect, Bethlehem, 11 a. m.	15-16
Wakhaw, Pleasant Grove, 3:30 p. m.	16-17
Pineville,, Marvin, 11 a. m.	22-23
Weddington, Hebron, 3:30 p. m.	23-24
Morven, 11 a. m.	29-30
Wadesboro, night	30-31
	August
Polkton, 11 a. m.	5-6
Marshville, 3:30 p. m.	6-7
Ansonville, Salem, 11 a. m.	12
Lilesville, Shady Grove, 11 a. m.,	13-14

The District Conference of the Charlotte District will be held at Harrison church, on the Pineville circuit, July 19-21. The first session will open at 9:30 o'clock a. m. on Wednesday, July 19, and I earnestly hope that every member of the Conference shall be present when the roll is called. Bishop Kilgo will probably preside.

Lee T. Mann.

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

	July
Uwharrie, Sheperds	1-2
Ashboro	2-3
Greensboro, Zion	8-9
West Market	9-10
West Greensboro, Grocms	15-16
Randolph, Ebenezer	22-23
South Main St., High Point	23-24
Deep River, White's Chapel	29-30
	August
Randleman	5-6
Wesley Memorial, High Point	6-7
Denton, Clarksbery	12-13
East End	13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

	June
Marion Ct., Concord	24-25
	July
Green River, New Hope	1-2
Henrietta and Caroleen, Henrietta	2-3
Broad River, Grays	8-9
Rutherfordton, Hebron	22-23
Forest City, Cedar Grove	29-30
Cliffside	29-30
	August
Connelly Springs	5-6
Table Rock	4-5
Micaville, Deytons	12-13
Spruce Pine, Spruce Pine	13-14
Bald Creek	19-20
Burnsville, Concord	19-20

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MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.
Third Round

	July
Madison-Stoneville, Mayodan	1-2
Draper, 3 p. m.	8-9
Spray	7-9
Leaksville	9-10
Walnut Cove, Pine Hall	15-16
Mount Airy, Central	19
Yadkinville, Boonville	22-23
Rural Hall, Trinity	29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.
Third Round

	July
Elk Park, Banner Elk	1-2
Avery Circuit, Jonas Ridge	8-9
Sparta Ct., Cox's Chapel	15-16
Creston Ct., Clifton	22-23
Laurel Springs, Mt. Zion	29-30
	August
Wilkes Circuit	5-6
Wilkesboro Station	12-13
N. Wilkesboro Station (at night)	13-14

The North Wilkesboro District Conference will be held at Sutherland, in Ashe county, July 19-21. All our school and connectional men have a special invitation.

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.
Third Round

	July
Troutman Ct., Knox Chapel	1-2
Iredell Ct., Macedonia	8-9
Cool Springs Ct., Clarksbury	9-10
Catawba Ct., Hopewell	15-16
Maiden Ct., Pisgah	16-17
Newton, night	16
Stony Point Ct., Pisgah	22-23
Statesville Ct., Marvin	29-30
Alexander Ct., Hiddenite	30-31
	August
Mt. Zion-Huntersville, Mt. Zion	5-6
Davidson, night	6
Mooresville Circuit	12-13
Mooresville Station, night	13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Third Round

	July
Norwood, Randall	1-2
Cottonville, 4 P. M. and night	2
Albemarle Ct., Zoar	8
Albemarle, First St., 11 A. M.	9
Albemarle, Central, night	9
Woodleaf	15-16
Salisbury, First Church, night	16
Kannapolis Circuit	18
Kannapolis Station	19
Gold Hill Ct., Wesley	22
New London Ct., Bethel	23-24
Mt. Pleasant Ct., Center Grove	28
Concord Ct., Boger	29-30
	August
Concord, Forest Hill, 11 A. M.,	6
Concord, Kerr St., 4 P. M.,	6
Concord, Central	6
Salem	10
Oakboro, 3 P. M. and night	11
Bethel-Love, Bethel	12-13

District Conference of Salisbury district will be held at Woodleaf July 12th-14th.

Committees

For License: T. F. Marr, C. M. Pickens, W. R. Odell.

For Admission: R. M. Taylor, R. G. Tuttle, D. B. Coltrane.

For Orders: J. H. Brendall, E. J. Poe, P. W. Tucker.

We will be glad to have the representatives of our Conference institutions with us. All such who intend to come will please notify Rev. J. W. Kennedy, Woodleaf, N. C.

J. C. Rowe.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Third Round

	July
Lincolnton Ct., Pisgah	1-2
McAdenville, night	2
South Fork, Zion	8-9
Crouse, Labratory	16
Mt. Holly, Mt. Holly, night	16
Shelby, Central	17
King's Mtn., King's Mtn.	21
Bessemer, Bessemer	22
Lowell	23
Belmont, Belmont, night	23
Cherryville, St. Paul	25
Shelby Ct., Sharon	29
Gastonia, Main Street	30
Dallas, Ozark	30
	August
Lowesville, R. Bend	5-6
Rock Springs, Denver	8
Belwood, Kadesh	12-13

District Conference at St. Paul, July 25-27.

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
Third Round

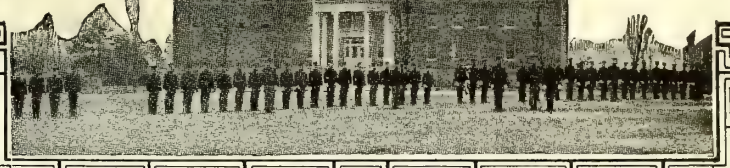
	July
Glenville, Chestnut Valley	1-2
Highlands, Dryman's Chapel	2-3
Macon, Pattons	8-9
Franklin	9-10
Franklin Ct., Oak Ridge	9-10
Andrews	15-16
Robbinsville, Sawyers Creek	18-19
Murphy Ct., Tomotla	20
Ranger, Harris Chapel	22-23
Murphy	21-23
	July
Jonathan, Palmers Chapel	29-30
	August
Waynesville	12-13
Clyde, E. Waynesville	12-13
Fines Creek, Fines Creek	19-20
Haywood, Davis Chapel	20-21

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
Third Round

	July
Lewisville, Sharon	1-2
Centenary, night	2
Davie, Concord, 11 a. m.	8
Mocksville	7-9
Cooleemee, night	9
Walkertown, 11 a. m.	16
Grace, night	16
Forsyth, Piney Grove	22-23
Salem, night	23
Farmington, Wesley Chapel	29-30
Liberty, night	30

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Renew Your Health At Nature's Fountain



Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.
C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.
I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.
H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.
I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.
W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.
OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M, D.

Fredericksburg, Va.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative: the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my livermost marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.
S. A. DERIEUX.

Buena Vista, Va., Oct, 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been for thirty years a sufferer from stomach trouble.
REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.
STEPHENS.

Carlisle, S. C.
It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.
REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S, C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.
J. P. D.

Virgilina, Va., March 28, 1914.
Your Water has done me more good than anything I ever tried for bladder trouble.
A. R. F.

Wesley, Ga., May 12, 1914.
I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.
S. B. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years, She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.
T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.
W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.
W. H. EDWARDS.

Columbia, S. C.
My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers
J. P. D

URIC ACID & DIABETES

Chancellor, Ala.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M. D.

Lexington, Va.
I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.
J. H. WHITMORE.

Roxboro, N. C,
I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.
JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others,
Mrs. J J.

Sanford, N. C., April 15, 1914.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
Mrs. J. D. H.

Sanford, N. C.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
MRS. J. D. H.

Derma, Miss.
Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.
MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 5T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

VOLUME LXI NUMBER 28

Reading Room Trinity College

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JULY 13, 1916

A HOLY DAY

Still, still, my soul! take thou a holiday
From anxious effort; and from daily strife,
Strife for the gain of pleasure, wealth, or fame;
Or vindication of my place in life.

Make it a holiday from all thy care;
Leave all thy eager needs of the tomorrows
Behind life's curtain for a little space,
Let go thy fears and put aside thy sorrows.

Let the great beauty of the sea and sky,
The magic beauty of flower and sod
Steal in, and lay upon my tired heart
The healing recreating, touch of God.

Resting awhile in holy silences,
Mayhap the faithful, friendly inner voice
Shall speak in me some message of such strength
I shall go forth to make the world rejoice.

—Mary Russell Mills, in the Outlook.

North Carolina Christian Advocate

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HUGH M. BLAIR - - - - - - - Editor

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Editorial

The People Who Object to the basket collection at every service, are unwittingly obstructing the kingdom of God. The church can not go forward with its work without material support and this support should be given systematically. Much of this opposition is the result of false training. The people have been taught that giving is a sort of outside obtrusion—an interference with the regular order of worship—when the fact is it is, and always has been, an essential part of worship. Let the reader look upon Psalm xcvi, 8 and read: "Give unto the Lord the glory due unto his name: bring an offering and come into his courts." In Matthew v we hear the Master saying in his sermon on the Mount. "If thou bring thy gift to the altar," which shows that the bringing of gifts, or offerings in worship, was something expected. In 1 Corinthians xvi. 1, 2, St. Paul says: "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

* * * *

Night Riders Operating in Several Eastern Counties is a blot upon the fair name of North Carolina. It is said to be the result of differences among citizens about the stock law. It seems to be the style these days to defy the will of the majority and resort to violence. It is evident that many people have very crude notions of what constitutes worthy citizenship. We have no doubt that much of this sentiment has been nurtured by people who would resort to lynch law in order to get rid of "niggers" and other supposed undesirables. The indications at present point to the necessity of an administration in this state that will have the nerve to prosecute to the limit some so-called "good citizens" and make an example of them. If this tendency to lawlessness is not checked the time may come when no man's life or property will be secure if he dares to differ in any way with his neighbors. We sometimes wonder what our schools are doing to instill in the minds of the young a feeling of respect for authority. What sort of ideals of citizenship are our schools imparting? If our educational leaders will give attention to this for awhile it will help to solve all our civic and political troubles.

* * * *

The Death of Hetty Green, said to be the richest woman in the world, has elicited comment wholly on the ground that she was rich. Otherwise her death would perhaps not have been noted at all outside of her immediate neighborhood. In fact, she belonged to that class to whom the Saviour referred when he said, "So is he that layeth up treasure for himhelf and is not rich toward God." Having lived with no aim other than the accumulation of wealth and not being able to enjoy more than other mortals, she, of course, died a disappointed woman. There is nothing in wealth that can satisfy other than what satisfaction may come from doing good with it. This art Mrs. Green does not seem to have learned.

TO PASTORS AND SUBSCRIBERS

We desire to thank pastors and subscribers who are responding so promptly to our call of last week. We trust others will come along and help to tide us over the usual dull season. Many of the pastors have had their new subscribers charged on their personal account. We suggest the importance of closing up these accounts as rapidly as possible, before the great pressure of the "annual tug" comes upon us.

Every subscriber, due or past due for renewal, has had a statement mailed during the past two weeks. We are looking for some sort of reply from each one. There have, of course, been some mistakes made. Let every one concerned notify us of mistakes promptly so we may make correction.

THE METHODIST REVIEW FOR JULY

The July number of the Methodist Review presents an admirable list of writers and subjects. From beyond our own borders come contributions from Principal P. T. Forsyth, D. D., who writes of "Christ: King or Genius?" Newman Smyth, D. D., "Are the Churches Prepared for the Day after the War?" S. Parkes Cadman, D. D., "Decline of Monasticism in the Christian Church." Mrs. Sophia Bledsoe Herrick writes of "Protestant and Roman Catholic Versions of the Bible"; J. E. Godbey, D. D., of "Christianizing Society;" Carlton D. Harris, D. D., "The Cloud from the Desert;" James Crutchfield, "John Huss, Martyr;" Albert Deems Betts, "A Study in Benedictions;" J. R. Mood, B. D., "Venustiano Carranza, Liberator and Organizer;" Frazer Hood, Ph.D., "Walter Malone: His Life and Works;" S. H. Wainright, D. D., "Lorenzo Dow, the Cosmopolite." Prof. John J. Tigert furnishes for this number a stenographic report of a sermon preached by his father, the late Bishop John J. Tigert, "Jesus Christ as the Saviour of the Lost."

The editor furnishes an interesting and helpful study of the Epistle to the Galations, and his strong editorial utterances concerning Methodist unification will be of real service in helping the coming of this "new day of hope." He says: "We write ourselves down as being fully committed to the ideal of a reunited Methodism." The July number of the Methodist Review is one that we can place alongside other such publications, knowing that our own church suffers not in the comparison.—Christian Advocate.

THE REVIVAL MEETING

In the country church especially there is the expectation of a season of revival services. It is one of the fixed habits of these congregations to look forward with expectation to these occasions, and woe to the man who deliberately plans to disappoint this expectation.

In view of the careless and frivolous manner with which many are inclined to enter upon the observance of these occasions, we have sometimes been inclined to sympathize with pastors who have grown a bit impatient. But we can not quite agree that these occasions have lost their place of usefulness in our system. Notwithstanding abuses that sometimes seem to approach the point of sacrilege itself, we are still of the opinion that the pastor who tries with prayerful interest to adjust himself to the situation, and earnestly preaches the gospel without yielding to the temptation to belabor his congregation, will find it possible to put Satan to route and have great success.

The matter of first importance, as we see it, is to give the congregation the meeting at the usual time. To change apparently with no other reason than to disappoint is a fatal mistake. There are great congregations in the country with whom the annual protracted meeting on a certain date is as fixed an institution as was the Feast of Tabernacles with the Jews, and a great congregation is assured. This in itself should put the preacher on his mettle and call forth the best that is in him. We should surely pause before doing anything that would tend to destroy a great meeting place, for the reason that the great essential in all our evangelistic efforts is the gathering of the people together.

In the second place, if things that annoy have attached themselves to these places, steps should be taken in advance to get rid of them. No congregation should tolerate trading booths, bone yards (horse swapping aggregations) cock fighters, or anything calculated to secularize the occasion or detract from the religious services. Pastor and congregation should in advance give all to understand that such things can not be carried on, and proceed to prevent it—to nip the trouble in the bud. This is the only method by which these great country gatherings can be redeemed and preserved for the one work for which they are designed. There should be no back down or surrender to the men who would desecrate the place and the occasion; but, like the money changers in the temple, they should be scourged out of the place.

The most important thing on these occasions, having secured conditions favorable for the work, is to see to it that the gospel is preached—the gospel that lays bare sin in all of its hideousness, and then holds up Christ as the Saviour of sinners. A gospel that exalts righteous living and that edifies believers by showing them the sublime rewards of unselfish and devoted Christian life.

When we speak of laying bare sin, we have no thought of a cheap abuse and ridicule of men and women because of this or that specific vice, which is so often heard and which results mostly in stirring up a feeling of hostility against the man and his message. But we have in mind such a gospel message as will send the sinner away saying, "Come see a man which told me all things that ever I did"—a message that will make men and women cry, "Sirs, what must we do to be saved?" Such a gospel can be preached and such effects produced today. Let every pastor pray God to show him how to preach such a gospel.

We sincerely pray that the blessing of God may be upon the meetings in our country churches this year. May great throngs of people attend them and may our preachers be lead by the Spirit of God in all their ministrations.

UNIFICATION—A NORTHERN VIEW

The tone of the press on the subject of Methodist unification is distinctly optimistic and, with few exceptions, quite in accord with the spirit of reason and brotherliness. Especially is this true with regard to the religious press of the Methodist Episcopal Church. The broad views expressed by some of the editors did not lie anywhere inside the realm of possibility even so late as twenty-five years ago.. The representatives of the spirit and thought of a new generation are now at the helm and we verily believe that, in the fear of God, they want to do the right thing.

The following extract from an editorial in the last issue of the Pittsburgs Christian Advocate will be read with no little interest just now:

"Unification is now well under way. A tentative plan for the merging of the two largest bodies of Methodists in this country has been declared feasible and desirable by the unanimous and characteristically Methodistic action of the

General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Any other Methodist body may participate in the perfecting of the plan, or may accept the plan after it shall have been completed by the joint commissions of the two or more churches. The preliminaries have all been arranged and the actual work of perfecting the plan may now go forward.

Every one who has given thoughtful consideration to the movement will know that what remains to be done is the most difficult part of the undertaking. It is not a mere matter of arranging details. To reach the present stage in the negotiations the problems involved have been for the most part kept in the background—they have scarcely been considered. Their solution remains to be discovered—not simply written out.

We are not now minimizing what has been done. It means a great deal that the two churches have so frankly and enthusiastically declared for union—have so fully committed themselves to the principle and task of re-organization. Only the most cogent and imperative reasons could now justify either church in rejecting the plan as it shall finally emerge from the joint commission. A feasible plan of re-organization has come into sight and has been hailed by the watchman. It is a demand of the situation in which the churches find themselves at this time. It is much more than a device to bring about reunion. It is in harmony with the genius and polity of Methodism.

We have reached a stage in the progress of the movement toward complete unification where we may not greatly concern ourselves about the healing of ancient wounds—we may now forget them. Nor is there further need that we take pains to vindicate the fathers—if we had half the concern for unity in our day which they had in theirs we should quickly be reunited; for the political and social influences which pulled them apart to their intense sorrow are now strongly tending to unity which they would have hailed with joy.

In fact, the most hopeful feature of the whole situation is this, that the merging of the churches is now to be urged, not primarily for unification's own sake, not to heal the schism and take away the reproach of disunion, but the merging is imperatively demanded in the interest of the kingdom of God. We shall get together, not for the purpose of forming the largest Protestant body in the United States, or the world, but for the fulfillment of what we believe was God's design in raising up the Methodist Episcopal Church in America, namely, to aid in evangelizing the continent and "to spread Scriptural holiness over these lands." Scriptural holiness as Wesley saw it is nothing more nor less than the fulfillment in Christ of the "two commandments on which hang all the law and the prophets." Methodist churches are to be merged that the world may see how Methodists love.

Jesus Christ sought the unity of those who believed in him not for the sake of unity, but for the impression it would make upon the world: That the world may believe that thou didst send me. God has given Methodists a motive for reunion which goes far beyond the shame of separation or the attraction of unity for its own sake.

The considerations which impel the unification have also determined the method by which it is to be brought about. So long as we think of organic union as an end in itself, something to be sought and obtained at all hazards under the penalty of moral sin or for the praise of a rare virtue, we are tempted to employ the futile methods of absorption or compromise."

Missionary Notes from Field Secretary

By request of our General Board of Missions and with the consent of our Conference Board, I visited Asheville, Hendersonville, Gastonia, Charlotte, Lexington, Thomasville, High Point, Greensboro, Winston-Salem, Statesville, Newton, Hickory, Morganton and Marion in the interest of the Laymen's Triennial Missionary Conference at Lake Junaluska, August 1-6. I found the presiding elders and pastors everywhere greatly interested in the conference, and, for the most part, planning to come. Several of the district lay leaders are working for large district delegations. Local and district committees on attendance were appointed. Every presiding elder, pastor and lay leader, conference, district, charge and church, are wanted. Each church of each district is being asked to elect its church leader as a delegate, and, if necessary, to help pay the expenses of the pastor and delegate who goes.

The St. Louis Conference has arranged to send each of its presiding elders. All the presiding elders of the Baltimore Conference, and all the presiding elders and lay leaders of the Illinois Conference are planning to come. A car load will come from Washington, D. C. Another from Baltimore; still another from Wilmington, N. C.

I believe our conference is going to be well represented by preachers and laymen.

Persons expecting to attend should apply in advance to J. Dale Stentz, Lake Junaluska, N. C., for entertainment reservations, stating prices desired. Confer with nearest ticket office about reduced railway rates.

* * * *

Brother Sunday school superintendent and teacher of adult class, will your school and classes be represented July 21-22, in the Wesley Bible class conference?

* * * *

Brother A. C. Swafford, of the Morganton circuit, says his charge has not paid to date on conference collections as much as it had this time last year, but that he has more subscribed. It may be that at the end of the year we shall find that we are not in as bad condition as Brother Courtney's report would show. If, in the course of the year we can raise more money than we have been doing, we shall not feel so bad that at the middle of the year we showed a $3,000.00 deficit over the year past.

* * * *

Marion has sold her old parsonage for $2,000.00 and bought another next to the church—a handsome ten-room structure, for $3,000.00, $700.00 of the $1,000.00 to be raised was expected Sunday, July 9th. This gives us in the flourishing capital of McDowell compact and attractive property—another evidence of the vital influence of Methodism.

* * * *

Brother Gay reports a splendid parsonage built from the old church at Burnsville, and the new church there—a duplicate of our Marion church, which, by the way, is a most attractive one, in process of erection.

The new house of worship at Marion Junction is also nearing completion, which gives us three places of worship in and around Marion.

* * * *

From all accounts, Brother Ware's experience with circuit institutes and rallies is such as to make all hearts glad.

* * * *

Race Street church, Statesville, has had a great revival, something near one hundred and fifty accessions to the membership, and will pay off all indebtedness on building this year.

* * * *

On the China Chart, Burkhead church, Winston, after the names of the months for the monthly missionary offering, are these figures: December, $2.94; January, $4.19; February, $4.38; March, $6.62; April, $5.37; May, $4.79. If all the schools would do as well as Burkhead we would soon have enough money to meet our needs.

* * * *

The laymen's meeting often looks like a preachers' meeting because of the prominent and sometimes almost exclusive part played by the preachers in these gatherings. Not so will be the men's meeting at Junaluska. Many preachers will be present, and quite a number will speak, but it will bear a laymen's aspect throughout. Following are only some of the kell-known laymen that are to take part in the program of that Conference:

W. K. Tate, Professor of Rural Education, George Peabody College for Teachers. Mr. Tate has given much thought to the country church and will speak on this subject.

T. S. Southgate, of Norfolk, Va., is a busy and successful business man, but is not too busy to give much of his time to visiting the churches, and as Conference lay leader he is largely responsible for the present splendid missionary status of the Virginia Conference. Mr. Southgate is planning things for the finances of his Conference that should revolutionize its entire financial scheme and maybe the financial system of the whole church. It will be worth going a long way to hear him talk to the laymen on "Preparedness in Church Organization."

J. E. Edgerton, Lebanon, Tenn., President of the Tennessee Manufacturers' Association and Conference Lay Leader of the Tennessee Conference; E. A. Cole, successful business man and Conference Lay Leader of the Western North Carolina Conference, and the Hon. Josephus Daniels, Secretary of the Navy, are other laymen that will take part in the program of the Conference.

None of these, however, is better known and with the men of Southern Methodism more popular than W. T. Ellis, LL.D., editor afield of the Continent, author, traveler, and lecturer. Mr. Ellis is best known to the whole church through his writings on religious subjects in secular newspapers, but to the men of the church he is known as the popular platform man in all our great missionary gatherings. Mr. Ellis will speak on "The American for the New Hour."

North Carolina Christian Advocate

The following resolution was crowded out of the recent issue in which was printed the report of the Mount Airy District Conference. To be sure the editor appreciates such expressions of confidence:

Whereas, the Rev. H. M. Blair, editor of our Conference organ, has rendered untold service to the W. N. C. Conference in making it possible, by his wise business management, for our Conference to own its most valuable publishing plant; and,

Whereas, he is giving us in the North Carolina Christian Advocate a publication equal to the best and superior to many of the Conference organs of our great church; therefore,

Resolved, that we hereby express our hearty appreciation of his faithful and effective services in his official capacity, as well as our joy because of his presence with us and his helpful words during the District Conference.

Resolved, that we pledge our sympathy and support in the collection of the small balance due on the building fund, and that we use the utmost diligence in our efforts to extend the circulation of our Advocate, striving as nearly as possible to get it into all our homes.

Geo. D. Herman,
J. P. Hipps,
J. Frank Armstrong,

CONTRIBUTIONS

GOING WRONG AT A VITAL POINT

Bishop John C. Kilgo

The heart of the heresy which is vexing the faith of the church and misleading the thought of earnest Christians in this present time is the assumption that human nature is inherently sufficient for all the religious demands upon it. While this assumption does not go so far as to affirm religious and moral perfection for human nature, it does openly teach that these imperfections are an incompleteness to be removed by natural methods of evolution. Although these methods may be called the Christ-methods, they are so fully within the comprehension and control of human direction that they amount to a scientific system. The essence of this heresy is as old as Cain and Abel, the protest of naturalism against supernaturalism, which at bottom is the soul of sin. Eve accepted satan's proposition to substitute her own knowledge for worship of and obedience to God, shifting human life from a supernatural basis to a natural foundation. And in the temptation of Jesus satan renewed his ancient suggestion which Jesus put aside for all time with the declaration, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," re-asserting at the beginning of his public ministry the supreme truth of supernatural authority in every detail of human life. In varying forms this has been the one contest of the ages. There is absolutely nothing new in the essentials of infidelity. It may change forms, but it holds steadfastly to its original satanic creed, and this latter day form of it is nothing other than satan telling his old story in the language of science, especially the language of Darwin's evolution.

Whatever phase this heresy may assume, however fine it may express itself, or to what degree it may appear serious and devout, it is always a positive denial of the plainest, clearest, and most positive teachings of the Holy Scriptures. To cover its falsity and to gain for it popular favor its disciples vainly try to give it a Christian semblance by distorting certain words and deeds of Christ into its defense, and in this deception they have had a strange success. But the one thing upon which the gospel of Jesus rests, the one unvarying fact present in all he taught and did, and the one truth without which the gospel can have absolutely no meaning and n place in human history, is the religious bankruptcy of human nature. Jesus approached the world solely in the light of its religious ruin. He did not enter it to repair an injury, but to remake a wrecked creature; not to evolve an impeded life-force, but to abolish death; not to inspire and encourage an unfortunate race, but to redeem a lost race. His entire mission rests upon the inherent impotency of the religious nature of mankind. About this there is not left a shadow of doubt. He used the strongest language to make clear his view of the condition of men. To him they are sinners, they are lost, they are sheep without shepherds, they are prodigals without friends, money, home, and in a foreign land, seized with famine, they are dead, they are blind, they know not God, they can not know God unless the Son reveal Him. Upon such language there rests not a tinge of doubt. And all he did for men was because they could not do it for themselves. He is a clear addition over and beyond all they are in themselves or all they may do by themselves. This is the heart of his ministry, the very essential foundation of the gospel. No belief is Christian which does not put this truth at the center and supremely regard it in all reasoning and efforts.

All kinds of confusion, weaknesses, and defeats follow a repudiation, or even any revision, of the teachings of the Holy Scriptures on the real nature of sin. Having assumed the self-sufficiency of human nature the apostles of naturalism have no need for a Saviour, except in a rhetorical sense, no place for an atonement, for confession and repentance of sin, of a regeneration of men, or any of the other supernatural facts and forces of the gospel of Christ. But they feel bound to find some method of caring for "the welfare and the uplift of humanity," and they bring their inventive genius into service. Here is where their trouble begins. Among them there is no harmony, no system, no common ground of action. One teaches one thing, another teaches another thing. The multitude of sects which infidelity engenders is amazing. There are those who make education the supreme agency for human perfection, but among these there are multitudes of diversities of opinions and methods and aims. In truth educated is the hot bed of sectarianism. Then another school is the legalists, composed of those who hold that law is the chief agency of social progress. They seek to cover every ill with an enactment and remove every evil with a period of reformation. But among these confusion is worse than confounded, for they can not agree as to which is the master sin, and what is the best legal way to attack it. Besides these two schools of naturalists are the schools of the Environists, the Hereditarians, the Idealists, the Pessimists, the Optimists, and others, all with a theory, a scheme, and a philosophy. As each project breaks down, they invent another, and the end is nothing less than mental chaos and social disgust, and toward this culmination we are fast coming.

In our branch of the Christian church we have a larger number of the educationalist school than any other. I do not mean we are free from any of the various sects of naturalism, but we have a larger number of the educationalists. They believe everything may be accomplished by a sound system of religious training, and their sophistry is very alluring to the unsuspecting. They have succeeded in having it written into the Ritual of "Infant Baptism," "All men are born into this world in Christ the Redeemer," an expression which St. Paul used to declare the highest degree of piety, and which in the Ritual may or may not mean this. Then in the Ritual of "Children as Members" two distinct standards of church membership is set up, one for children and one for grown people. However, there is no provision made to have the children assume the vows of "Adult Members" when they become grown. The theory of the educationalists has been written into some of our so-called standard theology, or text books, as well as scattered through our general church literature. Unfortunately some of our people read Horace Bushnell's Christian Nurture rather carelessly and got more out of it than the author put into it, although he went beyond a sound interpretation of the Scriptures. But the solemn aspect of this school of educationalists, the one invincible argument against it, is that it does not succeed, it has no living proofs. Even those who preach it do not seem to have made much out of it in the rearing of their own sons and daughters, and after all wisdom must be justified of her children demonstration is the logical method of the gospel.

At this time the union which will be most helpful to our church is a union with itself, the Apostolic union of doctrine, so we all will speak the same things. Uniting denominations torn with a multitude of notions is not federating faiths but fulminating chaos, and the end will be worse than the beginning. Classes who care nothing for God nor regard any eternal issue of life will busy themselves with mundane interests in a mundane manner, and there is no reason why the church should join them in their vain experiments. They will make light of sin, but the church must deal with it as it appears in the sight of God, not according to its secondary aspects in human affairs. The Methodist Episcopal Church, South, will be greatly strengthened if it will weed out every vestige of naturalism which has come within it, and face the work of the church as the Lord ordained it and as the Holy Spirit prosecutes it. For the church of Christ there is but one admissible view of sin that can be entertained, and that has never been better expressed in human creeds than it is in the VII Article of Religion: "Original sin standeth not in the following of Adam (as the Palagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." To this truth the Holy Scriptures bear unbroken testimony and with them universal human experience agrees. Between what is in the Articles of Religion and what is legislated in the Ritual the Constitution of our church gives precedence to the Articles of Religion. To sum it all up, no type of disbelief is more perilous than the naturalistic conception of sin, and when the church becomes unsound at this vital point it will be helpless at every point.

AFTER WAR WITH MEXICO—WHAT?

R. B. Eleazer

Yes, we can "whip" Mexico. Nobody doubts that, not even the better-informed Mexicans. Indeed it would be no great glory for a highly civilized, infinitely rich and powerful nation of a hundred million people to vanquish fifteen million ignorant, half-starved, poorly equipped peons.

Yet it would be costly. It would be no easy matter to subdue the Mexican people, scattered over a vast and inaccessible territory and fighting with the desperation of those who feel themselves invaded and in danger of having their country seized. That ill-fated battle at Carrizal seems to have come largely from the mistaken notion, to quote one of the American soldiers engaged, that "the Mexicans would run when we began firing." So by their own report our troops formed in battle order and charged upon a Mexican force that had come out for a parley and had offered no show of violence. Unfortunately the Mexicans did not run. They fired first. Perhaps you and I would do the same thing if eighty-odd, well-armed, determined troopers should form in battle line and ride down upon us.

(By the way, that is the battle in which, according to early press reports, American troops were "led into ambush" and slaughtered unawares under a flag of truce.) Think of the tons of vitriol that the papers have poured out upon these "treacherous Mexicans," who, as now appears from the reports of our own troops, fired upon a charging squad of cavalrymen who expected them to run "when we began firing." There were those who would have had us declare war on Mexico before breakfast next morning because of that incident. President Wilson has done wisely indeed in waiting to learn the facts.

But before we have subdued Mexico—after ten, twenty, fifty thousand (who knows how many?) brave American boys lie beneath the sod—when crepe hangs heavy upon as many

American doors, where American mothers bereft of their sons and wives of their husbands, sit bowed in heart-broken sorrow—what then? We will have lost much, surely. What will we have gained?

Will we have pacified the Mexican people and made them our friends? Far from it. Their suspicion of us will only have confirmed, their bitterness increased a thousand fold. We will have made of them inveterate enemies for generations to come.

Will we have ended the border troubles? Not unless we keep upon the border a bigger force for protection than was needed before we ever entered Mexico. Heretofore we have had to guard against a few desperate, roving bands of outlaws and thieves, who all told have taken the lives of perhaps a score of people this side the border. If we fight Mexico we must then guard against the hostility of fifteen million foes.

Will we have "straightened out" Mexico as we are fond of saying? Not by a great deal. Mexico's troubles are not superficial. Nothing short of national regeneration can finally solve her problems; and that cannot be brought about by force of arms. Popular education and the restoration to the people of the land stolen from them by craft and graft—by such means alone can Mexico be saved. The iron hand of a hundred thousand men could probably keep a semblance of order so long as they remain; but when they are withdrawn, what then? The last state of Mexico will be worse than the first, unless in the meantime a generation shall have been educated and the complicated question of property rights fairly adjudicated.

But will we be in better position to help Mexico solve her problems and work out her salvation after we have lost thousands of our sons and slain thousands of hers? Granted that this war (if there is to be one) is for Mexico's good and not for our gain, as we profess, then we must stay by until we have done for Mexico these fundamental things without which the nation cannot rise. May we not do them far more quickly and effectively as Mexico's friend than as her victorious enemy? Will not our good offices in the former capacity be more gladly accepted a thousand times over?

To subdue Mexico is one thing. To pacify it, establish order, and make of it a good neighbor is far different. War is the shortest route to the first end, without a doubt. If we are concerned primarily about taking vengeance on a distressed, desperate, largely irresponsible people, we ought to fight. But if we aim at Mexico's uplift to a higher plane of civilization, war is a long, hard road that will lead only into waters darker yet with misery and blood-shed, and race antagonism.

But there are those who would profit by war. At least, they think they would. There are American millionaires who own lands and mines and oil wells in Mexico and want a free hand to wring from them the last dollar of profit! That for the moment the quickest way to attain their end seems to be sacrificing some myriad thousands of lives is all sufficient. Let us have war, that Wall Street may have dividends! American blood (and Mexican blood runs just as red, and drop for drop weighs just as much in God's eternal scale) is a small price to pay, that American millionaires may add to their millions. But is it? Ask yourself in humanity's name, what is a million acres of land beside the life of one splendid American boy—your boy? All the treasure in Mexico's mountains would never compensate for the toll of human life that war would take.

This is no criticism of anybody. I believe thoroughly in the friendship of our government for Mexico. I believe more firmly yet in the friendship and sincerity of President Wilson. Would that the Mexican people could know his spirit as I think I know it.

But I believe, too, that we are in danger of letting haste and heat and misunderstanding and race prejudice and the pressure of financial interest rush us into a tragic and horrible mistake. I do believe that in this crisis both sides may well concede something if necessary to avert the threatened calamity. Both Mexico and the United States have much to lose by war, and nothing to gain. Peace and friendly means will do for us and for them the things that need to be done, and do them far more quickly and effectively. God save us from war and put into our hearts a compassion for these unfortunate neighbors of ours that shall make us a friend indeed!

COLORED METHODIST CHURCH

(Adopted by the Board of Church Extension at its annual meeting in Louisville, Kentucky, at the session Monday afternoon, May 8, 1916.)

We, your committee appointed to consider the appeal of the Colored Methodist Episcopal Church in America made by the General Secretary of Church Extension, Rev. R. S. Stout, have thoroughly looked into the appeal, the same coming to us from that body of Colored Methodists that were members of our church from 1844 up to 1870, when they were honorably set up and organized into a separate church under the direction of the General Conference of our church by a committee of bishops, ministers and laymen, appointed by said General Conference of the M. E. Church, South, setting them apart, they having been loyal and faithful members of our church.

We pledged them our hearty co-operation and assured them that if at any time they got in distress in their efforts to build suitable church houses and parsonages we would come to their rescue. Now that they are in distress and being our sons and daughters in Methodism and relying upon the promises made to them by us, they have come to us for help and we feel it our indispensable duty to help them.

(1) We beg to recommend that our Corresponding Secretary, Dr. W. F. McMurry, be and is hereby authorized to appeal to the congregations of our entire church on behalf of our Colored Church for a donation to be used for them.

(2) That he be requested to urge the Christian Advocate and all others of our church papers and magazines to get behind the appeal and insist on our churches to answer the cries of our Colored Church.

(3) That we pray the Bishops to give their indorsement to the appeal in some suitable publication.

(4) That we do hereby give our indorsement to the General Secretary, R. S. Stout, and ask for him a hearing in our several Conferences and churches and be as liberal with him as possible.

(5) We recommend that our Secretary be and is hereby authorized to render assistance to the Church Extension work of our Colored Church as the laws and his judgment will permit.

(6) We further recommend that it is the sense of our Board that we give more attention and publicity as to the relation between the two churches, urging our members and laymen to see to it as far as possible that the interest of our own Colored Church is cared for first, for this church represents that membership that stood by us as true as steel in our darkest days, and in thousands of cases were the only ones at home to care for our beloved ones when we were battling for what we believed to be right.

Now that God has blessed us, let us take care of our own true brother in black.

REV. D. E. FIELD

Rev. D. E. Field, after a long, useful and honored life, having passed his four score years, on the 30th day of May, 1916, passed from his earthly existance and went home to God. His life being largely spent in this community, for about seventy years a member of the Leaksville Methodist church, a local preacher for nearly sixty years, and superintendent of the Leaksville Methodist Sunday school for more than fifty years, and so well and nobly did he perform his duty as church member, preacher, Sunday school superintendent and citizen, as leader of every good work, it is indeed fitting and proper that we as a community, and especially the members of the Leaksville Methodist church, should take some especial notice of the passing of this our friend and brother, even more, our beloved father in Israel. Therefore, be it resolved:

First, that we, the members of the Methodist church of Leaksville and citizens of the community, do deeply deplore the passing of our beloved brother, Daniel Early Field. That while we praise God for his long and useful life among us, we can but feel from the depth of our hearts that sadness and sorrow that comes only when those whom we love take leave. Our hearts are made sad by his departure. For we loved him and he loved us. He was brother and friend to all mankind. To him there were no high or low, but all men were his brethren. The troubled and distressed in the humblest walks of life felt and knew his loving touch and sympathy, likewise, those more worldly blessed knew and felt his brotherly interest and kindness. In the name of his Master he served his fellowmen.

whom Brother Field found it the joy of his services, we set apart a page on our church record upon which these resolutions shall be inscribed.

Third, that we extend to his loved ones both here and elsewhere our deepest sympathy, and commend them in this hour of sorrow to Him whom Brother Field Found it the joy of his life to serve.

Fourth, we would commend to the community and especially our young yeople the life and services of Brother Field as an example, and well worthy of emulation.

Fifth, that we send to his family a copy of these resolutions, and that same be sent to the Christian Advocate and local papers for publication. Respectfully submitted,

R. P. Ray,
J. H. Hopper,
Allan D. Ivie,
Committee.

BOARD OF CHURCH EXTENSION

The Year's Work

There are those throughout the church who may be interested in a condensed statement of the work of the Board of Church Extension for the fiscal year closing March 31, 1916, and for the benefit of such the following is given:

Receipts on Church Extension Assessment, $205,112.41—an increase over the preceding year of $17,096.72.

Receipts on Specials, $56,968.78—an increase over the preceding year of $41,011.62.

Increase in Loan Fund Capital, $133,192.89—an increase of $22,339.33 over the preceding year.

Principal repaid on loans, $155,022.51, an increase of $91,197.42 over the preceding year.

Receipts from miscellaneous sources, $17,383.35—an increase of $6,286.35 over the preceding year.

Donations refunded, $3,427.85—a decrease of $2,622.55 from the preceding year.

Total receipts	$571,107.79
Total receipts last year	395,798.90
Net increase for the year	$175,308.89

NEWS AND NOTES

DISTRICT CONFERENCE DIRECTORY

Salisbury, Woodleaf	July 12-14
Morganton, Glen Alpine	July 13-16
Statesville, Taylorsville	July 18-20
Charlotte, Harrison church	July 19-21
North Wilkesboro, Sutherland	July 19-21
Shelby, St. Paul	July 25-27

Around the Conference

—Prof. D. Matt Thompson, Superintendent of the Statesville City Schools, was in New York last week in the interest of his work.

—Rev. J. T. Stover reports a great revival meeting at Unionville in which he has been assisted by Rev. J. H. Green and his singer.

—Rev. J. I. Hickman, pastor of Creston circuit, writes: We have received thirty-seven members into the church this Conference year. Thirty by profession and seven by letter.

—Rev. S. B. Turrentine, president of Greensboro College for Women, will fill the pulpit at Central church, Concord, next Sunday morning.

—Rev. J. D. Rankin has been elected Superintendent of Schools at Bessemer City and is moving his family to that place this week. He has been Superintendent of the Norwood Schools during the past year.

—Rev. E. C. Glenn, evangelist, of Greensboro, requests us to announce that he has a few dates open for the fall. Any pastors desiring his services for fall meetings should write him at once.

—Rev. Dr. Edward Leigh Pell, of the Virginia Conference, and the author of Pells' Notes on the Sunday School Lesson, has been visiting relatives in the city for some time, and we have been glad to greet him in the Advocate office.

—Rev. D. H. Comann, who has, for several years, given his entire time to evangelistic work, has sold his home in Lincolnton and has removed with his family to Ninety-Six, S. C., where we understand he is to take a pastoral charge for the rest of the Conference year.

—Mr. Jasper Banner, a member of our church at Germanton, was instantly killed by lightning, while sitting in the room with his family on Friday evening, June 30. The lightning struck the chimney. Other members of the family were badly stunned.

—Rev. J. A. B. Fry, formerly a popular paster in our Conference, now pastor at Berkeley, California, is expected at Junaluska next week. After his visit to Junaluska he expects to visit friends at Concord and other places in the state.

—We note with sadness the death of Mr. H. P. Anderson, a good citizen of Caldwell county and a faithful member of our church at Cedar Valley. His death occurred at his home in Caldwell on Monday, June 26th. Peace to his ashes.

—Rev. N. M. Modlin, pastor of the Lincolnton circuit, will begin revival services at Asbury church next Sunday. Rev. W. L. Dawson, Conference evangelist, is engaged to lead the meeting. It is announced as a "Bush Arbor" meeting.

—Rev. G. W. Vick, pastor of Park Avenue church, Salisbury, is in good fellowship with the pastor of the First Baptist church. Last Sunday the Baptist pastor extended to him the courtesy of a permit to use the baptistry of that church for baptizing several candidates who expressed a preference for baptism by immersion. We are glad to record this evidence of the growth of the fraternal spirit.

—On Saturday afternoon, July 1st, Miss Emma E. Starr, daughter of Rev. H. F. Starr, of the Albemarle circuit, was united in marriage to Mr. Victor W. McAdams. The ceremony took place at the home of the bride's parents in Albemarle and was performed by Rev. W. S. Hales, pastor of First Street church. Mr. McAdams is a druggist now located in Charlotte, where the couple will reside.

—The Children's Day services at Mount Pisgah church, near the Battle Ground, last Sunday, were well attended and very interesting. The children had been well trained and went through with their exercises with perfect ease, and were heard with great delight by the large congregation. A fine dinner was served on the grounds in the beautiful grove, and, in the afternoon there were addresses by Rev. H. M. Blair and Mr. T. C. Hoyle. A feature of the occasion was the good music by the choir and a special quartette.

—We regret to chronicle the death of Mr. L. T. Stimpson, of Turnersburg, Iredell county, which occurred at his home at that place on Wednesday, July 5th. In the early 70's he married Miss Addie Turner, daughter of Wilfred Turner, founder of the town of Turnersburg and the milling business there. His first wife died about 20 years ago and a few years later he married Miss Lucy Jurney, who survives him. Surviving also are three children by the first marriage—Mesdames David and Frank McKinne of Louisburg and Clarence Stimpson, of Statesville. A good and useful man and loyal member of the Methodist church is thus gone from among us.

Church News

Dr. J. W. Butler, for many years superintendent of the Methodist Episcopal Mission in Mexico, is reported ill at Newton Center, Mass.

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In the Plan of Episcopal Visitation, as previously published, the date of meeting of the Florida Conference has been December 8. The correct date is December 6.

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Dr. Hoyt M. Dobbs, Dean of the School of Theology of Southern Methodist University, will remain with First Church, Fort Worth, until the close of the Conference year, when he will enter actively upon his duties at Dallas.

* * * *

Mrs. Ella Davidson Little, wife of Rev. Lacy L. Little, a Presbyterian missionary of Shanghai, China, died in a hospital in that city on Saturday, July 8th. The deceased had been a missionary in China for 25 years, having been assigned to that field at the age of 25.

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The charges of the Louisville (Ky.) District report 753 members received this Conference year, 445 of these on profession of faith. The Sunday school enrollment has increased nearly one-third. Dr. A. P. Lyon is the presiding elder of this district.

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In the Bluefield District, Holston Conference, Rev. J. B. Ward, presiding elder, there have been this Conference year 1,900 conversions and 1,100 members added to the church. Eleven charges have paid in full all connectional assessments, and fifteen have paid their assessments for missions.

Bishop McDowell, of the Methodist Episcopal church, has been compelled to cancel all engagements for the present and is at the Battle Creek Sanitarium for treatment and the rest cure. He is suffering with a bronchial trouble, but the malady is said to be yielding to treatment.

* * * *

Major R. W. Milsaps, well known Methodist layman, of Mississippi, and benefactor of Milsaps College, passed to his reward at his home in Jackson, Miss., on Wednesday, June 28th. Major Milsaps, unlike many wealthy men of the new South, was a man of scholarly attainments, having graduated from De Pau (then Asbury College) University in 1854, and having received the degree of LL.B. from Harvard in 1858.

* * * *

Dr. John M. Moore, Home Mission Secretary, has been compelled to cancel his engagements for at least several weeks. He has had for some time a deep-seated cold, and his physician has given him orders to cancel all engagements for extra work, especially for preaching and other public addresses.

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From a study of the minutes of the Annual Conferences of our church, Rev. Albert Deems Betts, of Clio, S. C., gathers the following figures concerning the number of church members in the largest districts of Southern Methodism: Atlanta (Ga.), 19,286; Charlottsville (Va.), 16,469; Richmond (Va.), 15, 534; Lynchburg (Va.), 13,734; Petersburg (Va.), 13,185; Statesville (N. C.), 12,692; Charlotte (N. C.), 12,520; Gainesville (Ga.), 12,474; Birmingham (Ala.), 12,396; Norfolk (Va.), 12,161; Winston (N. C.), 11,971; Rappahannock (Va.), 11,725; Fayetteville (N. C.), 11,485; Marieta (Ga.), 11,394; Griffin (Ga.) 11,308; McRae (Ga.), 11,279; Newbern (N. C.), 11,274; Roanoke (Va.), 11,188; Wytheville (Va.), 11,178; Nashville (Tenn.), 11,013; La Grange (Ga.), 10,990; Peducah (Ky.), 10,846; Corinth (Miss.), 10,801; Greensboro (N. C.), 10,787; Durham (N. C.), 10,755; Union City (Tenn.), 10,725; Portsmouth and Newport News (Va.), 10,704; Durant (Miss.), 10,660; Dyersvurg (Tenn.), 10,621; St. Louis (Mo.), 10,577; Danville (Va.), 10,548; Columbia (Ky.), 10,494; Florence (S. C.), 10,491; Spartanburg (S. C.), 10,455; Macon (Ga.), 10,402; Shelby (N. C.), 10,387; Elberton (Ga.), 10,344; Salisbury (N. C.), 10,282; Thomasville (Ga.), 10,229; Rockingham (N. C.), 10,133; Memphis (Tenn.), 10,132; Farmville (Va.), 10,938; Memphis (Tenn.), 10,132; Farmville (Va.), 10,388; Columbia (S. C.), 10,020.

Secular News

Mooresville, this state, is to have a new half-million dollar cotton mill.

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"Uncle Joe" Cannon has an engagement to speak in Greensboro on Saturday night, July 29. Mr. Cannon was born near Greensboro, but has spent his life in the state of Illinois and in Washington City as a Congressman from that state.

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Reports reaching the State Department declare that from 50,000 to 80,000 Syrians already have perished and that the Turkish military authorities still are draining the country of its food.

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Four companies of militia were called to Wilmington last week on account of a threatened strike of street car employees. The latest reports indicate that things are quieting down and it is hoped that the military companies may not be called upon to quell disorder.

The estimated damage in the tropical storm which visited the Gulf coast and devastated portions of several of the states in that section, on Wednesday and Thursday, reach up into the millions—about $4,000,000. There was much loss to shipping interests as well as to agriculturists.

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Infantile paralysis has appeared in New York City in a very virulent form. Great concern is felt throughout the country and people are cautioned about visits to places where cases are reported as the disease is said to be very contagious. On Sunday 88 new cases were reported, making the total number of cases to that time, 224.

* * * *

The situation in Mexico now seems decidedly improved. Mr. Carranza, the president and head of the Constitutionalist government, in a note to our state department last week, made it clear that he does not want war with us, and Mr. Wilson is doing everything possible to keep the country out of war. The prospect now is that no more soldiers will be called to the border.

* * * *

A new sensation was sprung in this country last Sunday by the arrival in Chesapeake Bay of a German U-Boat—a submarine merchantman—which was loaded with a cargo of dye stuffs. It seems that the craft had made the trip of more than 4,000 miles in about sixteen days, successfully evading all the blockade fleets of Great Britain and France. The boat is said to be unarmed and manned by a crew of 29 men.

* * * *

The very latest reports before going to press indicate that in the great storm which has swept over five or six Southern states, Alabama is the greatest sufferer. It is said that the rivers in that state have risen to an unprecedented height and that at least 2500 families in the Cahaba and Alabama river valleys are without food or shelter. In that state the downpour of rain continued more than one hundred hours. Government aid has been called for to relieve the sufferers.

* * * *

The great offensive movement on the part of the entente allies continues on all the fronts in the great European war. On the eastern front, especially, the Russians seem to be rapidly pushing the Austrians and Germans back from their positions. The British seem to be having the most desperate struggle in North France, the Germans evidently having massed their strength in front of them; but if reports are true, they are slowly driving the German army back. It is the opinion of many that hereafter the central powers will be on the defensive, and many hope to see the struggle end this year.

Lincolnton.—The following interesting note is taken from the Lincolnton County News:

"The reception given at the Methodist church Wednesday evening by Pastor Paris and the Ladies' Aid Society, was a very enjoyable affair. The church auditorium was filled with the members of the congregation. Dr. Paris, and Mrs. Paris and the ladies of the Aid Society, received at the front door and in the lobby.

The program of the evening was entertaining from beginning to end. The choir sang several selections, and a quartet composed of Messrs. Baker and Womack and Mesdames McLean and Warlick rendered a song that pleased.

A feature of the evening was the moving pictures thrown on the wall over the pulpit. The picture was entitled "The Star of Bethlehem" and the large crowd thoroughly enjoyed the story of Christ in pictures.

When the pictures were over the congregation was invited out on the lawn in front of the church where the ladies of the Aid Society served each of the perhaps 500 persons with ice cream and cake. It was thought that everything good to eat was sent up for the soldiers' supper last week, but this was a mistake for the Ladies' Aid provided more than enough for the large number of guests Wednesday night."

Cherryville Circuit.—Cherryville circuit is still on the map. We recently closed a splendid meeting at Cherryville, which means much not only to the Methodist church but to the town and vicinity as well. Brother J. F. Moser, our pastor at Belwood, did most of the preaching. Brother Moser is a "live wire," exalting Christ by his life and in his sermons, and at the same time pouring great volleys into Satan and sin. He has made an indelible impression upon the people of Cherryville. May God bless him and continue to use him.

Bethlehem church held memorial services first Sunday in June, for the first time in the history of that church, and we all enjoyed a geat day. Hon. S. J. Durham made an address in the forenoon, using as a subject, "The Friend of God." Brother Durham made, with his splendid speech and his great earnestness, an impression long to be remembered. In the afternoon Prof. Horace Sisk responded with an excellent speech, stirring us all to a keener sense of our duty to our fellows and impressing us with the thought of brotherly love. This was a great day for Bethlehem.

On the second Sunday in June Children's Day was observed at Mary's Grove. The children's exercises occupied the forenoon, after which dinner was served in picnic style. In the afternoon Prof. Claude Sisk favored us with a splendid speech, which we all enjoyed. The weather was warm and the house too small to hold more than half the people, yet this was a pleasant day for all present and means much to the Sunday school and church there.

We are planning to begin a series of meetings at St. Paul third Sunday in July, with Brother "Jim" Green to assist.

May we depend upon your prayers?

Fraternally, O. C. Fortenberry, P. C.
Cherryville, N. C.

Lilesville Parsonage Destroyed

Advocate readers will regret to see the following note which appeared in the daily papers on Monday morning: Fire of unknown origin destroyed the Methodist parsonage in Lilesville Friday night. When discovered, the flames were bursting through the roof and before assistance could arrive, the entire building and most of the contents were consumed. Rev. B. M. Jackson, who occupied the parsonage, lost most of his personal effects, the furniture belonging to the congregation of the Methodist church there. There was $500. insurance on the building and contents and Mr. Jackson had some ministerial fraternal insurance on his library and personal effects.

Revival at Proctor

We closed a two weeks' revival meeting at Proctor last Thursday night. The first few services were conducted by Rev. W. C. Chedester, a Presbyterian minister. Brother Chedester remained with us for several days and rendered valuable service by leading the singing. With the exception of one other service, conducted by the pastor, Rev. J. D. Pyatt, the writer did the preaching. Much interest was manifested from the first. People under deep conviction. Several were converted, and a number of Christians were greatly revived. There is no organized Methodist church in Proctor, so the meeting was somewhat a union meeting, the congregation being composed of Presbyterians, Baptists and Methodists.

We began a meeting here in Fontana Saturday night, and expect to continue through next Sunday. Several men came forward for prayer last evening. We are expecting a good meeting here.

Brother Pyatt has gone eleven miles up Eagle Creek, to Camp Eleven, to hold services for a few days. Brethren, pray for us.

I. L. Shaver.

The Morganton District

Since the last session of our Conference there has been built at Burnsville a new parsonage with seven rooms on the site of the old church, and largely out of material from it. The new church at Burnsville is going up. We hope to have it ready for service before the close of this year. This church is a duplicate of the Marion church, and will cost ten or twelve thousand dollars to complete. The pastor, Rev. M. T. Smathers, found neither parsonage nor church when he reached Burnsville last December. In three months he was in a nice parsonage and hopes soon to be in a new church.

On Spruce Pine and Bakersville charge Rev. J. P. Morris has Beaver Creek church, built last year, ready for dedication. Next quarterly conference will be held in the church, at which time it will be dedicated. Deed for lot at Altapass has been secured and plans are being prepared for church at that place.

Oak Forest church, on Morganton circuit, built last year, was dedicated some weeks ago. This church is located near Hospital and meets a long felt want. The Glen Alpine church, where the district conference is to be held next week, has been very much improved by additions and paint.

The Marion station parsonage, that has been used for years, was sold some month or two ago and a splendid ten-room house adjoining lot on which church stands was purchased and the pastor moved in. The church at the Clinchfield Mill is going up and will be ready for occupancy in two or three weeks. The parsonage at Old Fort has been added to this year and painted inside and out, making for the pastor a splendid home. The debt on the Thermal City parsonage has been paid and Concord church completed, except seating.

On Green River charge the parsonage at Mill Spring has been enlarged by the addition of two rooms, and when work is done it will be a neat and comfortable five-room house. The New Hope church, while not finished, has been used for several months. It is to be finished in a few weeks. This church has been built in the last year and when finished will be one of our best country churches.

The parsonage on the Broad River work has been finished this year and painted, making a nice home for the pastor.

The Henrietta church has been remodeled, pulpit changed to side, and new church has twelve or thirteen class rooms, and is one of the best arranged churches in district for Sunday school purposes. We have dedicated one church this year. We have three more ready now, and will have three or four more ready by Annual Conference. We are planning for the building of six more churches on the district, but we can not hope to reach them all before Conference. We have lost one uninsured church by forest fire this year, valued at $800.00. Of other matters of interest I have not time to write.

J. E. Gay.

A sleek policy man will be exposed sooner or later; it often comes sooner. Men should stand foursquare on all issues. Compromising is belittling and ultimately operates in an undesirable way against them. We need men in public life that are not only morally clean, but who cannot be bought either by money or prospective advancement in position and in influence.—Evangelical Messenger.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

GRATITUDE

I thank thee, Lord, at break of day,
When all the East is red with sun,
For health and hope and heart to say,
"I would be part of any way
In which the will of God is done."

I thank thee, at the time of rest,
For strength that held the long day through;
Foot-sore and worn, yet peace-possessed,
I know the honest toil is best
Of him who strives thy will to do.

And though the task that I have sought
Transcends my hands' unaided skill,
I thank thee for this mighty thought—
That all the wonders to be wrought
Lie hidden in thy perfect will.

—Grace Duffield Goodwin.

FOUR QUESTIONS WITH MYSELF

How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?

How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

Have I any moral rght to expect or demand of other Christians of even of preachers and missionaries any service for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and fully as it is the work of anyone else. Let me not avoid or shirk it.

J. Campbell White.

NORTH WILKESBORO DISTRICT MEETING

This district meeting of the North Wilkesboro District will be held at Boone, July 17-18. Mrs. Lucy H. Robertson, our Conference President, and Mrs. Frank Siler, will be among the prominent visitors in attendance. Let us pray daily for God's presence at this meeting.

MORGANTON DISTRICT MEETING

By Mrs. J. F. Jones

The district meeting of the woman's missionary societies of the Morganton district was held in the Morganton Methodist church June 23-24. The meeting was opened Friday morning with devotional exercises by Rev. E. E. Williamson, the local pastor, who spoke appreciatively of the work being done by the women and children of the district.

Mrs. Maude B. Goodwin, the District Secretary, then took the chair and proceeded to transact the business part of the meeting in a capable manner.

Mrs. Bessie Lipscombe, our Council Home Base Secretary, from Nashville, Tenn., and Mrs. H. A. Dunham, our Conference Corresponding Secretary, from Asheville, N. C., were introduced to the audience. We were indeed fortunate in having these consecrated, Christian workers with us. Their talks and suggestions during the meeting were of great help and an inspiration to us all.

Two pastors from the district, Revs. Troy and Swafford, contributed much to the meeting by their presence and helpful talks.

Mrs. Mull, president of the local society, welcomed the visitors in a beautiful and cordial manner and to these words of greeting Mrs. Jones, of Marion responded.

The report of the district secretary, at this juncture, was of interest, encouraging in many respects. The number of children's societies has doubled within the past year. Our per capita contribution has almost doubled also in that length of time. The two Young People's societies reported $2.00 per capita. There are seven adult societies in the district with a membership of 118, and yet with this small number we are supporting our own missionary, Miss Kate Hackney, of Asheville, now in kindergarten work in China.

It has long been the wish of our District Secretary, Mrs. Goodwin, that we might be able to have our own District Missionary and in her report she stated that the reading of "Stewardship and Missions" by Charles Cook, had resulted in two generous contributions, one of $250.00 and one of $500.00, which had made possible this missionary. This fact has given new impetus to our work and we consider ourselves fortunate in securing Miss Hackney, she having been assigned to us at the recent Council meeting. A report of her work last year says that every one of her students was converted during the year. What a privilege to be able to contribute to her support! We trust our women will realize the great opportunity, and that we will give more generously of our prayers, time and means this year than ever before.

One interesting fact brought out in Mrs. Goodwin's report was the fact that in the churches of the district having a Woman's Missionary Society the per capita contribution of the church members for admission was 24 cents more outside of W. M. S. funds, than in the churches were there was no organizaion, showing that a missionary society is as leaven gradually making itself felt throughout the church membership.

The morning session closed with a noon-tide devotional service conducted by Mrs. H. A. Dunham. During the noon hour we were all served to a delicious luncheon in the pretty new parlor of the church, showing the cordial hospitality of the women and young ladies of the Morganton church. This hour of sweet fellowship was refreshing alike to both body and spirit.

Friday afternoon's session was opened with a report and exhibit of the Missionary Voice by the Voice agent of the Morganton society. Although her society numbers only twenty-three members she has secured forty-four subscriptions, which proves that others than the members of the missionary society are interested in this periodical. Would that all our societies had such a splendid agent as Mrs Conly.

The children of the local society gave a splendid program of missionary songs, recitations, etc. One number of especial merit was the "Young Christian Worker" girl, with a dress and hat made entirely of covers of the magazine, who delivered an appropriate recitation.

An unusual treat of song a "whole Chinese family" was accorded us. This family consisted of Mr. and Mrs. Harlet, recently returned missionaries from China, and three of the Morganton children, dressed as Chinese children and looking like real Chinese just from the Orient.

Mrs. Dunham and Mrs. Lipscombe then gave us interesting talks on the children's work, which closed the afternoon program.

Friday night was given over to the young people who gave an interesting program. We were fortunate in having with us Miss Amy Hackney, of Asheville sister to our own missionary, who proved quite an interesting link between us and her sister, and as we listened to extracts from her sister's letters and heard of the work she is so successfully doing in China we felt proud to claim her as our own.

Mrs. Dunham's account of the Council meeting was full of interest. In a general talk of he different phases of our work Mrs. Lipscombe closed the program.

Saturday morning's session was given over to a round table discussion of the problems and needs of the various societies represented. Many helpful suggestions were given by Mrs. Dunham and Mrs. Lipscombe. Miss Amy Hackney exhibited many Chinese curious and made an interesting talk. The meeting adjourned with a noon-tide service and we all came away feeling that we had been on the mountain top and had caught a new vision of the needs of the valley. We all feel that it was one of the most helpful meetings ever held on the district and our splendid dictrict secretary deserves much credit for its success.

CHRISTIAN STEWARDSHIP

Mrs. P. N. Peacock

So much has been said and well said about stewardship, that it would seem almost unnecessary to again bring this subject before an intelligent audience; but this is my excuse—we are not yet every one faithful stewards in the broad sense, and it is line upon line, precept upon precept, here a little and there a little, which finally does the effectual work. I read the other day a few lines of doggerel that expressed quite cleverly this idea in a way easy to remember:

The constant drip of water wears away
the hardest stone;
The constant gnaw of Towser masticates the hardest bone;
The constant wooing lover carries off
the blushing maid;
And the constant advertiser always
gets the trade.

The first work of the whole church is to give the gospel to the whole world. How shall it be done? Why has it not been done in the nearly two thousand years since Christ gave the command? What is the matter? Are there no men to go? Not that. The church is rich in noble young fellows who will go anywhere. Is there no money in the church? Not that. God has blessed us with much of this world's goods. What then? Simply that some of the Lord's stewards are keeping back money that belongs to Him. Surely, if they understood what could be done with it, they would not do this thing. Some shadow of an argument or objection can be made against indirect forms of missionary work—schools, dispensaries, and the like—but can anybody, any Methodist especially, find anything at all to say against sending out evangelists to preach the gospel and gather the precious souls into the fold? But how can they preach except they be sent? And how can they be sent without money? That is what the Lord needs just now in His work—money, and a good deal of it—the money which some are holding back. No man is truly converted until his pocked-book is converted.

There is something distinctly embarrassing in the way God has answered the prayers of his people for "open doors." So many doors have been opened, and they have been flung open so suddenly and so widely that it is confusing. We had as well stop praying that prayer. What we need now is open pocket books. How much are your prayers worth? Prayer is worth just what we are willing to redeem it at in the time or effort or money. No more. A prayer for the world's redemption unaccompanied by some effort in that direction proportionate to the ability and opportunity of him who prays, might as well be left unuttered.

Lord, when we pray, "Thy kingdom come,"
Then fold our hands without a care,
For souls whom Thou hast died to save
We do but mock Thee with our prayer.

Some men pray for the millennium, and do not give a mill toward its coming. The chariot wheels of the millennium are made of consecrated dollars. "Go ye into all the world," we say to to our missionaries. "Stay right here in my pocket-book," we say to our greenbacks. We take an interest in missions, but we keep our money on interest. "Thy kingdom come," we pray. Ah! we must send our money to fetch it. The Lord will judge this nation, not by its prayer books, but its account books.

This business of stewardship depends upon the answer to the question, "Is it possession or ownership?" A man may have lawful possession of his goods by every right and title of this earth, and still the ownership is God's. "The silver is mine and the gold is mine," saith the Lord. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." "Ye are not your own, for ye are bought with a price." Possession means not ownership, but stewardship. What is needed is not merely an increased giving, but a radically different conception of our relation to our possessions. In First Corinthians 4:2, we read: "Moreover it is required in stewards that a man be found faithful." God has opened His treasuries. He has placed in man's hands His richest gifts. He nas greatly blessed his labors and richly rewarded his ingenuity, and only asks for a fair return upon the investment, a faithful accounting to Him for our stewardship. The Bible does not forbid the enjoyment of God's gifts, but it shows us a yet more excellent way. The right of possession is transcended by the privilege of sacrifice. Our right gives way to God's glory. It is not how much of my money will I give to God, but how much of God's money will I keep for myself?

Giving is mentioned 1,565 times in the Bible. There are many ways of giving, some of which I will mention: First, the careless way—giving something to any cause presented, without inquiry into its merits or claims, or proportionate value as to other causes, as the feelings or caprices of the moment dictate. Second, the intelligent way—giving to each object after a personal investigation into its comparative claims on our beneficence, and without regard to the appeal of men. Then there is the systematic way—laying aside as an offering to God a definite portion of income; one-tenth, or fifth, or third, or half, as conscience dictates. This is adapted to both rich and poor, and if largely practiced, would save what we would spend on luxuries and needless expenditures. This is stewardship actually in exercise. It makes of a disciple a habitual, conscientious, proportionate, prayerful, unselfish, consecrated giver.

How can you be sure to have money ready for God's mission treasury? Paul gave the directions centuries ago: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." We must begin early in the year if we would make our offerings worthy ones. We must give God his part of all the money we handle through the year just as it comes to us. Underlying the successful working of these plans, there must constantly be a current of earnest prayer that God will show us how we may increase our gifts.

Giving liberally should not be confined to times of plenty. It is sacrificial giving that is most precious in God's sight. "Prove me now herewith," saith the Lord. In the third chapter of Malachi, He has given us a remedy for drought, for flood, for boll weevil, and blight. Hear Him:—

(Continued on page 12)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

SOME CONFERENCE REPORTS

An excellent report from Chestnut Street League, Asheville, read by Miss Jordan, called for request to have published in columns of Advocate, follows:

37 active members, average attendance of 23; 9 missionary and 7 cottage prayer meetings; 1 study class, 8 members; total attendance, 1,775, for all meetings, including devotional and missionary; 23 daily Bible readers; 25 requests for prayer; 20 conversions; 20 Epworth Era subscribers; 160 invitations to attend worship; 258 sum total of calls under various heads; 33 visits to jails and hospitals; 60 bouquets to sick; 90 tracts and magazines distributed; $60.00, total amount raised, $25.00 of which was for African Special; assessment fee and Conference fund paid.

Rev. W. W. Edwards, secretary of Asheville District, gave a well outlined, itemized report of the work done in said district. We are glad to publish the entire report in our columns this week.

Charlotte District

270 members; 234 devotional meetings held; 41 missionary meetings held; 2 mission study classes; 44 Epworth Era subscribers; $131.70 raised for charity and other purposes; $70.00 raised for African Special.

Greensboro District

West Market Street is the only report from Greensboro district, hence I shall give it just as we had prepared it for conference, it not having been read at that time. During the past nine months the League at West Market Street church has made some progress; would that it had been greater. For various reasons seven members have been dropped from the roll, twelve new ones being added, gives us an increase of but five over our report of last year. We now number 65. Our attendance fluctuates. We have anywhere from 10 to 40, according to atmospheric conditions, for we have not yet succeeded in assuring our young people that rain does not melt the human body.

Our superintendents of departments can be classed with the best. Each one in his or her individual work seems to be practicing a friendly rivalry as to who can render the best program, for we still adhere to the plan of holding our meetings on Monday night, alternating with the various departments during the month. We have rejoiced in noting a marked growth of participation in the meetings; no hesitation in responding to a call for sentence prayers or rising and testifying to their spiritual growth, and truly this is our ultimate aim and purpose.

Our second department is active in all phases of its work; something over a thousand magazines and papers distributed in the hospitals and jail; over 200 visits made where 'twas thought the best results could be accomplished; boxes of provisions and clothing sent out on several occasions to families in need; and in addition to this they have undertaken a new work, conducting a bi-weekly meeting on Sunday afternoon at the city jail. We trust our work there may touch those darkened lives and bring them into the glorious light of the gospel of Christ.

Our third department, with its wide-awake superintendent, has both entertained and instructed us. Her programs have been varied; in fact, there is nothing monotonous in our ever-changing programs, and we always feel upon the conclusion of them that they have had the desired results, bringing us into a closer union, an abiding fellowship, uniting us as one family in laboring for our Master's cause.

Our missionary department superintendent, in all her programs outlined, has kept us in touch with the work of foreign fields, ever keeping before us the command of the Master, "Go ye into all the world."

Our finances are in good condition—total raised during the nine months, $78.31—African Special, $25.00, in full, in less than eight months after date of pledge, and we are ready to renew the pledge for another year; membership fee and dues to Central Office paid four months ago, and $5.00, half of collection upon the occasion of our anniversary, was also turned in to central office and treasurer has on hand $9.45.

While our beloved League is not in flourishing condition we would have it, and we meet with many discouragements, yet, nothing daunted, we are climbing ever onward and upward to its call to duty, and are hoping and praying for better results and feel that with consecrated efforts we will yet reach the standard.

Morganton District

The Morganton district shows but one report, that of the League at Morganton church.

55 members, 39 devotional meetings held, 9 missionary meetings, 14 subscriptions to Epworth Era, $32 raised for charity and other purposes, $25 for African Special.

Mt. Airy District

Four chapters; 258 members; 75 devotional meetings held; 19 missionary meetings; 7 mission study classes; 14 subscriptions to Epworth Era; $96.23 raised for charity and other purposes; $14.00, African Special.

Salisbury District

Knights of Ezelah of Spencer only reporting. 56 members; 39 devotional meetings held; 1 temperance meeting; $19.00 raised for charity and other purpose; $30.00, African Special.

Shelby District

Four chapters; 115 members; 117 devotional meetings held; 10 missionary meetings; 1 mission study class; 33 subscriptions to Epworth Era; $20.00 raised for charity and other purposes; $12.50, African Special.

Statesville District

Four chapters; 171 members; 78 devotional meetings held; 11 missionary meetings; 1 mission study class; 27 subscriptions to Epworth Era; $256.30 raised for charity and other purposes; $5.00, African Special (contributed by Miss Stanley Hall).

Waynesville District

One chapter; 30 members; 4 devotional meetings held; 6 subscribers to Epworth Era.

Winston District

Nine chapters; 383 members; 224 devotional meetings held; 6 missionary meetings held; 2 mission study classes; 20 subscriptions to Epworth Era; $112 68 raised for charity and other purposes; $35.00, African Special.

Summarized Report of 49 Chapters Represented at Conference

1876 members; 1204 devotional meetings held; 132 missionary meetings; 17 mission study classes; 301 subscriptions to the Epworth Era; $1,105.72 raised for charity and other purposes; $259.50, African Special.

The above statement reveals work done by the Epworth League of the Western North Carolina Conference, as far as was shown by report cards sent in at the recent session of our conference in West Market St. church, Greensboro. There may be discrepancies, as in the figures collected on African Special. Our conference treasurer's report shows but $212.50. I can only account for this by all collections not having been turned in to him, as in the case of $25.00 from West Market St. League, which was turned in and added after Mr. Pickens made his report of $187.50. I would suggest that all outstanding African Specials be remitted to our treasurer, Rev. C. M. Pickens, of Spencer, so that the two reports may concur.

Well, our conference is over! Our friends have come and gone; it seems but a moment that they were here. As the old darkey was heard to say, when he endeavored to define the brevity of human life: "We's here tomorrow, and done gone yis'day."

Friends, looking back upon those two days as we assembled in His name, have they meant anything to us? Have they been a source of blessing, deep and true, uplifting and spiritual? Have we been to the Leagues an inspiration? Have we done what we should? What this year proves to be, as it rolls on its rapid course, will largely depend upon you and me; so let us consecrate ourselves afresh to God; enlist others in the cause, and as our League moves on, push our work to the very front.

Every moment of the conference was of the keenest delight and enjoyment to me, though my many duties kept me from mingling with you socially, as I would otherwise have done. The spiritual benefit derived from our sessions will long linger with me. Truly we needed nothing more to stir our spiritual emotions than the means of grace enjoyed by the sunrise prayer services; the good old gospel songs that rent the air; the earnest prayers offered; and the appealing words of Dr. Parker, whose message was lofty in thought, pure in diction, and though mellow and sweet, were delivered in a tone of earnestness, as he endeavored to impress upon our minds the need of consecration to Christ in youth.

We noted with pleasure the mingling of the young people from our various churches, and who knows but what Cupid may have gotten in some of his work? For we were told on Friday night that one of our Greensboro boys had gone to visit a lady delegate, who said she had remained over to "see grandma."

The unanimous vote so heartily given for the re-election of our beloved president, more than assured us there were other good years in store for us, with such a man at the helm; so let us rally to his support, friends, and make each succeeding year the best known in the history of our Leagues; and that means to redouble our energies, muster all our forces, put the shoulder to the wheel, a long pull, a strong pull and all pull together, and next year, if God, through his infinite wisdom permits us to meet again at Asheville, let us be able to show such a record of work done that we shall indeed be able to proclaim, we have done it "All for Christ."

Katharine B. Browning,
Conference Secretary.

DISTRICT SECRETARY'S REPORT, ASHEVILLE DISTRICT, FOR FISCAL YEAR, ENDING JUNE 26, 1916

State of District

The Asheville District Epworth League organization is in a splendid condition. Our young life is marching on to victory. We have had a great year. The Lord of Hosts has been with us and richly blessed our endeavors.

District Union Organization

Our District Union was organized last September. A small crowd was present at Haywood Street, where the organization was perfected, but the Epworth League spirit prevailed and our organization was launched. From the interest manifested and carried out in every detail showed that the young people wanted such an organization. The need of such an organization has been demonstrated by the results accomplished. Our Union meets on the second Friday in each month where reports of the work done in the past month are submitted. We offer an attendance banner to the chapter having the largest percentage of their membership present and a merit banner to the chapter making the best report. This gives friendly rivalry and assists greatly in creating interest.

Growth

Eleven chapters have been organized since last Conference. This gives us in the district 19 senior chapters and six junior chapters, a total of 25. This includes the senior Leagues at Canton and Waynesville, of the Waynesville District, but affiliated with the Asheville District Union. The total membership for the district is over 1,000.

District Institute

Our first Institute was held at Central Epworth League, March 30-April 1st. We were fortunate enough to have with us our own president and our beloved Dr. Fitzgerald Parker. The program was splendid and results beyond our anticipation were realized. It is our purpose to hold one each year hereafter. No district can afford to neglect the Institute.

Ten Cent Assessment

To date just seven of our chapters have paid the ten cent assessment. The chapters are: Biltmore, Candler, Central, Chestnut Street, Hendersonville, Haywood Street and Mt. Pleasant. We will endeavor to get all the chapters to respond to this worthy cause.

Chapter Membership Fee

We regret that more of the chapters have not paid the C. M. F. We will continue to stress this and collect as many as possible. The following chapters have paid the C. M. F.: Biltmore, Candler, Central, Chestnut Street, Hendersonville, Haywood Street, and Mt. Pleasant.

Africa Special

I regret very much that more of our chapters have not responded to the Africa Special. I have been so busy that perhaps I have neglected this cause. Miss Wilson, our efficient Fourth Superintendent, has placed this before the chapters and I believe will see a hearty response given the enterprise. Central League recently subscribed $50 which will be paid by Sept. 1st. Our chapters will pledge liberally this year, I trust.

Our Pastors

I must say a word or two for our pastors. They have given us loyal support. Their prayers and presence has been an inspiration to us. I wish for the other district secretaries the same support we have received.

Statistics

The report below shows the work of the Asheville District consolidated. This report comprises results from 19 chapters. It includes 9 chapters with full reports for the nine months since last conference, 1 1-4 month, 3, two months, 2 five months, 1 seven months, 1 eight months, 1 three months, and 1 with one month's report. This gives an average for the 19 Leagues of 6 1-4 months. The report is as follows:

19 chapters held 364 devotional meetings; 9 held 34 literary meetings; 12 held 34 cabinet meetings; 8 held 40 missionary meetings; 13 held 36 social meetings; 17 held 101 business meetings. Total attendance at all meetings of the 19 chapters, 20,767.

Three chapters held 25 cottage prayer meetings; 18 chapters reported a total of 2,176 participating in devotional meetings; 14 report 2,410 invitations to attend worship; 4 report 98 in study classes; 8 report 33 additions to church from Leagues; 10 report 170 daily Bible readers; 6 report 52 requests for prayer; 4 report 50 conversions in Leagues; 12 report 132 Epworth Era subscribers; 7 report 158 waiters to sick; 15 report 292 bouquets to sick; 15 report 2,684 calls on sick; 10 report

123 calls on strangers; 5 report 45 calls in interest of charity; 7 report 73 calls in interest of religious work; 12 report 831 telephone calls on sick; 5 report 174 days nursing sick; 6 report 209 nights nursing sick; 7 report 79 baskets to needy; 7 report 43 visits to jail; 13 report 370 visits to hospitals; 4 report 179 cards to absentees; 3 report 66 tracts distributed; 8 report 516 magazines distributed; 6 report $22.05 raised for charity; 12 report $362.45 for other purposes; 2 report $43.00 for Africa Special; 1 reports $10.71 for Anniversary Day collection.

Union Treasurer's Report

Received from monthly collections, $57.29; disbursed, $55.64. Balance in treasury, $1.65.

Respectfully submitted,

W. W. Edwards, Dist. Sec.

THE WASHINGTON CITY REPRESENTATIVE CHURCH

By Rev. S. S. McKenney, Special Agt.

Every Southern Methodist is interested in the movement to build a representative church in the heart of our Nation's Capital. For the past decade this task has challenged the faith, liberality and activity of our great church. Hence a few facts and figures showing the present status of this enterprise will be of more than ordinary interest.

A score of annual conferences have pledged themselves to raise amounts ranging from $1,000 to $10,000 each, the total being $99,985. We have upon our books individual subscriptions which range from $1. to $10,000, with an aggregate of $50,747. According to the action of the General Conference our Board of Church Extension has appropriated for this work $70,000. The local church in Washington City is generously committed to this cause, while the Baltimore Conference after having contributed $10,000 in cash, also at its last session authorized a campaign for $15,000 additional. From the sale of the valuable lots on which Mount Vernon Place church is now located it is quite certain that the assets of this enterprise will be greatly increased, and thus it will appear that we are within sight of the $300,000 which was set as our original goal. However, we must continue our campaign for new subscriptions and urge the immediate adjustment of all outstanding obligations so as to overcome any shrinkage which may occur and meet any other emergencies that may arise. Therefore, we earnestly ask and confidently expect the co-operation of all our preachers and people as we rally for the final consummation of this monumental achievement.

The end is now in sight. The Representative Church which has been a long-cherished hope is no longer an Utopian dream; it is soon to be a realized ideal. At a recent meeting of our Commission in Washington plans for the new building were presented, approved, adopted, and placed in the hands of a competent firm of builders for immediate execution. The results of this meeting are given by Bishop Candler as Chairman of the Commission, to whom has been committed the erection of our Representative Church at the National Captial, held a meeting recently at which plans were fixed for the beginning of the actual work of construction immediately. The plans of the architect were accepted and put in the hands of a competent firm of builders. The Commission now desires subscribers, who have outstanding subscriptions to this enterprise to make payment of the same in order that the building may go up without further delay."

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CHILDREN'S HOME

AMOUNTS RECEIVED ON THE TEN PER CENT. ASSESSMENT, AND GENERAL AND SPECIAL SUPPORT

Rev. D. V. Howell, Tomotla, Murphy Ct., $8.60; "A Friend," $5.00; Rev. P. L. Shore, Lexington, Davidson Ct., $12.00; Rev. J. G. W. Holloway, Jackson Hill charge, $4.72; Mr. W. M. Sherrill, Treas., Lincolnton Sta., $50.00; Rev. A. L. Coburn, Albemarle, Salem charge, $12.50; Rev. J. E. McSwain, Lewisville Ct., $10.00; Rev. T. J. Houck, Mount Holly church, $16.90; Mr. R. R. Crawford, County Treasurer, Winston-Salem, $37.12; H. L. Horton, Treas., Central church, $12.00; Miss Georgia Keiger, Charlotte, for the S. S. class, Trinity, $6.25. Total, $175.09.

FIFTH SUNDAY OFFERINGS

M. H. Efird, Albemarle, Central S. S., $5.06; A. A. Johnson, Greensboro, Centenary S. S., $11.72; W. A. Hood, Morganton, Mt. Pleasant S. S., $4.00. Total, $20.78.

WORK DAY OFFERING

Dr. Forest A. Carpenter, Statesville, $16.00, being eleven dollars received on his gift work day this year, and five dollars earned last year's work day but not received in time to be sent in with that offering.

BUILDING FUND

"Two Salisbury Friends," $2.00; Clyde R. Hoey, Shelby, $25.00. Total, $27.00.

TEXTILE DEPARTMENT A. & M. COLLEGE

The Textile Department at the A. & M. College is recognized by the United States Government as one of the leading textile schools in America. This department, which is a fully equipped textile school has been selected by the U. S. Government through the Office of Markets to make a number of important tests on the five full grades of cotton. These tests will be of great importance to the cotton manufacturer as they will determine the relative amount of waste in each of the five full grades, and will also embrace tests for tensile strength, bleaching qualities, etc.

The work is directly under the charge of Mr. W. S. Dean, who is a graduate of the Textile Department class of 1909. He is being assisted in the work by other cotton men and by students of the department.

The Textile Department was also awarded for the past year the Students' Medal by the National Association of Cotton Manufacturers. This Association is composed of the leading cotton manufacturers in America and the awarding of this medal reflects credit on this department.

In order to qualify for the medal the Textile Department was required to have a good equipment with instruction of recognized standard; to have not less than fifty students taking the textile course and to have at least four graduates. During the past year there were seventy-seven students registered, with seven graduates. The medal is awarded to the student having the highest excellence in his studies and work was won by Mr. J. H. Mason, of Charlotte, N. C.

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PROGRAM OF THE TRIENNIAL CONFERENCE OF METHODIST MEN

Things are about ready for the Laymen's Conference, Lake Junaluska, N. C., August 1-6. Three hotels will be finished and ready for occupancy, including the big Junaluska Inn, and the program is complete with only a few spaces vacant. That program is unique and unusually strong—carefully planned to meet the needs of our men.

Following is the program:

Tuesday Evening, August 1

Mr. John R. Pepper, President of the Laymen's Missionary Movement and president of the Board of Missions, M. E. Church, South, who will be in official charge of all patform meetings, presiding.

8:00 Opening word.
Devotional.
Preliminary statements.
8:45 "America and the Far East"—Mr. F. S. Brockman, Associate General Secretary of the Young Men's Christian Association, New York City.

Wednesday Morning, August 2

9:00-9:40 Devotional Address—"The Man for the Hour"—Mr. W. E. Doughty, Educational Secretary of the Laymen's Missionary Movement of the United States and Canada, New York City.
9:40-10:20 "A Continent That Has Never Had a Chance: What Brazil Needs Now"—Rev. H. C. Tucker, Agent American Bible Society, Rio de Janeiro, Brazil.
10:20-11:00 "Preparedness in Church Organization"—Mr. T. S. Southgate, Conference Lay Leader, Virginia Conference, Norfolk, Va.
11:00-11:10 Intermission.
11:10 The Present World Situation a Challenge to the Church"—Mr. F. S. Brockman.

Wednesday Afternoon

Session Beginning 3:00.

Prayer.
The Every-member Canvass Demonstrated (The canvass of a family actually made on the platform).—Dr. George R. Stuart and others. General discussion of canvass by the conference conducted by Dr. W. W. Pinson, General Secretary, Board of Missions, M. E. Church, South.

Wednesday Evening

8:10-8:25 Song and announcements.
8:30 Address—Speaker to be announced later.

Thursday Morning, August 3

9:00-9:40 Devotional Address—"The Most Powerful Method of Working"—Mr. W. E. Doughty.
9:40-10:20 "Hypocrites versus Shin Nung" or "The Passing of Chinese Medicine"—Dr. F. P. Manget, Medical Missionary, M. E. Church, South, Huchow, China.
10:20-11:00 "Mobilizing Militant Methodism"—The Hon. Josephus Daniels, Secretary of the Navy, Washington, D. C.
11:00-11:10 Intermission.
11:10 "Greetings from Asia"—Bishop W. S. Lewis, D. D., Resident Bishop of the Methodist Episcopal Church, Foochow, China.

Thursday Afternoon

Session Beginning at 3:00

Preachers and Laymen Mutually Dependent: Mutually Helpful: A Symposium.
"The Kind of Church Leader I would Like to Have"—Rev. C. C. Jarrell, Commissioner of Education, Emory University, Atlanta, Ga.
"The Kind of Pastor I Would Like to Have"—Mr. J. E. Edgerton, Conference Lay Leader, Tennessee Conference, Lebanon, Tenn.
"The Kind of District Leader I Would Like to Have"—Rev. Wm. Court, Presiding Elder De Soto District, St. Louis Conference, Kirkwood, Mo.
"The Kind of Presiding Elder I Would Like to Have"—Mr. W. S. Holmes, Conference Lay Leader, Louisiana Conference, Baton Rouge, La.
General Discussion in charge of Rev. Jno. M. Moore, D. D., Secretary of the Home Department, Board of Missions, M. E. Church, South.

Thursday Evening

8:25-9:00 "Some Missionary Heroes I Have Met on the Firing Line"—Rev. W. E. Geil, D. D., F. R. G. S., eminent traveler, author and orator.
9:00 "Responsibility of Columbia for Cathay"—Bishop W. S. Lewis, D. D.

Friday Morning, August 4

9:00-9:40 "The Redemptive Principle in Democratic Society"—Mr. Raymond Robins, Chicago, Ill.
The Laymen's Missionary Tryout—Can He Accomplish in Church as He Can in Business? A symposium.
9:40-10:10 "Can Laymen Help in Evangelizing the World?"—W. T. Ellis, LL. D., Editor Afield of "The Continent," Traveler, and Lecturer, Swarthmore, Pa.
10:10-10:40 "Can Laymen Do the Business of the Church?"—Mr. John R. Pepper.
10:40-11:10 "The Layman's Job for the Hour"—Bishop James Atkins, D. D., President Southern Methodist Assembly, Waynesville, N. C.
11:10 "Can He Do It?"—Rev. George R. Stuart, Evangelist. Pastor, Popular Lecturer, Knoxville Tenn.

Friday Afternoon

Session Beginning at 3:00

Consecration of Outgoing Africa Missionaries. Service in charge of Rev. Edmund F. Cook D. D.

Friday Evening

8:25-9:00 "Stewardship and Property"—Rev. Harvey Reeves Calkins, D. D., Stewardship Secretary, Methodist Episcopal Church; author of "A Man and His Money," and for many years a missionary to India, Evanston, Ill.
9:00 "The Ascent of Man"—Rev. W. E. Geil, D. D.

Saturday Morning, August 5

9:00-9:40 "Christian Citizenship"—Mr. Raymond Robins.
9:40-10:20 "Mexico"—Mr. R. Mallen, Secretary of the Friendly Relations Committee of the International Y. M. C. A., for work with foreign students.
10:20-11:00 "The Call of the Country Church"—Mr. W. K. Tate, Professor of Rural Education, George Peabody College for Teachers, Nashville, Tenn.
11:00-11:10 Intermission.
11:10 "Stewardship and Life"—Rev. Harvey Reeves Calkins, D. D.

Saturday Afternoon

3:00 "Stewardship and the Tithe"—Rev. Harvey Reeves Calkins, D. D.
Discussion of stewardship by the conference, in charge of Mr. John R. Pepper.

Saturday Evening

8:25 "Centenary of American Methodism for 1919"—Rev. W. W. Pinson, D. D. "The American for the New Hour"—Mr. W. T. Ellis.

Sunday Morning, August 6

9:00-9:55 "Christianity's Social Challenge"—Mr. Raymond Robins.
10:00-10:50 "The Laymen's Movement and the Organized Bible Class." Rally in charge of Rev. C. D. Bulla, D. D., Superintendent of Wesley Adult Bible Class Department, M E. Church, South.
11:00 Sermon—Bishop E. D. Mouzon, D. D., LL.D.

Sunday Afternoon

Session Beginning at 3:00

Address—Rev. D. Clay Lilly, D. D., Field Secretary Laymen's Missionary Movement of the United States and Canada.
Our Platform—Declaration of Purpose in two-minute addresses, in charge of Rev. E. H. Rawlings, D. D., Educational Secretary Board of Missions and Field Secretary Laymen's Missionary Movement, M. E. Church, South, Nashville, Tenn.

Sunday Evening

8:30 "The Conquering Drive for Christ"—Bishop E. R. Hendrix, D. D., LL.D., Senior Bishop of the M. E. Church, South.
Closing Words—Mr. John R. Pepper.
Consecration prayer.

It looks like we are going to have a record-breaking attendance. In one Conference, they say, every presiding elder will attend. In another provision has been made for sending every presiding elder, and in still another they are sending all their presiding elders and district lay leaders. And these are remote conferences. Already over five hundred inquiries have come to our office about the conference, largely from laymen. May we have the greatest attendance in our history, and may the spiritual power of the conference justify the attendance!

John R. Pepper, President.
E. H. Rawlings, Field Secretary,
Laymen's Missionary Movement, M. E. Church, South.

BARIUM ROCK WATER CORRECTS STOMACH AND KIDNEY DISORDERS

F. M. Shannonhouse, Charlotte, N. C., writes: "I was suffering from shattered nerves and disordered stomach and kidneys, and the Barium Rock Springs Water brought a speedy cure." Others testified to even more remarkable cures but we do not ask you to take their word or ours. *We guarantee you relief.* If you are suffering from stomach, kidney, liver or bowel trouble—if you have rheumatism, gout or other ailments caused by uric acid poisoning, send $2.00 for ten gallons of Barium Rock Water. After drinking this extraordinary water according to directions, if you are not benefited, tell us so and we will refund your $2.00. It is understood that the empty demijohns are to be returned prepaid. If you want further proof of the efficacy of this water, write for statements from many prominent people who have been benefited by drinking it. Address Barium Springs Co., B-12, Barium Springs, N. C.

ROANOKE COLLEGE

Roanoke College closed its 63rd year of service in the cause of liberal education on June 16th with a successful commencement.

Among the students enrolled the past session were many from various states and foreign countries, including Mexico and Japan.

The college has a curriculum with electives well adapted to suit the wants of all students, for liberal culture, efficiency of life preparation and for the beginnings of specialization toward the professions and practical life.

The instruction is thorough and the standard is high. The faculty is composed of men of liberal scholarship, eight having had thirty-two years of post-graduate work in American and foreign universities, and two others being authors of college text-books.

The Roanoke Valley is famous for its beautiful mountain scenery and healthful climate. The moral, social and religious advantages of Salem are unsurpassed.

The catalogue of eighty-two pages shows that Roanoke is abreast of the times in its facilities and methods. For a copy of the catalogue, with the July Alumni Bulletin, address Roanoke College, Salem, Va.

LITTLETON COLLEGE

Littleton College is located immediately on the Seaboard Air Line road in Warren County, N. C., one of the old aristocratic counties of the State, which for a hundred years has been famed for its culture, hospitality and healthfulness.

The growth of the institution within the last ten years has been a very remarkable one.

Four additional buildings have been added, the Evans-Almirall system of hot water heat, and an electrical lighting plant have been installed, and bath and toilet rooms with hot and cold running water on every floor have been added, so that now the school has its own central heating and lighting plant, its own waterworks, a sewerage system, and in fact all the modern improvements usually found in a first-class boarding school for girls and young women.

And all this at cost so low to the pupils that hundreds of young women who can not afford to go to more expensive schools may find here a real home, and an opportunity to secure a good education and such development, culture and growth of character as will insure to them the probability of independence, happiness and usefulness during the remainder of life.

Fall term begins September 20, 1916.

For catalogue address J. M. Rhodes, Littleton College, Littleton, N. C.

WHAT OTHERS SAY

Rev. A. D. Betts: "I have seen something of schools for a long time. I have looked into some that I call ideal schools. I have never seen a better place for girls than Littleton College."

Miss Elizabeth Gordon, sister of Miss Anna Gordon, Frances Willard's private secretary: "Littleton College reminds me of our own schooling place, Mt. Holyoke. It gives the students thorough mental training and furnishes the same high ideals with which Mary Lyon and her successors inspired girls."

Roanoke News: "Littleton College, under the management of its founder, the Rev. J. M. Rhodes, is forging right ahead. The school is in a prosperous condition, with a strong faculty to keep it so. The buildings are among the handsomest and most imposing in the State."

Raleigh Christian Advocate: "President Rhodes has done a great work in the educational field, and from all appearances, we may judge that the best years of his institution are ahead. From it are going forth positive moral, mental and social influences which must play an important part in developing the Christian womanhood of this Southland."

Washington Gazette: "Littleton College has spacious buildings of modern architecture, with magnificent grounds. President Rhodes is a man of broad education and culture, and one of the most vigorous educators in the State."

Rev. G. A. Oglesby: "If the tree is known by its fruit, Littleton College easily holds a fine place. In all parts of the state I find women who have been trained there, and, tried by every test—scholarship, Christian character and skill as workers in church, Sunday school, missionary societies, and Epworth Leagues—they are equal to the best. I remember no instance in which there has been even partial failure."

Rev. E. A. Yates, D. D.: "Littleton College is a most home-like school. The Christian influence and guardianship thrown around girls is of first importance in their education and training for future life. I have known President Rhodes from his boyhood, and have the utmost confidence in him and his excellent wife."

Henderson Gold Leaf: "To most readers of the Gold Leaf, Littleton College needs no words of commendation. President Rhodes stands deservedly high as a careful, painstaking and conscientious educator, and his school occupies a high and enviable position. His ambition is to do thorough work in reality—and not in name only; and this he has the reputation of doing in an eminent degree."

Rev. J. M. Morton, in Presbyterian Standard: "Littleton is the seat of the deservedly popular and flourishing Littleton College. President Rhodes, assisted by his wife, the right place, and a very able corps of teachers, is bringing the College into the very front line of our Southern institutions of learning. It is a veritable hive of workers, and more nearly than any nstitution we have known realizes Wesley's ideal church, 'All at work all the time.' And it all goes on smoothly and cheerfully under a wholesome, well regulated discipline, and the halo of our holy religion pervades every department of work."

North Carolina Christian Advocate: "This institution, under the presidency of Rev. J. M. Rhodes, has had a remarkable history. It has worked its way to the front rank of North Carolina institutions. All concede the fact that it does work of a high order, and its graduates take rank wth those from leadng schools."

Bishop W. R. Lambuth: "The home atmosphere in Littleton College is as rare in institutions as it is beautiful I have never been in a school where more purposeful effort was made to hold up the highest ideals to those who were maturing into womanhood. The building of character, substantial and symmetrical, is at last the noblest work and can only be wrought out through such influences upon the physical, intellectual and spiritual life as may be found within the walls of this College."



PEACE INSTITUTE RALEIGH, NORTH CAROLINA

FOR THE EDUCATION OF YOUNG WOMEN

Classical, literary and scientific courses leading to diplomas. Special courses. Preparatory department. Conservatory of Music. Best advantages in Art, Expression, Domestic Science, Business, Physical Culture. Large faculty of College and University trained experts.

Beautiful semi-suburban property. Modern equipment and sanitation. Boarding students limited to 100. Usually a waiting list. Cultural advantages of the Capital City. Wholesome home atmosphere. Cost low considering advantages offered.

For Illustrated Catalogue and Rates Address

MISS MARY OWEN GRAHAM, President, - - RALEIGH, N. C.

The Sunday School Lesson

THIRD QUARTER—LESSON III
JULY 16, 1916

PAUL AT ATHENS—Acts 17:16-34

Golden Text—In him we live, and move, and have our being. Acts 17:28.

Summary of the Lesson

"There goes our last Greek," cried someone when Matthew Arnold died. It was a beautiful tribute. But it was not an accurate statement, for the Greek spirit perpetually abides in the earth. It appears in all sorts of places. Then it seems to vanish from the world. But in immortal youth and beauty it comes again just when we think that we have lost it forever.

One thing stands out sharply in the story of Paul's contact with the city which was the very embodiment of the Greek spirit. He was more impressed by what Athens lacked than by what it possessed. Its religious poverty was to him a more striking fact than its aesthetic wealth. And he knew the one great secret which was hidden from the mind of Athens.

The Wealth of Athens

John Keats was more a citizen of Athens than of London. And when you feel the exquisite, haunting beauty of his "Ode to a Grecian Urn," you have entered into the very quality of thought and emotion characteristic of the Greek spirit.

"Heard melodies are sweet, but those unheard
Are sweeter; therefore, ye soft pipes, play on;
Not to the sensual ear, but more endear'd
Pipe to the spirit, ditties of no tone;
Fair youth beneath the trees, thou canst not leave
Thy song, nor ever can those trees be bare;
Bold lover, never, never canst thou kiss,
Though winning near the goal—yet, do not grieve.
She cannot fade, though thou hast not thy bliss.
Forever wilt thou love, and she be fair!"

Hearts full of a fresh sense of wonder, minds full of zestful eagerness to attain to knowledge and to solve perplexing problems, spirits poised for flight into realms of rare beauty and of radiant dreams, these made Athens a name with which to conjure, and Greece a land forever filled with echoes of enchanting voices. Humanity came suddenly to exquisite flower among the Greeks, and the fragrance of that bloom was carried over all the world. You open old books today and suddenly you are lonely and homesick, as there rises from between their pages the faint and unmistakable scent of the flowers of ancient Attica. The homeland of the spirit of beauty, the native country of noble taste, the metropolis of the awakened mind of man, call to you from afar, in a still, clear voice, telling you of days that are no more. It was the city of all this beauty and charm and expanding mental horizons to which Paul came. Did he have aught to give to add to the vast treasures of its wealth?

The Poverty of Athens

Rudolph Eucken, that prophet of an awakened sense of spiritual values, has spoken of the inner poverty which may characterize a brilliant and impressive civilization. The discerning eye looks beyond the vivid, shining surface and finds the emptiness within. With all the glory of Greek life, there was a strange, sad inner poverty. With all the matchless charm of Athens there was a moral and spiritual need which had never been adequately met. Dark and terrible things lay in the back-ground of Athenian life. There is a tale of moral decadence and corruption which makes bad reading for the devotee of the Greek spirit. The power of a religion of moral decisiveness and compulsion, and of a genuine capacity for spiritual renewal was wanting in Athens and all over Grecee. The penetrating eye of Paul at once reached the heart of the matter. He was not so dazzled by the appeal of the city to the eye and to all the sense of beauty, that he failed to detect its poverty of spirit. Athens had everything but a righteous God. Athens had everything but a religion which could make saints out of sinners. Athens had everything but that moral dynamic which renews the world. And Paul brought to the city everything it needed, everything it had missed in the great highway of life.

The Diplomacy of Paul

A quaint and able New England teacher who had more of Yankee shrewdness than of Attic taste, used to say to the young ministers who crowded his classroom, "Lather before you shave." It was his blunt adn pungent way of advising that they should be diplomatic in their approach to the minds of men. Paul knew how to approach every sort of hearer with a tact and skill which tended to disarm prejudice at once. His speech on the Areopagus is a conspicious example. He takes an inscription he had read in Athens as a text. He quotes a Greek poet. He speaks in a style whose appeal must have been felt instantly by his hearers. As a traveled man of the world who had kept his eyes and ears open, he knew the ways of men. He knew the speech which would open the doors of the mind. He knew the speech which would close and bar the doors against the speakers. His address was the quick and adequate response of the man to his environment. You never felt when listening to Paul that you were hearing an address prepared for some other occasion. The occasion always helped to make the speech.

So the Greeks who heard him in Athens heard a voice which was tuned to their own lyers. Prejudice melted away before an approach so understanding, so sympathetic and so full of gentle courtesy.

The Masterfulness of Paul

"That man throws away his message in order to get a hearing," said a disappointed listener after an address characterized by every effort to win popular applause. The danger of the tactful speaker is just that he will be too tactful. He is tempted to sacrifice sincerity to successful appeal.

Paul never surrendered to this temptation. He was diplomatic in his approach, but he was uncompromisingly faithful when it came to giving his message. The resurrection was not a subject calculated to appeal to the Athenians, but the message of a risen Lord was exactly the word Paul was taking all over the world. He approached it tactfully, but he uttered it with quite fearless candor. His voice took on a new note of masterfulness. His eyes glowed with the light of his own conviction. He warmed to his theme as he told of the Master of life and the Master of death, and of the new hope which he had brought to the world.

Athens was not ready for the resurrection story. Only a few were mastered by the words of the dauntless missionary. The light of the world was not welcomed in the city too proudly complacent in the consciousness of its own light. Attic culture and the might of a redemptive religion were not joined as they might have been joined, for the winning of the world. In a measure the attempt was made to unite the two at Alexandria, but at Athens culture did not learn how to kneel.—Lynn H. Hough, D. D., in New York Christian Advocate.

WOMEN'S DEPARTMENT

(Continued from page 8)

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee: In tithes and offerings. Bring ye all the tithes into the storehouse—and I will open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before her time in the field, saith the Lord of Hosts." Did you ever hear a man remind the Lord of that promise? I have many a time. I have heard men yell to the Lord to open those windows of heaven and pour out the blessing. It would seem as if they would break the glass out of the windows, or have the Lord tear the frames to pieces, they were so anxious for the blessing; but the windows didn't open, the blessing didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in heir pockets and did not use it. The tenth is the key to the windows. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket and give it to the Lord. Then what will happen? Why he says he will open the windows and pour out the blessing. You can't keep the key in your pocket and get the blessing. Fulfill the condition, and God will fulfill the promise.

The income of Southern Methodists is $500,000,000. Our tithe, $50,000,000. Our gifts to God, $13,000,000. We rob God of $37,000,000. We cannot expect to prosper if we are dishonest to the Lord. He can easily enough measure back to us as we measure out to Him. Hence, happy are they, who, being saved by grace, bring Him all their tithes, for peace and prosperity shall be their portion. $50,000,000 is needed annually to evangelize our share of the world in this generation. This $50,000,000 can be provided if ten million church members would give ten cents a week, or if one million would give one dollar a week.

The home mission call is commonplace. It lacks distance to give it even picturesque perspective. It means the man just around the corner, or over in another town or state, or maybe next door. Home missionary conditions are grim facts. They call for hard handed folks in work clothes. But the responsibility is there. The closeness of the neighbor is even an added responsibility. But we find the light that shines farthest shines brightest at home. Those who are doing most for foreign missions, are also doing most for missions in the home land.

I have said so much about giving money, some one may think I believe that is all there is to stewardship. Nay, verily. Quite a great many things are done without money. A vast multitude of others could not be bought with money. Nevertheless money is a very valuable consideration, and the man who has it can do a great deal with it, that the man without it can never do. Consecrated money is needed in our church for all its various causes. But the Christian is a steward of all the things of this life, and of the life to come. Our time, our talents, our influence, our ability, our opportunity, all belong to our Lord Jesus Christ. The tithe, either of time or money, is not what we need so much to discuss. The question we should ask ourselves is "What can we give in return for the life which was given for us?"

If every woman on the Salisbury District who is already a member of the missionary society, were to decide to give herself to the missionary work, not in the foreign field, but in her home town; if each one went about talking about the missionary society when she visited her neighbors, discussing the good articles which appear each month in the "Voice," letting the uninterested know what an interesting thing it is to belong to the Woman's Missionary Society, would not the time be better spent than in gossip? Would not the women really enjoy it more? And no one can estimate the results that would be shown at the end of the year.

I am sure you have all read the leaflet called "His Plan." This gives a supposed conversation between the angel Gabriel and Jesus after his return to heaven. Christ speaks of his plan of salvation for the world, and Gabriel says: "Suppose those disciples do not tell others, what then?" Jesus says, "Gabriel, I haven't made any other plan. I am counting on them." The missionary enterprise rests upon every individual Christian. O, that every man and woman might say to himself and herself "Christ's kingdom waits on me."

JELL-O Ice Cream Powder

In each package of Jell-O Ice Cream Powder there is a little book telling how to make ice cream and puddings from Jell-O Ice Cream Powder.

To make the finest ice cream, simply stir the powder in milk and freeze it without adding anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocer's or general store.

The Genesee Pure Food Co., Le Roy, N. Y.

LETTERS THAT INSPIRE CONFIDENCE

I wish very much that every reader of the N. C. Christian Advocate could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore can not blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States, and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 5J, Shelton, S. C.
Gentlemen,

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please write distinctly.)

Our Little Folks' Department

"DANDY"

"Come, Rob," called his father. "Your prize is waiting for you in the back yard; and it is a dandy one, too."

"Run and get a handful of sugar first," called his mother from the kitchen. "The prize is very fond of sugar."

Robert had studied hard all during the school term. For a ten-year-old boy he had received unusually good marks, and so his father had agreed to give him some reward on the first day of his vacation.

"What is it, mamma?" begged Robert as he emptied the contents of the sugar bowl into his pocket. "Please tell me what the dandy prize is."

Without waiting for an answer, he raced into the yard, where he found his father standing beside the brownest, shaggiest, fattest little Shetland pony he had ever seen.

"Now, isn't he a dandy? And isn't he worth all the time you spent working on arithmetic and geography?" asked Robert's father.

Robert had no answer, for he was too busy feeding sugar to the gentle pony, who licked it from his little master's palm.

"His name is Dandy," decided Robert at once, "and I am going to ride on his back right now."

No sooner had Robert settled himself on Dandy's back than he danced upon his hind legs, and Robert slipped off to the ground.

"You see, he used to be a circus pony," explained Robert's father while Robert brushed himself off and was staring at Dandy in astonishment. "If you had only patted his ears, he would have trotted around like any other pony. Do you want to shake hands with him?"

Robert looked a tiny bit uncertain. He was afraid of a circus pony's handshake. His father took up the pony's right fore leg, and, to their surprise, Dandy rolled over and over on his back, then stood up and whinnied as if he expected to be rewarded for his smartness.

"O papa," said Robert as he fed Dandy sugar with one hand and stroked his long mane with the other, "we can have a circus here all the time. This pony has more sense than some folks."

"Yes," agreed Robert's father, smiling. "You two are a wise pair, and I want you always to remember that Dandy will expect as much kindness from his little master as you, my little son, expect from me. Don't ever forget that."

"I will always be good to him," promised Robert as he gave Dandy a hug. And he was.—Annie Dickey.

ELMER ORMAN'S PLAYMATES

"I don't see how you ever stand this lonesome old place, Elmer!" Jimmy Orman exclaimed as he paced restlessly up and down the broad piazza.

"I'm sorry you aren't enjoying yourself, Jimmy," Elmer answered; "but you insist on staying in the house or playing only in the front yard, and none of my playmates live that close."

"Your playmates?" laughed Jimmy. "Why, Elmer, you don't know what a playmate is. I've been here for over two weeks," Jimmy continued, "and I haven't seen a boy around here besides yourself."

"O, there are not any boys around here," Elmer returned, "but, all the same, I've got some playmates that give me quite as much pleasure as your city boy friends give you."

"Well, you'll have to introduce me to them," Jimmy said sullenly.

"I'll be glad to," Elmer answered pleasantly, "if you'll agree to go to the woods with me."

"O, I hate your woods!" the city-bred boy replied: "But I'll go with you tomorrow, if I get bit by a rattlesnake."

"No danger, Jimmy," Elmer answered; "and if you'll forget about being afraid, we'll have a grand day."

That night Jimmy Orman didn't sleep very well. He had promised to go to the woods with his country cousin, and there were so many things creeping around in the wildwood to frighten boys who had always lived in the city and whose playground was the pavement. He had only a few more days to stay, because he had written his father that he wanted to go home; so he'd go to the woods this time.

Next morning Elmer was up bright and early; and when Jimmy came down to breakfast, he found his cousin waiting for him with two limber poles and a can of wiggly worms.

"We're going to set our hooks out the first thing, Jimmy," Elmer explained as they followed the dewy little path through the meadow.

In a silvery blue pool they dropped their baited hooks and securely fastened the poles in the bank; then they wandered farther into the forest.

"That's the home of a gray squirrel," Elmer said, pointing to a tall chestnut tree. "He's a greedy little fellow, too." Elmer made a queer noise by blowing his breath through his hands. Jimmy was surprised to see a fluffy squirrel descend the tree and hop on Elmer's shoulder. Then into his pocket the squirrel dived; and bringing forth a walnut, he hurried back up the tree to the knothole.

By different methods Elmer called the rabbits and the chipmunks from their hiding places.

The birds knew his call also, and Jimmy gazed in wonder at the friendly manner in which his country cousin handled them.

After a long tramp through the woods, they returned to the pool and, lifting their lines, found two large, shiny fish. Jimmy looked on while Elmer made the fire.

"We'll have a regular picnic dinner, Jimmy," Elmer declared.

When they reached home that night, Jimmy found a message from his parents bidding him to come home as soon as he wanted to. Jimmy looked at his cousin, and his voice trembled when he spoke: "I believe I'll wire father that I'd like to stay a little longer"—

"Since you've met my playmates," supplied Elmer. And the boys clasped hands and started in a run to the orchard.—Alice L. Whitson.

CARL'S BIRTHDAY SURPRISE

Carl's birthday fell on Saturday, and he had gone to spend the day on his uncle's farm.

"I don't need any birthday present," he told his Cousin Elsie as they were going to the pasture together to take the cows. It's so much fun on the farm that every day is like a birthday."

The cows were safely shut inside the pasture gate, and Carl and Elsie were happily running races along the path toward home, when a strange, pitiful sound was borne to them on the wind.

"It sounds like a crying baby," said Elsie. "Let's go and look for it."

"Of course we'll go and look for it," said Carl, striking out into the woods at once, "but I don't believe it is a baby."

Following the sound out of the woods, they very soon came to an old gravel pit that had not been used for many months and was dug back into the earth almost like a cave. For a few minutes they heard nothing, and they stood on the bank of the pit, looking and listening with their eager eyes and ears. Then out of the stillness it came to them again—a little pitiful cry right up out of the pit.

"I'm going down," said Carl, "and find out what it is. You stay here, Elsie, until I call you."

Elsie meant to obey, but her curiosity and her love for her cousin made her follow him right down into the pit and up to the mouth of the cave that was dug in the bank. There, looking into the darkness, they saw two round bright eyes and heard a little whining cry.

"It still sounds like a baby," said Carl. "But of course it can't be."

"Yes, it is, though," said Elsie eagerly. "It's a baby deer. I know just how they cry, for I've heard them before. I expect this little thing has broken its leg and can't get out of here. If you'll bring it some water in your hat and feed it a little bit of grass, I'll go and get father to help us, and we'll take the little deer home and bind up its leg and then feed it."

Elsie ran to get her father; and when he came, he found that the baby deer had really broken its leg in falling into the pit, and the little creature would soon have starved but for the children's good fortune in finding him.

"He's yours, Carl," said Elsie generously when they were feeding the beautiful little creature after seeing his leg bound up. "He's your birthday surprise; and when his leg gets well and he gets fat and strong, you may take him home with you."

Carl's father was very glad to fix a place on the lawn where the gentle creature could be kept. Carl learned to love his little pet so much that he often said that it was the best birthday present he ever had.—Francis M'Kinnon Morton.

"BUT I WANT IT"

There was fresh chocolate cake for supper. Jack ate his piece and then asked for another.

"No, dear," said his mother. "One piece is enough. Another would not be good for you."

"I don't care," cried Jack; "I want it." And at last she let him have it.

The next morning Jack scolded because his head ached, and he wondered why. He had forgotten about the pieces of cake.

Out beside the house was a deep puddle of water. "I'm going wading," said Jack.

"Wait until the sun warms the water a little," said his mother.

"But I want to go now," cried Jack; and when his mother was busy he slipped away. It was fun to splash about in the puddle, and time went so fast that he forgot how cold he was; but it wasn't fun to stay in the house with a sore throat all the next day.

I wonder if Jack is always going to say, "But I want to," and then do what he wants to whether it harms him or not. Let us hope that some day he will grow strong enough to say: "I want to, but I won't eat or drink anything and I won't let myself do anything that will hurt this body or this mind that God has given to me."—Sunbeam.

A THOUGHTFUL SISTER

Big brother had just come home from college and wanted his hose darned, because he was going away that afternoon and needed them. So he asked his sister Mable to darn them for him. Mable, who was the oldest one of the girls in the home, said she could not do it then, because Sarah, one of her companions, wanted her and her sister to go with her strawberry-hunting out in the country. He then asked Edith, his smaller sister, to darn his hose. Of course she wanted to go strawberry-hunting too with Sarah and Mable; but she knew that her brother needed his hose that afternoon so she got the things she needed and started to darn the hose. She had not worked very long until she glanced down, and lying at her feet was a nicely wrapped package. She picked it up; and written on top of it was: "To the one who darns my hose." She opened it, and there lay a pretty linen handkerchief. Edith finished her work and took it to her brother. She was well repaid for doing the work and thanked her kind brother for his nice gift to her.

Don't all our little readers think that Edith did what was right?—Mary Sherrill.

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Statesville, N. C.

Dear Mr. Webb:— I have just received yours of the 18th instant, with enclosures of policies Nos. 176 and 177 in renewal of the policies just expired.

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You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

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Our Dead

WOODY—Mrs. J. A. Woody was born April the 27th, 1862, and died May the 16th, 1916, aged fifty-two years and nineteen days.

He leaves two boys and two girls and his heartbroken wife to mourn his loss. His relatives and friends are made sad by his death. Jesus knows best and does all things well, making no mistakes.

He joined the Methodist Church at Laurel Springs about sixteen years ago and his friends says that he lived a consistent life until death. A tender hearted father and a loving husband and a good friend to one and all, to know him was to love him.

He had been a great sufferer for several months, but with all the suffering he was good and kind and ready for the call.

In a meeting at Transou Methodist Church, a few weeks before his death, we realized the expression "tender-hearted man" was true of Mr. J. A. Woody. He was revived and said it was a great blessing to him; and I believe from what he said that day that it is well with him. I shall always be glad that we held service that morning if there were only a few out.

We hope to see him some sweet day. We believe his wife will strive to be with him and his girls also the two boys.

May the Lord grant that the family may be united in true love for God, and no one be left out in the world of the lost.

The funeral service was held in the presence of a large congregation in the Methodist Church at Transou, N. C. W. C. Bowden.

MRS. A. E. FORDHAM

The following was adopted by the recent meeting of the Woman's Missionary Conference of the Greensboro district:

"Since last we met in a district meeting the Reaper that garners the ripened grain has passed through our ranks, and taken one of our number who was truly ripe and ready for the great change. In the going away of Mrs. A. E. Fordham, the former secretary of the Greensboro district, we feel that we have been bereaved of a faithful leader, a most energetic worker, and a true Christian woman, whose example was ever an inspiration to us. In estimating the worth of Mrs. Fordham to the missionary work, there seems to be no characteristic more marked than her prayer life. She depended so fully for divine strength in carrying out the onerous duties, that she spent much time in the closet in communion with her Heavenly Father, and imploring His help and guidance in the great work committed to her hands. Who can say that success with which she met was not due to this entire dependence upon the Divine help which she so earnestly sought?

To Mrs. Fordham's fidelity to every duty of her office, combined with her spirit of prayer, this district is indebted for the large advance made during the past year in increase of organization and widespread interest in the cause of missions.

May the memory of her consecrated life be an inspiration to us all to carry on with renewed devotion and fidelity the work which was so dear to her and which by her life she commended to her co-workers.

Mrs. B. S. Gardner,
Mrs. G. W. Whitsett,
Mrs. J. H. Kearns.

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ATLANTIC CITY EXCURSION, THURSDAY, JULY 20TH, VIA SOUTHERN RAILWAY

Southern Railway will operate attractive low fare excursion to Atlantic City, N. J., Thursday, July 20th, 1916, using round trip fares from principal points as indicated below:

From	Leave	Fare
Charlotte	7:45 p.m.	$13.00
North Wilkesboro	4:15 p.m.	13.50
Salisbury	9:05 p.m.	12.50
Shelby	7:45 a.m.	14.00
Lexington	9:37 p.m.	12.50
Hickory	5:44 p.m.	13.50
Thomasville	9:52 p.m.	12.50
Salisbury	9:05 p.m.	12.50
Statesville	6:55 p.m.	13.00
Winston-Salem	8:50 p.m.	12.90
Norwood	4:30 p.m.	13.50
Elkin	5:08 p.m.	13.50
Greensboro	10:35 p.m.	11.00
Concord	8:20 p.m.	13.00
Reidsville	11:11 p.m.	11.00
Morganton	5:03 p.m.	13.50
Albemarle	4:58 p.m.	13.50
Gastonia	5:00 p.m.	13.50
High Point	10:03 p.m.	12.00
Marion	4:20 p.m.	14.00
Mount Airy	3:00 p.m.	13.00
Newton	6:05 p.m.	13.50
Mooresville	11:17 a.m.	13.50

Low round trip fares from all intermediate points same basis.

Tickets good only on special train going, but returning will be good on all regular trains within limit. All tickets good for fifteen days and will permit of stop overs at Philadelphia, Baltimore and Washington on return trip only. Passengers from branch line points will use regular trains to nearest junction point connecting with special train.

Special train will carry both steel day coaches and Pullman sleeping cars through to Atlantic City without change and any Pullman reservations desired must be made in advance.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Third Round

	July
Sulphur Springs, Asbury	15-16
Walnut, Chapel Hill, 11 a. m.	16
Mars Hill, Valley Union	22-23
Haywood Street, night	23
Brevard, night	28
Rosman, East Fork	29-30
Hendersonville, night	30
August	
Weaverville Ct., Barnardsville	5
Weaverville, 11 a. m.	6
West Asheville, night	6

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Third Round

	July
Matthews, Bethel, 11 a. m.	9-10
Prospect, Bethlehem, 11 a. m.	15-16
Wakhaw, Pleasant Grove, 3:30 p. m.	16-17
Pineville,, Marvin, 11 a. m.	22-23
Weddington, Hebron, 3:30 p. m.	23-24
Morven, 11 a. m.	29-30
Wadesboro, night	30-31
August	
Polkton, 11 a. m.	5-6
Marshville, 3:30 p. m.	6-7
Ansonville, Salem, 11 a. m.	12
Lilesville, Shady Grove, 11 a. m.,	13-14

The District Conference of the Charlotte District will be held at Harrison church, on the Pineville circuit, July 19-21. The first session will open at 9:30 o'clock a. m. on Wednesday, July 19, and I earnestly hope that every member of the Conference shall be present when the roll is called. Bishop Kilgo will probably preside.

Lee T. Mann.

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

	July
West Greensboro, Grocms	15-16
Randolph, Ebenezer	22-23
South Main St., High Point	23-24
Deep River, White's Chapel	29-30
August	
Randleman	5-6
Wesley Memorial, High Point	6-7
Denton, Clarksbery	12-13
East End	13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

	June
Marion Ct., Concord	24-25
July	
Rutherfordton, Hebron	22-23
Forest City, Cedar Grove	29-30
Cliffside	29-30
August	
Connelly Springs	5-6
Table Rock	4-5
Micaville, Deytons	12-13
Spruce Pine, Spruce Pine	13-14
Bald Creek	19-20
Burnsville, Concord	19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.

Third Round

	July
Walnut Cove, Pine Hall	15-16
Mount Airy, Central	19
Yadkinville, Boonville	22-23
Rural Hall, Trinity	29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

Third Round

	July
Sparta Ct., Cox's Chapel	15-16
Creston Ct., Clifton	22-23
Laurel Springs, Mt. Zion	29-30
August	
Wilkes Circuit	5-6
Wilkesboro Station	12-13
N. Wilkesboro Station (at night)	13-14

The North Wilkesboro District Conference will be held at Sutherland, in Ashe county, July 19-21. All our school and connectional men have a special invitation.

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.

Third Round

	July
Catawba Ct., Hopewell	15-16
Maiden Ct., Pisgah	16-17
Newton, night	16
Stony Point Ct., Pisgah	22-23
Statesville Ct., Marvin	29-30
Alexander Ct., Hiddenite	30-31
August	
Mt. Zion-Huntersville, Mt. Zion	5-6
Davidson, night	6
Mooresville Circuit	12-13
Mooresville Station, night	13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Third Round

	July
Woodleaf	15-16
Salisbury, First Church, night	16
Kannapolis Circuit	18
Kannapolis Station	19
Gold Hill Ct., Wesley	22
New London Ct., Bethel	23-24
Mt. Pleasant Ct., Center Grove	28
Concord Ct., Boger	29-30
August	
Concord, Forest Hill, 11 A. M.,	6
Concord, Kerr St., 4 P. M.,	6
Concord, Central	6
Salem	10
Oakboro, 3 P. M. and night	11
Bethel-Love, Bethel	12-13

District Conference of Salisbury district will be held at Woodleaf July 12th-14th.

Committees

For License: T. F. Marr, C. M. Pickens, W. R. Odell.

For Admission: R. M. Taylor, R. G. Tuttle, D. B. Coltrane.

For Orders: J. H. Brendall, E. J. Poe, P. W. Tucker.

We will be glad to have the representatives of our Conference institutions with us. All such who intend to come will please notify Rev. J. W. Kennedy, Woodleaf, N. C.

J. C. Rowe.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Third Round

	July
Crouse, Labratory	16
Mt. Holly, Mt. Holly, night	16
Shelby, Central	17
King's Mtn., King's Mtn.	21
Bessemer, Bessemer	22
Lowell	23
Belmont, Belmont, night	23
Cherryville, St. Paul	25
Shelby Ct., Sharon	29
Gastonia, Main Street	30
Dallas, Ozark	30
August	
Lowesville, R. Bend	5-6
Rock Springs, Denver	8
Belwood, Kadesh	12-13

District Conference at St. Paul, July 25-27.

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

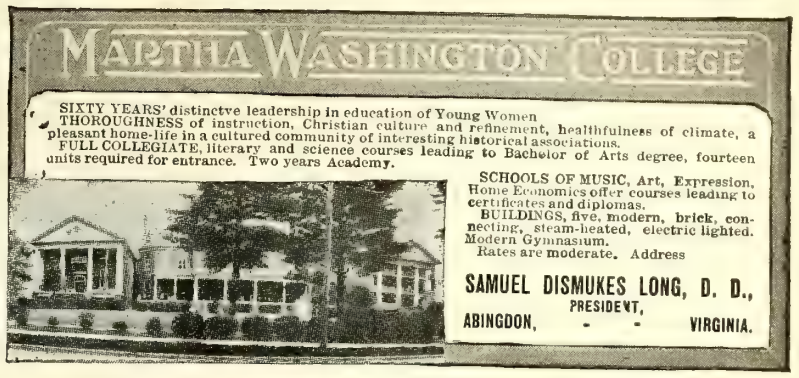
Third Round

	July
Andrews	15-16
Robbinsville, Sawyers Creek	18-19
Murphy Ct., Tomotla	20
Ranger, Harris Chapel	22-23
Murphy	21-23
Jonathan, Palmers Chapel	29-30
August	
Waynesville	12-13
Clyde, E. Waynesville	12-13
Fines Creek, Fines Creek	19-20
Haywood, Davis Chapel	20-21

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Third Round

	July
Walkertown, 11 a. m.	16
Grace, night	16
Forsyth, Piney Grove	22-23
Salem, night	23
Farmington, Wesley Chapel	29-30
Liberty, night	30



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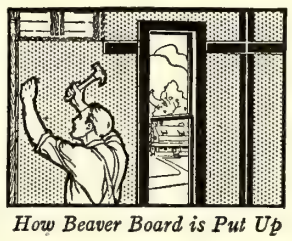
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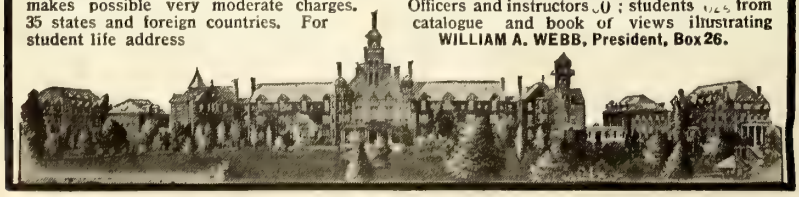
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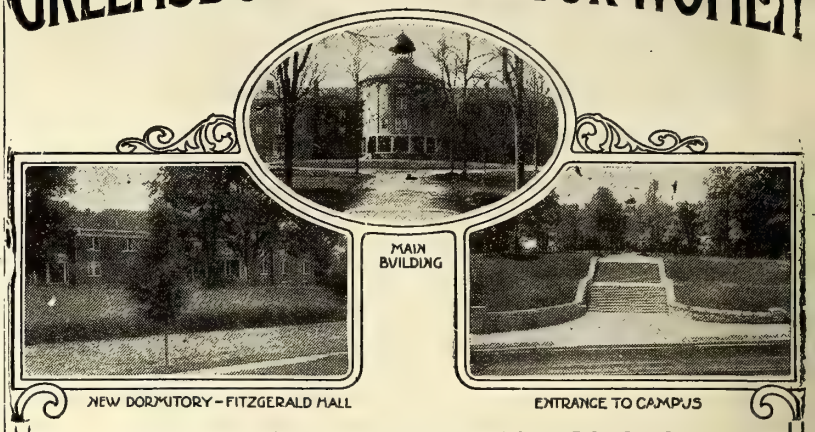
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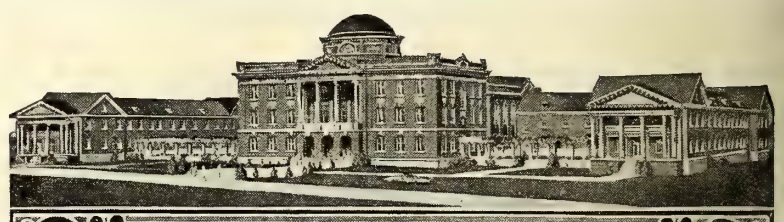
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VOLUME LXI NUMBER 29

North Carolina Christian Advocate

Reading Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JULY 20, 1916

A CLEAR CALL

SURELY there never was in all the history of the world such a clear and ringing call to the high and heroic and helpful living as that which sounds today in the ears of every man. There never was a time when so many good deeds were right at hand to be done. The world never needed more the steadying influence of the man who has faith in God and in goodness, and who looks upon the human life in that spirit of abounding hopefulness that marked the man of Nazareth. There never was as big and as necessary a place in the world for that climax and consummation of all the virtues---human sympathy that sees suffering and sorrow and sin with the eyes of a Christ. He who came to redeem life from destruction and to lift men up into fellowship with, and likeness to, God never needed your help and my help and the help of every man who has any of His thought and spirit more than he does today. *---Christian Guardian.*

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor

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Editorial

The Tense Feeling Engendered by the prospect of war with Mexico is relaxing and indications now point to a peaceful solution of the questions at issue between Mexico and our government. Carranza, the de facto president of Mexico, has shown a pacific spirit in his recent notes, and the administration has met him half way in the effort to settle matters peacably, The mobilization of the American army has impressed the Mexican leaders that our government is in earnest in its demands and that further depredations will not be tolerated. The administration is to be commended for a policy, which stands for peace, with war as the very last resort.

* * * *

The Arrival in Baltimore last week of the German submarine merchant vessel Deutchland has been the subject of much interesting comment. German genius is shown in the construction of this undersea vessel which evaded mines and war ships and made the voyage from Bremen to Baltimore without mishap, bearing a cargo of 750 tons of dyestuffs besides other freight. While not a war vessel the voyage of this submarine boat proves that it is altogether possible for a ship destroyer to find its way into American waters if in any remote emergency war should be declared between our government and Germany.

* * * *

The Great War in Europe continues with unrelenting severity. The Germans are a brave people, fighting against heavy odds, yet seem to be undismayed. The Entente Allies are now on the offensive in the eastern and western fronts and Lloyd George, Minister of War, and Premier Asquith state that the recent victories are but the beginning of the end of the war. Some enthusiastic prophets say that final victory is sure for the Entente Allies before the snows of winter come again. In all history there has never been such slaughter of men and destruction of property as that of the two years past. The maimed soldiers, and the widows and orphans are in the majority in most European lands today and most of the governments are on the verge of bankruptcy.

* * * *

The Numerous Homicides that shame the record of present-day events, are almost every one easily traced to their inspiration in the use of liquor as a beverage or to complicity with the iniquitous traffic. The awful tragedy of last Saturday evening in which a prominent citizen of Guilford county lost his life and another citizen lost his liberty and started perhaps on his journey to the electric chair, would never have occurred if one or both had never dealt in liquor or indulged in it as a beverage. From the statement printed in the local paper on Sunday morning it is certain that the murderer braced himself up for the crime which he was evidently premeditating by tanking up with liquor. To our certain knowledge there has not been a murder committed in Guilford county this year, nor perhaps in this state, if the papers have printed the truth, that was not inspired by drink. In the face of this what the best element of society wants to know is why our civil authorities make such a feeble effort to destroy, root and branch, the illegal traffic which goes on continually in our midst. We all know that it could be broken up if proper effort were made.

A VISITATION OF DESTRUCTION

The stories of devastation and destruction by flood in Western North Carolina since last Friday are simply appalling. Already full to the point of overflow from long continued rains, the phenomenal rainfall of Friday night soon sent the streams rioting far above any marks of previous floods.

It seems, from reports, that few bridges of any sort have been left intact across either the Catawba or Yadkin river, and many on the smaller streams are gone. These bridges alone will represent an expenditure of millions to replace them, not to mention the almost incalculable loss to new public highways in being subjected to washouts and corrosion.

Calamities upon a vast scale such as this should sober us and raise within us the inquiry as to whether we may not be subjected to chastisement for our shortcomings and failures as a people. In past history we know that the righteous judgements of God have been visited upon those who have forgotten Him, and we shall do well if we allow these calamities to sober us and make us more thoughtful of our dependence upon Him.

Apart from this it may be well for us to consider how much of this calamity we have brought upon ourselves. Having occasion a short while ago to pass through the "gorge" beyond Asheville we ventured the prediction in conversation with a friend that the town of Marshall and many other villages along the French Broad would likely be swept away at some future time. To reach this conclusion we had only to recall how many million cubic feet of water was being held in store in artificial lakes above them, ready to be turned loose at any moment and sent upon them without notice. When we set traps and get under them we may expect some time to be caught. The Lord may not be invoked to keep us from the results of our folly by working some mighty miracle. Men who build factories and dwellings below the danger line need not be surprised at any moment to see the coming of the torrent that is to sweep away their fortunes and destroy their lives.

We pray that out of this terrible visitation there may come a more serious and God fearing people.

GOOD DEEDS BEAR FRUIT

A Sunday school superintendent of our Conference some years ago wrote letters to all the irregular scholars, reminding them of their absence, and further urging them to be on hand the next Sunday. One of these letters was addressed to a little boy who worked in a nearby cotton mill and the reception of that letter filled the boy with a sense of his importance and intensified his regard for the superintendent, a busy man, but not too busy to give thought to the welfare of one small boy. The superintendent, however, was not aware of the effect that the letter had on the boy further than the fact that the boy thereafter was always regularly in his seat on Sunday morning and knew his lesson well.

The little boy grew with the years, moved to a distant state and developed into an intelligent and useful Christian man. Because of time and distance he passed out of the mind of the superintendent, but last summer, traveling on a railroad train, he saw and recognized his old superintendent and told him that many years ago he attended his Sunday school and was a careless scholar, but when he received the letter from a busy man urging him to be constant he was inspired to do better and that letter was a quickener of his conscience and his ambition, too, for he thought if the busy man took knowledge of a poor, insignificant boy he ought to do his best to merit such recognition, and from that time he was an unfailing attendant upon the Sabbath school. The superintendent became interested at once and found that the one time poor little boy was now an active preacher in Florida, doing good work for the Master in that fruitful field, and that he dated his progress from the time a busy Sunday school superintendent wrote asking him to be sure to answer the roll call on the next Sunday.

Words cannot express the joy which came to the superintendent when he learned that in the simple performance of duty many years before this splendid man and preacher was the product.

Unconscious influence is the most powerful factor in this world. The truly great things we do are done without thought of their effect, and we never know till after long years, and sometimes not till eternity reveals the final results. But we do know that when we faithfully go about our tasks God will always take care of the results and that if we are not weary in well doing we shall reap at harvest time if we faint not.

As the superintendent took time to consider the mental and spiritual welfare of one little boy, so does the good Heavenly Father who watches the sparrow that falleth to the ground and who even numbers the hairs of our heads, takes time to consider our every good deed, and sooner or later gives us abundant reward.

That superintendent, a busy man of affairs, finds a large measure of satisfaction and joy in the reward of credit and appreciation which came from the one time poor child whom he was instrumental in preparing in some measure for the larger work of the ministry. The superintendent himself when a youth without any serious purposes, met on the street in Spartanburg one Sunday morning many years ago, a venerable gentleman who took the time to stop and speak to him and invited him to Sunday school at Central church. He went with the old man who was none other than Dr. James H. Carlisle. He joined Dr. Carlisle's class, sat under his tuition there for many Sabbaths, later joined the Methodist church and finally was instrumental in reaching down and pulling the little factory boy up into the gospel wagon and sending him on to a life of usefulness. "Whatsoever a man soweth, that shall he also reap."

ON THE WING—EDITORIAL LETTER

Salisbury District

It is mostly an effort to grasp a vanishing form. Two, and sometimes three, District Conferences in the same week can be seen only at a glance by a man whose work sustains a vital relation to all. I frequently find myself wishing that we might be able to adopt a schedule for these meetings which would obviate the necessity of a conflict of dates; but I have lost hope.

Being somewhat indisposed early last week, I got started a day late, and it was nearly noon Thursday when I broke in upon the brethren of the Salisbury District at Woodleaf. I saw at once on arrival that there was a good attendance of both preachers and laymen, and they were having an interesting Conference. The day was hot, the air being humid on account of much recent rain, but everybody seemed to take the discomfort of the day good naturedly, and the exercises went right on. At eleven o'clock, a good, strong, sermon was preached by Rev. G. A. Stamper, of Mount Pleasant, and, at 2 P. M., a clear-cut and illuminating address or sermon was delivered

by Rev. Dr. T. F. Marr, of Salisbury, on the Place of the Sunday School in the Work of Christian Education. Meantime, at the noon hour, a most pleasant social hour was spent, during which a sumptuous dinner was served in the grove just by the church. How these good people in the country do feed the multitudes! It is worth going a long way to enjoy such a bounteous hospitality and to see with what evident pleasure it is dispensed. The people of the Woodleaf community certainly did themselves proud in the manner in which they entertained the Conference. Brother Kennedy and his people certainly deserved the thanks of all who were within their gates on this occasion.

There were quite a number of visiting ministers, representing the various interests of the Conference. We note the following: Prof. Pegram, of Trinity College; Profs. Trowbridge, Walker and Hinshaw, of Brevard Institute, Weaver College and Rutherford College, respectively; Rev. C. M. Campbell, of Davenport College, and Rev. W. M. Curtis, of Greensboro College for Women; Rev. J. W. Jones, representing the Conference Insurance organization, and the Advocate man. Dr. Rowe was very courteous, but it was quite evident that there were too many of us there the same day.

Much of the work of the Conference had been done the first day, and the report I could get indicated good progress.

Dr. Rowe is very much at home in the Salisbury District, and is not only well known but greatly loved. He began his ministry within the bounds of this district, and the people say that, from the first God endowed him with remarkable gifts as a preacher of the gospel.

Having to leave during the afternoon, our readers must look up Secretary Raper's report, printed elsewhere, for the fuller details of the Conference.

Morganton District

Leaving Woodleaf late on Thursday, it was a question of choice as to whether I should proceed to Glen Alpine that night, arriving about midnight, or remain at Barbers for a quiet rest till the early morning, and go up on the first train Friday morning, which is scheduled to reach Glen Alpine at 9:22. Finding Profs. Trowbridge and Walker agreeable companions for the journey, we held a consultation and unanimously agreed that the thing to do was to abide for the night at Barbers. Little did we know that, by this plan, we were fixing up trouble for ourselves the next day. Number fifteen, which leaves Salisbury at 6:30 a. m., was on time and kept the schedule all right till we reached the yard at Claremont at 7:45, when, in a moment we found ourselves in the throes of a wreck. The rear trucks of the day coach "split the switch" and persisted in trying to proceed on the wrong track, jerking and thumping passengers about as we began to "hit the cross ties" sure enough. In a few moments four cars, including the day coach, two sleepers and a dining car, were off the track ploughing their way along in the ditch and gradually turning over. The fear that suddenly seized every one was manifest on each countenance, and I shall not attempt to describe it. It is enough to say that it was pathetic. I shall never forget it, and I have an idea that it was much the same as we may expect to see amid the scenes described in Luke 31:25-26. A look of helplessness and appeal which can not easily be described. Fortunately, however, just as panic had seized the little company of passengers, the whole train came to a standstill, and, while it was difficult to make our way out, we were so thankful that we were not trapped, and that no one was seriously hurt. I remember only one man who claimed a slight bruise of the knee, and it is not at all certain that this was not the result of a momentary panic into which he was thrown. The grace of self possession and calmness in such emergencies is a great blessing. I knew a man on one occasion, amid a panic which occurred in a crowded building, who jumped at least three feet high, according to credible witnesses, and badly bruised the shins of the man next behind him who, by the way, was perfectly self-possessed.

In many years of considerable travel, this is my first experience in a railroad wreck, and I sincerely pray that it may be my last. I would suggest to every one who travels to keep on praying for divine protection; but not to forget that it requires a miracle to save us from injury as long as there are defective switches and rotten ties. The state and nation should never cease agitation till we have a system of transportation as near the ideal of perfect safety as it is possible to have it. There has been great improvement in recent years, but we sometimes wonder how the railroads have done as well as they have with the scant sympathy and help that the public generally is willing to accord to them. Ought not the government to take over the public utilities that they persist in regulating, and see to it that the utmost facilities for safety and prompt service are furnished the public? "Safety first" is the proper slogan in all public service, and I take occasion here to go a little further out of the way and call attention to the fact that, perhaps the greatest menace to life and limb in this country at the present time is the reckless handling of the automobile, this new method of transportation which is bound to affect, more or less, the traveling public hereafter. Every time we take a seat in the other man's car we put our lives into his hands, and it ought to be by statute provided that a man (or boy) who exceeds a given limit of speed is guilty of a serious misdemeanor. There is a crying need for drastic legislation at this point and the Advocate will continue to insist that our next legislature give it serious attention. The public generally is hardly aware of the "slaughter of the innocents" which is going on everywhere at this moment because of the reckless handling of automobiles. Patients by the dozen almost are lying in hospitals everywhere because of the apparently drunken frenzy of men and boys in the enjoyment of this new-found pleasure.

I did not intend thus to be diverted from my purpose to tell of my visit to the Morganton District Conference. The reader will excuse me for leaving the main trail and chasing this rabbit.

With a delay of only about one hour I found myself at the door of the church at Glen Alpine in time for the preaching service at 11 o'clock. Rev. J. A. Bowles, of Forest City, preached a splendid sermon, based upon the call of Moses to the Children of Israel to go up at once and possess the land. His sermon was a plea to the church to have faith in God and go forward to take the world for Christ.

A large crowd was in attendance, and it seemed that almost all the preachers and delegates were on hand. The interest was really at high tide and I felt like congratulating Brother Gay on this splendid Conference in this the last year of his term on the District. Morganton District is largely in the mountains, including Burke, McDowell, Rutherford, Polk, Mitchell and Yancey counties. Recently railroad facilities have been greatly improved and it is not so hard on a man to superintend this district as it was formerly. The Conference was composed of a fine looking body of men, and one feature that impressed me was the large number of young men in the district just entering the ministry. I find more promising young local preachers here than perhaps anywhere in the Conference. No little of this is due to the fact that Rutherford College, long one of our best "Schools of the Prophets," is in this district. Here there is constantly from twenty-five to thirty or more fine young men preparing to enter the ministry and a large proportion of them comes from the Morganton District.

I had complete right of way for the few hours I could remain and was treated with great cordiality. I actually took a goodly number of new subscribers and received so many expressions of appreciation that, like the prophet, I felt that I could go "in the strength of that meat for forty days and forty nights." How hungry a man's heart becomes for the rare commodity of outspoken expression of appreciation of his work! Especially is this true of any minister who allows himself to assume the thankless tasks outside of the regular pastorate.

Strong resolutions endorsing the movement for the unification of Methodist bodies were passed in both these Conferences, and the speech of Rev. C. M. Pickens in the Salisbury district, in advocacy of the cause, was worthy of special mention.

Brother Carpenter, the veteran secretary of the Morganton District, for many years, will furnish our readers the detailed report of the Conference at Glen Alpine.

Rev. A. C. Swafford, the pastor, and the people of Glen Alpine, gave the Conference cordial hospitality. Brother Swafford loves his people like a pastor should, and they love him. The result is that the work goes forward. The pastors generally seemed imbued with the spirit of hope and we expect a good report from the Morganton District. H. M. B.

THE STANDARD OF PITCH IN RELIGION

Here is a book of fine value. The price of the work ($1.00) is but a small fraction of its real worth. It sounds no uncertain note as to the effect of the Christian religion upon the heart and life of the possessor. The thought is lofty, dignified, ennobling. The language is a beautiful medium through which the thought finds expression. The imagery is charming, at times poetic. One cannot read this book without thinking, nor can he read it without feeling his thought processes quickened, and his devotion stirred. May it have wide sale.

LOSS OF LIFE AND PROPERTY HEAVY

As we close the Advocate forms Tuesday afternoon, it is evident that the flood damage in Western North Carolina is worse than first reported by the daily papers. The Catawba river people are evidently without any means of transportation across the stream. Facilities for crossing are just now more meagre than they were one hundred years ago, for the reason that perhaps not a ferry boat is to be found and the bridges are all gone.

It is little if any better in the Yadkin valley, also in the French Broad. It is also apparent that more lives have been lost than have been reported, there being scant facilities for communication as yet. It will be a week or more before railroads can be running on regular schedules. The Western road between Salisbury and Asheville and the road from Winston to North Wilkesboro, also the Southern from Spartanburg to Knoxville, are among the worst torn up and demoralized. It is impossible to give any adequate idea of the extent of the loss.

The Murphy branch of the Southern is not damaged, and lake Junaluska is all right. There is very little flood damage east of the Yadkin.

CONTRIBUTIONS

EDDYISM

Rev. T. J. Ogburn

THE following resume of the tenets of Eddyism is presented for those who have not the time and patience for the tedious and painful study of its publications necessary to an understanding of it. And no unkindness whatever is felt towards the many Eddyists whose daily common-sense lives so utterly refute their creed.

To call Eddyism Christian Science would be scientifically false; and to call Christian Science Eddyism would seem almost blasphemous, for Eddyism is neither Christian nor scientific, being utterly opposed to every Bible doctrine, and in theory reducing the entire material universe to "the baseless fabric of a vision," and relegating its laws to the lives of utter nothingness. Take this characteristic statement from "the book:" "Laws of matter are nothing but false beliefs. These false beliefs are the procuring cause of all sin and disease. The opposite truth, that intelligence and life are spiritual, never material, destroys sin, sickness and death."

Every one of these three leading statements is absolutely untrue, scientifically and religiously. No body of scientists or philosophers or religionists on earth believes one of them and life would be impossible under such a belief. True Mrs. Eddy declares, "The Bible is my only authority." But she interprets the Scriptures unscripturally. She attaches arbitrary meanings to Bible terms, her glossary adding inexplicable mystery to the things defined. She very frankly calls any portion of Scripture out of harmony with Eddyism "a myth," and, the second chapter of Genesis contains "a lying record," she asserts. And the Bible is undoubtedly a lie, if Eddyism be true. As a specimen of Eddyistic reasoning and exegesis witness this quotation: "The word Adam signifies red color of the ground, dust, nothingness. Divide the man Adam into two parts and it will read a dam, or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that darkness . . . upon the face of the deep when matter was deemed the agent of Deity in creating man. Here a dam is not a mere play upon words. It stands for obstruction," etc. Such foolish handling of Scripture must entirely vindicate its author's claim to Bible authority. Mrs. Eddy's description and definition of Adam are so utterly unlike the original he would never suspect himself in the portrait. Eddyism is a rank rebel against Bible authority.

The very low valley of Eddyism is very highly exalted and the exceeding high mountain of Revelation is made very low in Mrs. Eddy's book. "Christian Science is undoubtedly the Comforter and the Spirit of Truth, which the Saviour promised would come." "The True Logos is undoubtedly Christian Science." Eddyism is placed above Christ's teachings—a later and maturer development of truth. "When Jesus bore our sins in his body and felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of the material life." Jesus died in ignorance of Eddyism and, therefore, died misinterpreting his own terrible sufferings and misunderstanding his own human nature. Eddyism dishonors the Lord Jesus and God's word by its effort to lower itself and to exalt God's revelation to the same level!

Eddyism is unsound in its teachings concerning God. It is pantheistic, with this modification: scientific pantheism conscious that the universe as a whole is God and concedes substantially to the material things included in this universe whose sum total is God; while Eddyism excludes matter from this universe as being insubstantial—as being nothing. "God and his spirit are the universe." "There is but one spirit—God and his idea—the only reality in the universe." "All that is God, and God is all."

The God of Eddyism is a mere impersonality —"not person, but principle;" not a loving Father as revealed in Jesus Christ, but the attributes of God are personified to the point of edification. "God is love," says St. John. "Love is God," says Eddyism. "Truth is God." "Mind is God." "Mind is the grand Creator. . . . Then give to mind the glory, honor, dominion and power everlastingly due its holy name." The 23rd Psalm is read, "Love is my shepherd," etc. The orthodox conception of God as a Person to be petitioned and as one whose character may have any human illustration whatever seems very repulsive to Eddyism which considers God not a somebody, but a mere thing. Quite naturally, then, the Scriptural idea of prayer as a petition to a personal God who hears and grants requests is rejected, and prayer is merely a favorable mental attitude towards the unchangeable, universal mind which acts always and everywhere in harmony with unalterable laws and conditions. Any other idea of prayer than that of man's preparative and receptive attitude which makes available blessings always awaiting such receptivity is derided as unreasonable and unscientific. God's work is done, and we have only to avail ourselves of his rule in order to receive his blessing. Can we inform the infinite Mind?" God needs not "our reminders of his promise." "The divine ear is not an auditory nerve. God is not influenced by man." "The habitual struggle to be always good is unceasing prayer." The Lord's prayer itself is almost entirely perverted from petition to declaration. "And forgive us our debts as we forgive our debtors" is made to read, "And love is reflected in love."

Eddyism is unitarian, denying the deity of Jesus Christ and of the Holy Spirit, and denouncing as idolatrous the worship the orthodox render to these blessed Persons of the adorable Trinity. "Christ is divine, as a ray of light is the sun, or as a drop of water is the ocean." His co-existence with God the Father is not peculiar to Him, but is common to all humanity. Mrs. Eddy is as divine as Jesus is; so was Judas.

Eddyism denies the reality, the substantiality of matter. "Matter seems to be, but is not." "It is only a form of human belief." A fleeting concept of the human mind. "Objects seen in our dreams are just as real as those seen when we are awake" and "are all products of so-called mind." Even our living, active bodies are not real entities, but only formations of our own thoughts and the thoughts of the beholders. "Mind is all, matter is naught." All supposed external objects exist only in the mind —there is nothing whatever external to or separate from the subjective personal consciousness. Canopus, whose light has been 489 years reaching the eye of the astronomer, is immediate projection of the astronomer's mind upon his own consciousness; so also is the tel escope, and so is the eye of the beholder. "The material senses deny this; but there are no material senses."

Eddyism further positively affirms the utter unreality, the nothingness, the none-existence of sin, evil, falsehood, sickness, death and the devil. The only sin is the sin of believing in sin as a reality. The only error is the error of believing error to be actual. The only lie is orthodoxy. The only devil is the misconception of a devil as being real. All evil—even the evil misconception that evil is real—is explained as negative, a negation, the mere absence of good. Sin is simply the absence of righteousness. Disease is the absence of health. Falsehood is the absence of truth. Hate is the absence of love. There is no real hell, but only a negative, the absence of heaven, a mere hole, a vacant moral place, so to speak.

Eddyistic logic is an interesting study. "Spirit could not create matter." "God is mind and God is infinite; hence all is mind. On this statement rests the science of being." "Matter did not originate in God." Thus easily is reached the irresistable conclusion that matter cannot exist—that there is no matter in the universe. Had God been other than infinite and spirit and mind, it might have created matter; but his infinite and spiritual limitations precludes all but itself." "If God is infinitely good there can be no evil." "An infinitely omnipresent God leaves no room for any other being or reality." "An infinitely good creator could not produce a universe in which any evil ever could be possible." The existence of any infinite person, or principle, or thing, precludes the possible existence of any finite person, or principle, or thing. The omnipresence of any being or thing renders all other presence impossible. If truth be infinite, then falsehood cannot exist. If spotless white exists anywhere in the universe, then nothing black is possible anywhere. God is infinitely good; therefore there can be no devil, and all that is must be good. But Eddyism must try to explain the supposition of evil, which is itself an evil, in the universe. It is impossible for real evil to be more really evil than the world's supposed evil actually is. Millions of human beings have suffered awfully in supposing they were suffering, and this suppositional suffering is just as irreconcilable with God's goodness as real suffering could be; nor is this suffering relieved nor God's responsibility of regarding it lessened by calling all evil the mere negation of good. No poverty could be worse than the absence of property, nor any death more deadly than the absence of life, nor any evil more evil than the absence of good, nor any lie bigger than the absence of truth. Eddyism attributes all these unreal and only suppositional evils to "mortal mind"—a convenient, home-made deed of Mrs. Eddy's production, devised as a substitute for the devil of orthoxy which she declares God was too good to create and whose nothingness she declares Jesus proved by calling him "a liar," and therefore "an utter unreality." And her "mortal mind" she calls a misnomer, since mortal cannot be mind, nor mind mortal, and it is therefore "a term employed for that which has no real existence." And there you are. Eddyism fails entirely to account for that evil it must admit and which it cannot reconcile with its own false system.

The Scripture doctrine of salvation from sin by pardon and cleansing through faith in Christ's atoning sacrifice seems very hateful to Eddyism. "The atonement's scientific explanation is that suffering is an error of sinful sense." "Another's suffering cannot lessen our guilt." "We cannot escape the penalty due for sin." "The only way to get rid of sin is to stop sinning." "Without a fitness for holiness we cannot receive holiness." "Science removes the penalty of sin only by removing the sin which incurs the penalty." The mere statement of these propositions is their sufficient refutation, to an evangelical believer. But Ed-

dyism must hatch up some destruction of the sin it so feebly comprehends: "Sin is only forgiven as it is destroyed by Christ, Truth and Love." And this destruction consists only in the denial of sin's reality." "Belief in sin and death" (i. e., in their real existence) "is destroyed by the law of God," flatly contradicting the Scriptures: "Without the law sin was dead," and "by the law is the knowledge of sin," and, "Nay, I had not known sin but by the law." The Bible emphasizes the awful reality of sin. Jesus died to save sinners. Eddyism denies sin's reality and Jesus' death.

Eddyism denies the resurrection, admitting only a restored manifestation of the life which seemed to have ended. "Jesus did not die. The disciples had thought Jesus had died." "If you or I should appear to die, we should not be dead." "The seeming decease caused by a majority of human beliefs that man must die," etc. "Jesus restored Lazarus by the understanding that Lazarus had never died; not by an admission that his body had died and then lived again. When you can waken yourself out of the belief that all must die, you can then exercise Jesus' power to produce the presence of those who have thought they died." In other words, when you can believe the impossible absurdity suggested, you can exert this same mock power of Jesus Christ in a sham resurrection of those who think they are dead!

In spite of the foregoing absurdities and many others not necessary to note further, Eddyism claims to be religiously true because of the cures it has wrought. But these cures are equalled in number, variety and character by those wrought by Dowie and Schlatter and numerous other similar quacks and frauds. Eddyism is inconsistent in professing to cure sickness and heal disease after declaring so positively there is no real sickness nor disease, but only their supposition in mortal mind. For all that is necessary or possible is the removal of this supposition—a purely metaphysical process involving neither sickness, nor cure, nor religion. Eddyism also asserts that "personal sense is a liar." And it repudiates all evidence of disease based, as it must be, on the material senses. The belief in sickness is all the sickness there is and this belief must be false because it is based entirely on false material evidence. Very well, then all the cure there is must be the false belief in the cure—false belief based on false material evidence existing always and necessarily in "the personal sense, which is a liar." The cure cannot be any more real than the disease, nor the evidence of cure any more reliable than the evidence of disease—in both cases, thus, utterly unreliable, proving nothing. Eddyism charges further that faith in the drug, and not the drug itself, produces all the cures occurring in medical practice: "This faith, and not the drug, is the sole factor." And this healing faith is not the faith of the patient particularly or necessarily, but "the majority belief" of mankind generally. "Drugs are powerless or harmless, efficacious or destructive, only as general belief in them may affect the subject." Poison kills even when its victim thinks he has swallowed a harmless drug, because it is the general belief that poisons are fatal. Now, if faith in drugs which are in themselves powerless effects all the great cures in medical practice, then, faith in a powerless metaphysical system, and not metaphysics itself, may produce all the cures in Eddyism. According to Eddyism logically interpreted, faith is an efficacious factor, irrespective of its object. The prayer of faith that saves the sick, James 5:15, is ridiculed as a "power acting on the body through the human mind, through a blind faith in God, one false belief casting out another. Prayer . . . affects the sick like a drug;" it "borrows its power from human faith and belief." In all cures, scientific or orthodox, the subjective effect of the faith exercised, and not the power of the object or person believed in is the sole efficacious factor. Faith in a lie, or in Eddyism, or in the devil, may exert just as great a power as faith in the truth of God himself. according to Mrs. Eddy's reasoning. Just how there came about this faith in drugs—utterly powerless in themselves—the faith that effected the very first and all succeeding medical cures —is not yet explained, and it never will be! The majority belief which Eddyism declares effects the cures referred to must be based on the very cures effected by this majority belief! The effect precedes its cause, and is interchangeable with it.

Eddyism is unreasonable, illogical, impracticable, unscriptural, unscientific, untrue and un-Christian; and it should receive, as it deserves, the denunciation of all the children of God.

TIDINGS FROM THE MISSION FIELD

"The Secret of the Secret Life"

Battles may be fought in the open, but victories are won in private. The achievements of men who are recognized as having wrought great things for the world were made possible only because of the hidden life that these men lived. The recognized acts of men are in reality but the by-products of their character. The power that sent David Livingstone into darkest Africa, where he not only opened up that continent to commerce and the gospel, but where he so signally illustrated the life of his Master, came to him in his quiet weaver's home. There, all unknown to the crowd, and even to himself, perhaps, he was building his life on cheerful, fearless obedience to the will of his Lord. When the opportunity came for him to perform great deeds, he required no special preparation or nerving of the fill. He was ready. The world owes far more to the closed door than to the open mouth. Doubtless there will ever be a large place for public speech, but only those can speak effectively to their fellows in public who dwell long in secret confidence with their Lord. Great, permanent progress is made only as men and women have the courage and the wisdom to be much alone, there to learn the secret of the secret place. —The North American Student.

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The Largest Southern Methodist School in the World

The Kwansei Gakuin, Kobe, Japan, is the largest school under the jurisdiction of Southern Methodism. It numbers 185 more students in its present enrollment than the largest Southern Methodist school in this country. Southwestern University, Georgetown, Texas, has 805 students, while Kwansei Gakuin has 990. The best of it is that this school has increased close on to 200 per cent. in five years. I wonder if we have another school that can match this growth? The Theological Department has 57 students, and has had a very successful year, graduating the largest class in its hitory—four in the Regular Course of five years, and eight in the Vernacular Course of three years. A recent letter from the president reports seventy academic students in the list of probationers, indicating the emphasis being put on the religious life of the school. Kwansei Gakuin was founded twenty-seven years ago, with twenty-seven students. It has nearly two score buildings, including the residences of teachers, and is one of the most attractive school compounds in the entire Orient. It was pronounced by the Sunday School Times in a recent issue to be one of the most influential schools in all the Orient, as indeed it is.

Give Missions its Place and See What Follows

Rev. J. C. Park, Sardis, Miss., reports that during the first five months of this year his Sunday school gave more missionary money than the entire church paid the whole of last year. They paid more than four times as much the last Sunday in May as they paid on the same Sunday last year. The treasurer of the Sunday school reported to him that heretofore they had not been able to meet their expenses for literature with the entire collection in the Sunday school, and carried over a debt from last year. They have now paid this back debt for literature, and at the end of the first five months have $55.00 in the treasury to the credit of the Sunday school, after giving more than one hundred dollars for missions.

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I think the war is drawing to a termination. In my belief it will end suddenly—no man, nor power nor set of powers will end it. The people of all the belligerent nations and the people of the world will throw up their hands in a supplication to Almighty God for the end of the horror. The next ten years will surpass in world significance anything of which we have ever read or dreamed.—John R. Mott.

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Anglo-Korean Student Still On Top

All boys' schools of academy grade of the Missions in Korea that have united in the Educational Federation are required to have their graduating classes take the examination set by one central examining board. The object of these uniform examinations is to standardize the schools and to cultivate a healthy spirit of emulation between the teachers and students. As the students from the various schools take the same examinations and their papers are graded by the same persons a fairly reliable basis is obtained for comparing the character of the work done in the different institutions. These examinations have been held annually for three years. In 1915 the students from the Anglo-Korean School made the highest average grade. This year their average grade was still further above the average of students from any of the other seven schools taking the examinations. Also the best, second best, and third best individual records were all made by students from this school. Out of a much larger number of applicants we have admitted 73 new students into the High School. Thirty-six of them are from the government lower schools. Four of the thirty-six are students who graduated at the head of their classes in as many different government schools. These facts are tremendously significant. They are reassuring as to the attitude of the authorities. Our total enrollment is now 503.—A. W. Wasson, Songdo, Korea.

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Wonderful Record of Progress

I have before me three issues of the minutes of the China Mission Conference. One issue is that of 1886, the year the China Mission became an Annual Conference, another is that of 1897, and the third is that of 1915. Here are a few interesting items of comparison from the three: Adult baptisms: 1886, 11; 1897, 58; 1915, 1,277. Infant baptisms: 1886, none; 1887, 29; 1915, 329. Entire membership: 1886, 146; 1897, 751; 1915, 6,195. Gain over the previous year: 1886, 19; 1897, 38; 1915, 851. Sunday school scholars: 1886, 576; 1897, 1,646; 1915, 11,107. Epworth League members: 1886, none; 1897, 292; 1915, 3,153. Support of pastors: 1886, nothing; 1897, $659; 1915, $6,586. Total contributions: 1886, $222; 1897, $1,713; 1915, $16,318. Patients treated in hospitals: 1886, 12,096; 1897, 17,659; 1915, 36,-180. Bibles, portions of Scripture, and tracts sold and distributed: 1886, 5,767; 1915, 44,254. —John W. Cline, Soochow, China.

NEWS AND NOTES

DISTRICT CONFERENCE DIRECTORY

Charlotte, Harrison church .....July 19-21
North Wilkesboro, Sutherland ....July 19-21
Shelby, St. Paul .....July 25-27

Around the Conference

—A big tent meeting is in progress at Monroe, in which all the denominations are united.

—Rev. T. C. Jordan is holding revival services this week at Bethlehem, on the Wentworth circuit.

—Rev. C. F. Sherrill began revival services with his congregation at Pleasant Garden last Sunday night. Local pastors of the various denominations are assisting him.

—Our congralutations to Rev. W. E. Abernethy, who, on the 8th of June, was honored with the degree of Doctor of Divinity by Oskaloosa College, Oskaloosa, Iowa.

—The Monroe Enquirer announces that the revival meeting recently held by Brother Stover at Unionville, assisted by Rev. J. H. Green, resulted in twenty-four professions of faith.

—Rev. Dr. Charles C. Weaver, president of Emory and Henry College, has been visiting his father, Rev. Dr. J. H. Weaver, for several days. We were glad to greet him in the Advocate office on Monday morning.

—When Rev. J. O. Ervin, pastor of Dilworth church, Charlotte, was in Greensboro attending the recent Epworth League Conference, his Ford automobile was stolen from the premises where he was stopping over night. He was surprised next morning when he found it gone. A reward of $50.00 is offered for its recovery and testimony to convict the thief. It is a heavy loss to Brother Ervin and he has the sympathy of many friends.

—A revival meeting is in progress at Center church on the Summerfield circuit this week. Rev. T. B. Johnson, the pastor, had engaged Rev. J. A. J. Farrington, of Leicester, to assist him in the meeting. Rev. H. M. Blair preached on Sunday morning and Mr. David Lewis, a layman of Greensboro, held the Sunday afternoon service. The signs on Sunday were favorable for a profitable meeting, notwithstanding the incessant rain on Sunday morning.

Secular News

Emperor Frances Joseph, of Austria, is again reported as being seriously ill. Several specialists are attending the aged King-Emperor and the news of the war is being withheld from him.

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It is said that there are $400,000,000 of unpaid rents in Paris alone. Landlords are beginning to clamor for payment—by the state, if necessary. The socialists oppose payment, arguing that if the Republic made good the rents the money would come out of the pockets of the tax-payers. They insist that the landlords' corporation reimburse its members, and maintain the burden should be borne by those most able to bear it—the rich!

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The head of the de facto government in Mexico proposes a commission of six men, three from each country, to settle the differences between Mexico and the United States. It is said that President Wilson favors the plan.

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John Hessian Clarke, federal district judge at Cleveland, Ohio, was nominated by President Wilson on Friday of last week to be associate justice of the Supreme Court, to fill the vacancy caused by the resignation of Charles Evans Hughes, to accept the Republican nomination for the presidency.

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Another great tropical storm broke upon the Atlantic coast last Thursday night and continued inland across the state of South Carolina and the western section of North Carolina. Great damage was done to railroads, there being numerous slides and many bridges being washed away. On Friday night it is reported that as much as ten inches of rain-fall was registered in some localities in the upper piedmont section. Railroad traffic has been greatly demoralized and great damage has been done to growing crops. The report from Asheville and vicinity estimates the damage at $5,000,000 to $10,000,000, with at least nine lives lost. Many lives have been lost in various sections.

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The United States naval collier Hector was wrecked off Cape Romain, S. C., last Friday night. The 140 persons on board were all rescued and brought to Charleston by the tug Wilmington. The hurricane which swept the coast was one of the severest of the season, and the rains in many places in the coast section following the hurricane were of almost the proportions of cloud bursts.

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And now it is alleged that unwholesome food is being served the militia by the government on the border. There are rumors that we will likely have a congressional probe similar to that of "Alger Beef" in 1898. There are intimations that the commissary department is rotten.

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The Democratic caucus has agreed to endeavor to adjourn the present congress by Saturday, August 19th. Much legislation is yet to be completed. Before quitting they must pass the shipping and revenue bills, and the appropriation measures. In addition they hope to pass the workmens' compensation bill, corrupt practices bill, Philippine bill, Civil War and Spanish War pension bills, and a bill to enlarge the Interstate Commerce Commission.

Polkton Circuit.—Our work is moving along nicely. All of our meetings have been arranged for and the first one for the summer will begin the 5th Sunday in July. We are hoping and praying for great meetings at all of the churches on the work.

We are making some progress along the line of improved church buildings. The Mt. Moriah congregation has just about finished paying for their church, which they bought from the M. P. church. They are making some improvements on the building this summer. This is proving to be one of the best working churches on the circuit. The people at Hopewell church have, since last year, enlarged their church building to almost twice its former size. It is now a splendid building, giving much needed room for Sunday school work. This is one of our very best churches. The membership is the largest of any on the work. It is very encouraging to know that the congregations have grown until both the old and new space is almost filled at our regular services.

At Polkton we are building a new brick church. It will be modern in every detail. It is being constructed so the Sunday school will have ample room for its work. There will be seven rooms for class work besides a large auditoirum. The foundation is all in and the building will be rushed to completion as rapidly as possible. This will give our splendid church at Polkton the room which they have needed for some time, and will help Methodism a great deal in this section. Dr. T. M. Smith gave the lot on which the church is being built. It lies two blocks from the old church on top of the hill, and in the center of town. This makes a fine location for the church, which, when completed, will be one of the very best in the county. W. Baxter Davis.

Broad River.—Our third quarterly conference convened last Saturday at Gray's Chapel. The day was a day of refreshing showers which continued to fall all day, and the writer, as well as some of his officials, had the pleasure of a thirty mile drive through the rain and mud. However, we found our efficient and genial presiding elder there, accompanied by our dear Brother Sherrill, of Rutherfordton, who delivered to the conference a real gospel message, after which our presiding elder, Brother Gay, in his usual pleasant and yet impressive manner, dispatched the business of the conference.

Owing to the unfavorable weather many were kept away. However, the pastor appreciates the fact that some of his officials braved the storm over the rugged roads to be present. Thank God for every good, faithful official of the church, and may the number rapidly increase.

Since coming to this charge, the first of last December, we have received twenty-seven into the church. We are glad that our people believe in doing things. It is a pleasure indeed to serve a responsive folk. The parsonage has been painted and partlally furnished. When the secret was revealed that Broad River was no longer to be served by an old bachelor pastor, but was to be served by a bride and groom, you should have seen them setting things in order. They realized that the need was great and the demand urgent and they proved themselves equal to the emergency. The pounding was not forgotten, and a delegation of good ladies were present to greet us with inspiring congratulations and a sumptuous meal which we enjoyed very much, and they shall never be forgotten by us.

Mrs. Totherow gladly assumed the duties and responsibilities of the parsonage, and is now contributing her share to the pastoral work of the charge. We are earnestly praying for and confidently expecting a great revival throughout the work. To this end we solicit the prayers of God's people.

Sincerely yours, C. C. Totherow, P. C.

A Case in Point

Preachers and trustees of Western North Carolina Conference, attention! What of that parsonage you live in. Brother Pastor, Brother Trustee, how about building back your parsonage in the event it should burn to the ground? Have you had your church and parsonage insured? You may have a fire some time. You may have to rebuild with no help but that of your home people. We people of the Lilesville charge are face to face with the fact that it will pay all trustees of church and parsonage property to at once have their buildings insured. A few days ago our parsonage burned down, and although we did not have but little insurance on the building, we are truly heartened to undertake the task of rebuilding our parsonage, having this little nest egg to add to.

And, Brother Preacher, what of the little that you have in your parsonage which in a good many cases represents the saving of a good many years of pastor and his good wife, and maybe this is all that he has to show for his expenditures—his books and what little personal belongings they may have?

Now, Brother Trustee, a very grave respon-

sibility rests upon you as the representative of the church. Shall we go on as in the past and leave our property in a position that in the event of fire loss there will be nothing to show our vigilance?

Look out for your parsonage. It may be the next one to go up in flames. Also, don't forget your own Fire Insurance Company at Statesville, N. C. The company is safe and sound, and has shown us prompt and cordial attention. They will do you right.

B. M. Jackson.

Conference at Junaluska

The Conference of Chairmen and Field Secretaries of the Sunday School, held at Junaluska Lake last week, was well attended by representatives from every part of the church. Very helpful and inspiring conferences touching all the work of these Sunday school workers, were held during two days. These conferences were led by the best trained Sunday school experts that are to be found in the M. E. Church, South.

The report of progress, especially from those conferences in which we have a capable and efficient secretary, was most gratifying. Much has been accomplished during the past six years in the improvement of the teaching done in our schools, as well as in the increase of enrollment and attendance.

The opportunities afforded for teacher training are being embraced by increasing numbers every year, and indications point to a day when few will undertake to teach without having first taken a course of training for the special department in which they expect to teach.

The Wesley Bible classes have added hundreds and thousands to our Sunday schools that without them would never have been reached.

Many of our conferences have completed the district organization provided for in our Discipline. This work, it appeared, from reports at the Conference, has not been done successfully in any Conference that has not a trained and well equipped Field Secretary.

As the chairman of our Conference Board, I was somewhat humiliated at the showing that we were able to make in comparison with some of the other strong Conferences. We have had, thus far, no man to give himself wholly to this most important branch of religious education. It is utterly impossible for a busy pastor or business man to even conduct the correspondence necessary to maintain a thorough organization of the work, much less go out into the field and perfect that organization.

Commencing July 21st, and running through July 27th, there will be held at Junaluska a Conference for general Sunday school officers and teachers. The program offered is a most attractive one and those who can would do well to attend this Conference and learn at first hand and from trained experts the most approved and up-to-date methods in organization and teaching.

Chas. W. Byrd.

The Salisbury District Conference

The thirty-fourth session of the Salisbury District Conference of the Methodist Episcopal Church, South, met in the Woodleaf church in Woodleaf, N. C., at 10 o'clock, July 12, 1916. Dr. J. C. Rowe, presiding elder of the district, presided at all the sessions. In opening the first session Dr. Rowe made a very strong, clear and pointed outline of the work just now needed to be done in this district, indicating most clearly to all that he had gone over the territory in his district and knew well what was needed to be fully up to the highest efficiency.

Rev. A. S. Raper pastor of Epworth church, Concord, was elected secretary of the Conference.

On the roll call it was found that fifty preachers and laymen were present at the opening session. During the sessions eighty members answered to roll call, indicating growing interest over the entire district. The people around Woodleaf came out in great numbers, showing their interest in the work of Christ's kingdom in their midst.

Rev. J. W. Kennedy, pastor of the Woodleaf charge, together with his flock, most graciously entertained the Conference and the one regret was that all did not come and remain and enjoy their abundant hospitality.

After the organization and some routine work, Rev. R. G. Tuttle, pastor of Central church, Albemarle, preached a good and thoughtful sermon on Worshiping God in Spirit and in truth. Rev. E. J. Poe, of New London charge, preached an instructive sermon on Missions. Rev. R. M. Taylor, of our church in Norwood, preached a sermon, giving emphasis to the place children occupy in the church and to their proper training. Rev. G. A. Stamper, pastor of Mt. Pleasant charge, preached a very helpful sermon from II Thess. 1:11-12. Dr. T. F. Marr gave a clear-cut and helpful discourse on Isaiah 55:13-14.

Perhaps the most important committee of the entire session was the Committee on Missions, as follows: T. F. Hudson, R. G. Tuttle, J. F. Shinn, R. M. Taylor, W. F. Goodman, J. R. Eaves, and G. W. Vick.

T. F. Hudson, district lay leader, addressed the Conference concerning the work he was doing as well as the work he saw was yet imperative. His work was so well done that he was unanimously elected for the year 1917. Among the things he saw most needed was more careful attention that should be given to church property, securing deeds and having them placed on record and then a place for safe keeping. He said First church in Salisbury was preparing to build a vault in their new church that would offer a safe and secure place for the keeping of papers. This plan will be suggestive for other districts to follow. "Thus go and do likewise."

Laymen reported much activity in church building, debt paying, and the completion of churches in the district. The church at Norwood has been made over, thus making it adequate for present needs. Albemarle, First St. church, has been completed and paid out of debt. Park Avenue, Salisbury, now has a commodious and well equipped church, though not yet entirely free from debt. Epworth church, Concord, has not only cancelled a heavy debt, but has expended nearly $500.00 this year in beautifying their church, which makes it one of the most modern churches in the district. Loyalty to the church on the part of the members has made this possible. Kerr Street, Concord, has been treated to paint within and without. Salisbury, First church, is now passing from the old to the new. More than $50,000.00 will be expended on a new and modern house of worship. This will, when completed, be one of the most expensive churches in the Western N. C. Conference. This is as it should be.

Along material lines this district is well to the front. This work is essential to the continued existence of our great Methodist church. Parsonages and their care should not be overlooked, and the wish that a proper appreciation for well kept parsonages be credited to a pastor, was expressed on the floor of the Conference by a member of the Conference. Why not give credit to a preacher for carefully keeping the house in which he lives as much as to the pastor for raising full collections? Cleanliness is next to godliness, says one. Who said raising full collections was more akin to godliness?

Rev. R. A. Taylor, Conference Evangelist, made a good report of his evangelistic work in the Salisbury district.

Rev. W. M. Curtis, in a short but strong address presented to the Conference the just claims of our Greensboro College for Women.

Rev. J. R. Walker, president of our Weaver College, addressed the Conference in behalf of this school, situated in the beautiful mounttins of Western North Carolina, assuring us of its readiness to fill the place it so deserves in our great educational work of the church.

Prof. W. H. Pegram, of Trinity College, Durham, gave us a most pleasant visit and spoke of the great work being done there, as well as by all of our newly established universities. Trinity College is entering into its sphere of usefulness as a leader of Christian education in the nation.

Rev. H. M. Blair, editor of the North Carolina Christian Advocate, brought to the Conference words of good cheer in that our great plant in Greensboro is now within $1,000.00 of being out of debt. Brethren, Brother Blair is now in a receptive mood and will be glad to receive this last thousand dollars. He says laymen ought to take their church paper. What do you say? $1,000.00 pays the debt on building. One thousand more homes where the Christian Advocate goes weekly means good, wholesome reading for from 1,000 to 4,000 dear and precious sons and daughters for whom Christ died. Rightly value your church paper and put a high estimate on your own children and their future.

Rev. J. W. Jones spoke in behalf of our Church Insurance Company, and very wisely advised that all of our church and parsonage property be insured at once in our own company. This is the way to add to our own—save what we have now.

Prof. C. H. Trowbridge, of Brevard Institute. This school fills a much needed place and deserves a large patronage. It is located in the heart of the mountains. It is the school aided by our mission workers and is not expensive.

Prof. M. T. Hinshaw, president of Rutherford College, addressed the Conference in behalf of this, one of our junior colleges. This school is well equipped to do work at a much lower charge than some other schools of like grade. Why not patronize our own Methodist schools? They are as good as can be found. Are others better than ours? Think! Look! where you go.

Rev. Samuel Pemberton Maulden was recommended to the W. N. C. Conference for admission on trial, into the traveling connection.

Revs. T. F. Marr, C. M. Pickens, G. W. Vick and J. H. Brendall were elected a licensing committee to act with the presiding elder in licensing proper persons to preach the gospel.

Revs. Scott Lee Owen and J. C. Brown were recommended to the Annual Conference for Deacon's Orders.

Fourteen local preachers made reports and their characters were passed and their license were renewed.

The character of three local deacons was passed and the character of two local elders was passed.

Rev. George H. Crowell, of Lake Junaluska, addressed the Conference and spoke in the interest of Lake Junaluska and the great conferences now being held there.

J. F. Shinn, H. B. Baily, M. L. Jackson and C. G. Voss were elected delegates to the Annual Conference at Gastonia. W. R. Odell and A. H. Sides were elected alternates.

Albemarle, First Street church, was chosen as the place for holding the next session of the Salisbury District Conference.

A. S. Raper, Secretary.

(Some resolutions and reports will appear next week.—Editor.)

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

NO TIME TO WORK FOR THE MASTER

Rev. J. A. J. Farrington

No time to work for the Master,
The youth said and smiled:
I've plenty of time before me,
For I am only a child.

No time to work for the Master,
Said the young man as he turned away;
I've plenty of gold and silver,
And I must have my day.

No time to work for the Master,
Said the maiden with lightsome heart:
The world is full of pleasure,
And I must have my part.

No time to work for the Master,
The thrifty housewife said;
I am busy with household duties
From morn till time for bed.

No time to work for the Master,
The old man whispered low;
As he sat in the lengthing shadows
Of the golden sunset glow.

No time to work for the master,
My day of life is past;
The night has fallen around me,
And death has come at last.

If those who send the missionaries forth more fully realized the nature of the battle to which they go, none would ever suppose that his Christian duty were done when he contributed for the outfit, the passage money and the salary for sending the ambassador abroad and maintaining him upon the field. The real support of the missionary and the whole missionary enterprise calls for something even more than money—sympathy, desire, heart burden—finding their expression in intercessory prayer.

MRS. W. M. MORRIS

We learned with deep regret a few days ago of the passing of Mrs. W. M. Morris, of Gastonia, a valued member of the Woman's auxiliary of Main Street church. Mrs. Morris represented her society at the annual meeting in Greensboro and many of us had the pleasure of an acquaintance with her. Faithful and interested in the work of the church she will be missed by her co-laborers. May God sustain her loved ones in their great bereavement.

MEMBERSHIP CAMPAIGN

Our Woman's Missionary Council is urging a great campaign for organizations and members in the forty Conferences of Southern Methodism. The report for the first quarters' campaign is most gratifying and we trust will prove an incentive to our auxiliaries to go forward in this work of enlisting our women, young people and children in this great missionary work.

Three hundred and sixty-four new societies, eleven thousand, five hundred and fifty-two members is the way the record stands. Texas, with forty-three new auxiliaries, leads in organization, and Virginia, with 1,471 new members, leads in membership.

In number of organizations Western North Carolina and Virginia stand fourth, each reporting 19 new organizations, while in number of members our Conference stands seventh on the list, with 538 new members.

There is a great work remaining for us to do before the close of the year along this line. There are in our Conference 887 churches or preaching places and less than 150 of these have any missionary organization. Is there not a wonderful work to be accomplished? Who is to be responsible for this increase? Have not we (each member of an auxiliary) a share in enlisting the unenlisted and interesting the uninterested?

There are many ways suggested by which an auxiliary may aid in this work. Some of these ways have been given, already, in this column, but the question of dividing each auxiliary into sub-committees, to work in conjunction with a Campaign Committee, we would especially stress. These sub-committees may be A, to solicit new members; B, to organize new societies; C, publicity; D, Prayer.

Sub-committee A can plan and carry out a thorough canvass among the women and children of the church and secure them as members. Sub-committee B can co-operate with the District Secretary in organizing societies in near-by churches as the secretary may advise. Sub-committee B can also take the responsibility of helping your auxiliary to be "big sister" to the newly organized society. Organization is only one step toward the end in view, which is to develop a live, working society. Personal letters may be written by this committee, letters of encouragement and instruction to the officers of the new societies; visits may be interchanged and missionary books sent so that the new auxiliaries may become interested in the study of missions.

Let us work to the end of great results and bing W. N. C. Conference near the head of the list in the matter of organizations and new members. "Have I not commanded thee? Be strong and of a good courage; be not afraid for the Lord thy God is with thee."

The following paper was sent us with request that we publish and in the campaign for organizations and members it seems quite to the point. It was written for the District Meeting at High Point, but for want of time was omitted from the program. We are glad to give it for our readers

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"WHAT CAN WE DO IN THE MEMBERSHIP CAMPAIGN?"

By Mrs. James Kearns

In God's great universe there is a place for each creature He has put here. Even the tiny bee fluttering from flower to flower carries the yellow pollen from one to the other; the old rusty toad helps us in the garden; the song bird with its cheery song, is not the idler some think it is, but is really one of the best servants the farmer has for ridding the field of insects. And so if there is a place for these, God expects us, whom he has made in his own likeness, to be more in the world and to fill a greater place than they. There is more in life for us as women than simply gratifying our own selfish desires, more than caring for our own household. Do you not remember how Christ rebuked Martha when she complained to him that her sister had left her with the housework to do alone? "Martha, Martha, thou are careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

There is a place for every one of us and it is our duty to find that place, and not only should we find a work for ourselves, but we should help others to find the place where they will be of most service in the world. The church and missionary society furnish the opportunity. In trying to get every member of the church into our missionary societies a committee should be chosen and great care taken in the selection of a chairman for this membership committee. Be sure that she herself is thoroughly interested and informed as to missions. She should know something of what Brevard Institute stands for, its needs, etc., should be familiar witht our other Home and Foreign schools; our immigrant work; the free kindergartens and night schools on the Pacific coast. She should read the Voice and the Woman's Page in the Advocate, for the reason that she cannot interest others in something about which she knows nothing.

There are four general qualifications necessary for good leadership. System, Diligence, Personal Interest and Prayer.

System—Divide your town into two or more wards and put two or more active members in charge of each ward, to visit and interest the new people in missionary work.

Diligence—Let no single opportunity pass without making the best use of it for advancing the cause of missions. Keep persistently at it. And as we look out for new comers and try to get them interested let us not overlook those of our members who have been with us a long time and are not yet affiliated with us. Perhaps for these years there has been an obstacle in the way, that is now overcome.

Personal Interest—One of the things that every one craves most for himself is personal notice and distinction. None of us want to be "Wooden Indians" as it were, merely filling space. We want to be of some consequence in the world, we want to be able to accomplish things. Study the individual taste of the woman that you want to interest, make her feel that she is needed to complete the circle in your society and impress her with the good that will come to her from an active interest in missions.

If we would have healthy missionary organizations we must keep our entire membership busy. In the meetings held by Torry, Moody and other world-wide evangelists, where thousands have been converted, they tell us the secret of their success lies in the fact of their systematic planning beforehand and the personal work of helpers rather than to any one great sermon preached by them.

Prayer—"Pray without ceasing, for by prayer all things are possible. Before entering into your membership campaign enter into your closet and ask God to go with you and to help you.

This plan has been successfully carried out in many instances, and especially was the result gratifying in the membership campaign of my own auxiliary, Young Woman's Missionary Society of Wesley Memorial church of High Point. This work of securing new members should not be spasmodic but there should be a standing committee in every society.

Let us work earnestly for the increase of our members and may we not be content until we have reached the goal set for us by our Woman's Missionary Council—an Adult, Young People's and Junior Society in every church in W. N. C. Conference, and every woman and child an active member.

STRONG DRINK THE FOE OF MISSIONS

Probably no more startling illustration of the evil effects of the liquor traffic on Christian missions in heathen lands has come to light than that which is related in the following letter from Mr. J. Newton, secretary of the Native Races and Liquor Traffic United Committees, Palace Chambers, London. The letter, which is addressed to Rev. Hervey Wood, the well-known American temperance worker, is given below:

"London, May 12, 1916.

"Here is an important and sad fact which I hope you will make use of at once in your religious press:

"A missionary from the Gold Coast, just returned, has been to see me this morning. He says that in August, 1915, a yam festival was held in a village near his station, where the people were supplied with large quantities of American rum. The result was a fearful orgy of drunkenness and a riot in which over thirty persons were killed. The government officials had to close down the liquor shops for a time, in order to restore peace and order to this African village. This is what Boston rum means when it reaches West Africa.

J. Newton."

"This is about the worst case that has come to my hands," said Mr. Wood. "It ought to be made known to every Christian man and woman in America. I send it to the Christian Herald, so that its million readers may see it.

"Before the present war began, Holland was sending 3,000,000 gallons of gin yearly into the four British West African colonies. Boston was sending 2,000,000 gallons of rum, besides what was coming from Germany, France, Italy, the United Kingdom and other countries. Bishop Tugwell, of the Church of England Missionary Society, who has spent many years in Africa, reports that the women in his diocese (Northern Nigeria) have become so degraded that they pawn their babies to get gin. They call Holland gin 'Jesus water,' the Bishop said. 'They buy it from white people. They think all white people are Christians, and that gin is a part of Christianity. I know of an instance where six young men, natives, were staggering through a car, drunk, singing, "Onward, Christian Soldiers.'

"Your readers may get some idea of the amount of gin being sent into Africa by the report of a missionary who called at the custom house of Secondee to get a case of Bibles that had been sent out to him. He was told to 'Call again in two days,' as there were 16,000 cases of gin and rum to be removed before his case of Bibles could be reached!

"The distillers and brewers of the United States are sending every year not less than 20,000,000 gallons of rum, whiskey; and beer into lands where our missionaries are at work. Boston sends its rum, Baltimore its rye and bourbon whiskey, and Peoria its carloads of liquor. They are sent to be shipped to India, China and Japan. At the same time Russia is also sending its vodka, Italy, Portugal and Spain their wines and liquors; in fact, all the so-called Christian nations are doing their share in this soul and body destroying traffic in missionary lands throughout the world. At a very low estimate, at least 100,000,000 gallons are sent over into heathen lands annually."

There was raised in the United States and Canada during 1915, according to the Annual Report of the Foreign Missions Council, $19,951,362.73. Yet not one dollar is reported for temperance work in mission fields. This is all the more extraordinary, in view of the fact that the missionaries unite in declaring rum the greatest foe of missions. There is a bill (H. R. 10924) now before Congress to prohibit the exportation of liquor to Africa. It is to be hoped that the bill will be passed and that ultimately a similar measure will be applied to every land where missionary work is in operation. Some such step must be taken if we are to save the missions.—Christian Herald.

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Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

THE EPWORTH LEAGUE HANDBOOK

The 1916 edition of the Epworth League Handbook has just reached us and has been given first place in our League library. Its twelve chapters are brimming full of information and suggestions that are invaluable to the efficient Leaguer. We sincerely hope that this book may have the wide circulation that it deserves among the Leaguers of our Conference—especially the officers. Send 15c to the Publishing House of the M. E. Church, South, Nashville, Tenn., or Richmond, Va., for your copy at once. It is worth many times the price.

ATTENTION, EPWORTHIANS

The All-Southern Conference of Epworth Leaguers and their comrades will begin at Lake Junaluska Tuesday evening, August 8th.

Dr. George R. Stuart will give the opening address.

Other speakers and leaders who will be present are Dr. W. J. Young, of Emory University, Atlanta, Ga.; Dr. James Cannon, Jr., of Blackstone, Va.; Rev. E. L. Bain, of Charlotte, N. C.; Rev. Paul B. Kern, of Southern Methodist University, Dallas, Texas; Rev. A. M. Trawick, of Nashville, Tenn.; Dr. O. E. Brown, of Nashville, Tenn.; Dr. F. S. Parker, and Miss Ada Trawick, of the Central Office.

Hotels and Boarding Houses

The Providence, 30 rooms. Rates $1.50.

The Atkins House will again be in charge of Mrs. Jarvis Coman. Rates: $2.00 a day, weekly, or longer, on application.

The Public Service Building has been remodeled and much improved by the new lobby, convenient bath rooms, and other features. The entire building has been screened and repainted. For rates and reservations, write Mrs. T. L. McClees. Rates: $2.00 per day.

The Epworth Lodge is unique, quiet and comfortable. This will be in charge of Mrs. J. F. Barrett, who will correspond with applicants for rates and reservations. Rates, fi1.g0.

The College Inn has a very fine location and most splendid view. Rates and reservations on application to Mr. J. M. Rhodes, Lake Junaluska.

The Virginia will have about sixty rooms furnished for this season. Write to James Cannon, Jr., for rates and reservations.

There will be excellent accommodations in the many comfortable homes that surround and overlook the Lake and Southern Assembly Grounds. There are various entertainments all the time, and you will be assured of an interesting visit spent among Christian people.

Decide now to take your vacation so as to include this Young People's Conference. Your ticket agent will quote you the rates which have been granted the Assembly for the season.

AFRICA AND THE AFRICAN SPECIAL

The following beautiful article, contributed by Miss Maude McKinnon, and read by Miss Grace Bradley at our recent conference was so well received that it was voted unanimously to have it published in the columns of the Advocate so that all who were not permitted to be in attendance upon this occasion may have the privilege of reading it

You know that Arabian Nights story of Ali Baba and the Forty Thieves. You remember how Ali Baba followed the Forty Thieves to their hiding place and concealed in a nearby tree, watched and listened. As the men stood before the closed entrance to their cave they cried "Open Sesame," and the door miraculously swung back. Ali Baba remembered the magic "Open Sesame," and later succeeded in throwing open the entrance to untold wealth and riches.

David Livingstone, by his explorations and work in the nineteenth century, gave to his contemporaries and to succeeding generations the "Open Sesame" to the undeveloped resources and marvelous evangelistic possibilities of the Dark Continent. Since that time missionaries have penetrated the wilds of Africa and mission stations have been established far inland. With the coming of foreigners the awakening of the sleeping giant began. It might be said now to have reached the point where its eyes are opened and its arms outstretched. We may well call Africa a giant because, if we could move the countries of the world about, we could put the United States, Europe, India and China on Africa and then have enough scraps left to cut out Great Britain.

Our histories tell us of the learning and civilization of ancient Egypt, a small corner of Africa. Our geographies tell us of the latent wealth of the continent, coal, iron, copper, diamonds, and large quantities of granite and building stone. Our reference books and encyclopedias tell us how these resources are beginning to be developed, and how the telegraph and railroad are rapidly making of the continent a unit and are making travel safer and less nerve-racking. Our Bibles tell us to go there and carry the glad tidings of salvation. For do we not read, "Go ye into all the world, and preach the gospel to every creature?" and again, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth?" That command comes ringing down the ages to us today as insistently as it sounded nearly two thousand years ago. One of the leading laymen of the times has said of Africa, "This continent is in many respects the most plastic part of the world, and will be during this generation most readily susceptible to whatever influences are brought to bear upon it." Now, upon whom does the responsibility rest?

Our own Southern Methodist church has heard the call and established a mission in the heart of Africa in the Belgian Congo. Rev. and Mrs. C. C. Bush, Mr. and Mrs. J. A. Stockwell, and Dr. and Mrs. D. L. Mumpower and their baby, Mary Elizabeth, reached the village of Wembo-Niama in January, 1914. The success which they have achieved during the following two years was largely made possible by the Presbyterians in Africa, who were eager for the Methodists to establish a mission; and the two denominations work in such harmony that everyone knows they are working for the same cause, and sectarian views are not put forward. These good people assisted our missionaries by furnishing supplies, cashing checks, offering them the steamer Lapsley for their transportation, and even transferring to them some of their African converts. We could not pay too high a tribute to these co-laborers in the Master's vineyard.

The work of our missionaries has been mostly with the Batetela tribe, 400,000 strong. They are independent, self-respecting, vigorous warriors, and have never been conquered except by the Belgians. They are good hunters and builders, and the women are good agriculturists. Sounds like the early North American Indians, doesn't it? The mission is just about the center of the continent and is as far from the coast as Kansas City is from New York.

In giving the names of the missionaries, I spoke of little Mary Elizabeth Mumpower, who was taken to Africa before she was a year old. The baby's father and mother both felt that they were called to Africa. A friend asked about the baby. She said, "If you go to Africa and the baby dies, you will always feel that you did the wrong thing." Now, the woman who asked that question says she feels that she ought to apologize to God for trying to interfere with His plans for salvation. Mary Elizabeth is one of the best missionaries, and if the chief, Wembo-Niama, for whom the village was named, is converted, it will be through this baby. She seems to be one of the fulfilments of the prophecy, "A little child shall lead them."

Protestant missionaries are laboring faithfully, but unless reenforcements join them, the country is apt to be overrun by Mohammedans and Catholics. Every third person in Africa today is a Mohammedan and there are over 4,000,000 south of the equator. The Africans do not worship idols. Probably the nearest approach to an idol is the charm used by the native doctor. They are, however, very superstitious and the Catholics work on their superstition. For instance, it is said that the Catholics carry with them a cross containing some kind of contrivance for turning on a light. They talk to the ignorant natives about God, then turn on the light and tell them that this light is God. They work mostly with the children and young people.

One of our Methodist missionaries, Mr. Bush, tells of the leopard sticks he saw while traveling through the country. These were sticks put up by the side of the road, with medicine placed on top. If you scrape your foot on the ground next to the stick, you will not be attacked by leopards. Did you ever read the "Send One Home" advertisement for accident policies just before you got on the train? And then, after failing to send one home, did thoughts of a wreck begin to disturb your equilibrium? Well, that's about the way Mr. Bush felt when he walked unconcernedly by the leopard sticks. Continuing his journey, he reached a village where lived an old man known as the maker of leopards. His neighbors believed that he could put medicine on a stick and make a leopard, and this leopard would kill its master's enemies. Consequently his neighbors all moved away and no one was left but the leopard maker and his family. At first he paid little attention to his missionary guest; but finally waxing pleasant, he presented him with three eggs as an expression of his friendliness. At the next village he was given chicken to eat. The natives must have known he was a Methodist preacher.

Some of the African articles of food are like ours. They have yams, rice, cowpeas, eggs, cornbread, but no watermelons. As a substitute for this delectable fruit they eat ants, caterpillars, and grasshoppers. The ants are eaten dried with salt; the caterpillars are served with oil, to be swallowed, head first.

It might be interesting to follow a missionary from the west coast of Africa to the interior. He landed at Bengwella and it took him thirty-two months to reach Luanza, near lake Tangamjika, less than two-thirds of the way across the narrow part of the continent. His first lesson, or the one which was first begun, was that of patience. He waited at the seaport town until the slow-working mind of the negro could make up itself to conduct him farther in. The first step in preparing for a journey is to move out of town, put up a bag and wait. sometimes weeks, sometimes months, until all those who are to join the caravan are ready. As for a road, there is none; simply a path about the size of a wheel rut. Unless the traveler walks, he must be carried by natives in a hammock, that swings from side to side as they jog along.

One of the saddest sights on the eastward journey is the slave caravan journeying westward. Not only are these slaves sold by foreigners, but Africans sell slaves to each other, and legal debts are often paid with slaves.

Customs in Africa seem to be upside down Give a native a book. He straightway turns it upside down. He invariably tries to write from right to left. Ask him for a drink of water, and African etiquette requires that he drink first. Does he not thereby prove that there is no poison in the cup? You might see a man pull on some high boots, then laboriously lace them up. Perhaps you think he is normal at last. But look! He pulls on stockings over his shoes. An African changes his name as often as he likes, and it is considered an insult to call him by the wrong name.

Perhaps the English speaking people think they have a monopoly on woman suffrage and Christian science, but they are indeed mistaken. Both are found in Africa.

The man who wrote of his thirty-two months' journey to the heart of Africa was Dan Crawford. His "Thinking Black" is said to be one of the best pieces of literature of modern times. Read it.

When Dr. Crawford decided to go to Africa, Dr. Taylor said to him: "You will be so shut in." Dr. Crawford replied, "Remember the devil can shut you in, but he cannot roof you in."



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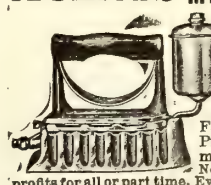
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CHILDREN'S HOME

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M. F. Kirby, treasurer Main Street Church, Gastonia, $65.00; Rev. O. P. Routh, Danbury Charge, $25.00; Rev. C. C. Williams, Southside, M. E. S. S., Winston-Salem, $40.00; Rev. J. A. J. Farrington, Leicester Charge, fil1.00; Rev. A. R. Bell, for Ladies' Aid Society, Randleman, $50.00; Mrs. Fallie A. Ward, Lexington, $3.00; Rev. G. A. B. Holderby, Junior Epworth League, McAdenville, $12.50; Rev. J. T. Stover, Unionville Charge, $4.45; Rev. T. V. Crouse, Dobson Charge, $5.00; A Friend, $5.00; total, $220.95.

FIFTH SUNDAY OFFERINGS

H. C. Agner, Providence S. S., Salisbury, R. 9, $7.00; W. E. Kerley, Union S. S., Huntersville, $2.50; Rev. J. T. Stover, Zion S. S., Unionville, 35c.; total, $9.85.

BUILDING FUND

Mr. W. A. Rudasill, Hickory, $27.-30; V. C. Marley, Ramseur, $5.00; Miss Annie Cook, Newton, $2.50; Dr S. A. Wilkins, Dallas, $25.00; Mrs. Lizzie B. Carrick, Spencer, $5.00; Dr. J. B. Little, Newton, $5.00; total, $69.80.

TO S. S. SUPERINTENDENTS

Brethren: Just a few words to "stir up your pure minds by way of remembrance" of the fact that the Children's Home needs, and is hoping for the help of all our Sunday schools this coming fifth Sunday. Will you not do your part by telling your school what the home is trying to do for the orphan children of the church, and give them an opportunity to share some of their blessings with these fatherless and motherless boys and girls of ours? Tell them next Sunday what you know of the Home and its grand work for the saving of children, and send us what they bring you the Fifth Sunday. All we ask is that you do this and leave the result with God and the children.

Your brother,
Walter Thompson, Superintendent.

"BARIUM ROCK WATER IS BEST IN COUNTRY," SAYS DR. MYERS

Dr. John Q. Myers, Charlotte, N. C., says: "I have prescribed Barium Rock Water many times during the past two years and can say that all cases of skin diseases and chronic stomach troubles have improved beyond my expectations. I believe Barium Rock Water to be the best mineral water in the country and can recommend it to anyone suffering from chronic indigestion or skin diseases." Many physicians have testified to the efficacy of this water in the treatment oof various diseases. We *guarantee* that Barium Rock Water will relieve cases of indigestion, dyspepsia, rheumatism, gout or diseases arising from disordered stomach, kidneys, liver or bowels or from uric acid poisoning. Send us -2.00 for ten gallons, drink it according to directions and if it does not benefit in your case tell us so and we will refund your $2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box C-12, Barium Springs, N. C.

LITTLETON COLLEGE NOTICE

We have on our campus an apartment house, a two story building of 25 rooms, with a frontage of a hundred feet, which may be used by girls who wish to form clubs and live at their own charges.

Pupils can live cheaply and comfortably in this way, many of them having their table supplies sent to them from their homes.

For further information address J. M. Rhodes, Littleton College, Littleton, N. C.

HOUSEHOLD THERAPY

Every mother is of necessity half nurse and half physician.

The necessities of the children often call for slight medical attention.

The impossibbility of having a physician at hand every hour of the day and night requires the mother to be informed of the simple remedies and to have them at hand for prompt use when necessity arises.

It is worth while for every mother to know, that with a healthy child, cuts, sores, bruises, abrasions of the skin call for three things only.

The injury should be cleansed, not merely in appearance, but from a germicidal or antiseptic standpoint.

After disinfection it should be kept in an aseptic condition and the air should be excluded.

All three of these purposes can be accomplished by binding up with a heavy application of Mentholatum.

It is antiseptic and its heavy base when bound on the injury is a safe protection against contamination from air.

HELPING THE SUFFERERS

The following letter has just been sent out with request to publish, and we commend this to the conscience of all, so that every individual may be governed thereby:

Asheville, N. C., July 12, 1916.

In order that the smallest boy or girl, or any man or woman, no matter what their means of livelihood are, can contribute their mite to the aid of the suffering women and children of the "Kingdoms of Grief," Belgium and Northern France, the North Carolina Commission for relief in Belgium announces today that seals of mercy will be placed on sale in all sections of the United States. These seals, which were designed by the Secretary of the North Carolina Commission, and authorized by the National Commission in New York, are of similar size to the Red Cross seal.

Occupying the center of the seal are flags of the United States and Belgium, with the words: Seal of Mercy" and "Kingdoms of Grief" above, and "America's Sympathy" below. The seals sell for one cent, and the funds derived from their sale will be devoted to the feeding and clothing of the women and children who, owing to the great European war, are suffering untold miseries. They can be placed on letters or mail packages of any kind, the same as the Red Cross are used. Seven seals will bring in enough money to feed one woman or child a day, according to the announcement of the Commission.

FROM CONFERENCE EVANGELIST

Since our last report we have held a meeting at Swannanoa with Rev. J. F. Starnes resulting in several professions and some good to the church. We next held a meeting at Dysortville with Rev. M. W. Heckard in which there were sixty professions, several additions and a great revival in the church. We next held a meeting at Marion Mills withh Rev. E. L. Kirk resulting in fourteen professions and ten additions. We are now in a meeting with Rev. N. M. Modlin at Asbury in Lincoln County.

W. L. Dawson.

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GREENSBORO COLLEGE FOR WOMEN

The July Bulletin of Greensboro College for Women, which has just been published gives interesting information regarding the institution. This issue which is largely devoted to the department of the school of Music states that all of the teachers of the School of Music have attended schools or conservatories of the highest standing either in Europe or America. An extra tacher has been added to the collegiate Literary faculty. Among the items of interest published are the following:

The State Board of Examiners will grant to graduates of Greensboro College for Women High School Teachers' Certificates without examinations in the academic branches, "provided the record of work submitted is acceptable to the State Board of Examiners," and without examination on the group of professional subjects, provided the student's record of work in the Department of Education is approved by the Board.

Several of the teachers are attending noted summer schools during the vacation. Misses Hooper and Ward are attending the George Peabody College for Teachers, Nashville, Tenn.,; Misses Hall, Franklin, Pearce, and Prof. Lasher are at Columbia University.

The work of raising funds for the proposed new dormitory continues. Nearly $14,00.00 has been raised.

Miss W. T. Zung, who has attended the college for the past two years, has been granted a scholarship for the ensuing year by the Chinese Government. This is quite an honor as these scholarships are granted only after a thorough investigation of the worthiness of the student. The Bulletin gives a brief Biographical sketch of the new teachers recently elected.

Miss Elizabeth A. Weber of Washington, D. C., teacher of Latin and German will be an additional teacher in the Literary Department. She is an A. B. graduate (with distinction) of George Washington University, Washington, D. C., and also has a Bachelor's Diploma in Education. Her parents were born in Germany and she speaks the German language fluently. Miss Weber comes most highly recommended as a well trained, competent teacher and is doing work for the Master Degree.

Mr. Benjamin S. Bates, originally of Boston, Mass., later of Danville, Va., is the new choral director, teacher and soloist; was graduated from the Normal Department of the New England Conservatory of Music, Boston—a pupil of Arthur J. Hubbard, one of Boston's leading vocal teachers; studied with Chas. B. Stevens, of Boston, and Signor Chev. Danti del Papa, of Rome; also studied with Dr. Frank C. Miller, of New York City, specialist on the use of the throat and lips in singing.

Miss Alvera C. Gustafson, the teacher in piano, was born in Florence, Mass. She was graduated in both Normal and Soloist courses with honors in 1914. She pursued a post-graduate course for two years, holding a position of teacher of piano in the Perkins Institute for the Blind, in Watertown, Mass. At the conservatory Miss Gustafson took part in several advanced students' concerts and orchestral concerts, played a Beethoven concerta in 1904, and gave two piano recitals at her graduation. In 1915 she received honors in ensemble playing.

Miss Meredith Clark, teacher of Expression and Physical Culture, is an A. B. Gaduate with distinction, Central College Ark.; Special course in Modern Drama, taken in New York; graduate and post-graduate in Expression and Physical Culture, Central College; student of Bertha Runz-Baker, of New York; efficient teacher of Expression and Physical Culture, including folk games; four years of instruction in Voice, Central College, teaching expression in Voice; winner of the medal in the Arkansas State College Reading Contest, 1913.

Last year there was a slight overbow in the attendance of the students, and the prospect for a full attendance is expected next fall. The fall term begins on Wednesday, September 6th, at 9 o'clock A. M.

There is something beyond the philosophies in the light, in the grass blades, the leaf, the grasshopper, the sparrow on the wall. Some day the great and beautiful thought which hovers on the confines of the mind will at last alight. In that is hope, the whole sky is full of abounding hope—something beyond the books that is consolation.—Richard Jeffries.



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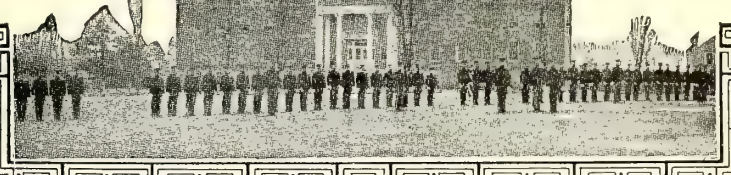
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The Sunday School Lesson

THIRD QUARTER—LESSON IV
JULY 23, 1916

PAUL AT CORINTH Acts 18:1-22

Golden Text—Be not afraid, but speak and hold not thy peace. Acts 18:9.

Summary of the Lesson

Dr. John H. Finley began an eloquent and understanding tribute to New York with these words: "It is a rare honor and privilege for one who has known the lonesomeness of the furrows, the nearness of the skies, the allurement of the open road, the silence and distances of the prairies, the procession of the seasons (with no attendant music save of frogs and birds and lowing cattle), to be asked to speak unofficially for those who love the city—this city, who received me an utter stranger, gave me her noblest friendships, and at last entrusted to me her highest care, the tuition of her sons. Yet dear is she to me, and to millions of alien birth or parentage, as ever she can be even to those whose first dim memories are of her face and her voice." Paul was not a man of the open spaces of the country. He was born in a city He traveled from city to city. He was essentially a man of the town, with its living multitudes and its manifold human problems. Corinth was a genuine metropolis, a city of brilliant intellectual life, a center of commerce, and a place of wealth and luxury. Paul made it a center for the diffusion of the gospel. Here he labored. Here he won converts, and here he saw the light of Christian trust shine bright in many eyes.

The Call of the Town

The city has been called "the hope of democracy," and it may well be called the hope of Christianity. If it is the hardest problem which is presented to the church, it is also the church's supreme opportunity. The streets which echo to the tread of many feet, the market noisy with a multitude of voices, the shops exhibiting wares from all the world, the houses where such thousands and thousands find shelter, all the confused commingling of hope and fear, of joy and sorrow, of strength and weakness, which make up the life of the city, challenge and summon and allure the man with a deep and abiding care for human kind. Corinth was not merely a city. It was a Greek city. The mental agility, the quick play of imagination, the sense of life's color and wonderful and richness so characteristic of the Greek mind found full expression in Corinth. Into its harbors came many a ship, and out again sailed the mariners intent on winning wealth for themselves and for their city. The vices which wealth brings nourished in Corinth, and with all its gray brilliancy it was a city with a hungry soul.

Thither Paul came. His nervous, responsive temperament thrilled quickly to the movement of its life. His heart was heavy with a sense of the blight of evil which lay upon this fascinating town. But it beat high with hope as he thought of that redemptive message of which he was the minister.

The Confusion of the Town

"A city is a collection of mutually misunderstanding and hostile groups," declared a disheartened man, standing in the midst of a metropolis with a polyglot population. The Jews who lived in Corinth were in the city, but not of it. To them Paul went first. He met with both success and failure. He won converts and aroused hostility. When he frankly confessed that his message was not merely for an exclusive group, but for the whole city, the Jewish hostility deepened, and at last the furious fellow-countrymen of Paul tried to silence him by bringing him with false accusations before the proconsul. They failed to injure Paul and brought injury on their leader and ridicule upon themselves, but all this closed their hearts more completely against Paul's message. With all his personal safety he was cut to the heart by the angry opposition of the men of his own race. His word of love had aroused hatred. His word of peace had produced contention.

Amid the racial hostilities and manifold complexities of the life of Corinth Paul worked on. If saddened he did not lose hope. If disheartened he did not forsake his task. The volatile, brilliant Greek life surged all about him, and in the midst of it all he proclaimed the everlasting gospel of Christ.

The God of the Town

The new Jerusalem is to be a city, and every city has a little of the new Jerusalem in it. When Paul needed a word of encouragement at Corinth the divine message came to him, "I have much people in this city." God was the great Master even of Corinth, and He had many true servants even in that voluptuous and vice-darkened town.

There is something outstanding and vivid and striking about evil. It is easy to read a whole city down to the level of the audacious vices which characterize some of its citizens, but just when Corinth, or Rome, or London, or Chicago is seen in the lurid light of its vices, the conviction is borne in upon the man who really sees deeply and understands that God has much people in these cities. They are God's towns after all.

Isaiah saw a vision of Jerusalem become a righteous town. The prophets whose voices have been lifted in the moral and spiritual confusion of the world's cities have had this same vision and with it, in the moments of truest insight, has come the consciousness that scattered over the expanse of the city were men and women in large numbers, with hearts of good will and righteous purpose and faces turned toward the light.

A strong church was founded at Corinth. Paul's preaching aroused a deep and wide response. The Greek mind began to receive the message of the Hebrew teacher. For all his Jewish accent Paul was a citizen of the world. His gospel belonged to every language, and what had happened in Corinth was to happen in every city where men toiled and suffered and met the testing experiences of life.

The Long Road

"He was a man whom only the farthest beacon beckoned," was the tribute paid to a daring navigator and explorer. The farthest beacon was always calling Paul. He could not remain in one city even when his work was successful. There were new towns to visit. There were old towns to revisit. The long road was Paul's home. His highway was frequently the highway of the sea. So he touched life at manifold places and in multiplied ways. The heave of the ship and the beating of the sun on the highway were very familiar to him. His life was literally a journey, but he always left something behind him when he went away. A new standard of life, a new hatred of sin, a new joy in forgiveness, a new hope of immortality, a new sense of the presence of a living Lord was found among the men and women who had gathered to hear his preaching.

Paul was an early member of the great order of itinerant preachers. Many a century was to see his counterpart. From Paul to Francis Asbury in the wilds of America seems a far call, but there is a genuine continuity from one to the other. The preacher who watched the birth of a republic and helped to baptize it in the name of Christ was a true spiritual deescendant of the preacher whose ringing tones were heard in Corinth and Ephesus and in so many cities of the world to which Greece gave the mind and Rome the government.

Paul departed from Corinth, but Christianity remained behind, and by the fine paradoxical quality of its bountiful genius it went with him, too. Wherever Paul was and wherever Paul had been you could be sure of finding evidences of the power of Christ.—Lynn H. Hough, D. D., in New York Christian Advocate.

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Or cozy bath or 'lectric light,
To brighten every room by night.
Our best chums, Harry Smith and Ned,
Are countrified, so Lewis said.
He thinks them—and their ways and clothes—
So different from the boys he knows.
We think a lot of our dog Ricks,
And Frank and I taught him some tricks;
But Lewis says they're not well done—
He'd swap him for a smarter one.
And our kind horses, Dan and Dex,
That we boys think have splendid necks,
Why, Lewis says they're only cobs,
Fit only for the roughest jobs,
And we should sell our old turnout
And buy a handsome runabout.
Then Frank and I wish it was so
That we could live where engines go,
And cars whiz by most all the time,
And everything is always prime.
Then Lewis goes home on the train,
And we like our old place again,
And play with Harry Smith and Ned,
And we don't mind what Lewis said.

Ellen D. Masters.

DRAB'S SURPRISE

They were all out under the maples, where the hammock hung—Olivette and her two cousins, June and Jack, who had come from a far-ofi city to visit her for the summer vacation.

"Where is old Drab?" asked June. "I have not seen her this morning."

"Neither have I," said Jack. "I don't believe she likes to have us here visiting you, Olivette."

"Oh, it isn't that," said Olivette. "Drab is the kind of cat that likes to be round where a lot of people are, but somehow she has been acting different lately."

"Perhaps we frightened her on the Fourth," suggested Jack. "I've had only a glimpse of her now and then since our celebration."

"No, she was acting queerly for some time before the Fourth," said Olivette. "She has been gone for days at a time—just coming home to eat, and then hurrying off again, no one knows where."

"Let's hunt her up," urged June. "What fun if we could find her hiding place!"

"I don't believe it would be a hard job," said Jack hopefully. "There are no other houses near by for her to go to. Probably she has just picked out a quiet place where she can have her naps in peace."

So the search for Drab began, and it continued most of the forenoon. The children went first to the big barn, for that seemed the most likely place for her to hide in. They climbed upon the mows of fragrant hay and peered into every nook and corner.

"She would get covered with hay if she went to sleep here," said Jack at last. "Uncle Henry is not through haying yet, you know."

"Drab is not so foolish as that," said Olivette. "Let's try the stable."

The searching party went to the stable, but there the result of the eager hunt was the same. Next, they climbed the stairs to the attic over the woodshed. What treasures they got a glimpse of in the attic, when their eyes got used to the shadows under the eaves!

"We must spend the next rainy day up here," said Olivette. "There are wonderful things in all those boxes and drawers."

"Let's stay now," cried June.

"No," objected Jack, "let's hunt for Drab. The attic can wait."

"But we've hunted everywhere," said June.

"Well, there is the field," said Jack. "Perhaps Drab spends the time catching field mice."

When they came down from the attic and were crossing the yard, Jack stopped and looked hard up into the branches of a big elm.

"No use to look up there," said Olivette. "I know my old Drab would not be mean enough to catch birds."

"Of course not," agreed Jack, "but she might climb up there for a nap on a limb. Wildcats do, any way."

Hardly had he spoken when the voices of the two girls rose together.

"Oh, look! Look!" they cried.

What do you suppose the children saw?

Only a few yards away, coming from the garden and going toward the house, marched Drab, slowly and proudly, with her tail high in air, and close behind her toddled four fluffy kittens all in a row!

"Why! Why!" gasped the girls.

"She stole her nest," exclaimed Jack, "just as the old black hen did!"

Then they all rushed to gather up the kittens in their arms, while Drab acted just as any other proud mother would act in such a case.

In a few minutes they were all back under the maples again—the children and the kittens in the hammock or on the ground beside it, and Drab blinking contentedly on the grass near by.

"I wonder if Aunt Julia will let us keep all of them?" said June at last, after she had hugged each kitten half a dozen times.

"Of course she will," said Olivette. "There are just enough to go round—one for each of us and one for Drab herself!"

"I like the yellow one best. I'll name it Buffie," said June.

"The black one is mine," said Jack, "and I'll name it 'Rastus."

So it went until dinner time, and then they filled a saucer of milk for the kittens and another one for the proud mother cat. And through all the happy weeks that June and Jack spent on the farm there was nothing that gave them so much to talk about as the surprise that old Drab had given them that morning when they set out to find her hiding place.—Dorothy French Newbury.

THE LOST MISS BLUE

Effie hunted in vain for Miss Blue. Miss Blue was the prettiest of all the paper dolls; she wore a lovely blue dress, a blue hat and blue shoes. Effie was sure that she had left her sitting in a paper chair in the warm sunshine, and no one had been on the veranda and not a wisp of wind was blowing; so where could she have gone?

It was very puzzling. Effie hunted until her tears were very close. But she would not cry, for that would be giving a bad example to the rest of the dolls. Instead, she sent them back to the nursery, and went on hunting. Everyone searched, but Miss Blue was nowhere to be found.

Effie wished that the other dolls could tell what they knew. They had all been sitting there when she came out; surely they saw Miss Blue go, but what good did that do since they were dumb?

"I wish it had been Miss Pink," thought Effie; and then she ran and kissed Miss Pink to make up for the wish. "But Miss Blue will come back," she said. "I know it, I know it!"

That was in April, and one day a few weeks afterwards Effie sat on the top step playing with her dolls again. A flutter in the vines over the veranda made her look up in time to see a bird fly through the leaves, out and away. "A nest," she said softly, "and I never saw it before!"

Two minutes later father was holding her high in his strong arms while she parted the close leaves softly and peered over the edge of the nest. "Eggs, sky-blue eggs!" she whispered down to father. Then she gave a little squirm. "O daddy, and Miss Blue, as sure as you live!"

It was wonderful, but it was true. There was Miss Blue, half sitting, half lying in the nest; one egg was in her lap, another was near her hand, and her hat brim just showed above the edge of the nest. Very gently father pulled her out, so carefully that not an egg was disturbed.

The other dolls did not seem at all astonished when Effie, laughing with joy, showed her to them.

"But how did Miss Blue get into the nest?" Effie wanted to know.

"The little bird, when it built, must have carried her up in its beak, as it carries paper and string," father explained. "And ever since then the weather has been so dry and the leaves so thick that she was not hurt."

"Her dress isn't even faded," Effie said, smoothing out the long-lost doll. "What good care the bird took of her! Daddy, I think I'll give her a party to celebrate her coming home."

So she did, and afterwards cake crumbs were sprinkled all round for little Mrs. Mother Bird to eat when the porch was quiet. "I knew Miss Blue would be back!" said Effie.—Nancy Byrd Turner.

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12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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Our Dead

MOSER—Charles Cleveland Moser was born Sept. 22, 1885, and departed this life July 3, 1916, aged 31 years, 9 months and 18 days. Mr. Moser professed faith in Christ and joined the M. E. Church, South, at Lewisville about eight years ago, and since that time he has been a faithful member and Sunday school student. He leaves two brothers, viz., Messrs. J. Howard and William W. Moser, of Lewisville. His sister, Miss Flora, preceded him thirteen years. His father and mother, Mr. and Mrs. J. H. Moser, eleven years, and his sister, Mrs. Lewis T. Spaugh, August 15, 1915. For a number of years he had made his home with Mr. and Mrs. Lewis T. Spaugh, and since the death of all the Spaugh family except Mr. L. T. and Miss Ethel, he endeavored and in a measure succeeded to fill the vacancies left there.

Mr. Moser, having been a merchant of Lewisville for a number of years, has become widely known, and he was loved and respected by all who knew him. His wit and humor attracted the attention of many who would have otherwise become despondent.

The death of Mr. Moser was a great surprise to every one because of his short illness. He left evidence of an interest in the mansion that God is preparing for those that love him. He gave evidence in conversation with his pastor, Rev. J. E. McSwain, of his interest in his heavenly home a number of times before his illness and again he gave assurance of it only a few hours before his death.

The divine dealings of God are mysterious to us now, but in the sweet by and by, when the veil shall be removed we can see and clearly understand.

Mr. Moser's funeral was preached by his former and present pastors, Revs. A. G. Loftin and J. E. McSwain. His body was laid to rest in the graveyard close by the church of which he has been a faithful and loyal member. He is gone but we can not forget him.

His Friend.

ELLER—Mrs. Elizabeth E. Eller (Siceloff) was born Feb. 4, 1843 and died May 6, 1916. She was married to S. F. Eller August 25, 1870. Three children blessed this union, one of whom preceded her mother to that realm of eternal bliss where partings never come and pleasures never end. She also leaves a bereaved husband, two daughters, several grandchildren and a number of relatives and friends to mourn their loss. Early in life she gave her heart to God and joined the M. E. Church, South, where she lived in her quiet way, faithful and true to the end. During the last years of her life the hand of affliction rested heavily upon her and she was not permitted to attend church very often. He who doeth all things well saw fit to exchange her earthly home for a better one and to turn all suffering to happiness. The treasures of her open life are not lost in her death, but are destined to live in the memory of those who knew and loved her. The last few weeks of her life were spent in my home Her willingness and purity brought fresh to my memory the days of innocence through which she had once passed near seventy years ago.

The funeral services were held at Midway church by Dr. H. K. Boyer, assisted by our pastor, Rev. P. L. Shore and Rev. C. C. Williams, of South Winston-Salem Methodist church. I hope to live with her again.

Her Daughter.

DOGGETT—Sister Sarah Frances Doggett was born in Catawba county, N. C., the 26th day of February, 1853, and after months of intense suffering, died of cancer the 24th day of June, 1916, at the age of 63 years, 3 months and 28 days. She was happily married to her surviving husband, George L. Doggett, in the year 1875, with whom she lived most happily for 41 years. To this union only one child, Miss Laura, was the issue. She made a public profession of Christ at the age of 14 years, under the ministry of Rev. John W. Watts, and united herself with Wesley Chapel Methodist Episcopal Church, South, Caawba county, where she at once became an active church worker. In later years her parents removed to Rutherford College where she was educated, being a schoolmate with Rev. Hugh M. Blair, Rev. Robt. M. Hoyle and others who distinguished themselves in the world of religious activity and eminent usefulness. Mrs. Doggett was deeply pious and maintained a character of lofty Christian integrity from her early girlhood days. After her marriage she came to Rutherford county with her husband and connected herself with Tanner's Grove Methodist church, near Forest City, and at once became an active church worker. Many in that community whom she quietly lead to Christ will be bright stars in her crown to rise up in that day to call her blessed. She was the sister of Rev. Robert S. Abernethy, the daughter of Logan and Catherine Abernethy. She has four other living brothers, Adolphus, James, Berge and William, and two sisters, Miss Jane and Mrs. Mattie Doggett. When her brother Robert visited her last she said on his leaving: "If you never see me again in this life, remember, Robert, you may know where to find me." Some happy day they will meet again in the Father's house, where Brother Robert will find her waiting and watching for him.

Sister Doggett was endowed with a superior intellect, which she embelished with the reading of the choicest books. She was well read. Although an intense sufferer for more than two years, yet never a word of murmur or complaint fell from her lips. She patiently endured her sufferings with perfect resignation to the will of Him who doeth all things well. She peacefully fell on sleep with no clouds in her evening sky to darken her prospects of eternal life. Her remains were carried to Tanner's Grove, where she had toiled for the Master so long, the funeral being conducted by the writer, and Rev. C. C. Totherow, her pastor, and a baptist minister, Rev. Joe Ab Bridges, in the presence of a large congregation of friends and neighbors who had gathered to pay a tribute of respect to the memory of one whom they held in the highest esteem and devotion. Her remains were laid to rest in the church grave yard, the mound being literally covered with beautiful flowers.

Her friend and brother in Christ,
J. A. Bowles.

LILLY—Nancy Harriet Lilly, wife of John Frank Lilly, died June 17th, 1916, at the age of 68 years and 9 days. Sister Lilly was the daughter of the late Archie Smith, of Stanley county. She joined Stony Hill Methodist church in 1860, at the age of twelve years, and has been an active member ever since. She was the mother of eight children, of whom seven are living, three sons and four daughters. Her noble Christian character is clearly seen in the lives of her children.

While Sister Lilly is no longer present in the body in the home and church, which she loved so dearly, yet the life that she lived in the home as companion for Brother Lilly and a mother in the home, and the motherly kindness shown to her neighbors and friends will be felt for years to come. As we bow in humble submission to the hand that smites, we can but commend to you the God in whom she trusted and recommend to you the faith that she so implicitly revealed in her life of prayer and trust.

May God send some one to fill the place made vacant in the church Sister Lilly so much loved.

The funeral was held at Stony Hill church, on Monday, June 19th, at 10 o'clock, conducted by her presiding elder and former pastor, Dr. J. C. Rowe, assisted by her pastor. H. F. Starr.

FEIMSTER—Victoria Francis Feimster was born near Statesville, N. C., on the 8th day of April, 1840, was married to S. J. Rickert July 12, 1866, and died at the home of her daughter, Mrs. A. R. Lazenby, in the city of Salisbury July 9, 1916. She leaves behind three sons and two daughters. For the past thirteen years she had lived with her daughter, Mrs. A. R. Lazenby, in the city of Salisbury, N. C. She joined the Methodist church when a mere girl, and remained a conssitent member of the same all her life. She was a good woman and her children rise up to call her blessed. Hers was a beautiful Christian life, which drew to her a large circle of friends who sustain a great loss in her death.

T. S. Marr.

RESOLUTIONS OF RESPECT

Whereas, God in his wisdom and love has taken from our midst Mrs. Rosalie Abernethy Morris, one of our most faithful and loyal co-workers; we, the members of the Woman's Missionary Society and Ladies Aid Society of Main Street Methodist Church, do humbly bow to this dispensation of our loving Father, knowing that he never makes a mistake and that all things work together for good to them that love Him; therefore, be it resolved:

First: that the exquisite fragrance of her beautiful life ever reaches out and was felt by all with whom she came in contact and that her death will be long and deeply felt not only in the families with which she was connected by birth and marriage, but in the wide circle of friends that her loveliness of character attracted and held all the days of her life.

Second: That her sweet influence remind us of our duty to God and one another and that we strive daily to emulate her example of faithfulness and willingness to always do her part, so that when our call comes from out the deep we too may go out unafraid to meet our Pilot face to face.

Third: That we extend our sympathy to those who were near and dear to her, and who, in a special manner, miss her presence and we commend them to the God of all love who has taken her to himself.

Fourth: That a copy of these resolutions be sent to the family, the church paper and the Gastonia Gazette for publication and that they be recorded in the minutes of our societies.

Mrs. A. A. M'Lean
Mrs. J. W. Atkins
Mrs. G. C. Andrews
Gastonia, N. C.



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CHILDREN'S DAY AND PICNIC

There will be a Children's Day and picnic at Fairview Church on Saturday, August 5th, beginning at 10:30 A. M. At 2:00 o'clock Rev. H. M. Blair will deliver a Sunday school address. The public is invited to spend the day with us.

Mrs. E. C. Cranford.

Help us, each one of us in his place, in the place which is providentially allotted to us in life, to act well our part, with consecrated will, with pure affection, with simplicity of heart, to do our duty and to leave the rest to God.—Horatio Stebbins.

Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Third Round

	July
Sulphur Springs, Asbury	15-16
Walnut, Chapel Hill, 11 a. m.	16
Mars Hill, Valley Union	22-23
Haywood Street, night	23
Brevard, night	28
Rosman, East Fork	29-30
Hendersonville, night	30
August	
Weaverville Ct., Barnardsville	5
Weaverville, 11 a. m.	6
West Asheville, night	6

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Third Round

	July
Matthews, Bethel, 11 a. m.	9-10
Prospect, Bethlehem, 11 a. m.	15-16
Wakhaw, Pleasant Grove, 3:30 p. m.	16-17
Pineville,, Marvin, 11 a. m.	22-23
Weddington, Hebron, 3:30 p. m.	23-24
Morven, 11 a. m.	29-30
Wadesboro, night	30-31
August	
Polkton, 11 a. m.	5-6
Marshville, 3:30 p. m.	6-7
Ansonville, Salem, 11 a. m.	12
Lilesville, Shady Grove, 11 a. m.,	13-14

The District Conference of the Charlotte District will be held at Harrison church, on the Pineville circuit, July 19-21. The first session will open at 9:30 o'clock a. m. on Wednesday, July 19, and I earnestly hope that every member of the Conference shall be present when the roll is called. Bishop Kilgo will probably preside.

Lee T. Mann.

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

	July
West Greensboro, Grocms	15-16
Randolph, Ebenezer	22-23
South Main St., High Point	23-24
Deep River, White's Chapel	29-30
August	
Randleman	5-6
Wesley Memorial, High Point	6-7
Denton, Clarksbery	12-13
East End	13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

	June
Marion Ct., Concord	24-25
	July
Rutherfordton, Hebron	22-23
Forest City, Cedar Grove	29-30
Cliffside	29-30
August	
Connelly Springs	5-6
Table Rock	4-5
Micaville, Deytons	12-13
Spruce Pine, Spruce Pine	13-14
Bald Creek	19-20
Burnsville, Concord	19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.
Third Round

	July
Walnut Cove, Pine Hall	15-16
Mount Airy, Central	19
Yadkinville, Boonville	22-23
Rural Hall, Trinity	29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.
Third Round

	July
Sparta Ct., Cox's Chapel	15-16
Creston Ct., Clifton	22-23
Laurel Springs, Mt. Zion	29-30
August	
Wilkes Circuit	5-6
Wilkesboro Station	12-13
N. Wilkesboro Station (at night)	13-14

The North Wilkesboro District Conference will be held at Sutherland, in Ashe county, July 19-21. All our school and connectional men have a special invitation.

STATESVILLE DISTRICT—W. K. WARE, Presiding Elder, Statesville, N. C.
Third Round

	July
Catawba Ct., Hopewell	15-16
Maiden Ct., Pisgah	16-17
Newton, night	16
Stony Point Ct., Pisgah	22-23
Statesville Ct., Marvin	29-30
Alexander Ct., Hiddenite	30-31
August	
Mt. Zion-Huntersville, Mt. Zion	5-6
Davidson, night	6
Mooresville Circuit	12-13
Mooresville Station, night	13

The District Conference will meet at Taylorsville July 18-20. Opening session July 18, 2:30 p. m. The connectional brethren are cordially invited.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Third Round

	July
Woodleaf	15-16
Salisbury, First Church, night	16
Kannapolis Circuit	18
Kannapolis Station	19
Gold Hill Ct., Wesley	22
New London Ct., Bethel	23-24
Mt. Pleasant Ct., Center Grove	28
Concord Ct., Boger	29-30
August	
Concord, Forest Hill, 11 A. M.,	6
Concord, Kerr St., 4 P. M.,	6
Concord, Central	6
Salem	10
Oakboro, 3 P. M. and night	11
Bethel-Love, Bethel	12-13

District Conference of Salisbury district will be held at Woodleaf July 12th-14th.

Committees

For License: T. F. Marr, C. M. Pickens, W. R. Odell.

For Admission: R. M. Taylor, R. G. Tuttle, D. B. Coltrane.

For Orders: J. H. Brendall, E. J. Poe, P. W. Tucker.

We will be glad to have the representatives of our Conference institutions with us. All such who intend to come will please notify Rev. J. W. Kennedy, Woodleaf, N. C.

J. C. Rowe.

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Third Round

	July
Crouse, Labratory	16
Mt. Holly, Mt. Holly, night	16
Shelby, Central	17
King's Mtn., King's Mtn.	21
Bessemer, Bessemer	22
Lowell	23
Belmont, Belmont, night	23
Cherryville, St. Paul	25
Shelby Ct., Sharon	29
Gastonia, Main Street	30
Dallas, Ozark	30
August	
Lowesville, R. Bend	5-6
Rock Springs, Denver	8
Belwood, Kadesh	12-13

District Conference at St. Paul, July 25-27.

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
Third Round

	July
Andrews	15-16
Robbinsville, Sawyers Creek	18-19
Murphy Ct., Tomotla	20
Ranger, Harris Chapel	22-23
Murphy	21-23
Jonathan, Palmers Chapel	29-30
August	
Waynesville	12-13
Clyde, E. Waynesville	12-13
Fines Creek, Fines Creek	19-20
Haywood, Davis Chapel	20-21

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
Third Round

	July
Walkertown, 11 a. m.	16
Grace, night	16
Forsyth, Piney Grove	22-23
Salem, night	23
Farmington, Wesley Chapel	29-30
Liberty, night	30

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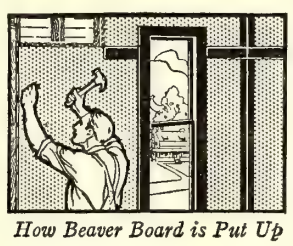
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"I am of the opinion that your production and distribution of this booklet will be placed to your record as one of the best acts of your life ministering to others in the Master's name. Cordially yours,

CHAS. F. GEIGER,
Pastor Presbyterian Church.

"P. S. I am sending you the above unsolicited 'Open Letter,' which you are free to publish should you so desire. Only this week I received an appreciative note from an intelligent and spiritually minded Christian lady saying that your booklet whichh I had sent her brought her more comfort than any of a score of letters of condolence on the death of her husband.

C. F. G."

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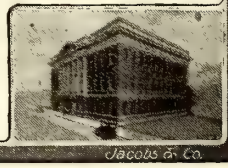
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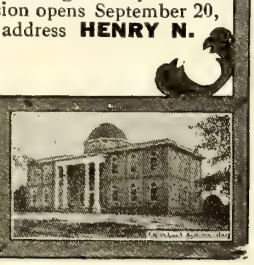
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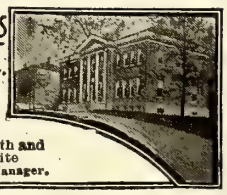
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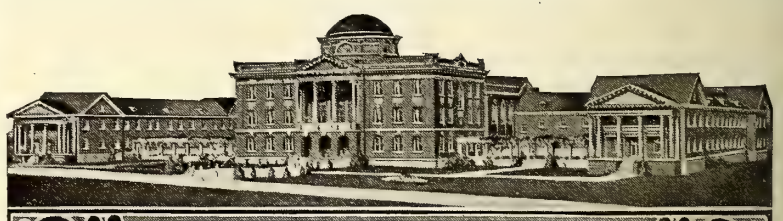
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VOLUME LXI NUMBER 30

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, JULY 27, 1916

Reading Room Trinity College

Attention---Junaluska Conference!

The flood conditions in North Carolina and the consequent interruption of railroad traffic over large areas made prompt action necessary in the interest of our Triennial Laymen's Conference set for August 1st, at Junaluska. Accordingly a meeting was held in Knoxville, July 21st, to consider the situation, there being present John R. Pepper, E. H. Rawlings, W. W. Pinson, James Cannon, Jr., and Geo. R. Stuart. Leading officials of the Southern Railway were called into council and a survey of the whole situation was made. All the contingencies and probabilities were weighed and discussed at length. The conclusion reached was that it would be impossible for the railroads to handle the traffic August 1st. It was therefore decided to postpone the opening date of the conference to August 15th, in order to give time for the restoration of normal traffic.

As soon as it became evident that postponement was inevitable, speakers at a distance were communicated with, and almost without exception signified their acceptance of a later date. Hence we will be able to carry out the program as published. In case there are any changes, no effort will be spared to strengthen the program.

This clearly unavoidable change is regrettable from a human standpoint, but is one of these events against which human foresight is helpless. Hence we accept it without abatement of enthusiasm or hope. The plans are progressing so finely and the indications from every part of the church are so cheering, that the temporary postponement will not prevent a great conference. Arrangements for entertainment will be in excellent order, and all other plans will be only the more perfect.

Let everybody conerned lay hold with renewed zeal and determination to make this the greatest conference in our history,

JOHN R. PEPPER, President.
E. H. RAWLINGS, Field Secretary.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor

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Editorial

HELP THE FLOOD SUFFERERS

The reports that have come from day to day since our last issue indicate that many people in the devasted sections, especially in the mountains and upper valleys of our Conference territory, have lost all. The result is that many are in immediate danger of extreme suffering if help is not hurried to them. It would be impossible for us to describe the scenes of ruin that now greet the eye where, two weeks ago, were happy, peaceful homes, and valleys teeming with corn and all products necessary to sustain life.

In view of such conditions we feel that the Advocate should raise a fund to help the relief work as quickly as possible. We appeal, therefore, to all our readers, for contributions, with the understanding that the money will be turned over as fast as it may be sent in to the properly constituted relief organizations.

For the present all contributions for the Wilkes county sufferers will be forwarded to Mr. R. W. Gwyn, of North Wilkesboro.

All contributions will be acknowledged in the paper.

Advocate and employees $25.00

ON THE WING

Statesville District Conference

The year 1916 will go down in the record as one of the most remarkable in the history of the world. In a peculiar sense it has been a year of extraordinary occurrences. While the European War has, in a sense, overshadowed all other events, the destruction of life and property in other ways has been such as to give pause to any one capable of serious thought.

While men have been killing each other by the million and armies have laid waste much of the fairest civilization of the world, the elements seem to have been in sympathy with these disjointed political and social conditions, and thousands of men and women and millions of treasure have gone down under storm and earthquake, fire and flood, not to mention the multitudes that have succumbed to famine and pestilence. Is it not worth while for us to recall the words of our Lord, Luke 21:25-36? Reading this and parallel passages, may we not find at least a broader application, if not a new interpretation, of the teaching of our Saviour? May there not be a repetition in our day of what came upon Jerusalem in the day of their visitation? Similar conditions always lead to similar consequences, and we can not resist the conviction that the Christian world of today is under the scourge of conditions by which a kind providence would lead the nations to repentance. The providence that leads to repentance is kind, though it may smite bitterly for the time being.

* * * *

But I started to tell of my visit to the Statesville District Conference which convened at Taylorsville on Tuesday afternoon, July 18th. Not being quite willing to trust myself to the uncertain and hazardous means of transportation, and having much work demanding attention in the office on Tuesday, I did not attempt the journey till Wednesday morning. I found the Yadkin river a raging torrent still, having reached the crest only on Tuesday evening. Almost from Linwood to Spencer it looked like the Mississippi valley in a flood. It takes an experience like this to give some faint idea of the value of a structure such as the Southern's great steel bridge across the Yadkin on this main line. The loss of this bridge would have meant millions more of loss besides untold privation in all our piedmont section. But, standing the strain, it enabled the continuance of traffic into this most populous section of our state.

Reaching Statesville I found the flood with its devastation and toll of death the one topic of conversation. The look of anxiety on almost every countenance was plainly visible. Mothers and children who for days had been cut off from communication with the folks at home, were on the train trying to find some way of getting home or at least getting in communication with the home people. As yet no wire had been stretched across the raging Catawba and only a hastily devised boat here and there had attempted to cross. The presiding elder, Rev. Dr. W. R. Ware, had been marooned since Friday in Catawba, where his official duties had carried him. In a small boat Wednesday morning at Long Island he and Mr. Dorman Thompson had succeeded in landing on Iredell soil, and at Stony Point boarded the train for Taylorsville.

* * * *

Arriving at Taylorsville at noon Wednesday we found the Conference had met and adjourned on Tuesday and on Wednesday morning had convened, electing Rev. Ira Erwin, of Davidson Station, as president. The presiding elder took the chair at 2:30 p. m., and proceeded with the business. Eleven pastoral charges were represented, but only nine of the pastors were present. There was a very good attendance of laymen from that section of the District not cut off by the flood. Eleven charges located in Catawba and Caldwell had no representative at all.

Notwithstanding the great handicap the Conference was interesting and one not intimately acquainted with the situation would hardly have suspected that more than half the body was absent. There is hardly a doubt that the Statesville is the hardest hit of any one district in our Conference, yet there was no note of discouragement sounded. The Catawba river traverses this district for about fifty or sixty miles, completely bisecting it, and having at least a half dozen textile plants almost completely destroyed, besides the complete destruction of the crops on the Catawba and on rivers and creeks tributary to it, in addition to a considerable section of the upper Yadkin valley.

* * * *

There were few visitors. Rev. W. M. Curtis represented Greensboro College for Women and Prof. R. L. Flowers spoke for Trinity and the cause of education generally. It was a delight to see the evidences of appreciation of Prof. Flowers among the people of his boyhood home. Twenty-five or more years ago he left the parental roof in Taylorsville to begin his career as an educator, and to Trinity College has been given the strength of his manhood. His address on Thursday morning sounded the depths of all that is true and noble in educational ideals.

I could not have asked more kindly consideration for myself personally or for the Advocate than was accorded me. The Conference placed itself on record as indicated in the secretary's report printed elsewhere. My heart is cheered and my hands strengthened by this cheerful and hearty expression of confidence and esteem, personally, and of loyalty to this important institution of our Conference.

* * * *

Things are evidently going well on the district at large under the administration of Doctor Ware. As I have often before had occasion to say, Brother Ware is a man who never spares himself and who keeps the waters stirred. He seems to have made an unusually fine start on the district.

Rev. J. J. Edwards, the pastor at Taylorsville, is in fine favor and the way seems open for him to make a great record on the charge. One of the largest assets in the outfit of any preacher is his acceptability, and Brother Edwards has this asset to the utmost.

The people at Taylorsville, without reference to denomination, vied with each other in extending hospitality to the Conference, and the religious atmosphere of the occasion was uplifting.

The secretary's report will give the reader the details of the Conference business.

H. M. B.

CHARLOTTE DISTRICT CONFERENCE

Notes by Rev. W. L. Sherrill

The Charlotte District Conference, presided over by Rev. L. T. Mann, presiding elder, and with Rev. W. F. Sandford, for secretary, was held at Harrison church, on the Pineville circuit, July 19-20. Harrison is one of the finest country communities in the state and royally entertained the brethren. Mr. James Ardrey Bell, one of the leading Charlotte lawyers, is a native of that community and was one of the delegates from Tryon Street, Charlotte. He is a gentleman of superior intellect and one of the most loyal Methodists in the connection. He is very much interested in the welfare of the superannuate preachers and in a speech delivered at this conference proposed to be one of one hundred laymen to give $1,000.00 to an endowment fund of $100,000.00 for the Western North Carolina superannuates. This statement met with hearty applause, and when he concluded his speech three other good laymen of Charlotte, J. B. Ivey, A. J. Hagood and J. A. Jones, agreed to give $1,000.00 each on the same conditions. The proposition of Brother Bell is that each party to the contract give his personal note to the Conference Trustees for $1,000.00, payable in six years, with ten shares of Building and Loan stock as collateral security, and the donors to carry the Building and Loan shares to maturity for the benefit of the fund. In this way the subscriptions would be paid in $10.00 installments monthly until maturity. Brother Bell thinks the plan is entirely feasible, and if the leading laymen of our Conference will seize this opportunity and lay this proposition upon the conscience of men of average means, that within twelve months the $100,000.00 endowment will be an actual reality.

In his speech Brother Bell laid stress, first upon the needs of superannuates in their old age and helplessness, and of the obligation of the church to pension liberally these old saints who have given their lives in unselfish service to humanity; and second, upon the obligation which business men, whether Christian or unchristian, owe to the preachers who by their labors arouse the public conscience and by holding up the high standard of living set forth by our Lord, make it possible for men to trust each other and thus establish business confidence and that moral character and the spirit of fairness and honesty which we find only among people who make the golden rule the moral standard. What would be the condition of our commercial life if the preachers did not teach men to be honest and fair in all their relations?

The report of the Committee on Religious Literature revealed the fact that out of a membership on the Chalotte District of 12,520, according to the last Minutes, there are 697 subscribers to the Advocate, and that only 334 of the 618 official members on the district take the Advocate. From these figures it will be seen that slightly over half the officials or leading members take the paper. The report, which was heartily adopted, made the Advocate first in the home of every official the slogan, and then in every Methodist home, and the second Sunday of August was set apart as Religious Literature day, when all pastors were urged to press the claims of our papers and take subscriptions for the same. The report concluded with the following reference to the Advocate and its editor:

"We recognize our North Carolina Christian Advocate as one of the best papers in all our connection, and we would urge our preachers and lay officials to labor diligently to extend its circulation. It belongs to our church and we should use it to the full limit as a disseminator of that information which our people need and which they cannot obtain from any other source.

We regret that Rev. H. M. Blair, the editor, cannot be with us at this conference. We appreciate the splendid work he has done and is doing for the church, and pledge him our hearty sympathy and loyal support in the responsible service which he is so well rendering."

* * * *

Rev. Dr. E. L. Bain preached on Wednesday a sermon of great spiritual power from Acts 1:8, and on the next day Rev. Dr. R. H. Bennett, of Emory University, delivered an extraordinary address on the importance of ministerial education. Brief addresses were also made by Rev. W. W. Peele, of Trinity College; Rev. W. M. Curtis, of Greensboro College for Women, and Brother D. B. Coltrane, chairman of our Board of Publication.

* * * *

James A. Bell, of Charlotte; W. E. Cunningham, of Harrison church; J. L. Little, of Morven, and A. H. McLarty, of Monroe, were chosen as lay delegates to the Annual Conference, with J. M. Niven and L. Griffin as alternates.

The next District Conference will be held at Unionville.

* * * *

Trinity church, Charlotte, already had a good list of Advocate subscribers, but last Sunday the wide-awake pastor, Rev. John W. Moore, from his pulpit laid the importance of religious literature upon the heart of his people and expected immediate results, for then and there he called for new subscribers and the responses were so quick and liberal that it took but a few minutes to secure thirty-four new subscribers. If every pastor would at once adopt and carry out this plan as Brother Moore did, what a quickening it would give to the Advocate and then, too, with such an enlargement in circulation, what a quickening it would give to the rank and file of our membership throughout the Conference; for as our people grow in knowledge of the kingdom and its plans they will surely grow in zeal and grace and service. That preacher surely stands in his own light who stands indifferently between his people and the sources of knowledge which will bless them and enrich his ministry to them.

SPIRITUALITY IN THE CHURCH

What do we mean by spirituality? It is almost a commonplace expression. We hear it on every hand that the great need of the church is spirituality. Yet if we undertake to define ourselves we find it a hazardous thing, and discover that what we are accustomed to think of as a commonplace, is a very profound and mysterious fact.

Spirituality, we should say, is the quality of being spiritual, and there is spirituality in the church, therefore, when the members who compose the church have the mind of the Spirit and are dominated by that Spirit. The apostle indirectly defines the spiritual church when he declares that the church is the body of Christ, and, further, that the individuals who compose the church are members of this body. Then, in another place, he declares that as many as are led by the Spirit of God they are the Sons of God.

The quality which entitles a church or an individual to be classed as spiritual is subjective, and has to do with that which lies back of every manifestation of life and conduct. With such everything is committed absolutely by faith to God, and we walk as led by the Spirit of God. Emotion is but an accompaniment of this condition and will be more or less manifest as one possesses what is known as the emotional nature. A peril of the Christian life is the ease with which one may accept a mere emotional sensation for the deeper and profounder experience which walks by faith and not by sight.

NOTES AND PERSONALS

—Rev. F. O. Dryman, local preacher, will be open for work after August 20, as pastors' helper. His post office address is Scaly, N. C.

—Rev. J. E. Woosley, pastor of the Greensboro circuit, will begin revival services at Mount Pleasant next Sunday.

—The city of Greensboro raised nearly $2,000. for the flood sufferers in a community service of the churches held at the Opera House last Sunday night.

—Rev. D. P. Waters, pastor of the Boone circuit, reports 52 additions to our church in that charge on profession of faith during the present Conference year.

—Dr. C. W. Moseley, whose family were caught at their summer home near Wilkesboro, returned to the city with them Saturday. He had to go by way of Taylorsville to get them out. He reports roads in desperate condition.

—Rev. J. H. Bennett and his congregation at Centenary, this city, held a special service in the interest of the flood sufferers last Sunday night. At the close an offering of $105.00 was made.

—The latest news from railroad authorities gives little hope of a fully restored service on all lines in Western North Carolina under sixty days. It is hoped that the main lines will be restored within the next two weeks.

—Since writing our report of the Statesville ville District Conference, reports indicate that the Morganton and North Wilkesboro Districts have been quite as hard hit by the flood as any. In fact, only meagre reports have come from some portions of these districts.

—Many friends of Brother J. Frank Lilly, of Stony Hill church, Albemarle circuit, will be grieved to learn that he is critically ill at his home near Albemarle. His wife passed away on June 17th. May God comfort the bereaved family. Brother Lilly is one of our very best men.

—The papers announce that Mr. H. G. Chatham, on account of the great damage to the Elkin Mills, the repair work on which will require his personal attention for several months, has notified the committee that he can not stand for re-election to the Senate. This will be a great disappointment to many.

—Many Advocate readers will learn with deep regret of the death of Mr. J. P. Babbington, editor of the Taylorsville Scout, which occurred at his home in Taylorsville on Sunday, July 16th. For many years Mr. Babington was a citizen of Shelby, coming to Taylorsville in the year 1902.

—We have received an attractive illustrated circular of 16 pages from the Agricultural and Mechanical College. It presents a clear conception of the buildings, machines and laboratory equipment of the three engineering departments of the college. Parents and young men wishing copies should write to the Registrar at West Raleigh.

—Rev. Mr. Boggs, traveling representative of the Presbyterian Standard, was a pleasant caller at the Advocate office on Tuesday. He had just returned from an extensive trip through the eastern counties of the state and made the strange report that they were beginning to need rain in that section. We commend him to "Jo Jo," of the Charlotte Observer.

—The Jackson County Journal, of Sylva, announces that the members of the Methodist Episcopal Church, South, at Sylva are contemplating erecting a new church building in the near future. The new building will cost, it is estimated, in the neighborhood of $10,000. The new edifice will be erected on the site of the present church. Rev. G. H. Christenberry is pastor at Sylva.

DISTRICT CONFERENCE REPORTS

Some Resolutions and Reports Adopted by Salisbury District Conference

The following resolution was adopted:

Whereas, the last General Conference of the Methodist Episcopal Church, South, at Oklahoma City, adopted a tentative plan for the unification of Methodism, and,

Whereas, The General Conference of the Methodist Episcopal Church, at its recent meeting at Saratoga, adopted the principle of the said plan; therefore,

Resolved, That we rejoice at the prospect of the unification of the great bodies of American Methodism, and pledge our hearty support to the commission appointed by the two General Conferences to work out the details of the plan."

Signed: R. G. Tuttle, J. F. Shinn, R. M. Taylor, W. S. Hales, and W. F. Goodman.

Whereas, it seems that our young people and children are neglecting the preaching services; and, whereas, such neglect retards the financial and spiritual growth of the church,

Be it resolved, that the ministers, Sunday school officers and teachers and laymen be relentless in their efforts to get the young people and children to attend preaching service.

Signed,
C. M. Pickens,
S. E. Richardson,
G. W. Vick,
R. G. Tuttle.

Believing as we do that raising full collections gives a pastoral charge character and better standing in Conference and before the public; therefore, be it resolved, that we urge all our preachers and people to raise their collections in full, and to begin this important work at once and persevere until they are secured. Do not agree to report a deficit at our Annual Conference.

Signed,
C. A. Rozzell,
Dr. J. E. Smoot,
J. C. Kesler.

Report of Committee on Missions:

We, the Committee on Missions submit the following report:

1. As to First Street church, Albemarle, we recommend that the status before the Board of Missions remain unchanged.

2. Also that the status of Albemarle circuit remain unchanged.

3. We recommend that $50.00 additional to that of this year be made to West Concord charge.

(Continued on page Six)

CONTRIBUTIONS

THE UNION OF METHODISM

By Bishop E. E. Hoss

In the General Conference that met at Memphis in 1894, a motion was introduced by Dr. David W. Carter and Rev. J. C. Corbin, calling for the appointment of a committee to consider the subject of Methodist federation. This motion was promptly passed, but by a curious oversight of parliamentary properties, neither one of the original movers was put on the committee. It so happened, however, that I was named, and it also fell to my lot to be one of a sub-committee and to draft the report which was accepted by the whole committee, and later adopted by the Conference itself without alteration of a word. In 1896 a certified copy of this report was sent to the General Conference of the Methodist Episcopal Church, which met that year in Cleveland, and was likewise approved by that body.

The joint commission on federation followed. At the special insistence of Bishop Charles B. Galloway, and against my urgent written protest, I was made a member of that commission, a position which I have held by successive reappointments for the past twenty-one years. Nearly all the good men with whom I began to serve are now in heaven. It is a matter of great comfort to me that nothing has ever happened to mar the perfect friendliness of my intercourse with them; and I joyously anticipate the pleasure of meeting them again in the better world.

When this joint commission, by its own act—the Northern brethren leading the way and asking the Southerners to follow—resolved to consider the feasibility of union, I was absent in the Orient, but got back in time to be present at the first session held for that purpose, at Baltimore in 1911, and I have been present at every session held since that time. It is not presumptuous in me, therefore, to say that I am thoroughly familiar with the whole course of the negotiations that have been had on federation and union. To claim anything less would be to acknowledge myself guilty of gross stupidity, and I am not yet ready to go so far as that. While I do not think it would be quite seemly in me to enter into a full discussion of the subject at the present time, nor at all, till I have conferred with all my colleagues; yet in view of the unreserved utterances of our senior bishop, from some of which I most respectfully but earnestly dissent, there are a few things that I crave the privilege of saying through your columns.

1. First, then, there is no reason at all for our getting into too great a hurry to act. Our Northern brethren have certainly been very deliberate. When the "suggestions" of the joint commission were sent up to their General Conference of 1912, it did not dignify them with the slightest consideration, but waited four full years before taking any steps. Nor do I believe that it would have done so then but for the fact that our General Conference of 1914 showed it the way. In view of this long delay nobody can justly complain of us if we shall now take due time to weigh the brand new "recommendations" which have been presented for our indorsement. If anyone really supposed that this could be done "before the June roses were in bloom" he must be a born optimist. Nor do I think it at all likely that the Northern General Conference, which. on the suggestion of Bishop Hendrix, adjourned to meet on the call of the bishops, to ratify the finished work of the new joint commission, will find any occasion for coming together as early as 1918.

The two churches stand to each other exactly as they did five years ago. One or the other of them, before any union can be effected, will have to recede from its present position on some matters of supreme importance, and that is a thing which men of real principle always find it difficult to do. For example, the Joint Commission, whose work has been heartily accepted by our General Conference, said: "We suggest that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to determine the constitutionality of its own actions." Over against this suggestion, which surely deals with things fundamental, our Northern brethren set the following "recommendation": "We recommend that the General Conference be made the supreme legislative, executive and judicial body of the church under constitutional provisions and restrictions."

Could two propositions be more contradictory in character? It is not possible to reconcile them. One or the other of them must give way. As I see it, a General Conference with "supreme legislative, executive and judicial" functions is a despotism pure and simple, just as much so as our Federal Congress would be if it possessed the functions of the Supreme Court and the President in addition to its legislative authority. What is the use of talking about "constitutional restrictions and limitations" to a body that is the final judge of the constitutionality of its own actions? For all practical purposes, it can make anything constitutional by simply declaring it so. I mean no disrespect to my brethren who are asking us to adopt such a measure when I say that they might just as well ask us to adopt outright the "croton" speech of Bishop Hamline in the General Conference of 1844, and turn it into organic law.

If any of our brethren are in danger of being caught in this trap, let him go back and reread the great state paper ad rem, presented by Dr. Leroy M. Lee to our General Conference of 1870, and then follow that up by studying the cogent remarks of Stephen M. Merrill, a born constitutionalist, on the same subject. No, a General Conference, sitting today to enact laws, and tomorrow to pass upon their constitutionality is an anomaly not to be thought of.

2. I do not think that any considerable number of influential Southern Methodists will be willing to admit that for the past forty years we have been "wandering in the wilderness" or "playing the fool." If any man chooses to make such a confession on his own account, I shall not seriously object, but I shall not give him a commission to make it for me, and I shall earnestly protest against his making it for the great and wise men who have been our leaders and guides since the Civil War. Our policies for the past forty years have been substantially the policies of Enoch M. Marvin, Holland N. McTyeire, George F. Pierce, John C. Keener, and Alpheus W. Wilson. The wisdom of them has been demonstrated on a magnificent scale. They have secured our solidarity, saved us from breaking up into miserable fragments and enabled us in all our dealings with other bodies to bring our full force to bear wherever it was needed. More than that, they have brought us a vast increase in numbers, in wealth and in influence, for which we ought to be infinitely grateful to God. No church in the whole world has had a more glorious history. God has been with us of a truth.

The thing to do now is to meet our Northern brethren with their fresh proposals in a Christian spirit. If they should stoutly insist upon impossible conditions of union, let us tell them so, frankly and kindly. In the past we have never lost anything by taking care of our self-respect, and we shall not do so now. While these grave issues are pending, I beg all our people to give themselves heartily to prayer for divine guidance. God is our refuge and strength, a very present help in trouble. He has been a pillar of cloud and of fire to us for many long, tumultuous years, and he will not desert us now unless we should turn fool, play false to him and to the men whose sons we are.—St. Louis Christian Advocate.

THE UNQUENCHABLE LONGING

By Elmer Ellsworth Helms

For many years, until his untimely death, Henry W. Grady was the brainy editor of the Atlanta Constitution. At fourteen Henry's mother was left widowed and he fatherless. He and his mother became kindred spirits, chums. The great editor, speaking everywhere, writing voluminously, toasted and banqueted, busy beyond limit, could not often run to see that little old mother in the little old farm in that far away corner of Georgia. But one day he stood in that little farmhouse door. The old mother said, "Henry, what do you want?" She read the hunger in his eyes. "Mother, I want —want to—be—a—boy again." She understood. Mother always does. She got out his old farm clothes. She brought the little wagon on which he used to haul the wood and he piled the old box behind the old cook stove high. He fed the chickens and raced the dog and gathered eggs. For supper she had just what he liked as a boy. When bedtime came, she tucked him in as she'd always done, and put her hand on his forehead as he said, "Now I lay me." She sat beside him while he slipped away into sleep. And in his slumbers he murmured over and over, "I have missed it so, I have missed it so."

The unquenchable longing! Who has not cried?

Turn backward, turn backward,
Oh, time, in thy flight,
And make me a child again,
Just for tonight.

"If I could only go home," sighs the homesick college boy. "Now for home," says the furloughed soldier. "O, for a sight of home!" cries the storm-tossed sailor. "How good it is to be home!" declares the tired father at night around the supper table.

'Mid pleasures and palaces,
Though we may roam,
Be it ever so humble,
There's no place like home.

The Unquenchable Longing!

The best word this homesick world ever heard was the word of the Christ, "In the home of my Father." Heaven is home. How that fits, fills the longing of the human heart! "I shall be satisfied when I awake in thy house."

There is a tradition that Eve, after the death of Adam, went to live with Cain in the far off land of Nod. But she was ever restless, never satisfied. "Mother, what do you want?" one day asked Cain. "I want to go home." And back to Eden Cain took her—a long journey for an old woman. Coming to Eden, Eve wandered around—here, there, everywhere. At last Cain missed her; and frantically hunting for her, he found her lying where had been the Tree of Life—dead—and o'erspreading her face such a satisfied look that said, "Home at last."

Heaven is home. It meets the Unquenchable Longing.—Exchange.

THE CONVERSION OF BISHOP WELCH

Herbert Welch, first of the seven Bishops to be elected at Saratoga, and at his own request given the episcopal residence at Seoul, Korea, was converted in his early teens. He was a Sunday school boy at the Washington Square

church, New York City. His father, Peter A. Welch, was president of the Board of Trustees. John D. Slayback was superintendent of the Sunday school. His custom was to call for decisions for Christ whenever a lesson made such decision especially opportune. The call was to come to the altar. On the Sunday in question, when Mr. Slayback gave the invitation, Herbert Welch came up one aisle and Edward, Mr. Slayback's eldest son, came up the other aisle. There the son of the president of the Board of Trustees and the son of the Sunday school superintendent met and gave themselves to the Lord. It was a great day in Zion! These two boys, "Ed" and "Bert," at that altar sealed a friendship that was to endure through life among the rare friendships between man and man. "Ed" was one of the first to congratulate his friend on his elevation to the episcopacy, his laconic telegram having only these three words, "Well, well, well!"

It was a happy event when, the Sunday following his election to the episcopacy, Bishop-elect Welch preached in the old Washington Square pulpit, and John D. Slayback, now near his eighties, introduced his former Sunday school boy "Bert" to the congregation, relating the story of his conversion as given above. He added that Bishop Welch had been baptized by John P. Newman, with water from the river Jordan. Edward Slayback was a joyous listener that morning.

It was a sad event and a strange providence when, a week and a half later, the remains of Edward Slayback were borne to the altar at Saint Andrew's Church, and Bishop Welch walked at the head of the casket repeating the words of the burial service, "I am the resurrection and the life." To bury his friend was the Bishop's first official function following his consecration. Edward fields Slayback had been for years a royal supporter of Saint Andrew's where he and his father attended together, because of the long distance to their old home church at Washington Square. Bishop Welch will report for duty at a great foreign field. Edward Slayback has reported for service at the throne of the great Head of the Church. John D. Slayback is learning the hard lesson that they also serve who only stand and wait. He must be sustained in his lonely hours by the thought of a great multitude of Sunday school boys and girls who, bearing the rich fruit of noble labors, will greet him in eternity, and exclaim, "I was converted when you gave the invitation to come to Jesus at the old Washington Square Sunday school."—Exchange.

WORSHIP IN THE HOME

A few years ago a missionary, who had been in China for twenty-five years, returned home on his first furlough. He had had such a passion for his work, and such a desire to serve his Master, that he had been unwilling to leave his field of labor even for a needed rest. When he reached the shores of the homeland, the editor of a great newspaper sent a representative to call upon him, and told him that they wished him to travel up and down the Pacific Coast for thirty days and then to submit to an interview. He was told that he would be asked to tell the readers of this newspaper what impressed him most in America after his absence of a quarter of a century. Inasmuch as he was traveling as a guest of the paper, he made very careful note of the conditions with which he was confronted, and in the interview he gave most striking answers to the general question. The editor of the paper said he imagined this aged man would be impressed with the advance along scientific lines, the almost universal use of the telephone, binding the cities together, or with the fact that in his absence men had discovered the wave currents of air and were sending their messages without the means of cables to London and back in twenty minutes, but these things were not mentioned. The minister said, however: "When I left America, twenty-five years ago, the majority of Christian homes had in them family altars, and now that I have returned after so long an absence, I find that it is the rare exception to find a family altar in a so-called Christian home." And then, speaking like a prophet, he said: "When the family altar breaks down, the home is in danger, and with the home endangered, there is serious trouble ahead for the country."

The home is never quite complete until the father takes his position before his household like a priest. I do not mean as an ordained minister, but rather as one who realizes that he is responsible for the spiritual interest of his household. It is not enough that we should provide for the material comforts of our children. It is by no means enough that we should be concerned for their intellectual development. The spiritual nature must be cultivated, and the moral atmosphere surrounding our children must be carefully watched and properly developed, and I know of no one thing that can so help along these lines as that the day should be begun with family prayer.

In a group of distinguished church leaders the question was asked: "What brought you to Christ?" And one great man responded: "It was my father's wrestling with God for me at the family altar."

It is a sad, sad thing to know that some children have never heard their fathers pray, and I sincerely pity the father of whom this can be said and of the child who is thus deprived of an influence which inevitably makes for strength of character.

I am quite sure that one reason why so many men shrink from holding family worship is this: They do not feel that they are able to make a sufficiently long and intelligent prayer, and they feel that they are too busy to read any extended lesson from the Scriptures. I am salo positive that one reason why the children in a household find family worship distasteful is this: That the prayers are too indefinite and sometimes too meaningless, while the reading of the Scriptures is too long drawn out, and the passages selected too inappropriate to the occasion. Why not have family worship something like this: Let the family assemble around the breakfast table, let the head of the household read two or three verses of Scripture, or, better still, have a New Testament at each plate and the members of the family read one verse each as the lesson. Then with heads bowed, if the father or mother could do no more than this, it would be helpful: "Our Father, bless our household today. Take care of our children, protect them in the time of danger, help them in their work and in their play. Bless their father and their mother and keep us all, an unbroken family circle, until we are home safe with thee. Amen." Such a prayer could be easily offered, and it would be impressive to the smallest child.

The most of us fail in our praying at the point of indefiniteness. I know of an aged man who used to begin every day with prayer with his household. The servants came to family worship; the men from the fields came to sit with the household and worship God. The name of every one was mentioned, and an individual prayer offered for each. They sang a hymn together, they had a brief Scripture lesson, and the men went forth to toil realizing that God was with them, and they did their work well, because they must render an account unto God for both time and talent.

If the family altar is to be re-established, then the following will need to be kept clearly in mind: The father and the mother must be right with God. Children will be very apt to detect the note of insincerity, and there is no place where this reveals itself more clearly than in the words we use in prayer. It is not so much what we say when we pray as the way we say it. As a matter of fact, it is not so much what we say and the way we say it, as what we are that counts. There is one prayer which the head of the household should continually offer. It is this: "Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me." Then, too, it is necessary that the prayer offered in the morning should be lived throughout the day. We cannot pray one way and live another. We cannot ask for patience and be impatient. We cannot pray for love and be unlovely. There are trees, the spread of whose roots under ground quite equals the spread of their branches above ground, and this is the picture for the true Christian. Being right in his devotion, he must be right in his daily living.

The influence of family worship is as lasting as eternity. Many a boy who appears restless at the family altar has the impression made upon him which comes back to him with tremendous force afterwards, when he is out in the world and is battling with sin. Many a girl is kept from doing that which is inconsistent because of her recollection of the trembling tones used in her father's prayer, and the sound of her mother's voice in song. So many times we find ourselves drifting and suddenly we stop as if a hand had reached out to lay hold upon us. It was impossible to drift further, and all because the hand was a memory, and the memory brought before us the time of family worship when our fathers were praying, and the very atmosphere of heaven was round about us.

Let it not be said that life in these days is too strenuous for old-time family worship. It is barely possible that we have not the time for extended worship, but five minutes each morning thus given to God would protect a household. At least it is possible when the Lord's Day comes to assemble the entire household, sing a hymn, read the Scripture together, bow in prayer, and thus pledge ourselves to a faithful and consistent following of Christ in the days ahead of us.

A prayerless home is a powerless home. A home protected by prayer cannot drift far towards the world, so that if we would have our homes right with God and our children kept from drifting, we must pray not only about our loved ones, but with them.—J. Wilbur Chapman, D. D., in The Christian Intelligencer.

The following figures have been compiled by a recent writer from the United States census:

Take the South Atlantic states in which we live. Here the number of white farmers during the last census decade increased only 12 per cent., Negro farmers 23 per cent.—nearly twice as fast. Or to put it differently, the number of white farmers increased only 60 per cent. as fast as our white population, whereas Negro farmers increased 230 per cent. as fast as the Negro population. In South Carolina there was not the relative gain of whites or Negroes that there was in some other states, but the Negroes are in the lead, and staying in the lead, the percentage gain for white and Negro farmers in South Carolina in the last decade being the same not an encouraging fact when you reflect that South Carolina's supreme need is to become a state with a predominantly white instead of a predominantly Negro population, and when you reflect further that the Negro acreage increased while the white acreage decreased over 600,000 acres.—Wesleyan Christian Advocate.

DISTRICT CONFERENCE REPORTS

(Continued from Page Three)

4. We recommend that the appropriation of $100 be made to Woodleaf circuit.

5. We recommend that the appropriation of $125. be continued to the Kannapolis circuit.

6. We recommend that $100. be made to the Cottonville circuit.

7. We recommend that a suitable man be placed at Badin and that a salary of not less than $800. be provided by the Board of Missions.

8. We recommend that we ask the Board of Missions to donate $500. for Oakboro, and that a man be placed there next year.

9. We recommend that the Status of Park Avenue with the Board be as it has been this year, with the same appropriation.

10. We recommend that if the China Grove circuit pays its pro rata part of its benevolences, the conditional appropriation be paid this year and that the same appropriation be continued for nevt year.

11. We recommend that we ask the Board of Missions to donate $150. for Kannapolis Sta- continued for next year.

12. We recommend that we ask the Board of Missions for $225. for East Spencer and North Main. Signed,

R. G. Tuttle, Chm.,
R. M. Taylor, Sec.

The woman's work for the year 1915-'16, on the Salisbury District reports as follows:

Adult societies, 13; members (approximately) 350. Young People's societies, 9; members, 149. Children societies, 11; members, 273.

These three organizations raised for all purposes last year, $3,157.73. The auxiliary of Central church, Concord, supports Miss Lelia Tuttle, who is located at Shanghai, China. The ladies of Mt. Olivet auxiliary have been for some years educating a Chinese girl in the Mission School in Soochow. This young woman will graduate this year with fine showing, and will go to work immediately as Bible teacher among her own people, etc.

J. C. Rowe, Pres.

A. S. Raper, Sec.

Morganton District Conference

The Morganton District Conference held its twenty-fourth annual session at Glen Alpine July 13-15, 1916, Brother Gay presiding. Conference was organized Thursday morning, with 17 pastors and 54 lay delegates present, which was increased during Conference to 69 members, being the largest attendance present at any former conference.

Visitors present: Dr. Walker, Weaverville College; Dr. Curtis, Greensboro College for Women; Prof. Trowbridge, Brevard Institute; Prof. Harbison, Davenport Female College; Dr. Crowell, of Junaluska; Mrs. M. B. Godwin, District Superintendent for Woman's Work of Morganton District; and last, but ever welcome, Dr. Blair, of our Advocate. The visitors all gave us encouraging messages from their respective work.

The preaching during the conference was well done by Revs. R. F. Mock, M. T. Smathers, L. D. Thompson, J. A. Bowles and Dr. G. H. Crowell.

Burnsville was selected as place of meeting next year.

Noah Pitts, Glen Alpine; G. E. Gardner, Burnsville; L. H. Miller, Old Fort, and J. M. Swofford, Hollis were elected delegates to the Annual Conference.

Anderson William Womack, of Green River, and Whitelaw Reid Harris, of Thermal City, were licensed to preach.

Edgar L. Kirk, of Marion Mills, was recommended for admission into the traveling connection.

Complimentary resolutions to Brother Gay were adopted. A vacation of one month was voted, and a purse raised to pay his expenses to Junaluska.

Resolutions on Methodist Unity, Support of Advocate, Report of Missionary Committee, and Thanks to the good people of Glen Alpine.

For twenty years I have been in the District, and but for the storm which struck us Friday, it was the best attended and gave hope of one of the best meetings, but the storm or flood closed the conference, and many of us were late this week getting home.

J. B. Carpenter Secretary.

Advocate Resolutions

Whereas, it has been the pleasure of this District Conference to have Rev. H. M. Blair, editor of our Conference organ, with us, and hear his good report, be it therefore resolved:

First, That we record our hearty commendation of his business management of our publishing plant, and of his excellent editorial ability, shown in giving our church a publication the equal of any in our Methodism.

Second, That we pledge him our full support and co-operation in an effort to increase the circulation and to pay the small debt still owing on the plant.

Signed:—J. A. Bowles, E. E. Williamson, C. C. Totherow.

Report of Missionary Committee

Your committee recommends: First, that a circuit be formed of two churches taken from the Green River circuit, and two churches taken from the Thermal City circuit, and to be called the Chimney Rock circuit.

Second, that the Spruce Pine circuit be divided into two works, the one to be called Spruce Pine and the other Bakersville.

Third, that the presiding elder investigate the country on the C. C. & O. Railway, from Forbis down.

Fourth, that the presiding elder do the same as to the South Mountain section of the district.

Fifth, that the Morganton circuit be divided as soon as it seems best to do so.

A. C. Swafford, Chm.,
Elmer Simpson, Sec.

Resolutions on Methodist Unity

Whereas, in view of the favorable action of the Methodist Episcopal Conference, which was held at Saratogo Springs, N. Y., May, 1916, accepting tentatively the plan of unification offered by the General Conference of the Methodist Episcopal Church, South, held at Oklahoma City in 1914, looking to the union of American Methodism, be it therefore resolved:

First, That we, as a District Conference, express our hearty approval and loyal support to the essential principles and plans of unification as set forth by these great bodies of Methodism in their General Conferences.

Second, That we assure the Joint Commission appointed by the several General Conferences involved in this proposed unification our loyal support and submission to any reasonable concessions they may deem necessary to make in harmony with the spirit of Christian fellowship and fraternal brotherhood, that this much desired end may be accomplished in the interest of our great American Methodism.

Signed:—J. A. Bowles, J. B. Carpenter, L. D. Thompson, A. C. Swofford, B. F. Davis, E. E. Williamson, G. E. Gardner, D. H. Philbeck.

Complimentary Resolutions as to Rev. J. E. Gay

Whereas, the laws of our church require that at the close of this, his fourth year, our presiding elder, Rev. J. E. Gay, be removed from this district to some other charge, resolved:

First, That the District Conference give hearty expression of the high esteem in which he is held by the pastors and laymen of the district.

Second, That we record our commendation of the excellent work which he has done during his four years of service; for his brotherly kindness and Christian fellowship shown to all alike; for his co-operation and sympathetic helpfulness in our Rally Day program, Missionary and Sunday School Institutes, and our revival meetings; and for his wise counsel in helping the pastors and laymen to solve the hard problems which confronted them from time to time.

Third, That we record with great pleasure that he has been faithful and diligent in looking after all the interests of the district, which he has done with splendid executive ability and untiring energy, and that under his wise leadership the spiritual and material development of the district has been phenomenal.

We shall part with him with deep regret but assure him of our continued esteem and love, praying the hand of God may guide his footsteps in the future as in the past, and crown his labors with abundant success, and finally bring him to the haven of eternal rest.

Signed:—J. A. Bowles, J. B. Carpenter, E. E. Williamson, L. D. Thompson, A. C. Swofford, J. A. Lackey.

Statesville District Conference

The Statesville District Conference met under the most trying conditions. The territory is split into two almost equal divisions by the Catawba river. The conference met just two days after the culmination of the terrible storm and flood, that has just visited our section. The flood carried away every bridge, and every telegraph and telephone line that crossed the Catawba river, and the presiding elder and twelve of the pastors of the district found themselves on the other side of the river from the seat of the conference.

But Brother Ware does not know the word "can't." By automobile, boat, delivery truck, on foot and by jitney and train, he made his way through rain and slush, over the swollen river and almost impassable roads, from Newton, where the storm caught him, by way of Long Island, West Monbo, and Statesville, to the seat of the conference at Taylorsville. He reached Taylorsville Wednesday at noon, a little battered by the elements, and a trifle besmattered by mud, but triumphant and ready for the appointed task.

The conference was scheduled to meet Tuesday afternoon at 2:30. There were at this hour only eighteen pastors and delegates present, but Rev. Ira Erwin called the conference to order, and an organization was effected by electing Brother Erwin temporary president, and John F. Kirk, secretary. The conference then adjourned to await the coming of the presiding elder.

At the evening hour Rev. E. M. Hoyle, of the Mt. Zion charge, preached a fine sermon to a full house. Immediately after the sermon, the conference met to find out whether any word had been received from Dr. Ware. No tidings from him having reached Taylorsville, the conference resolved to meet at nine o'clock the next morning, hoping that by that time, the presiding elder would have found some method of reaching the seat of the conference.

At that time, no word having been received, sufficient committees were named for the conference to begin work. Reports were heard from the charges represented, and at eleven o'clock the conference listened to a very impressive sermon from Rev. Ira Erwin.

At twelve o'clock practically the whole conference adjourned to the railroad station, and were delighted to see alighting from the train the presiding elder, with some additional delegates and some visitors.

With Brother Ware in the chair, the conference dispatched business with rapidity and

ease. Rev. W. M. Curtis, of Greensboro College for Women; Rev. H. M. Blair, of the Advocate, and Prof. R. L. Flowers, of Trinity College, were the only official visitors at the conference. These were listened to with interest in the presentation of their claims.

The conference elected the following delegates to the Annual Conference: R. L. Snow, of Taylorsville; Dorman Thompson, of Statesville; L. H. Phillips, of Newton, and R. L. McNeely, of Troutman; Dr. W. H. Nicholson, of Hickory, M. W. White, of Mooresville, and Rev. J. S. Mitchell, of Hiddenite, were elected alternates.

A licensing committee to serve until the session of the Annual Conference was named, as follows: W. R. Ware, John F. Kirk, J. W. Williams, W. T. Albright, J. C. Keever, D. Matt Thompson and C. P. Goode.

Rev. W. T. Albright, of the Stony Point charge, preached Wednesday night, and Rev. H. M. Blair, of the Advocate, preached Thursday morning at eleven o'clock. Both these sermons were heard by large congregations and were of a high order.

There were nearly fifty preachers and delegates of the district present, and when it is remembered that it was possible for the representatives of only one-half the charges to reach the seat of the conference without serious danger to life, the attendance must be considered remarkably good.

The hospitality of the people of Taylorsville was unbounded. The people without distinction as to denomination, opened their homes to the entertainment of the conference, and the only expression of regret heard was that so few came to be entertained. Taylorsville had expected and had made preparations for entertaining at least one hundred and twenty-five.

There were invitations from three towns for the conference next year—Mooresville, Cornelius and Troutman. As the conference could accept but one of these cordial invitations, it elected to go to Troutman.

Rev. J. T. Ratledge, of the Mooresville circuit, made a very striking and forceful address on "How to keep ourselves alive spiritually," at the opening of the afternoon session Thursday. Rev. John W. Jones presented the matter of the insurance of church property and the claims of the Methodist Mutual at this session. R. L. Snow was re-elected Lay Leader for another year.

The conference finished its business on schedule time and adjourned in time for the outgoing train Thursday afternoon.

John F. Kirk, Secretary.

Resolutions on Church Unification

Inasmuch as the Western North Carolina Conference, at its session at Charlotte in 1913, by an overwhelming majority vote, adopted a memorial to the General Conference, introduced by Rev. H. M. Blair, to the effect that the Methodist Episcopal Church, South, and the Methodist Episcopal Church should unite under the name of the Methodist Church; and, inasmuch as the General Conference of the Methodist Episcopal Church, South, and the General Conference of the Methodist Episcopal Church, each by a unanimous vote, endorsed the principle of the unification of American Methodism; therefore, be it resolved by the Statesville District Conference:

1. That we most heartily approve the action of these two great representative bodies of Methodism.

2. That we urge upon all our ministers and laymen that they do everything possible to further the intent and purpose of this action.

3. That we deprecate the utterances of those who would question the motives, or attempt to cast suspicion upon the sincerity of those who are active in their support of the official action already taken by the supreme law-making bodies of these two great organizations of American Methodism.

Signed,
Dorman Thompson,
John F. Kirk,
J. W. Williams,
E. M. Hoyle,

Unanimously adopted.

Report of Committee on Education and Church Literature

We note with pride and pleasure the evidences of success in every school under the control of our church in this territory and the prospects for increased patronage for the coming year.

We commend the action of Trinity College, Greensboro College for Women, Davenport College, and the others of our colleges, that have taken steps to inaugurate a department of Religious Pedagogy. We believe the highest function of a church school to be to furnish to the church an efficiently trained leadership. We welcome, therefore, any effort toward the practical training of Sunday school teachers, Sunday school pastors, organists and pianists, Epworth League workers, and for church leadership generally.

We urge our people to be narrow enough to patronize our own schools, since these schools are among the best equipped in the country.

We consider that the Sunday school is a part of our system of religious education. We believe that the efficiency of the schools would be greatly increased by having its teachers specifically trained for this particular work, and teacher training classes regularly maintained are necessary to this end. We believe, too, that each Sunday school should have a library, that should include a library of the best Sunday school theory and practice.

We would commend our great Methodist periodical publications. There is no church quarterly greater than our own Review. We desire especially to commend the courageous editorial policy of Dr. Thomas N. Ivey, of the Christian Advocate. We believe that our own North Carolina Christian Advocate shows as vigorous editorials as you will find in any Conference organ in our church. We desire especially to commend its editor, Rev. H. M. Blair, for his positive and courageous editorials of the past six months.

We would voice our protest against the policy of the Wesleyan Advocate for attempting unduly to influence the leading men of our Conference against the official action of our church on the subject of church unification, and would suggest that instead of putting a few of the leading men of our Conference on the free mailing list, that the editor take our Conference roll and put all the names of all on the list. We believe the editor of our own Conference organ to be fully capable of discussing this question for our people. Should there be opposition to unification among the preachers or laymen of our Conference, we feel ourselves to be as well informed and as capable as outsiders of discussing this question, and we feel sure that the editor of our paper is willing to open the columns to any respectful and proper discussion of this, or any other question.

We urge our people to support the Advocate by liberal subscriptions in this period of increased expense by reason of the abnormal prices of supplies during war time.

Resolutions of Sympathy for the Flood Sufferers

Under the providence of God, there has visited Western North Carolina, storms and floods of unprecedented severety, and in this devastation, our people have suffered great financial and property loss, and may be called upon to undergo privation and suffering. There has been loss of life, and there are homes stricken by the tragedy of the loss of loved ones.

Therefore, be it resolved, That we extend to those who are bereaved, our deepest sympathy and prayers for Divine comfort; to those who have suffered material loss, we desire to wish for them a restoration of material well-being as may be best for them according to the Divine wisdom.

We would exhort our people to be as liberal as possible in relieving distress by financial contribution, whenever this can be done.

J. W. Williams,
John F. Kirk,
B. D. Graham.

Good News

Many can doubtless rejoice with us now that the long controversy of Rock Springs Camp Ground has been adjusted and compromised, mutually and legally. Each side made some concessions and thereby were able to agree. The leading points in the compromise are in substance about as follows:

1. The property is declared to be property of the M. E. Church, South, subject to quarterly conference.

2. The corporation of trustees continue to exist, having police control and general management of the ground.

3. Vacancies in the board of trustees are to be filled by the quarterly conference.

Camp meetings are to continue to be held unless otherwise ordered by quarterly conference and trustees concurrently. All services are to be under control and supervision of the pastor, and any change in time of holding it is to be subject to order of the quarterly conference, otherwise, no change of time, and if pastor fails to hold it any year, then the trustees have the right to make other arrangements and hold it themselves.

Now, let us all hope that all ill feelings be dismissed forever and be no longer cold towards one another, but that all live to forget and love and pray that the camp meeting be so conducted and used as to bring great blessings to multitudes who gather there.

This circuit is truly a great Methodist center. I believe about three-fourths of all the population are Methodists. The climate seems to suit Methodism and there is no doubt that the camp meeting here has had much to do with building up the Methodist church in this section.

It may be true that camp meetings are not so much needed as formerly, and yet, if all will unite with a true purpose of heart for the glory of God, we can yet have great and glorious pentecosts here. As pastor, I am planning to put my whole soul into it, and I trust the whole circuit will, and other tent holders and friends will meet us there August 7th, and let's stay as long as the Lord may direct. Let all show their good faith and will by being present. Sincerely, Jim Green.

Eddyism—Some Corrections

Dear Brother Blair:

Please to correct a few errors appearing in the article last week on Eddyism—errors resulting from my poor penmanship.

"Lives of utter nothingness" should be "limbo of," etc. "Divide the man Adam" should read "the name Adam." "Vindicate the author's claims" should be "invalidate the," etc. "Pantheism conscious that" should be "conceives that." For "All that is God," read "All that is, is God." "To the point of edification" should read "to the point of deification." "Concedes substantially" should read "concedes substantiality." "Canopus . . . is immediate projection," etc., should be "is an immediate projection," etc. "Home-made deed" is meant to read "home-made devil."

T. J. Ogburn.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

"ON THE OTHER SIDE"

We go our ways in life too much alone,
We hold ourselves too far from all mankind;
Too often we are dead to sigh and moan,
Too often the weak and helpless blind;
Too often, where distress and want abide,
We turn and pass upon the other side.

The other side is trodden smooth and worn
By footsteps passing idly all the day;
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way.
Our selfish hearts are for our feet to guide,
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To make the smitten and the sick and sore
And bear them where a stream of blessing runs.
Instead, we look about—the way is wide—
And so we pass upon the other side.

O friends and brothers, gliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears!
I pray you listen to the thrilling call!
You can not, in your cold and selfish pride,
Pass guiltlessly upon the other side.

—Selected.

DISASTROUS FLOOD AT ASHEVILLE

On last Sunday morning, July 16th, Asheville was visited with one of the most disastrous floods ever known in this section of Western North Carolina. Accentuated by several cloudbursts and the breaking of the Osceola and Highland lakes, in the vicinity of Hendersonville, the Swannanoa and French Broad rivers became a mass of turbulent, seething waters, rushing mercilessly on, leaving in their wake sorrow and destruction. Business houses, manufacturing plants, store rooms, dwelling houses and bridges were as it were mere playthings, and went down in the rush of waters. Twenty-nine human lives (in and around Asheville) were victims of the cruel wrath of these angry waters.

Asheville came bravely to the rescue of the unfortunate ones and opened wide her hearts and homes for their comfort. At a mass meeting held on Monday morning more than $11,000 was donated by generous citizens of the mountain metropolis. Various church societies have formed themselves into relief committees and sewing societies have been organized, and everywhere all that is possible is being done for the sufferers in the city.

In darkness, without any railroad facilities, save by way of Murphy, Asheville does not seem the live city it was a week ago, but we trust that before many days things will be cleared up and we will again be in communication with the outside world.

We would ask the indulgence of our readers for any shortcoming, for in order that this material for our woman's page may reach the editor in time for the next week's issue we are forced to get it out two days earlier. It will have to go via Murphy and Atlanta so as to reach Greensboro.

AN UNPRECEDENTED OFFER

The Missionary Voice is exceedingly anxious to increase its subscription list with the next four months and to place this splendid magazine in 100,000 more homes than it is in today, and in order to do this the Missionary Voice is offered for four months for the nominal sum of ten cents. Surely there is not one of our women in the Western North Carolina Conference who will let this opportunity pass to secure this live, splendid magazine for only one dime.

Let our Missionary Voice agents get busy and see that it is placed in every home represented in our Woman's Missionary societies. So essential as it is to our success as workers, containing as it does our monthly programs in addition to fifty pages of live missionary news from our home and foreign fields, how can we afford to be without it? We feel sure that it will mean many yearly subscriptions for our Voice if our women once subscribe, and there is no finer opportunity to begin than with this four months subscription for 10 cents.

Will not our pastors present this matter from their pulpits and aid in bringing about results?

A MISSIONARY WOMAN'S CREED

I believe in God as my Creator and Father and in Jeuss Christ as my Saviour.

I believe in God as Father and Jesus Christ as Saviour of every human being in all the world.

I believe that every joy in my heart and every condition of and opportunity for the abundant life I enjoy is the gift of God through Jesus Christ.

I believe that all who have not already received are in the most pressing need of and are entitled to these blessings and that they can have them only as they know God as Father and Jesus Christ as Saviour.

I believe there is no means by which this knowledge can be obtained except through the testimony and efforts of those who have it.

I believe that this makes for me an imperative obligation to do all in my power to enlighten those who are without this knowledge and to help create for all such conditions of life as God wills for his children.

I believe that the Woman's Missionary Society is ordained and is being used by God for carrying this message and creating these conditions, especially for the women and children of the world, and that by participating in its program I shall be able to discharge some of my obligations.

I believe that the obligation is not mine only, but that of every other woman whose life has enjoyed these same blessings, and that therefore I must earnestly labor to impart my faith and vision to all other women and enlist them actively in the Woman's Missionary Society.

I believe in the ultimate triumph of the kingdom of God and that I shall partake of his joys in the redemption of the world according to the part I have had with others in this organized effort for his kingdom.

CIVILIZATION A BY-PRODUCT OF MISSIONS

Wherever around the world one finds a high degree of civilization or even the first steps in that direction, one may be sure that Christianity is back of it. In heathen lands that means the missionary, the pioneer not only of the Christian religion, but of all its attendant blessings as well. Along with this gospel of Christ he carries also the good news of education, of medical science, of philanthropy, of higher standards of living and of everything that makes for human uplift.—Missionary Voice.

THAT RELIABILITY RUN

Adapted from Woman's Missionary Friend

A test of the efficiency of a motor car is not conducted with a machine especially designed and equipped. Records for reliability are not made on tracks constructed for the occasion, nor over roads that are swept and garnished. The proof of a car's superior qualities of endurance does not lie in its ability to bowl over boulevards or skip along speedways. A motor car must be tested by undergoing ordeals in the shape of roads of gumbo stickiness, or sand, or gravel and of clay, as well as by spinning over macadam and concrete and brick.

The route must be taken through average country, as the average motorist would find it. The run, once ordered, must be made through sunshine, blizzard, or cloudburst as the weather may be dealt out. Mountains must be topped, streams taken, mud ploughed through. The car that through such a test can demonstrate its going qualities, its reliability under all sorts and conditions of road and weather, is the one an individual might gladly house in his garage.

The membership campaign amounts to an endurance test—an ordering out of Methodist women for a reliability run as to definite work for the extension of the Kingdom.

Whether we will or not this campaign movement is trying out our qualities of endurance in real service. It is a test for the average woman under average conditions. There will be all sorts of going from boulevard traffic (missionary work made easy) to heavy roads with water up to the running boards (missionary work with difficulties.)

If our campaign goals are to be reached this year, success will depend upon the record of work done by the average woman in the Woman's Missionary Society, under the average conditions that surround her. In other words, a reliability run in this work means keeping it going amid a diversity of conditions.

Folks are prone to pronounce a movement impracticable when they really mean that the accmoplishment of the thing in question involves too much hard work. The 364 new societies, and the 11,552 new members gained during the past quarter, prove the value of individual service in the campaign scheme. Not one of these should lay down the work uncompleted until the close of the year.

It is the joyous privilege of every Methodist woman to make this reliability run in the matter of some definite extension service for this year.

Victoriously meeting our mark in 1916 will not be gauged by the accomplishment of the exceptional woman with the unusual environment. Triumph will come because of reliability runs made by the average member of the Woman's Missionary Society, notwithstanding the difficulties and hindrances of average conditions.

"UNTO WHOM MUCH HAS BEEN GIVEN"

Across the fertile fields of our blessed land, where in peace and sunshine we are harvesting abundant crops, no armies march, sweeping them, as in Europe, with a "besom of destruction." No reign of terror spreads through country, town, and city, of advancing hosts with their awful carnage. No fields are covered with the dead and the dying. No agonizing cries of the wounded, often alone and unattended, are heard. No rivers are choked with the bodies of the dead, too many to be numbered. No streams run red with human blood. No farms are devastated; and no vampires with their hell-born bombs fly by night, bringing to mankind a hitherto unknown terror.

Here peace holds sway.

Against the blood-red soil of Europe we contrast the snow-white fields of millions of acres in cotton. Against the ungathered crops and the fields swept bare of horses to move the armies and of cattle to feed them, where old men and women bowed with sorrows seek to do the work of loved ones who have been called to the stupendous struggle of slaughter, we look out at the wide-reaching grainfields with their splendid yields, at the cattle upon a thousand hills, at orchards and vineyards and groves yielding in abundance, and upon towns and cities whose inhabitants work in comfort and sleep in peace. Instead of the bitter, relentless hatred of the nations of Europe as they grapple at each other's throats, we have the fullness of peace at home, and we see all the nations of the earth vying with each other to secure our good will and to win our friendship.

Earth has never afforded a contrast so striking on a scale so stupendous between Europe's conditions of suffering and sorrow, beyond any human mind to comprehend or any human pen to picture, and that of America flowing with "the milk and honey" of peace, of freedom from war's alarms, and of abundant crops.

"Unto whom much has been given, of him shall much be required."—Manufacturer's Record.

WINSTON DISTRICT MEETING

The annual meeting of the Woman's missionary societies of the Winston District will be held at Centenary church, in Winston, on Friday and Saturday, September 8th-9th. A large delegation from each auxiliary on the district is most earnestly desired, and all churches where there is no organization are requested to send representatives. The delegations are not to be limited. The Centenary ladies will gladly entertain all who can attend this meeting. Let each auxiliary president and first and second vice-presidents report the number to be expected from their respective societies to Mrs. J. K. Norfleet, 420 Spruce St., Winston-Salem, not later than September 1st. It is hoped that each member of every society on the district will feel that they are expected to attend. We especially want the children for the children's session Saturday morning, when Mrs. Mattie Stewart will conduct an institute on their work.

Mrs. R. M. Courtney,
District Sec.

Office Phone 571 Res. Phone 485

DR. C. W. MOSELEY
DISEASES OF
STOMACH AND INTESTINES
DIAGNOSIS AND TREATMENT OF PELLAGRA
121½ S. Elm St. Greensboro, N. C.



Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

BEGIN NOW

Why not begin right now to discharge your financial obligation, instead of waiting until the last few weeks of the fiscal year? Every chapter should remit the Chapter Membership Fee to Dr. F. S. Parker, at Nashville, and the Conference Expense Fund—which our recent conference wisely changed to $2.50 per chapter—and the Africa Special to Rev. C. M. Pickens, Spencer, N. C. The sooner these obligations are discharged the better it will be for all concerned.

AN UNUSUAL OPPORTUNITY

The conditions of poverty and distress brought about by the floods that have wrought havoc in vast areas of our Conference offers to our Leaguers an appealing opportunity that must meet with a hearty response from all the people of our state if the victims of this catastrophe are not to suffer still further privation and misery. Rarely, if ever, have our Leaguers had such an opportunity for real social service right in their midst. We are sure our Leaguers will not be slow to respond to this call for immediate help that comes so urgently from our own friends and neighbors.

THE YOUNG PEOPLE'S LIFE CONFERENCE

Although it was feared for a time that the demoralized railway facilities would necessitate a postponement of our Young People's Life Conference, the indications now are that temporary transportation accommodations will enable every one who wishes to do so to be on the grounds on the opening day, August 8, and the officials have decided to let the date for the conference remain the same.

No doubt this will come as good news to the many Leaguers throughout our Conference and even the entire Southland to whom the annual trip to Lake Junaluska has become an event of paramount importance. The fact that so many of our young people arrange to spend their vacations at these conferences at this unsurpassable resort is a strong commendation of the attractions of our new Methodist Assembly Grounds and the programs held thereon.

In accordance with the Junaluska ideal, the program this year seems to be better than ever. The well-prepared program, which has already appeared in our columns, is replete with speakers well and favorably known throughout our entire denomination.

Although inspiration is the main object of this conference, provision for ample rest and recreation has not been disregarded. The conference sessions will be held in the forenoon only, leaving the entire afternoon open for the enjoyment of the many forms of pleasure and recreation in which this favored spot abounds.

We are informed by Rev. Frank Siler, our Conference Missionary Secretary, that the devastating floods that have wrought such destruction in our mountain sections recently have made little impression upon our Assembly Grounds, and with the greatly increased facilities in the way of hotel accommodations there is no reason why this conference should not prove to be the great success that a large attendance of our young people will insure.

THE DISTRICT SECRETARIES

Our president has not yet announced the newly appointed district and department superintendents. It is no easy undertaking to select the ones best suited for these positions and we are sure the selections in each of these instances will justify this delay in their appointment.

In the meantime every Leaguer should constitute himself or herself a district secretary, pro tem., and do all in his or her power for the advancement of the cause in the many places where it is needed. Nor should the official appointment of our district secretaries mean the relaxation of these efforts. Only by the earnest effort of every individual Leaguer will our League attain efficiency and its proper place in our Conference.

MT. ZION

Our regular business meeting was held at the home of Miss Mattie Cannon. Our members were gratified by enthusiastic reports from all the officers showing the good work that our League is accomplishing for the uplift of humanity and for the cause of Christ. Sixty members were present and three new ones were taken in at this meeting. When our president told what had been done at our Conference and stated that he had pledged $25.00 for the Africa Special his action was heartily endorsed and the amount was readily raised by private subscription. We expect to pay this amount soon.

The features of the evening were the cheering of our Boy Scouts and the service our refreshment committee rendered. L. B. Honeycutt.

Cornelius, N. C.

A MILLION YARDS OF CLOTH FOR RELIEF OF WAR SUFFERERS

By Gray Gorham

A campaign to secure a million yards of cloth for the relief of the sufferers in the "Kingdoms of Grief," Belgium and Northern France, was launched here today by the North Carolina Commission for Relief in Belgium. According to the announcement from the State Headquarters here, the Commission will call it the "Million Yards of Cloth" campaign, and special appeals will be made to the cloth manufacturers of the South and to the citizens of North Carolina. It is desired that cotton cloth of any kind (ginghams, calicoes, etc.) be given in the campaign. Cloth in any length, style, color or quality will be acceptable during this campaign.

Owing to the strict war regulations against sending second-hand articles of clothing into the countries which receive help through the Commission, it is absolutely necessary that all cloth be new.

It is especially desired by the Commission that cloth which has not been made into wearing apparel be sent, owing to the fact that the cloth shipped to the scene of the sufferers can be made into clothing by them, thereby giving employment to thousands of idle people who, due to the conditions of their countries, cannot find work to do. According to statistics gathered by the Commission, there are 3,000,000 human beings in Belgium and Northern France in need of clothing, and those poor unfortunates have become wholly dependent upon the generosity of the good people of the United States. The situation is said to be so serious that, even though the schools are open and running, the children have to take turns in attending, owing to the scarcity of clothing to cover their bodies.

To those who might ask if the situation in Belgium has not been relieved by the gifts of American people, the Commission states that while great and untold good has been accomplished by the generosity of the people of this country, the situation in these countries, where food and clothing are being sent is growing worse day by day; and this is due to the fact that the resources of the people who since the war started have helped themselves, have now been exhausted and these people, too, have turned to the Commission for Relief in Belgium for food and clothing. The present needs are so great that the Belgium Government has requisitioned all Belgium ships and placed them at the disposal of the Commission for Relief in Belgium.

The "Million Yards of Cloth" campaign will be conducted in such a manner that the smallest gift, even one yard of cloth from any individual, will be received, or the largest gift from the most generous-hearted Southern manufacturer. The Commission for Relief in Belgium is the only organization that can guarantee the safe delivery to any point in Belgium or Northern France of goods given by Americans for the benefit of the millions of suffering women, children and babies of the "Kingdoms of Grief."

The operating expenses of the Commission have been so systematized, it is stated, that it expends less than three-fourths of one per cent. of the value of the goods handled; its officers serve without pay; it has no money of its own; it acts as steward for the benevolence of others. The Commission so worked out the care of the people of the stricken sections that seven cents a day will feed a woman, child or baby, and $1 50 will clothe a baby and $3 00 will clothe an adult.

The general receiving station for freight and express is the Commission for Relief in Belgium at Charleston, S. C., and all mail, packages or letters should be addressed to the Commission for relief in Belgium, Asheville, N. C.

SIGN YOUR NAME HERE

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gallstones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Spring,
Box 5A, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS
Division Pas. Agent, Charlotte, N. C.

C. G. PICKARD
Pass. and Ticket Agent, Greensboro, N. C.

AMERICAN BIBLE SOCIETY

New Price List

We announced some months ago that it would probably be necessary for the American Bible Society to increase the prices of its books, owing to the increased cost of paper, ink, and everything else going into their manufacture. The Society manufactures and sells its books without purpose of profit and makes many grants in whole or in part, but it means to have its price list cover the cost of the books. The Board of Managers has been giving this matter consideration for some time and has directed that from now on until conditions change the price of the cloth-bound books, both in English and in foreign languages, manufactured by the Society, be increased forty per cent, the price of the leather-bound books be advanced twenty-five per cent., and the price of the paper-covered portions be doubled. We deeply regret this and hope conditions will soon make it possible to return to lower prices.

The price on imported books will also be advanced, owing to the increased cost abroad and the increased cost of transportation. We cannot at this time give exact notice as to what these prices will be.

It will not be possible to issue a new catalogue for some weeks, but the prices go into effect immediately.

New Bible House

From Balboa Heights in the Canal Zone under date of June 29th, comes a message from the Acting Governor informing the American Bible Society that its new building at Cristobal is rapidly nearing completion. The terra cotta sign for the front of the building arrived in good condition and has been installed.

Bibles have been placed in the Panama Canal hotels.

Khaki Bibles for the Soldiers

Some years ago the American Bible Society brought out various editions of its Scriptures in Khaki binding, especially for the troops stationed in the Philippines. It fortunately had on hand, therefore, when the call came for the mobilization of the Militia, its agate Testament and its agate Testament and Psalms, bound in a similar material to that from which the uniforms are made. The books are attractive little books, with their red edges and their dark-brown covers. They are prepared in two styles—with square corners and with a soft circuit like the familiar teachers' Bible. On the new price-list of the Society these books are carried at 18 cents and 23 cents for the New Testament, and 20 cens and 25 cents for the New Testament and Psalms in the square corners and circuit respectively. The Society also has a very popular little black-face nonpareil New Testament on thin paper, which is bound in Khaki and in the two styles, the prices being 25 cents and 30 cents.

The difficulty of procuring paper has made it impossible for the Society to have on hand the ordinary large quantities of these books, which it carries in sheets ready for binding in the different styles which may be needed; but it was fortunate in being fairly well provided with the agate New Testaments, and thousands of these have been sent out through the nine Home Agencies of the Society to friends who have placed them in the hands of the soldiers as they have gathered in the different camps and started on their journey toward the Mexican border. The Southwestern Agency, which includes the state of Texas in its area, and whose headquarters are in Dallas, Texas, has been especially active in ministering to the troops as they have been assembled in the camps along the border. The Agency Secretary is arranging for an automobile and a special worker, a bright young Presbyterian minister who has left for El Paso, Tex., to start this work.

We appeal to all our friends to assist us with contributions. A number of contributions have been received, but not anywhere near enough to meet the needs, for the Society has made special grants to the Y. M. C. A.'s and other institutions working among the soldiers, and its funds are so far exhausted as to make it impossible to carry forward this work without special assistance.

Spanish Gospels for Mexicans

The Mexico Agency, which for the time being has its headquarters in San Antonio, Texas, is particularly active among the Mexican people and is finding a surprising demand for the Gospels. Tens of thousands in Spanish have been sent forward for this purpose, and the Society's Agent, the Rev. W. F. Jordan, writes that the eagerness of the people for these Scriptures is unprecedented. The fact is that they have little to read. The war has practically stopped the circulation of papers, magazines and books in the Spanish language, and the Gospel and the New Testament come to persons especially hungry for something to read. While there are many that are iliterate, there are in every neighborhood those who can read, and the others gather about them and listen, so that there was never a better time for the ministering of the Word than the present. The only hindrance is the lack of sufficient resources.

Shall this nation, at peace, withhold the Book of Peace from the people?

The Secretaries.

"LOOK UP"

Albert Davis came to the city partly for its greater opportunities and partly to escape temptations that assailed him in his old home. In new environment and under helpful influences he hoped to make a fresh start in building a strong, manly character. He joined the church and tried to surround himself with all that he knew to be good. But the climb was a hard one. He did not advance in his work as quickly as he had hoped; he made few real friends, and he was lonely. He wondered if it were all worth while.

One Sunday his pastor invited him to his study for a chat. By careful, tactful questioning he led him to tell of the past, his aspirations, his temptations and his encouragements.

After Albert had told his story, the minster said, "When I was a boy I lived near a church on which a chimney was being built. The chimney was on the outside and ran straight up through the gable at the back. With a boy's curiosity, I watched the masons at their work, and as the chimney rose I longed to climb up and see the top of it. One day a workman dropped his trowed and it fell to the ground. I picked it up and ran with it to the foot of the ladder.

"'Can you bring it up, my lad?' the mason called.

"Eagerly I mounted the ladder. When I had reached the top and was about to hand the workman his trowel, I was startled by a voice from below: 'What did you let the boy go up there for? He's sure to fall."

"Of course I looked down, and, because I was a little fellow, the distance was appalling. I felt sick and dizzy: my flesh grew cold; my hands and knees trembled. The man above saw my condition.

"'Look up, and you'll be all right!' he said quickly. 'Don't look down; keep looking up, and you won't fall.' I lifted my eyes to his. The dizziness left me, and I felt secure.

"Still looking upward, I made the descent safely: but if I had looked down, I should probably have fallen, for I have never been able to look down from a great height without feeling faint.

"I have found that the mason's words are an excellent motto for life. 'Look up! Keep looking up! Don't look down, and you won't fall.' As I looked up into his face that day to receive

LITTLETON COLLEGE

Littleton College is located immediately on the Seaboard Air Line road in Warren County, N. C., one of the old aristocratic counties of the State, which for a hundred years has been famed for its culture, hospitality and healthfulness.

The growth of the institution within the last ten years has been a very remarkable one.

Four additional buildings have been added, the Evans-Almirall system of hot water heat, and an electrical lighting plant have been installed, and bath and toilet rooms with hot and cold running water on every floor have been added, so that now the school has its own central heating and lighting plant, its own waterworks, a sewerage system, and in fact all the modern improvements usually found in a first-class boarding school for girls and young women.

And all this at cost so low to the pupils that hundreds of young women who can not afford to go to more expensive schools may find here a real home, and an opportunity to secure a good education and such development, culture and growth of character as will insure to them the probability of independence, happiness and usefulness during the remainder of life.

Fall term begins September 20, 1916.

For catalogue address J. M. Rhodes, Littleton College, Littleton, N. C.

WHAT OTHERS SAY

Roanoke News: "Littleton College, under the management of its founder, the Rev. J. M. Rhodes, is forging right ahead. The school is in a prosperous condition, with a strong faculty to keep it so. The buildings are among the handsomest and most imposing in the State."

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If special form is desired the price will average $2.40 for the first 1000, and $1.40 for additional 1000's, delivered.

Special rates on large quantities.

The Advocate Press, Greensboro, N. C.

confidence and strength, I have many times looked up to my Heavenly Father for wisdom and help, and He has never failed me."

The minister laid his hand on Albert's shoulder. "Look up, my lad," he said heartily. "Keep your mind fixed on high ideals, and you won't fall."

The young man's face glowed. "God helping me, I will." he said fervently. —The Youth's Companion.

WEAK, NERVOUS WOMEN RESTORED TO HEALTH

The virtues of the Lincoln Lithia Water in the treatment of ailments peculiar to women have been quickly recognized by many prominent physicians who will now use no other remedy.

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Weak, nervous women subject to hysteria or melancholia will find quick relief in the use of this water.

It is sold under the iron-clad guarantee that it will give relief or money will be cheerfully refunded.

Lincoln Lithia Water is supplied in two 5-gallon demijohns at $2.00. Purchaser agrees to return empty demijohns promptly.

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CHRISTIANS OF EUROPE TO OBSERVE THE FIRST SUNDAY IN AUGUST

The great tragedy of Europe began in August, 1914—two years ago. A cablegram announces the call to Christians in many of those stricken lands to observe the first Sunday of August as a day of special supplication to the Heavenly Father.

This call is being issued by several National Councils of the World Alliance for Promoting International Friendship through the Churches. Might not the Christians of America widely unite with their brethren in Europe in observing the same day?

However frightful the physical and material damage of war, the spiritual harm is not less serious. We need to pray for the spirit of forgiveness and reconciliation. And Americans especially need to pray that we who have so much for which to give thanks may be zealous and generous in practical help.

ECZEMA SUFFERERS RELIEVED BY BARIUM ROCK SPRINGS WATER

If you are a sufferer from Eczema, read what Dr. M. R. Adams, a Statesville, N. C., physician, says about Barium Rock Water, "It is especially fine for cutaneous affections (skin diseases) and more especially for Eczema. From time to time I have prescribed it in obstinate cases of Eczema and have had very satisfactory results. In obstinate skin diseases it should be used both internally and externally. It does not lose any of its medical properties in shipment." We guarantee relief or will refund your money. Send $2.00 for ten gallons, drink it according to directions and if you fail to get relief, tell us so and we will refund your $2.00. If you suffer from indigestion, dyspepsia, rheumatism, gout or diseases arising from uric acid poisoning or disorders of the kidneys, stomach, liver or bowels, try this guaranteed water. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box D-12, Barium Springs, N. C.

CHILDREN'S HOME

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BUILDING FUND

Mrs. Iris P. Whitlock, Mt. Airy, $2.50; Miss Inez Flow, Monroe, $2.00; Miss Jennie B. Brent, Wadesboro, $1.00. Total, $5.50.

FOURTH POPULAR EXCURSION TO ATLANTIC CITY, THURSDAY, AUGUST 3, VIA SOUTHERN RAILWAY

Southern Railway will operate the fourth attractive low fare excursion to Atlantic City, N. J., Thursday, August 3rd, 1916, using round trip fares from principal points as shown:

Leave Charlotte 7:45 P. M. Fare, $13.00.
Shelby, 7:45 A. M. $14.00.
Lexington, 9:37 P. M. $12.50.
Hickory, 5:44 P. M. $13.50.
Norwood, 4:30 P. M. $13.50.
Salisbury, 9:05 P. M. $12.50.
Elkin, 5:08 P. M. $13.50.
Albemarle, 4:58 P. M. $13.50.
High Point, 10:03 P. M. $12.50.
Mount Airy, 3.00 P. M. $13.00.
Greensboro, 10:33 P. M. $11.00.
Concord, 8:20 P. M. $13.00.
Reidsville, 11:11 P. M. $11.00.
Morganton, 5:03 P. M. $13.50.
Thomasville, 9:52 P. M. $12.50.
Statesville, 6:55 P. M. $13.50.
Winston-Salem, 8:55 P. M. $12.90.
Gastonia, 5:00 P. M. $13.50.
Marion, 4:29 P. M. $14.50.

Low round trip fares from all intermediate points same basis.

Tickets good only on special train going, but returning will be good on all regular trains within limit. All tickets good for fifteen days and will permit of stop overs at Philadelphia, Baltimore and Washington on return trip only. Passengers from branch line points will use regular trains to nearest junction point connecting with special train.

Special train will carry both day coaches and Pullman sleeping cars, all steel cars, going through to Atlantic City without change. All Pullman reservations must be made in advance.

Thirty minutes stop in Washington for breakfast, arriving Atlantic City in time for noon meal.

This the most attractive season to visit Atlantic City. Make cheap side trips to New York and other points.

For Pullman reservations or other information see nearest agent Southern Railway, or write,

R. H. DeButts, D. P. A.,
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The editor of the heart-to-heart talk column of a newspaper received the following inquiry from a young man:

"Please tell me why it is that a girl closes her eyes when a fellow kisses her?"

To which the editor replied:

"Send me your photograph and perhaps I can tell you.—On the Wing.

TOO MUCH WORK

The "one-gallus" customer drifted into a country store in Arkansas.

"Gimme a nickel's worth of asafoetida." he drawled.

The clerk poured it out and pushed it across the counter.

"Charge it," said the customer.

"What's your name?" asked the clerk.

"Honeyfunkle."

"Take it for nothing," said the shopman. "I wouldn't write 'asafoetida" and 'Honeyfunkel' for five cents."—Exchange.

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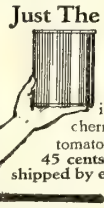


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Recently a life assurance company received a notice of claim from a Hindoo in respect of his mother. It was written in English "as she is spoke," and commenced as follows: "Honoured Sir,—I have to inform you that the hand which rocked the cradle has kicked the bucket."—The Policyholder, Manchester.

There is no such thing as finding true happiness by searching for it directly. It must come, if it comes at all, indirectly, or by the service, the love, and the happiness we give to others.—R. W. Trine.

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The Sunday School Lesson

LESSON V—JULY 30

THE WORD OF THE CROSS
1 Cor. 1. 1-2. 5 (Memorize verses 22-24)

Golden Text—Far be it from me to glory, save in the cross of our Lord Jesus Christ. Gal. 6. 14.

Notes by Dr. and Mrs. Camden M. Cobern

I. The Cross

The writer has recently examined two ancient Bibles over 1,300 years old in which the words "cross" and "crucifixion" were so spelled that the figure of a cross appeared in the middle of each word. It gives one a curious sensation to look at an ancient New Testament such as this and to see these crosses dotting each page. It shows that the cross was the center of Christianity from the beginning, and that in the martyr period and a little later this idea was emphasized in this rather startling and sensational way. Mr. Moody's red-letter Testament never emphasized the supremacy of Jesus more picturesquely than this.

II. The Meaning of the Cross

To the early Church the cross meant the gallows. It had exactly the same idea as the gallows or guillotine in modern times. It was the supreme emblem of torture and shame. But this shameful symbol had been lifted up to the most glorious meaning by the crucifixion of the Lord of Glory.

This was because he had willingly borne the shame and suffered the torture to complete his mission of redemption. It was the supremest act of self-renunciation and love for sinners possible either to man or God. It was to go to the depths of human misery and feel the most hateful blow of human sin and to do this willingly in order to show sinners God's love and a way of escape from their own guilt. This is what the cross meant. It later became a thing of magic to be conjured with, through whose strange, immoral efficacy a man could remain a sinner and yet escape the just punishment of his sin.

It was not simply the early and medieval Roman hierarchy that did this, but through the days of St. Augustine to the days of Calvin many theologians explained the mystery of the cross as a mystery of theology instead of a mystery of love. Salvation was acquired in some magical or supernatural way apart from the sinner's act through the merit of the cross so that the sin, though still remaining, could be "covered by the blood," because Jesus, the Sinless, had borne the sinner's penalty and thus set the guilty free. This was a most false and vicious theory. It actually demands that the wrong person shall bear the punishment of sin and thus, in a startling way, practically affirms the injustice of God the Father.

III. The Cross as a Present Day Principle of Life

As soon as we get clearly the ancient meaning of the cross we can understand its modern application. The early Christians believed that in Jesus Christ the Infinite God was doing his infinite best to save sinful man. He was saving man, not by proxy, but by his own divine sacrifice. Jesus was not simply a messenger or a prophet who was suffering to help the race, but the figure on the cross represented God himself, so far as the infinite God could be contained by human nature. God was seeking to save the race, and in order to bring men to repentance and transformation of character, he had emptied himself of his heavenly glory so that in some true sense he could become human in order to bear the pains to which the race was subject and show them through his divinely-lived human life how to escape from their guilt, become "reborn" unto new desires and transformed into new characters. The cross was not for the sake of changing God or making him able to solve some legal question of forgiveness, it was to change man and make him able to repent and become converted so that he could be forgiven. If this repentance had been produced without Christ's death it would have been quite as satisfactory, but the heart of mankind was so hard that it did not break until after the heart of Jesus broke in suffering love upon the cross. In this act of Jesus we see God himself living up to the principle which he had taught to man that the strong ought to suffer for the weak, and the good ought to be willing to pour himself out in self-sacrificing love to win the sinful to goodness. The cross proved to be the divine principle of life. It is the principle governing every true Christian today—obedience unto death, love unto death.

IV. Other Life-Principles Antagonistic to the Principles of the Cross

The cross principle is self-sacrificing love. St. Paul mentions two other life-principles, those of power and wisdom. The Jews asked for signs. They wanted miracles. The supremacy of the Divine is his power. The one who has most of power is the one most nearly divine. But Jesus points out that in the supreme manifestation of the Godhead it is not power, but self-sacrificing forgetfulness of self and the willingness to give up one's own power to help others which is the prominent thing. The Greeks sought after wisdom. To think right was the divinest thing that man could do. To know one's self and to know the Divine Nature, that was the highest achievement of mankind, a right philosophy and a right theology that brought perfection. But Jesus taught that there was one thing better than this, to be right in one's own inward selfhood, and to be willing to give up even the acquirement of knowledge for the sake of helping some poor ignorant soul who deserved no help, but to whom, nevertheless, God's infinite mercy was still extended, beckoning him to a new hope.

V. Christian Unity

Christendom can become a unity after the pattern of Christ, not on the basis of correct theological belief (theology) nor on the basis of organization (external union), but only on the basis of the cross—a unity of self-sacrificing love for others. "This is the foolishness of God," which is more effective than all the wisdom of men. A man may pride himself in his good theology, and may boast of his ancient ceremonial, but when he falls in the agony of intercessory prayer for sinners he does not boast. God hath chosen the foolish things of the world—that is, the things which seem foolish when measured by worldly standards—to work his purposes of love because it is only the humble and self-forgetful that can possibly carry out these purposes. When men begin to "glory before God" and to think of themselves instead of sinners they fall away from the principles of the cross. This is also why there are few rich and few mighty that are "called." The man is called when he is ready to come, and he can not be ready to come so long as he thinks of himself as rich or mighty.—Pittsburgh Christian Advocate.

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Our Little Folks' Department

HOW BIDDY WEE HELPED THE MISSIONARY CAUSE

Biddy Wee was a little fluffy-feathered brown bantam hen. She belonged to a little boy named Ned Carver. Ned was very fond of his pet hen, because his Aunt Carrie Nolen had brought him the little bantam when she returned from a voyage across the big ocean. Ned didn't remember whether the bantam came across the water or not; he only knew Aunt Carrie had brought her, and she had been the pride of his chicken yard ever since. Of course Biddy Wee had a mate; but Ned didn't admire the little red rooster so much, because he was ill-tempered and always ready to fight, while the little hen was always friendly and eager for his caresses.

One day Ned walked through the chicken yard with bowed head; he was in a deep study. He had promised his Sunday school teacher to raise a dollar for the little missionary barrel, and it looked as if he was going to fail. He had pulled weeds, carried water, and run errands; but instead of nickles, he received only pennies for his work, and pennies count up awfully slow when you've got to fill a little barrel that holds an even hundred. So far Ned had only ten pennies to rattle in the barrel. He was sorely troubled, and for once his chickens failed to amuse him. He sat down on a box in one corner of the chicken yard in a hopeless attitude. He didn't want to ask his parents for the dollar he had promised, because each boy had agreed to fill the barrel himself. Ned saw no way out except to call on father and mother, as all children do when they get into trouble. While he sat pondering over what to do next, he saw Biddy Wee fly down from the litle nest he made for her in a corner of the chicken yard, and such cackling as she did!

"Why, you're cackling as strong as one of the big dummeneckers when they've laid an egg!" Ned exclaimed.

The little hen kept on cackling, and suddenly an idea flashed through the little boy's brain. In a jiffy Ned ran and peeped into the nest, and an exclamation of surprise escaped his lips; for there in Biddy Wee's nest he discovered fifteen lovely speckled eggs.

"O Biddy Wee," he cried, catching up the little brown bantam and stroking her head gently, "I'm so glad you belong to me, because I can sell a setting of your eggs for a dollar, and that's all I need. Mrs. Brown asked me for the first setting."

That afternoon a very happy little boy entered the chicken yard with a paper sack full of something.

"Come, Biddy Wee," he said as he lifted his pet from the ground and took a handful of pennies from his pocket. Slowly he dropped ninety pennies into the missionary barrel.

Biddy Wee hopped upon his knee and clucked in a friendly way and began pecking at the paper sack her little master held in his hand.

"O, yes, Biddy Wee," Ned laughed as he opened the sack. "It's popcorn, and all for you. I had a dime extra after I sold the eggs, and I thought of buying candy for myself; then I remembered if it hadn't been for you I would never have made enough money to have filled my missionary barrel. So I passed right on by the candy counter and bought the popcorn for you."

Biddy Wee lifted her head from the sack for an instant and answered, "Cut, cut," just as if she had understood and was well pleased at what Ned had said about how she had helped the missionary cause.—Alice L. Whitson.

GRANDMA'S MEDICINE

"I don't know what is the matter with Lillian. She surely is not well. She frets and teases from morning till night. She is not happy a minute, and it wears me out. I am going to the doctor with her," said mother.

"I have something I think will help her," said grandma as she called Lillian and gave her a tiny white box like a pill box.

"Take this three times a day, and you will soon feel much better."

Lillian was surprised to find only a white paper in the box, on which this was written: "Do something for some one every chance you get, and watch for chances."

She began that very day and was astonished at the many little things she found to do that she had never thought of before. She was so busy that she forgot all about herself. The more she did, the more she watched to see what she could do, such as holding the yarn for grandma, going for the mail, getting things from the cellar for mother, finding father's coat or slippers or the paper, and going on errands for aunty, who lived near. Lillian found herself too busy to whine or tease her mother about anything.

"I never saw any one change as Lillian has. She goes singing from morning until night, busy, cheerful, and happy as one could wish. I never seemed to get her interested in anything before."

"It was all grandma's medicine. I never have had such a fine time since I began to take it three times a day."—Alice L. Eymann.

THE GREEDY LITTLE CHICKEN

Chickey Dubby and Chickey Dude were little Ruth's pets. One night Ruth forgot to close the door of their coop. When they awoke the next morning and found their door open, they ran out and flapped their little wings and went into the garden, where the grass was all wet and sparkling with dew, to hunt bugs for their breakfast. Presently they spied a big black bug that was out taking his morning walk. They chased him around and around until he ran into a hole. Then Dude would look down into the hole for the bug with first one eye, then the other, but he could not get the bug. Then Dubby would look and look. At last, hungry and disappointed, they left this bug and went to find another.

Dude found a yellow grub, so fat and so big that it almost choked him; but rather than divide with Dubby he bravely swallowed it.

They saw a honeybee on the grass, and both ran to get it. Dude pushed Dubby aside to get the bee for himself; and when he nabbed the bee, it stung him. He quickly turned the bee loose and ran to the house, crying as loud as he could. Ruth pulled the stinger out of his cheek and put some medicine on it, but he could not see out of that eye any more that day. Dubby told Dude he got what he deserved for being so greedy.—Thelma Louise Jenkins.

A QUEER MAIL CARRIER

"Morris," called Mrs. Black from the kitchen window, "please come and go to the post office for me."

Morris was very busy playing out in the hayloft with two of the neighbor boys. The hayloft was their favorite play place, for the hay was so sweet-smelling, and the beams and rafters and posts made all sorts of acrobatic feats possible.

It was a temptation to Morris to go on playing, just as if he had not heard his mother's voice, or at least to beg her to let him off from going, just this once. Then, he thought how father, only the day before, had called him his "little man" and has praised him for helping mother so willingly; so he called out cheerily: "All right, mother, I'm coming."

When he reached the house, he was glad he had obeyed at once, for, standing in the doorway, talking to his mother, was Uncle Walter, the uncle whom he loved most of all his uncles, and whom he did not see very often.

"Good for you, Morris," said Uncle Walter. "That is the way I like to see boys mind."

Morris's heart glowed with pleasure at the praise.

"Come straight back from the office, and I'll tell you about a queer mail carrier I once saw," continued Uncle Walter.

You may be sure Morris lost no time in going for the mail, and he wondered all the way what kind of a mail carrier it could be that his Uncle Walter knew about.

"Once," said his uncle, when Morris had laid the mail in his mother's lap, "I was driving with a friend along a country road. On one side of the road was the railroad track and on the other a farm fence. We heard a train whistle in the distance, and as my friend was not sure about how well accustomed the horse we were driving was to trains, he suggested that we drive inside the gate, which was near, saying that the owner of the farm was a friend of his.

"As the train approached we saw a big brown dog come bounding down the farm road and over the fence. He took his stand near the track and watched the on-coming train expectantly.

"'Now, just watch that dog,' said my friend.

"The big fellow stood there without moving while the train was passing. On the back of the last car was a brakeman who tossed a paper to the ground as he passed the dog. The dog quickly picked the paper up in his mouth and, jumping the fence, trotted rapidly back in the direction from which he had come.

"'Every day he comes from the house for the paper, and he has never once failed to carry it safely back with him,' my friend explained."

Morris drew a long breath as his uncle finished, and turning to his mother said: "Mother, our Don is an awful smart dog. Don't you s'pose we could train him to go for the mail?"—Tula Maxfield Garrott, in The Child's Gem.

CUPS OF WATER

"I think it is a very little thing to do," Fanny Clare said as she shook out her ruffles and buttoned her kid gloves. "Just to think! Nothing but a cup of water. I would give that much to anybody."

"It wasn't so very easy," Miss Holden said. "In that warm country, where water was so scarce, it often meant denying one's self. But, Fanny, do you remember the condition—'In the name of a disciple?' That means to give it because the person belongs to Jesus Christ, and so do you."

"O, well," Fanny said, "I don't see that that makes any difference. It wasn't any harder."

"Do move along. You jam up against me."

This remark was made by Fanny Clare, not to Miss Holden, but to a little girl who sat next to her in a faded blue calico dress and a broken, sun-burned straw hat, trimmed with shabby pink ribbons. Miss Holden apparently took no notice, and while she questioned some others in the class, Fanny Clare whispered to Laura Goodwin, who sat on the other side: "What a little fright that Ruth is! I wonder if she likes to be in the class with us?"

Presently Miss Holden said: "I hope and trust that I belong to Christ. Are there any others who think so?"

And Ruth Peckham said softly: "I think I belong."

"I am so glad," said Miss Holden, then she went back to another part of the lesson.

After the school was over Miss Holden stopped Fanny for a moment, and said to her: "Did you find the cup of water easy to give?"

"Ma'am?" said Fanny in bewilderment.

"Why, you had a little one who belonged to Christ right beside you! Did you fill a cup with kindness for her?"

Fanny blushed to the tops of her little ears, but said nothing.—Messenger for the Children.

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(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

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Our Dead

IN MEMORIAM

Sister Hulda Philbeck was born to John and Malinda Wells, November 4th, 1832, and departed this life in great peace, June 27th, 1916, at the advanced age of 83 years, 7 month, and 23 days. She was united in the holy bonds of matrimony to John Addys Philbeck July 5th, 1855, with whom she lived a happy wedded life for 55 years, Brother Philbeck having died June 18th, 1910. To this happy union seven children were the issues, namely, John L., Malinda Jane, Perry W., Elizabeth Ann, Joseph M., David H., and William J. She was also the grandmother of 25 children and 14 gread-grandchildren. One grandson, Rev. Baxter Davis, is a member of the Western North Carolina Conference. John died one month after his father's death, July 17th, 1910. Elizabeth Ann married Columbus C. DePriest and she died April 6th, 1886, leaving one heir, Lucy, who fortunately fell into the hands of her devoted grandmother, where she had bestowed upon her all the care and tenderness and love of a grandmother's heart, and in return Lucy has devoted a life of self-sacrifice and loving ministration to her affectionate grandmother in her old age and infirmity.

Sister Philbeck made a public profession of faith in Christ at the age of fourteen years, 70 years ago. Her conversion took place during a camp meeting held at what was known then as the Center Camp meeting grounds, situated one-fourth of a mile south of the present Salem Methodist church. Her conversion was clear and distinct which was a source of great satisfaction to her in all her after Christian life. She was truly "born again," a fact she never doubted. Immediately upon the event of her new birth she identified herself with the Methodist Episcopal Church, South, and became a charter member of Salem church, of which she lived a most consistent and exemplary member till the great Head of the Church said, in His infinite wisdom, "It is enough, come up higher," whence her church membership was transferred from the church militant to the church triumphant.

I am reliably informed that Sister Philbeck's life from childhood was pure and blameless, consequently her whole Christian career was like a lighted candle on a candle stick that gave light unto all in the house. Hers was one of those quiet, undemonstrative lives, that throws out its influence, like the sweet aroma of a blushing rose, free to all. Her religious course for all those years has been strong and steadfast, constantly increasing in strength and force as she approached the end of her earthly pilgrimage. Truly she led an eminently useful life, ever doing what she could to promote the cause of truth and virtue both by precept and example. The home of the sick and the sorrowing felt the quiet, unassuming touch of her generous hand and their true friend left this world when she departed.

In the death of Sister Philbeck the Lord has taken from church and community a rare gift—the real value of which we may not now fully appreciate. It is only now and then the world is blessed with such a lovable character and when they pass our finite minds fail to comprehend the real loss sustained. Those with whom she mingled freely have felt the power of her quiet, forceful life and now they feel the benediction of her sweet spirit still abiding upon them. She being dead, yet speaketh.

Sister Philbeck had a remarkable appreciation of humor and a great facility of expressing it. Her memory was phenomenal and she could recall events, both past and present, with the clearness of youth. She was a woman of unfailing cheerfulness, which enabled her to rise superior to troubles she could not avoid. Her winning personality attracted to her friends to whom she was true and faithful. She was the very soul of candor and sincerity and was repelled by the slightest approach of dissimulation. No words of bitterness, no deeds of unkindness, no acts of selfishness ever marred the beauty and harmony of her long and eventful career. In fact, a purer, a sweeter, a nobler character would be hard to find. We may never see her like again. The suffering and sorrowing, irrespective of cast or color, appealed to her sympathetic heart and she was their generous benefactor and universally loved by them. Her home was always opened to the weary itinerant ambassador of the cross as all her former pastors can testify. When sojourning that way all will miss "Aunt Hulda," as she was familiarly known, and none more so than her present unworthy pastor.

During her last days her life, like a burning, flickering candle, slowly burnt out. Her heart, fastened and fortified by that beautiful cluster of the Christian graces, she was perfectly resigned to the will of God. No words of complaint or murmuring escaped her lips. Submissively she kissed the rod that smote and committed her soul and body wholly into the hands of Him who doeth all things well. Her passing was serene and full of hope and triumph. There were no clouds in her evening sky to darken her prospect of eternal life—it was the dawn of the morning rising up into the radiance of a cloudless day in heaven. Heaven began with her in this life; for a meek and quiet spirit, which is of great price in the sight of the Lord, shown beautifully in her every-day walk and conversation. How precious was her death in the sight of the Lord. Blessed from henceforth, for she rests from her labors.

At a thought of her the air grows pure and tremulous and sweet; it was a vision perfected, a lovely life to meet brave woman, a friend and mother crowned, and an angel besides; the world is richer that she lived, and heaven that she died.

Her remains were interred in the Salem graveyard in the presence of a vast concourse of friends and loved ones, the funeral and the burial exercises being conducted by her pastor.

J. A. Bowles.

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Sunday school of Main Street Methodist church, Gastonia, on the death of Mrs. Rosalie Abernethy Morris, July 2, 1916:

Whereas, the angel of death has invaded the ranks of our class and taken from us our beloved co-worker and



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class member, Mrs. Rosalie Abernethy Morris, therefore, be it resolved:

First, That in the death of Sister Morris our class has lost one of its most faithful members and the Sunday school of Main Street Methodist church an active, loyal and valuable worker.

Second, That, while we most deeply and sincerely deplore her death, we are proud of her splendid character and life, her devotion to our class and its interests, the beauty and purity of her moral life and her warm-hearted sympathy, candor and kindness to all with whom she came in contact in her daily life, and we do most heartily commend the splendid example of her life and character to all who would emulate the noblest virtues of Christian womanhood.

Third, That we extend to the bereaved husband, parents and relatives our deep and heartfelt sympathy in their great sorrow and commend them for comfort and solace in their bereavement to the God of all grace who is able to sustain them by his loving power.

Fourth, That a copy of these resolutions be sent to the bereaved family and published in the North Carolina Christian Advocate and The Gastonia Gazette.

Mrs. R. D. Atkins,
Mrs. A. R. Anders,
Ella Bradley,
Committee.

RESOLUTIONS OF RESPECT

(From Bethel S. S., Rock Springs Ct.)

Whereas, it has pleased God to remove from our midst our beloved friend, Miss Annie Lowe, who was for some time a much loved member of our Sunday school, therefore, be it resolved:

First, that we have lost a consecrated member. Though grieved, we bow in submission to the will of the all wise Father.

Second, that we thank God for the touch of such a life—pure, consecrated, faithful and true, and we trust that we may ever emulate her example.

Third, that we offer to her bereaved family and mourning friend, over whom sorrow has hung her mantle, our heart-felt sympathy, and pray that infinite goodness may bring speedy relief to their burdened hearts.

Fourth, that a copy of these resolutions be sent to the bereaved family, one to be put in the minutes, one to be sent to each of the following papers for publication: Lincoln County News, Catawba County News, and the North Carolina Christian Advocate.

Mrs. Charles Gabriel,
Miss Reba Howard,
Miss Lulalee Mundy.

RESOLUTIONS OF RESPECT

Sister Nancy Harriet Lilly passed away to her reward on Saturday night, June 17th, after an illness of only a few hours.

She could almost hear the voice of the God whom she trusted so implicitly saying:

"Come, well done,
The battle fought,
The victory won.
Come and lay your armor down,
And you shall wear a golden crown."

While we feel our loss, it is her gain. Be it resolved:

First, that we, the members of the Ladies' Aid Society of Stony Hill church, in the death of our beloved president, Sister Nancy H. Lilly, have lost from our sight one whom we all loved and honored. Though out of sight, yet her works still live and speak. We can but bow in humble submission to the God in whom she trusted, and we can only say: "How beautiful to be with God."

2. That her life was one of worthy emulation, being characterized by gentleness, hospitality, charity and true devotion to her church and perfect faith in the promises of her God.

3. That we, of Stony Hill church, of which Sister Lilly was an active member for fifty-six years in every department of the work, do bow to the God who gave to us such a beautiful character in the life of one so true.

4. That a copy of these resolutions be spread upon the minutes of the Ladies' Aid Society of Stony Hill church; that a copy be sent to the bereaved family, and also a copy sent to the North Carolina Christian Advocate for publication

H. F. Starr, Pastor,
Mrs. H. F. Starr,
Mrs. Kate Ingram,
Mrs. P. E. Kirk,
Mrs. John I. Kirk.

Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Third Round

	July
Brevard, night	28
Rosman, East Fork	29-30
Hendersonville, night	30
	August
Weaverville Ct., Barnardsville	5
Weaverville, 11 a. m.	6
West Asheville, night	6

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Third Round

	July
Morven, 11 a. m.	29-30
Wadesboro, night	30-31
	August
Polkton, 11 a. m.	5-6
Marshville, 3:30 p. m.	6-7
Ansonville, Salem, 11 a. m.	12
Lilesville, Shady Grove, 11 a. m.,	13-14

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

	July
Deep River, White's Chapel	29-30
	August
Randleman	5-6
Wesley Memorial, High Point	6-7
Denton, Clarksbery	12-13
East End	13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

	July
Forest City, Cedar Grove	29-30
Cliffside	29-30
	August
Connelly Springs	5-6
Table Rock	4-5
Micaville, Deytons	12-13
Spruce Pine, Spruce Pine	13-14
Bald Creek	19-20
Burnsville, Concord	19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.
Third Round

	July
Rural Hall, Trinity	29-30

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.
Third Round

	July
Laurel Springs, Mt. Zion	29-30
	August
Wilkes Circuit	5-6
Wilkesboro Station	12-13

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.
Third Round

	July
Statesville Ct., Marvin	29-30
Alexander Ct., Hiddenite	30-31
	August
Mt. Zion-Huntersville, Mt. Zion	5-6
Davidson, night	6
Mooresville Circuit	12-13
Mooresville Station, night	13

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Third Round

	July
Woodleaf	15-16
Salisbury, First Church, night	16
Kannapolis Circuit	18
Kannapolis Station	19
Gold Hill Ct., Wesley	22
New London Ct., Bethel	23-24
Mt. Pleasant Ct., Center Grove	28
Concord Ct., Boger	29-30
	August
Concord, Forest Hill, 11 A. M.,	6
Concord, Kerr St., 4 P. M.,	6
Concord, Central	6
Salem	10
Oakboro, 3 P. M. and night	11
Bethel-Love, Bethel	12-13

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Third Round

	July
Crouse, Labratory	16
Mt. Holly, Mt. Holly, night	16
Shelby, Central	17
King's Mtn., King's Mtn.	21
Bessemer, Bessemer	22
Lowell	23
Belmont, Belmont, night	23
Cherryville, St. Paul	25
Shelby Ct., Sharon	29
Gastonia, Main Street	30
Dallas, Ozark	30
	August
Lowesville, R. Bend	5-6
Rock Springs, Denver	8
Belwood, Kadesh	12-13

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
Third Round

	July
Jonathan, Palmers Chapel	29-30
	August
Waynesville	12-13
Clyde, E. Waynesville	12-13
Fines Creek, Fines Creek	19-20
Haywood, Davis Chapel	20-21

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
Third Round

	July
Farmington, Wesley Chapel	29-30
Liberty, night	30



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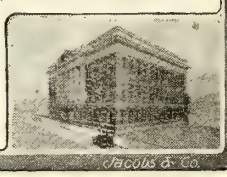
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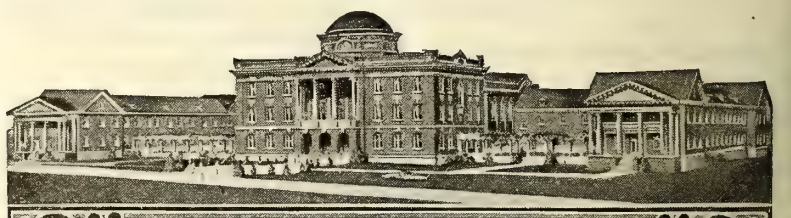
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VOLUME LXI NUMBER 31

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, AUGUST 3, 1916

Reading Room Trinity College

TRUE CULTURE

DR. J. H. JOWETT

WHAT do we mean by culture? For we live in a day when that word will have to be challenged, and may be it will have to be re-minted and re-assayed, and restored to its original weight and quality. What is true culture? There are certain interpretations which can at once be put aside. True culture does not consist in a mind stored with knowledge like a well-stocked warehouse. "Though I have all knowledge and have not love I am nothing." Neither is true culture the possession of disciplined mental discernments, with all the wits sharpened to the refinements of a razor's edge. Nor is true culture the attainment of the philosophic temper, with its tepid airs, and cold moonlight, and unruffled serenity. Nor is it even the chastening of the artistic perceptions, and the consequent delight in every form of material beauty. A man or a woman may have all these and may yet remain in the deepest sense uncultured, the vineyard of their lives producing not grapes but wild grapes.

What, then, is true culture? It is the reverent and diligent co-operation of the will of man with the holy will of God. It is the harmonizing of the particular purpose with the universal plan. It is the subordination of everything in life to the divine sovereignty and control. It is the merging of personal choice with the divine will. It is, therefore, communion with the Lord in His holy travail and in His glorious ends. It is oneness with the mind and spirit of God. That is the only culture that is worthy of the name. Every lesser form of culture will fail to produce the fruits which are expected by the Lord of the vineyard. The spirit of true culture is the acceptance of every gift as a sacred trust to be used for the attainment of Christlike ends. The truly cultured soul, the vineyard where the vine of luscious grapes is found, is one which ever co-operates with the Lord for the realization of His own gracious purpose, and this through every gift and faculty of our rich and wonderful inheritance.—*Selected.*

North Carolina Christian Advocate

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Editorial

A NOTE OF EXPLANATION

The editor, Rev. H. M. Blair, was taken suddenly ill last Thursday evening, and for two or three days physicians and friends were in great anxiety and even yet he is not entirely out of danger, but we are glad to state that he is much improved. He is in the care of good physicians and a trained nurse and everything is being done for his care and recovery. It is now hoped that he may be out before many days, but it is not likely that he will be able to render any service for some weeks.

Meantime he has arranged with Rev. W. L. Sherrill and Mr. R. R. Mitchell to take care of the editorial work until he can return to it. Rev. Mr. Sherrill is the former assistant editor and, having given several years to this kind of work, will know what to do. Mr. Mitchell is the foreman of the Advocate office and has the work in hand.

Mr. Blair requests that all Advocate readers join in the prayer for grace to endure and for God's blessing upon the providence which temporarily separates him from his work.

Board of Publication.

METHODIST UNIFICATION

The address delivered at the General Conference of 1910 at Asheville, by Dr. T. H. Lewis, fraternal representative from the Methodist Protestant Church, rang clear and strong for the union of American Methodism, and that sentiment surely struck a genuinely responsive chord and was warmly applauded by the Conference. It was seed sown in good ground and brought forth fruit at the General Conference at Oklahoma City in 1914, when a tentative plan for some kind of union was proposed and heartily adopted by the Conference. A commission was appointed to present the plan to representatives of the Northern Methodist Church in the hope that these two great bodies might be reunited. The proposition was laid before the General Conference of the Methodist Episcopal Church at Saratoga Springs at the recent session and aroused a measure of enthusiasm which surprised even the strongest supporters, and the prospect for a practical correction of all our past differences seemed so bright that our Bishop Hendrix, who was present, expressed the hope that the General Conference would hold an adjourned session in May, 1918, when our General Conference meets, so that the long hoped for union might be effected without the least delay.

Southern Methodism rejoiced at the good news from the North and it seemed that the union of Southern sentiment was complete; but there is still a spirit of opposition in some quarters, and we regret that some influential papers in the Southern church have given expression to sentiments that may cool the ardor of some brethren both North and South. It behooves our people who are inclined to oppose the proposition to withhold adverse judgment until the time for action shall arrive, for much has yet to be done before union is a fact. In the first place, the two General Conferences must decide upon a plan of union and that will not be final. After the General Conferences have done all they can do, their action will have to be referred to the various Annual Conferences of both churches for ratification or rejection, and ratification must be, not by a majority vote, but three-fourths, and all our readers may feel sure that, after the whole matter has been threshed out and discussed for several years and then adopted by a vote which is required to be so nearly unanimous, nothing radical or harmful can be done. If three-fourths of Southern and Northern Methodism agree upon any matter it is almost conclusive that wisdom has prevailed. This important step if taken will be in the open and we need have no fears, and the brethren need not become unduly excited lest we may be absorbed or swallowed by the greater body. We have plenty of time to air our views after the issues have been agreed upon and then every preacher and lay member of each Annual Conference will be entitled to register his vote for or against the measure.

It is a pity that so soon unkind criticism has begun. Let it be discouraged and let personal innuendoes be suppressed and then, when the time arrives, let the issue be discussed on its merits, eliminating personalities and prejudices.

Some kind of union is generally desired. Our General Conference in 1914, with practical unanimity, agreed upon a plan which our Northern brethren have considered in a brotherly spirit and approved with some suggestions of change. The harmony and fraternal spirit existing now between the branches of Methodism is beautiful to behold. Let not hasty or bitter utterances enter in now to create friction and strife, for no good can come of it.

American Methodism is today one of the mightiest spiritual forces on earth. Its power will be increased immeasurably by a union satisfactory to both branches, and if Methodism takes the lead and effects such a union it will not be long till Baptists and Presbyterians, North and South, will do likewise and all sectionalism in our religious life will be behind us.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

* * * *

Writing under the head, "Let Us Get Together," Dr. Burrow, editor of the Midland Methodist, speaks our sentiments so fully that we feel constrained to give our readers the whole article as follows:

Since Japan and Russia have buried their war differences and entered into a compact of close friendship, it would seem that Methodists on this side of the sea might find a way to do something of the same sort. It has been but a span since Russia and Japan had a death-strangle on each other's throats. It has been nearly three-quarters of a century since American Methodism separated. Surely Christian folk, with three-score years of time in their favor, might manage to forget as readily as bloody nations.

Nobody is for Methodist unification at any price. Nobody wants to tie their own hands and put their own ankles in the stocks. Nobody, that we know of, wants to discredit their own history. But, when all of this is said, a little room is still left for "forgetting the things which are behind and pressing toward the things which are before." To meet peace measures with militant measures is hardly the thing. To greet a white flag of truce with a red flag of fight would be bad for Mexicans, much worse for Methodist Americans. Two or three of our church editors would do well to wash off their war paint and swap their tomahawks for a pipe of peace—at least until the Joint "Pow-Wow" has decided that peace is an impossibility.

Suppose Saratoga Springs did suggest ultra centralization; it was only a suggestion, not an ultimatum. They had the right to their judgment and a right to suggest their preference. That tentative opinion need not throw us into a conniption fit. We are able to take care of ourselves. Nobody expected Saratoga to adopt our plan (Bishop Hoss wrote it for the Joint Commission) outright. We were all astonished that they did as well as they did. Most of us were delighted at the spirit in which it was done. Unless reporters and visitors descended to common lying, that Saratoga atmosphere was most brotherly. It ill becomes any of us to say that it was affectation to hide cunning. God pity us, if we are that suspicious.

Bishop Wilson has called the committee which is to select the Commission of Twenty-five on Methodist Unification from our church to meet at Tate Springs, Tenn., August 9. The following are the committee: Bishops—A. W. Wilson, E. E. Hoss, Collins Denny; ministers—Frank M. Thomas, W. J. Young, and John M. Moore; laymen—P. D. Madden, M. L. Walton and H. N. Snyder.

With this committee to appoint our part of the Joint Commission, we have nothing to fear. Let us not pre-judge the case nor throw obstacles in the way nor try to stir up bias. Discuss the points at issue. Certainly, but not with bellicose brandishings. If Oklahoma City meant what she said in that vote of splendid unanimity, we will not back away from the proposed partnership until it is a deplorable necessity. Let everybody pray God that nobody need back out.

NOTE AND COMMENT

According to Information from Mexican administrative circles, General Venustiano Carranza will soon resign as first chief of the de facto government of Mexico and will probably be succeeded by General Pablo Gonzales. General Carranza resigned in order to run for the presidency at the approaching general elections for which the Mexican generals are now arranging.

* * * *

The Beginning of the Third Year of the great European War finds the Teutons fighting defensively on all sides. In many places their lines have been pushed back for considerable distances from where they were a year ago. The unwieldy Russian army seems to be gaining in efficiency every day and is rapidly regaining the ground lost earlier in the war. Prospects for the success of the Allies seem brighter now than at any time since the beginning of the war.

* * * *

Let Us Hope that the recent disastrous floods in the western part of our state will teach our people a lesson concerning the value of conservation of our forests and watersheds. The ruthless inroads of lumbermen and manufacturers are not only destroying some of the finest scenery to be found in the United States, but are also rendering these regions subject to other disasters similar to the one just suffered. The time has come for our people to see to it that our great natural resources are no longer sacrificed on the altar of avarice.

* * * *

The Lincoln-Lee Legion, the abstinance department of the Anti-Saloon League of America, have their plans now under full headway to make the World's Temperance Sunday, November 12, 1916, the most universally observed day of pledge signing yet conducted by the Legion. Sunday school superintendents who wish to make this Sunday mean what it ought to the community should begin now to prepare for it. For literature and full instructions for observing the day, write to Rev. Milo G. Kelser, Assistant Secretary, Westerville, Ohio.

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It Is to Be Hoped that the tone of the political campaign that is now opening was indicated by the remarkable absence of bitter personalities that characterized the speeches that

were made at the Republican meeting at the opera house on Saturday night. While the gathering was for the purpose of promoting the political interests of the Republican party, there was not a word uttered that was calculated to leave a sting in the breast of the most ardent Democrat. This is as it should be. Men who are fitted to represent us in our state and nation ought to be able to discuss political issues and policies without stooping to sling mud and indulge in vituperative language.

* * * *

The Execution of Capt. Charles Fryatt, former commander of a British merchantman, by the Germans for alleged attempts to ram a submarine with his vessel has brought forth vigorous condemnation from many neutral nations as well as from the Entente Allies. Britain claims that the German policy of sinking merchant vessels without warning and without regard for the lives of passengers and crew justified Captain Fryatt in this action, as it apparently afforded his only chance of saving his vessel and those on board; and that he should have been accorded the treatment of a prisoner of war instead of that of a criminal. The British government has requested that the American ambassador at Berlin make an urgent inquiry for all facts concerning the trial and execution.

* * * *

A Terrific Explosion on Black Tom Island in New York harbor early Sunday morning resulted in the death of several persons, the injury of about sixty others, and a property loss estimated at $25,000,000. Fire originating on a barge anchored in the harbor soon spread to warehouses on the shore in which were stored millions of dollars worth of ammunition and high explosives awaiting shipment to the Entente Allies. The detonations were felt twenty-five miles away and shrapnel shells showered the country for many miles around. Thirteen of the warehouses containing these explosives were demolished and the shocks strewed miles of streets in Manhattan with shattered glass and wrecked signs. Several vessels anchored in the harbor along the New York and New Jersey waterfronts were damaged. Sailors on some of the vessels declared that their vessels were literally thrown from the water by some of the more violent explosions.

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The Visit on Saturday and Sunday of Hon. Joseph G. Cannon to his native state and county was an occasion of interest to the public in general. Though his mission was distinctively political he received from all the people a most cordial welcome. His speech in the opera house was characterized throughout by the utmost good feeling personally for his opponents in politics, but his arraignment of the present administration for its policies, especially in Mexico, was characterized by a vigor and incite that was astonishing to those who heard him, when they remembered that he had celebrated his eightieth birthday more than six months ago. The personal esteem in which this remarkable old man is held in our national Congress was manifested on that occasion when all political animosities seemed to have been forgotten in the generous outburst of congratulation that came to a man that had occupied a seat in the house for nearly forty years and as speaker of the house had directed the legislation with a vigor that earned for him the title of "Czar."

* * * *

On Last Monday, Mr. Hughes, the Republican nominee for President of this nation was formally notified of his nomination, and gave his first elaborate utterance of his views on national politics. His speech may be said to be characterized by the strength and dignity that one would expect from a man like Mr. Hughes. He arraigns the present administration for what he calls its weakness and vacillation in its foreign policies from its very commencement down to the present day. He is especially severe on Mr. Wilson for the manner in which he has dealt with the Mexican situation. Mr. Hughes thinks that if the strong words of Mr. Wilson had been backed up by vigorous action the country would have been in no danger of war and that many American lives would have been saved on the high seas, and on the border of Mexico. Mr. Hughes declares for reasonable preparedness and thinks that the president ought to lead and not follow in his demands for such a policy. He also declares himself in favor of the carrying out of our naval programs in a business-like manner, under competent administrative officers. His utterances on the question of treaties with foreign nations are very like those of Mr. Roosevelt. He declares that arbitration treaties are utterly inadequate to prevent war. He pleads for the cultivation of the instrumentalities of conciliation, but he recognizes the necessity of international organization to prevent resort to hostilities.

On the question of a protective tariff Mr. Hughes is in harmony with the long established principles of his party, and notwithstanding all that has been written and said on this subject since the days of Clay, he has put the views of himself and his party before the public in words that will be quoted many times in the political literature of the future.

A SUPERANNUATE ENDOWMENT FOR WESTERN NORTH CAROLINA CONFERENCE

Mr. Editor:

I beg the favor of space in your paper to submit to the laymen and business men of the Methodist churches of the Western North Carolina Conference a plan and proposition for the establishment of a permanent fund for the superannuates of the Western North Carolina Conference.

It is futile to argue to the readers of the Advocate the justice and merits of the claims of the preacher of the gospel on the social and business world. Suffice it to say that it is a debt for which we make but hard and scanty provision during the days of his active service, and, when these are over, we turn him out upon the world as upon a scanty pasture to glean an existence as chance or charity may offer. The vows of his sacred calling and the exactions of his duties compel and require of him that he abandon all hopes and efforts for the accumulation of worldly possessions. His life and service are a sacrifice offered upon the altar of his time, in the fear of God and love of mankind, trusting to the Providence of God and the generosity of his fellow-men to save him and his from poverty and want in his declining days. From day to day and year to year, in season and out of season, the preacher stands as a faithful sentinel upon the watch tower of our business and social Zion—a voice crying in the wilderness and calling, constantly calling, to men "lest they forget."

The preacher of the gospel more than any other agency fixes and maintains among men the standard of social and business integrity and morality. The true mission of the preacher is one of service—service to society and the community—"as one poor, yet making many rich."

As Methodists and to the Methodist preacher our obligation is peculiar. Our system requires that he go from place to place, and with still less chance of saving or making investment that might relieve him and his from the necessities of his latter days. Our debt is great, incalculably great, to this patriot, to this faithful servant of the community, the church and the state. It behooves us as members of the social and business world, who spend our lives in efforts to accumulate for ourselves and those dependent upon us, to make some fair and just provision for these men, who spend their lives that the social intercourse of men may be hopeful and helpful, and their business relations possible and profitable.

My proposition is that I will be one of one hundred laymen and business men in the Western North Carolina Conference to subscribe for ten shares of stock, or one thousand dollars, in a local building and loan association, and pay the dues thereon until maturity, and upon said maturity to turn this over to the trustees of the superannuate fund of the Conference, to be used as a permanent endowment for the benefit of the superannuate members of the Western North Carolina Conference and for their dependent families. By this easy plan, and with co-operation, we can raise a fund substantial in amount and to which the preacher can look with hope and confidence to relieve, in part, the anxiety with which he faces the days when his active work is over. To be sure, within the bounds of the Western North Carolina Conference, there are one hundred business men who can and will undertake to close with this proposition for such a worthy purpose.

I will ask any who are willing to be one of this number to send to me or to the lay leader of the Methodist Conference, Mr. E. A. Cole, Charlotte, N. C., his name, and I will undertake to preserve a list of all such acceptances, and if, and when, the proposed number is reached, I will furnish a list of these names to each subscriber and will also forward to each a form of the obligation which we think is advisable to place the matter in business form, and he can then take out this stock and attach as collateral to this note or obligation the ten shares of stock evidencing his undertaking. Of course if a subscriber should prefer to make his payments in annual sums and deposit the same in some bank to mature about the same time that such building and loan stock should mature, which should be about six years, this would be at the pleasure and option of the subscriber. Under this building and loan plan, the subscriber for ten shares would pay $2.50 per week for 333 weeks, or $832.50 to mature $1,000.00. These payments can be made weekly, or monthly, to suit the convenience of the subscriber. If you have no local building and loan association, the Mechanics or the Mutual, of Charlotte, will be glad to open an account by mail. These associations have never lost a dollar for their investors, and have matured their stock in 332 weeks.

The Charlotte district will offer the challenge to the other ten districts for Western North Carolina Conference, that it will meet them in Gastonia, at the next Conference, with the necessary names to constitute its pro rata of this one hundred. The presiding elders and lay leaders of these districts are now asked to respond to this challenge.

Charlotte, N. C. Jas. A. Bell.

CHURCH NEWS ITEMS

A campaign to secure $200,000 for Henderson-Brown College, Arkadelphia, Ark., is now in progress in Arkansas. Bishop J. H. McCoy and Dr. Stonewall Anderson are aiding in this work.

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In the St. Louis Conference every district has gone beyond the goal fixed for the number of new Sunday school scholars to be enrolled this Conference year. The goal was 11,300, and already 13,513 new scholars have been enrolled. Of 9,800 new church members to be secured, 4,703 had been received to July 1.

CONTRIBUTIONS

THE MAN OF THE MOIL

W. L. Hutchins

"The honest man tho' e'er sae poor,
Is king o' men for a' that."—Burns.

Can good things come from Nazareth?
"Ah, naught that would the rulers bless!"
So elders, lawyers, priests essayed,
But God-kissed lillies nodded, Yes.

Can good men come from Nazareth?
"Nay, gluttons and wine-bibbers they!"
Said Pharisees and hypocrites,
While all the sparrows warbled, Yea.

And still we see in Nazareth
Naught but corruption's open snare;
And still we scourge and crucify
The saviours God is raising there.

Yon bridge that spans from Time to Tide,
Bearing the race from hell's ravines,
Was built by callous-handed men
Whom we have called foul Nazarenes.

Cheer up, ye men of Nazareth—
Hate not your day of humble birth;
Your Elder Brother won't forget—
His-story will record your worth.

The rusty doors of Time swing in,
On comes thy day tho long delayed;
And Mother-Age summons her sons,
To rule in peace the world they've made.

When fades the name of worthless kings
From this old world's bought book of fame,
On Heaven's Scroll of Memory
The hand of God will write your name.

Andrews, N. C.

"NEHUSHTAN"

By Student

"(Hezekiah) brake in pieces the brazen serpent that Moses has made . . . . and he called it Nehushtan." 2 Kings 18:4.

It was not irreverence, but the sublimest reverence for the truly sacred things, which led the good king Hezekiah, who "did that which was right in the sight of the Lord," to break in pieces the historic brazen serpent and give it the contemptuous appellation, "Nehushtan," a piece of brass, "because the children of Israel did burn incense to it." This incense burning by these devotees to this serpent of brass is an example of the too prevalent disposition of religionists to accept the sign for the thing signified, and to depend on the instrument employed rather than the agent employing it, and to emphasize visible manifestations more than the living spirit back of all manifestations. To correct this idolatrous tendency God has raised up reverent iconoclasts, good Hezekiahs, who have smashed outgrown precedents, and destroyed sacred relics, and broken images long worshiped, and thus called men back to the worship of himself. Perhaps there was never a more sacred symbol, save the cross itself, than this brazen serpent—at once the memento of a great deliverance and a grand prefigurement of Christ's atoning sacrifice. But no symbol, be it ever so sacred, may supersede or subordinate the more sacred thing it symbolizes. Symbols are but figures of the true, "outward signs of inward grace," foregleams of a coming day whose purer light shall quench its dawning rays.

I approach the subject this incident suggests to me with unshod feet, as being almost holy ground. I fear my discussion of it may be misunderstood and so do harm. I hope that wiser writers in reply may conclude a discussion helpful to the readers.

I fear that Methodists, of whom I am one, have haloed the mourners' bench with an unwarranted glory; that they have—as understood by the general religious public—endorsed the mourners' bench experiences as the normal, scriptural type of penitential exercises; that they have erected, in the mourners' bench, a man-made shibboleth around the simple, scriptural conditions of salvation at which some would-be seekers hesitate, and over which some others must stumble, on their way to Christ, while many other persons, seriously inclined, waiting for the emotional experiences of the mourners' bench as being helpful if not indeed necessary, are refusing the immediate acceptance of Christ and the present assumption of Christian obligations the Bible demands of every responsible hearer of the gospel.

There may be conditions requiring a seeker to go to the mourners' bench—not as an absolute necessity, but an incidental one. His unwillingness to go may bar him from salvation. Mr. Finney tells of a lawyer who resolved he would never pray in a certain grove, where his own clerk and many others had been converted. For weeks he prayed under powerful conviction—prayed in the streets, in mud holes, and in his parlor once all night. He became angry with God. He was so strongly tempted to suicide he threw away his knife. At last he went to the grove and was converted as soon as he got there. Unwillingness to be saved at the mourners' bench is fatal; just as fatal is the resolve to be saved nowhere else. In neither case is the mourners' bench other than an incidental factor, an immaterial point made material, or even essential, by its relation to the essential principles incidentally involved. Praying in a certain grove can not be a universal condition of salvation; but the willingness to pray anywhere may be. But why should the seeker's mind be diverted from the essential thing to a question so foreign and non-essential? He will never find peace until he shall exercise the simple faith he might have exercised before going to the altar; why not persuade him, therefore, to exercise it without any reference to the altar? To the miseducated seeker the mourners' bench may be made a necessary evil, a hindering necessity.

It seems to me that the mourners' bench method leads away from the simple gospel plan. Men evade the proposition of immediate acceptance of Jesus Christ as their present Saviour, referring decisive action to some future mourners' bench occasion and experience. Even when rendered penitent by hearing the word the hearer waits to "go up" before yielding to the Holy Spirit. He knows he ought to turn from his wicked way and he fully aims to turn, after he receives some shock somewhere farther down the road. He is urged to exercise simple faith, but waits at the mourners' bench for that mysterious experience which he thinks enables one to believe. Instead of resting implicitly on the immovable word he waits for the proof of that word in an emotional experience. Thousands of penitents at the altar have wailed long and sorrowfully for the joy of salvation which comes by simple faith, before they would simply exercise their faith unto salvation. They have sought religion, an experience, a feeling, a happiness, holiness, a blessing—something other than Christ who waits to be received into the heart with all the penitent needs. I do not believe the penitent, believing hearer should be urged, or even permitted willingly, to go through some further process, seeking some definite experience, before confessing his sins and his Saviour. One of the greatest manufacturers in America at the close of a sermon asked a hearer at his side, "When do the officers of this church meet?" "They will meet now, if you wish it." They met at once, and he said to them, "Gentlemen, I have long believed in Jesus Christ, but I have never acknowledged him. . . . Before you this morning I acknowledge him as my Saviour." He left the meeting a Christian church member. And why not! "Are you not yet satisfied?" I once asked a loud praying penitent. "O, no," he said, "I'm such a sinner!" "Well," I said, "Are you not satisfied with Jesus as a Saviour for sinners?" "O, yes! Bless the Lord, he's good enough!" "Then, what are you crying about?" I asked him; and he saw the point. Sure enough! What is all the distressing, agonizing prayer about! And such unscriptural praying as some of it is!

"I'll to the gracious King approach
Whose scepter pardon gives.
Perhaps he will command my touch,
And then the suppliant lives.

Perhaps he will admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there.

I can but perish if I go—
I am resolved to try;
For if I stay away, I know
I must forever die."

Note here, the poor penitent knows he must forever die if he stay away; but he seems very uncertain whether he shall live if he shall come and even persist in prayer. Should not our preaching preclude such a state of mind in our hearers? Should we not persuade them to "receive the kingdom of God as a little child?" After the extremest mourners' bench advocate gets penitents to the altar he tries to convince them they need only repent, believe, and confess. Why not induce or persuade them to do these things before they go? And why make the altar exercises necessary to these things? The Bible nowhere makes the mourners' bench a necessity. The "hand shake" religion, the "hitting-the-saw-dust-trail" religion, the "immersion" religion, all have just as much scriptural sanction as the mourners' bench religion has. Baptismal regeneration is just as genuine as mourners' bench regeneration, if accompanied by saving faith, and neither is worth a cent without it. "Hand-shake" converts hold out just as well as mourners' bench converts do, if equally well instucted. Mourners' bench religion is not peculiarly the "old-time religion"—the mourners' bench being quite a recent innovation. A Methodist preacher said not long ago, "About all who have real religion got it at the mourners' bench." Millions of true Christians never saw a mourners' bench and not one in a hundred thousand of the saved in glory ever heard of one. There are thousands, I suppose, who will not be converted unless at the mourners' bench. Very well. I would not hinder their coming there. But not one of them will be converted there until he gets away from every phase of experience peculiar to this institution back to the simple faith independent of it. I was converted there; but it was not the "there" that saved me, but Jesus who would have saved me elsewhere. Here's the rub: the mourner seeks an experience to profess; the evangelical penitent accepts a Saviour to confess. Here are the two types; look at them. Which is the normal, scriptural type to be encouraged in our evangelistic work? I once asked a perplexed seeker, "Have you come to Jesus as your Saviour?" He said, "I have." "Has he not promised to receive you?" I asked, again. "Yes," he answered. "Well, Jesus Christ is not a liar, is he?" He cried out suddenly, a new born soul with a new found joy, "O, indeed, is that all!"

What more could there be, or what less! To be happy because we believe were far better than to believe because we are happy.

"I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

ON THE WING

W. F. Tomlinson

Your Washington scribe has been "on the wing" for six weeks, hence his long silence. As is my usual custom when "Old Sol" began to pour forth his rays too severely, off for the "Old North State" I started, and my first stop for a few weeks was at the old homestead where I was born and reared, fourteen miles from Statesville, and near the village of Turnersburg. This sojourn among relatives and friends was exceedingly pleasant. Good crops prevailed and the people seemed happy and prosperous. While there one of our leading citizens, Theopelus L. Stimpson, aged 73 years, a prosperous merchant and manufacturer, passed away and was buried at Mt. Bethel Southern Methodist Church, on July 6th.

Leaving Iredell, Lake Junaluska was my next stop, arriving here to experience the beginning of the greatest waterfall known in these mountains, and am still marooned, awaiting railroad connections south or east. In this immediate section less damage was done, in fact, the Murphy division of the Southern being the only one of the four roads leading out from Asheville not put out of commission. The French Broad valley was by far the greatest sufferer from the flood, the toll being the loss of twenty-nine human lives, and some $3,000,000 worth of property, including the distruction of sixty homes and nearly half that number of industrial plants, ranging in value from $25,000 to $100,000. The two bridges at Asheville—Smith and Pearson—were victims, but the several concrete structures stood the test, notwithstanding the rise of some 25 feet of the river. The damage throughout the farming districts was also quite heavy, but the Southern Railroad Company was by far the greatest loser—although responsible for no life—a most remarkable and commendable coincident.

To our Southern Methodists Lake Junaluska is the most attractive place in the "Land of the Sky," but it is feared that the present season will be very much affected by the flood, however, the Sunday School Conference last week was a success, and the League and Laymen's Missionary Conferences, to be held within the next few weeks, expect good attendance. Rev. George Stuart is holding evangelistic services at the Auditorium this week. Improvements are still progressing, many cottages and hotels being erected. The modern Junaluska Inn, with five stories and about 150 rooms, is to be formally opened within a few days.

Lake Junaluska.

THE LOST

Rev. O. D. Stacey

We mourn over shipwreck and pestilence, over the ravages of war and the sufferings of famine, over the ruins of desolated cities and the havoc wrought by recent floods; and we thank God that He has given us hearts to feel for the suffering. May heaven ever help us to sympathize with sorrow.

But what picture is more sad than the contemplation of the living masses of men and women, young men and comely maidens, who throng our streets, happy and thoughtless, with death just before them, and they unprepared? Oh, how sorrowful to think that this might all be changed. While Jesus calls they heed not. While mercy waits they care not. While God calls they listen not. While conscience warns they obey not. Hell moves to receive them, but they shrink not. The graves open, but they see not. Judgment waits, but they prepare not. Mercy stoops from heaven, but they cannot look up. Jesus died on Calvary, but they will not be saved. The cataract of dying souls pouring into eternity roars with cries of the perishing in the waters, but they are indifferent. The shrieks of the dying, crying lost, come in every wind, but they hear not. They come to death, the point of destiny; they pass it, and go to judgment, and hear the word, "Depart." Oh, it is a dreadful thing to go in the evening clothes of the ball-room or reception hall into the vast future, without being clothed with the "garments of righteousness."

THE CHILD IN THE PEW

William Norris Burr

An elderly man sat among his books reviewing the years of his life. Among the earliest pictures that he found hanging on memory's wall was one to which his mind had reverted not infrequently since the shadows had begun to lengthen for him. He saw himself a boy in the old family pew on Sunday morning, thinking a boy's thoughts as the familiar figures of the townspeople appeared here and there around him in their accustomed places, and as the old-time service proceeded through reading and prayer, song and sermon. The face of the good man in the pulpit he had never forgotten, though he could not recall a word of any of the sermons he had heard from his lips. But "lasting impressions for good" had been made upon him, though the homiletics of the occasion had left no mark of which he was now conscious.

It was the singing of the stately old-time hymns that had chiefly caught his boyish interest. And one of those hymns seemed always to filter in among his memories whenever he recalled those days of early church-going. It was the old hymn beginning,

"To us a Child of Hope is born,
To us a Son is given,
The wonderful, the Counselor,
The Mighty God of heaven."

He seldom heard that hymn sung now. Once while sojourning for a few weeks in a little valley that lies hidden among the lower slopes of certain Western mountains he had been pleased to hear the pastor of the local church announce this hymn at the close of one of the morning services; and when he found it was set to the same old tune to which he used to hear it sung in the old boyhood days—a hymn tune very seldom found in church hymnals today—he felt constrained to join heartily in the singing, though in these later years the service of praise usually found him a silent though deeply appreciative worshiper.

"I shall be with you one more Sunday," he had said to the pastor at the close of the service that morning, "and I want to ask if we may not sing again next Sunday the same hymn with which the service closed today. That hymn, and the tune to which it is set in your hymnal, lie back at the very beginning of my churchgoing when I was just a little lad, unconsciously receiving my first religious impressions. It is almost the only feature of the church service of my very earliest churchgoing days that has left any deep impression. I am sure I can not tell why it is that that particular hymn has seemed to take hold of me as has no other one of the hymns of that day; but it is the one chief echo from that remote time. It has often come to me as an inspirer of faith during the years of my active life, helping me to keep my hold on things eternal at times when things temporal seemed 'pressing hard to draw me from the skies.'"

He recalled all this that day among his books, and his thought ran on:

"I wish parents and Sunday school teachers, and all who have the care of the little folks and the children a bit older grown, might not overlook the place of the church service among the agencies that contribute to the religious education of the child. Blessed is the man who can carry with him through a long life some stay to his faith received when he was a wide-eyed youngster just looking on and taking on the impress of his surroundings—blest as has been that saintly old man who told me only the other day that the remembrance of a painted cross on the wall back of the pulpit in the old home church to which he went with his parents when a very small lad had often checked him in a moment of weakness when tempted to yield to the pressure of some questionable influence.

"Some are saying that the modern Sunday school is sufficient for the modern child; but I am sure the church service still has something for the children that is peculiarly its own gift."—The American Messenger.

MINISTERIAL FIDELITY

Rev. O. B. Crockett

"No minister can be permanently popular with that unrepentant element of his congregation whose sins he exposes and denounces. And until the world is a great deal better than it is now, the ministers who are true to their Lord will have as their portion a path that is rough and thorny and a life that is turbulent and often sad. The minister who serves a modern church and deals honestly with his people as respects the liquor traffic and popular amusements, the divorce question and Sabbath desecration, and other prevalent sins, will not be acceptable to the worldly minded of his congregation, and as far as their influence goes, his life will be made unpleasant. And the only thing that will save him from compromise and defeat that is worse than death is the fact that he loves the praise of God more than he loves the praise of men.

"A minister is greatly tempted to sidetrack important public issues and acquiesce in the evils of the community in order to win a reputation for religious conservatism or to prevent his church from becoming a storm-center of moral reform. Or a minister may be tempted to allow his people to run to excess of riot and to indulge in worldly amusements inimical to Christian life and influence and without reproof or rebuke on the somewhat plausible ground that he is afraid of crippling his influence with the people and thereby lessening the range of his ministry. These are deadly temptations lurking along the path of God's ministers and all those who have their sails set to catch the breezes of popular applause are sure to fall into them. But those who 'scorn the praise of men' and have a keen ear for the small voice of heavenly approval will escape them.

"Popularity as it applies to ministers is the cheapest thing in the market place. It requires less mentality and less religious consecration to win popular applause than it does to win anything else. It is quite easy to move along the lines of least resistance. It is often that men of mediocre ability and small consecration are praised and flattered for no other reason than that they antagonize no wrong, interfere with no one's manner of life, and denounce no private or public sin. On the other hand, there are those who preach crusades against unsocial business, fearlessly condemn the besetting sins of their times, and in every way declare the whole counsel of God as it affects all departments of human life by which they save, under God, cities and nations, and nobody lays it to heart."

Nicholasville, Ky.

NEWS AND NOTES

NOTES AND PERSONALS

—Rev. W. L. Sherrill, of Charlotte, occupied the pulpit at Central church, Concord, last Sunday.

—Rev. N. R. Richardson, pastor of Weddington circuit, is engaged in revival services at Wesley Chapel this week.

—Rev. J. D. Arnold, of Waynesville, made our office a pleasant call Monday afternoon. He was returning from a visit to his daughter in Washington, D. C.

—Rev. J. T. Stover, of Unionville circuit, in planning for revival work during August, has secured the assistance of Rev. J. O. Ervin and Rev. R. H. Kennington in the meeting at Oak Grove and Zion churches.

—We learn just as we go to press that Mrs. Atkins, wife of Bishop James Atkins, died in Waynesville on yesterday. She had been in ill health for some months and a paralytic stroke some days ago hastened her death. Mrs. Atkins was a woman of rare culture, grace and consecration, and in her death the church loses one of its most faithful and useful members. We join the vast host of sorrowing friends who are extending sympathy to our beloved Bishop Atkins and family and pray that grace may be supplied to them in this sad and trying time.

—The Reidsville Review, in an editorial headed, "A Faithful Servant," says some exceptionally pleasing words about Rev. William A. Lambeth, pastor of Main Street church, Reidsville. We quote:—"The standard was set in the centuries gone by when the Master of Men said: 'Let him who would be greatest among you be the servant of all.' If faithful service for one's fellows; if the desire to make the pathways of life brighter and more easily trod is the test, then surely Rev. William Arnold Lambeth has met such a test in such a way as to win the lasting gratitude of all Chautauqua workers and 'boosters.' For three years he, as chairman, in season, morning, noon and night, has incessantly labored to make Chautauqua a success. Today there must be a great joy in his heart—the quiet joy that comes with the sweet assurance that his labor has not been in vain, but that hundreds appreciate his work and from their deepest sense of obligation exclaim: 'Long live Lambeth and his labor of love!'" It must be a source of great joy to Brother Lambeth's large circle of admiring friends to know how highly he is appreciated. The future is bright with promise of great usefulness of Rev. Wm. A. Lambeth and the church will have reason to rejoice.

Table Rock Circuit

I am authorized by Brother Gay to announce that the third quarterly conference of the Table Rock circuit, which was to have met at Arney July 15-16, will meet at Mountain Grove church, Monday, August 7th, at 11 a. m. and 2 p. m.

Our people are cheerful, hopeful and praiseful in face of the loss of three-fourths or more of their year's labor. They are a great-hearted, courageous folk. E. B. Troy, P. C.

From Conference Evangelist

We had a great meeting with Rev. N. M. Modlin at Asbury on the Lincolnton charge. There were over fifty professions, general accessions, and a good revival in the church. We were hindered some on account of rains. We did not get to begin the meeting till Monday. We are now at Ruffin in a meeting with Rev. L. P. Bogle. This is twenty-one meetings we have tried to hold this year, and want to try and hold about nine more till Conference.

W. L. Dawson.

Epworth League Institute to be Held as Announced

Lest the postponement of the Laymen's Missionary Conference should lead to the conclusion that the Epworth League Institute also will be interfered with by storm damage, it is announced by the Central Office of the Epworth League that the Institute will be held at the time appointed at Lake Junaluska, N. C., August 8-13. By that time railroad transportation, if not altogether normal, will afford all needed facilities to delegates attending from every direction. A great program has been prepared and all the speakers are expecting to be present and take their parts.

To the Laymen of the Western N. C. Conference

Owing to the unprecedented weather conditions, the great Laymen's Conference of the Southern Methodist Episcopal Church at Lake Junaluska has been postponed until the 15th of August.

At first, many thought that this would be a misfortune, but it seems that it has proved otherwise. The floods which occurred the first of last month interferred largely with a great many persons getting away from their business. The month of August is the month in which most people take their vacation, and Lake Junaluska is certainly an ideal place to spend a vacation. All of the signs point to a very large gathering at that time from all over the church.

As this great gathering place is located within the bounds of this Conference, it is a matter of pride for the Western North Carolina Conference to be well represented at this meeting, and this is written for the purpose of urging our laymen, wherever it is possible, to make the sacrifice of time necessary, and if intending to take a vacation, to use this time and place for that purpose, thereby getting a great spiritual uplift as well as physical refreshment during this week of splendid entertainment.

You will probably not have a better opportunity of meeting a large body of strong lay representatives of the Southern Church in any other gathering, than you will have at this one at Lake Junaluska. So, may I urge again that every layman who can possibly do so try to attend the Junaluska Conference, August 15-20. Sincerely your friend and brother,

Chas. H. Ireland.

From North Wilkesboro

As chairman of the local relief committee in North Wilkesboro, I feel that a word from me will not be out of place. North Wilkesboro is located in the fertile valley of the Yadkin, just below where Reddies river flows into the Yadkin, and many of the lumber yards, mills, foundries, factories, ware houses, the Smoot Tanery, one of the largest in the South, and a large number of houses were located in the valleys, hence the destruction to property in our town.

For several days and nights prior to the destructive flood we had heavy rains, and the streams were swollen and we expected a freshet, but no one thought of destruction to houses or manufacturing plants, as they were supposed to be above the danger lines. But on Saturday, July 15th, as a result of heavy rains, water spouts, cloud bursts and land slides, the water came rushing down like the waves of the sea and the rise was so rapid, sudden and unexpected that a large number of men, women and children were completely cut off. Wagons, horses, ropes and boats were used to rescue the people. The water works and the electric plant were among the first to go, leaving the town in darkness. With the thunders roaring, the lightning flashing, the waves rushing, and the rain descending, the work of rescuing went on through the night and up to three o'clock on Sunday afternoon. I shall not attempt to describe the scene, it would be impossible. About forty families were living in the flooded section of North Wilkesboro. Many of them lost their homes, with the entire contents. We are caring for the unfortunate in our midst. A very large number of our Methodist people were heavy losers.

The following is a partial list of our Methodist people who were hard hit by the flood: Brothers Henry Houck, Hicks, J. D. Moore, Sydner, Linebury, Forrister, J. B. Norris, Colvert, Sockwell, Cardwell, Gwin, Walter, Shell, Person, Smoot, and others. The loss of the Methodist people here in North Wilkesboro will be something like a half million dollars. While we feel very keenly the property loss, we are thankful that no life was lost in the town. Pray for us in our distress. In the county, according to best information, about one dozen lives were lost. Conditions are such that it is hard to get the facts. We are without water, lights, sewerage, roads, bridges, trains and for some time without wire, phone or mail. So you see for quite a while we were completely cut off from the rest of the world.

Fraternally Yours, T. J. Rogers.

Weaver College

A good many of your readers may be glad to read a letter from Weaver College. It seems to me that about half the good men about whom I have read were born in North Carolina. Did you ever notice that? Sometimes it seems that nearly half the men I happen to meet up with here in Western North Carolina were educated at Weaver College. This is a good combination: Start right by being born in North Carolina; then be sure to take your high school and freshman and sophomore courses at Weaver College. Let me express my hearty thanks for the hearty welcome that I am receiving in my work in North Carolina.

I believe that the following forces will rally to Weaver in a way more prayerful, enthusiastic, practical, and more nearly unanimous than usual: (1) Weaverville community; (2) Asheville district; (3) old students; (4) Western North Carolina Conference. Weaverville has made a good start. She is proving her faith by her works. A few days ago Brother H. A. Dunham and I started out to raise $300 in Weaverville on an $800 proposition to be raised in Weaverville and Asheville, for repairs and improvements on our buildings. Twelve men in Weaverville gave $25.00 each. I think now we might make it $1,000 in both places. There has been given to me the last $5.00 on the $1,000.

We have lately spent $400 in renovating and improving—nearly all in the dormitory—painting, calcimining, and plumbing. Now we are going to put the main building into good condition.

Asheville district has been so kind as to lay an assessment of $2,000 for Weaver College. We are asking the old students to co-operate with the pastors in raising this money. We shall allow any one beyond the bounds of the Asheville district to supplement the $3,000 mentioned above.

We ask you to help us to open this fall with 150 students. There is room on the campus for about 65 boys. Professor Yost will take eight or ten girls to board in his home. Those who know Professor Yost will bear me out in saying that it will be worth a great deal to live in his home.

Weaver College has a good faculty; every

member is retained for 1916-1917. I should have said above that our science equipment is being very much improved. Professor Dixon is enthusiastic and enthuses his students. He is studying in the North this summer.

With best wishes for the editor, the Advocate and its readers, I am, Yours sincerely,

Weaverville, N. C. J. R. Walker.

West Asheville

Among those who are delighted with their pastor are the members of Balm Grove church, in West Asheville. In "after-conference adjustment of affairs," Rev. S. T. Barber was sent to this charge. As soon as the people met him they were favorably impressed and believed he was the man for the place. They are not disappointed. He has found favor among all classes and ages of people. A child was heard to remark, "All the children love our preacher and I think he is nice enough for anybody to love." He is a strong man intellectually and spiritually. His preaching gives evidence of being an incarnation; his hearer are convinced that he has spent much time on heart preparation as well as on the sermon and the message is rooted in his own experience, and springs forth from his heartfelt conviction. The leadership of the Holy Spirit is felt in it all.

There has been a noticeable toning up in all departments of church work during the year. A "Get-Together-Social" was held recently, at which time reports were heard from the different departments and organization of the church, and there was an optimistic tone runing through each report. With much satisfaction an increased attendance upon church services was noted. The evening congregations especially have been larger than ever before within the history of the church. The financial condition was reported as being hopeful. The Sunday school is in a flourishing condition and its enrollment increased. Within the past three months, one hundred and ninety new names have been added to the membership, besides several additions to the home department and to the cradle roll. Missionary Day and the fifth Sunday have been observed more systematically and regularly than ever before. The efforts of the pastor, combined with those of the aggressive and consecrated superintendent, James Kille, have resulted in invigorating the entire school. The secretary and teachers are faithful in attendance and co-operate with their leaders.

The missionary societies have received much encouragement and inspiration from the pastor, and have undertaken larger things this year. The church yard has been graded, put in grass and hedged with barberry, making it one of the most beautiful lots in the town. The parsonage lawn and garden prove that Brother Barber knows how to till the soil, and to transform an uncultivated plot filled with roots and stumps, into a place of beauty, bright with flowers. New furniture has been added to the parsonage and other improvements made.

Strenuous efforts are now being made to finish the church this year. It is a big undertaking for a people who are not wealthy, but there are brave hearts who so love their Lord and are so loyal to His cause, that they will toil and sacrifice to see this work done.

Several weeks ago the pastor held revival services. For over two weeks he faithfully and earnestly presented the truth and pled with the unsaved to seek salvation. As a result the church was strengthened, souls were saved, re-dedications were made and several united with the church.

There has been an unusual number of infant baptisms this year. Twenty-nine infants and children have been christened this summer.

Not only is Brother Barber beloved by his people, but all of his delightful family, and it is a pleasure t have them in the parsonage. In an effort to express some love and appreciation of these friends, two old-fashioned "poundings" have been given at the parsonage this year.

Hearts are praying that God may abundantly and richly bless the family and do far more for them than any friend can do. A. Blank.

From Blue Ridge

Cut off from all connections with the outside world since Saturday night, nearly 300 men and women from all parts of the South attending the Y. M. C. A. Summer School now in session at Blue Ridge, N. C., have been eager to get word to thousands of anxious relatives and friends that they are perfectly safe, well-fed and comfortable in the heart of the storm-swept region near Asheville.

The fifteen buildings of the Blue Ridge Association are located at an elevation of 2700 feet on a high vantage point overlooking the flood region of the valley below. Executive Secretary, Dr. W. D. Weatherford, said today: "Not only was our commissary department stocked with over two weeks' supply of staple groceries, but we have furnished food to a number of mountaineers in real distress. We have everything for which to be thankful. Our own power plant is supplying to all our buildings light and water, which were temporarily cut off by an accumulation of silt and dirt in our reservoir.

I never saw a better exhibition of Y. M. C. A. spirit than when 75 delegates worked voluntarily at hard manual labor to make sure of light and water for other conferences as well as their own. Those who have planned to attend the other conferences need have no fear as to their safety and comfort during their stay in Blue Ridge.

C. H. Hobbs, prominent lumber merchant of North Carolina, chairman of the Blue Ridge Business Committee, after a perilous trip to get to Blue Ridge by Sunday afternoon, hired a gang of men on Monday and promptly restored the automobile road to the town of Black Mountain, two miles away.

As quickly as telegraph service was resumed at Asheville, 20 miles away, we sent 98 telegrams by foot messengers to let the world know that the Blue Ridge Association was comparatively untouched by the storm.

Our delegates are leaving by carriage to Asheville, and by railway thence via Murphy and Atlanta or Knoxville."

The Flood in the Morganton District

On the last train that went from Salisbury to Asheville I went from Glen Alpine to Marion. We closed the District Conference Friday at noon and many of the delegates went home on morning trains. Those who did not were forced to remain for a number of days. Marion was cut off from the world for some days—no trains, no mail, no telephone or telegraph, no water, no lights, except oil lamps and spring water. For several days now we have had trains over the three C's and now a train goes from Marion to Catawba river and back each day.

In the memory of man no such flood has come to this country. A house was washed away that had been standing for seventy-five years. The Catawba was twelve feet higher than in 1901, when the last great flood came that washed away much of Bakersville and did great damage to this section. Railroads are gone, bridges nearly all gone, public roads washed away in many places. Corn on bottom land is gone and most of the corn crop grows on bottom land in this section of country. Much of the wheat crop went down the river, and a number of houses. The streams in many places have changed their channels and many acres of the best land has been entirely ruined. The north cove, a narrow valley through which the north fork of the Catawba river runs, and between the Blue Ridge and Linville mountains, has suffered greatly. Crops are gone and much of land ruined for years to come, fifteen or twenty residences washed away, and several lives lost. With the exception of the Bat Cave and Chimney Rock section, no community has suffered so much.

There are six counties in the Morganton district, four of these, McDowell, Burk, Rutherford and Polk, lie at the foot of the Blue Ridge. All these have suffered terrible destruction. Through these counties many streams flow, coming from the mountains with terrible rush, when they are at flood tide. Nearly all the bridges in the four counties are gone and the splendid graded roads are badly damaged. We are now cut off from Yancey and Mitchell and my news from there is limited. Possibly both have suffered greatly.

We were in the midst of a most prosperous year on the district and were hoping for great things before the end of the Conference year. So far as I have been able to learn no church was damaged. All the pastors are at their posts and many are in revival meetings and will be for several weeks. Yours,

J. E. Gay.

Some of the reasons why Southern Methodist University, Dallas, is a good place for men of wealth to invest their money are stated by Bishop Mouzon as follows:

1. Southern Methodist University is the one connectional university for the Methodist Episcopal Church, South, west of the Mississippi River—made such by action of the General Conference. Its claims and opportunities are thus guaranteed by the whole church.

2. Its attendance during the first year of its history was 706, the largest attendance ever enrolled by any university in America during its first year. Henceforth our problem is not the problem of getting students, but of getting money for dormitories to house the students who wish to come, and endowment that our professors may be adequately supported.

3. The financial management of the university is such as to commend it to men of means. We are happy to announce that the university has met all current expenses this first year. Every teacher has been paid in full, and all overhead expenses have been paid.

4. There are no school buildings in the South equal to those on our campus. A visit to the university and sight of those imposing buildings will reveal the fact that we have built and are building for the centuries. There is no place where one may be surer that one's money will go on bearing thirtyfold and sixtyfold and a hundredfold long years after his body has gone back to dust.

5. (a) No mortgage or lien lies against the campus, the buildings, the equipment, or the endowment. (Let the significance of this fact be not overlooked. (b) The assets of the university exceed the liabilities as we have do not lie against the university proper, but against certain property that has been improved and against certain notes held by the corporation.) This is the strongest point in this communication. Our trust has been administered in such a way as commends the university to men of means.

6. The university directly determines the character of teaching done in the small college and the public school. We must have the schaal and small college. They bring education down to the people in a close personal way. But men who teach in these schools have been trained in the university; and what it taught in the university comes directly to the small college and to the school.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

SYMPATHY

'Tis a little thing
To give a cup of water, yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when nectarean juice
Renews the life of joy in happier hours.
It is a little thing to speak a phrase
Of common comfort which by daily use
Has almost lost its sense, yet on the ear
Of him who thought to die unmourned 'twill fall
Like choicest music, fill the glazing eye
With gentle tears, relax the knotted hand
To know the bonds of fellowship again;
And shed on the departing soul a sense,
More precious than the benison of friends
About the honored death-bed of the rich,
To him who else were lonely, that another
Of the great family is near and feels.
—Sir Thomas Talfourd.

NEW ORGANIZATION

Greensboro District, Young People's Missionary Society, West Market St. church, Greensboro. President, Miss Merle Weaver; first vice-president, Miss Mary Turner; second vice-president, Miss Love Ireland; treasurer, Miss Ella Andrews; recording secretary, Miss Clara Grant; corresponding secretary, Miss Madeline Stafford; superintendent study and publicity, Miss Nell Glenn; superintendent of social service, Miss Estelle Petree; superintendent of supplies, Miss Olive Longest; number of members, 23.

WHAT THE WOMAN'S MISSIONARY SOCIETY MEANS TO ITS MEMBERS

It teaches them the value of united effort.

It gives them a new interest in life.

It brings them into loving relations with the women of their church.

It teaches them to pray together.

It shows them how to make the world better.

It shows them the world from God's point of view.

It gives them a new message to their children.

It makes them helpers in the great and good work of the world.

It enables them to save souls in the far off places of earth. It brings them nearer to Christ.

It makes God a partner in all the affairs of their daily lives.

OUR SOCIAL PROGRAM

The following program was adopted by the Woman's Missionary Council in annual session at Atlanta, Ga., and should be used as a basis of social service work in auxiliaries and in Conferences. These programs may be had upon application to Mrs. B. W. Lipscombe, Home Base Secretary, 810 Broadway, Nashville, Tenn.

THE WOMAN'S MISSIONARY COUNCIL STANDS

1. For the adoption of a uniform law on vital statistics.

2. For the abolition of child labor by the enactment of uniform child labor laws.

3. For active co-operation with all movements for the abolition of illiteracy, for the enactment and enforcement of compulsory education laws and for the lengthening of the school term.

4. For the establishment and maintenance of juvenile courts and reformatories.

5. For all efforts to secure adequate constructive censorship of moving picture films.

6. For the strict enforcement of the law regulating the sale of habit-forming drugs, for the enactment and enforcement of laws prohibiting the liquor traffic and the sale of cigarettes.

7. For the establishment of State institutions, where the feeble-minded may receive custodial care, and for compulsory commitment thereto.

8. For the movement to abolish legalized and segregated vice in every community, and for city and state legislation that requires the reporting of social diseases to Boards of Health.

9. For the adoption of modern principles of prison reform and for the abolition of the convict lease system.

10. For the cultivation of sympathy between all races, and for the solving of all race questions in a spirit of helpfulness and justice.

11. For the closest co-operation with the Southern Sociological Congress and with other agencies for the securing of these results.

SOME OF THE HELPS USED IN OUR MISSIONARY WORK

The Year Book—one copy free to the President of each Society. "Helps for Missionary Societies" for the nominal sun of five cents.

Leaflets—issued quarterly and free to each society.

Bulletins—issued monthly and free to each society.

Council and Conference Minutes.

"The Missionary Voice"—fifty cents per year.

"Young Christian Worker—twenty-five cents per year.

These helps are all almost invaluable in the successful carrying on of our missionary work and any auxiliary that has none of these will do well to procure them at once.

THE CAMPAIGN

August Bulletin

From every Conference come stirring accounts of enthusiastic effort in this great undertaking. It is too early to know what was done during the second quarter but the Home Base Secretary is expecting large results.

You Want These Classes:
Poor Women
Rich Women
Busy Women,
Cultured Women
Young Women

Everyone of these classes is already represented in the missionary society and is contributing much towards its successful work. But we need those who are not enlisted. By prayer and persistent personal effort we can get them. If you have tried one way, try another and then another.

In the August Bulletin we find the following which refers to the recent visit of Mrs. Lipscomb to portions of the Western North Carolina Conference. All who had the pleasure of meeting this consecrated worker, feel that her visit was a benediction and a blessing.

"The Home Base Secretary had the privilege of spending ten days during June visiting societies in Western North Carolina and was delighted with the enthusiasm and earnestness of the workers. In some instances delegations of as many as fifteen members came from other churches to the place of meeting and the sessions were seasons of great inspiration and blessing to all present. The personal intercourse with these consecrated women increases the assurance with which the secretary looks forward to great results from the campaign. Surely we cannot fail when so many are working together for its success."

DEATH OF MR. J. H. YARBROUGH

The many friends of Mrs. J. H. Yarbrough, the superintendent of supplies of the Woman's Missionary Council will be grieved to learn of the death of her husband in Spartanburg on July 2nd. Mrs. Yarbrough has been superintendent of the supply department since 1896. She has thus helped many preachers' homes in hard places and has brought comfort and inspiration not only to those to whom she sent relief, but to those who worked with her in this department.

Mr. Yarbrough had been ill for four years and his passing was not unexpected. During all these years of her ministry in the church he had been most loyal and devoted, making it possible for her to do a great work by his unselfish and cordial co-operation.

A BRONZE MEDAL

During the Exposition the different religious denominations represented in the Federal Council of Churches of Christ in America were requested to give a program of exercises of a religious character each week day in the space set apart for them in the educational building.

On August 28th, 1915, the Mary Helm Hall Japanese Sunday school, of Alameda, Cal., sang hymns in English and in Japanese, recited some selections and rendered an exercise in costume. Mrs. William Acton, our superintendent, trained them for this service. Nothing more was thought of it until May 15th, 1916, when a package was delivered at the mission which contained a bronze medal and a diploma stating that it was an award from the Panama-Pacific and International Exposition for "the demonstration of singing and recitation by the Sunday school."

SOME DONATIONS

A generous lady in Augusta, Ga., who is much interested in the moral and spiritual uplift of the negroes, has donated a lot to the Woman's Missionary Council which made possible the purchase of another lot adjoining the Bethlehem House in Augusta, where a playground can be maintained. We are grateful for the gift because of the good it will do, and we are doubly grateful for the spirit of helpfulness which this good woman extends to the colored people.

There is great need at Vashti, for a model home where girls who have had several years in the Home, can have an opportunity to test their ability in the conduct of a small establishment. At the Council meeting it was determined to make such a department possible during the year. The plans for this work were not matured when a generous citizen of Thomasville, ignorant of the action of the Council, proposed to erect such a home as a memorial to the one he loved. "The Father knoweth whereof you have need before you ask" seems to be fulfilled in this case.

Through the generous donation of Mrs. Spofford a beautiful receiving home has been donated to the Methodist Union of Kansas City for the use of the children turned over to the Institutional Church by the juvenile court. This department has been financed and directed by the City Mission Board for many years in quarters which were totally inadequate.

The beautiful work that has been accomplished in spite of limitations has so appealed to Mrs. Spofford that she has donated her handsome residence which has been remodeled to meet the needs of such an institution. The total cost of this property is something like $120,000. Deaconess Edith Fuess and Deaconess Alice Ritter are in charge of this home which was formally opened in July. It must be a comfortable thing to be able to help on such work by such a generous donation. We have much cause to be grateful to Mrs. Spofford for this gift, because it enables us to do larger and more efficient work.

MEETING OF THE WOMAN'S MISSIONARY SOCIETY

The Woman's Missionary Society of the Methodist church met with Mrs. Mason Lillard on Friday afternoon.

"Korean Life in America" was read by Mrs. Raymond Chatham. Other interesting papers were given by Mrs. M. A. Biggs and Mrs. Mason Lillard.

A letter of appreciation from Mrs. J. S. Atkinson, a member of the Society who is in the Twin City hospital, was read, expressing gratitude to the Society for flowers sent to her.

Interest among the members of the society continues at high tide, being kept in a growing state through a service-consciousness true to the missionary purpose. Our work includes many acts of kindness and good deeds at home, along with the material contributions.

Our efficient treasurer, Mrs. G. T. Roth, reported that she has already collected $200 this year

We have a membership of thirty-two and last year raised $368.

After singing "America," as it was 4th of July week, a social hour was spent with Mrs. Lillard. She was assisted by Mrs. J. L. Lillard in serving delicious sandwiches and tea.

Mrs. Raymond Chatham.
(From the Elkin Tribune)

CAN YOU SAY AMEN?

"Amen as a prayer: May it be so!
Amen as a purpose: It shall be so!
Amen as a prospect: It will be so!
Amen as a persuasion. It can be *so!*
Amen as a possession. It is so!"

No man can say this kind of "Amen" except in the Holy Spirit; but every Christian may say it in Him. To the facts of God's Word, and to his promises, let us be ever ready and eager to have our hearts respond with a real Amen. Then shall we know the joy also of Spirit-led prayer for definite needs that are not specifically covered by the facts and promises of the Word, and be able to claim the Amen as the seal upon those prayers.

In these words of Griffith Thomas's we come upon a common cause of sterility in prayer. It is thought of as an easy substitute for endeavor, a sort of charm or amulet by which we get God to do for us things we are too indolent to attempt. Whereas the glib petitions, "God bless China," "God bless India," "bless our missionaries," have little greater value than the prayer wheel on which the Buddhist inscribes his iterated petitions for the wind to keep revolving.

The only prayer that has force back of it is that which wells up from the depths of a personal longing and urgency. In it the will and the heart and the mind find expression of something which cannot be suppressed. Such prayer is recorded in fatigue, as is all expression, or toil, or putting forth of energy. Something has been taken out of us. We know that we are co-operating in operations in which our only possible chance of serving is through prayer.

The fundamental difficulty in all our mission work is a cheap estimate of Christ and his gospel, its power and its preciousness. Hundreds of men and women are enrolled in the league of intercessors. Suppose we address ourselves to this purpose to let our whole hearts go out in a persistent, faithful, believing prayer that such an appreciation and realization of the infinite worth and beauty of the gospel may come upon us that we cannot help giving it out.—The Helping Hand.

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Conducted by R. R. Mitchell, Greensboro, N. C.

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The district superintendents and department superintendents have not yet been appointed. The list of these will appear in these columns as soon as they are announced.

TO CONTRIBUTORS AND THOSE THAT OUGHT TO BE

What's the matter with our reporters and officers? For several weeks we have had to depend almost entirely upon our own resources for material for our page. Such a state of affairs is beginning to tax our ability—or inability—and we are writing this to urge our correspondents to get busy and give us the help that is absolutely necessary if this page is to accomplish that for which it is intended, namely, to furnish a medium for the exchange of ideas and information concerning our work.

If every Leaguer properly appreciated the importance of reporting the good programs prepared, new Leagues organized and the many other items of interest that occur every week in our Conference we would have no trouble keeping our page filled with live news that would be a source of inspiration and help to us all.

Help us make this page of real interest and value by doing these things.

KETPING OUT OF THE RUT

That old familiar adage, "Variety is the spice of life," is just as true of the Epworth League as of anything else. We have no doubt that nearly every dead chapter is indebted to the influence of that dangerous anaesthetic, monotony, for its sad state.

Just how to avoid this monotony is a problem that each individual chapter will have to solve for itself. Different conditions call for different methods. The excuse usually offered by the members of many of our disbanded Leagues that on account of several overlapping organizations there was no place for the League is a pretty good indication that their League died in the rut; for organization in our church is intended to, or can fulfill the mission of the Epworth League. It is still unique among the many organizations of our church; and, when properly conducted, is the most attractive and helpful of all our young people's organizations.

One of the most successful methods we have seen of giving variety to League meetings is the custom of a certain chapter we know of to make each department superintendent responsible for one meeting a month. This department superintendent is expected to prepare a program bearing upon the work of his department. In those months having five meeting nights the fifth meeting may be a devotional or business meeting, or otherwise disposed of.

Two customs that we find prevalent in many of our Leagues should be studiously avoided. One of these is the habit of having the same persons do all the work. This is unfair to those that do the work and also to those that do not. A hurtful monotony is the usual result of this custom. The other unwise custom we have in mind is that of depending upon books and magazines too largely for our programs. We have attended League meetings for several weeks in succession when almost the entire program was composed of readings. These cut-and-dried programs soon become tiresome—especially when prepared at the last minute, as they usually are.

By beginning the preparation of the program in time, and by the use of a little foresight and resourcefulness, there is no reason why every program should not be interesting, instructive and distinctive. The secret of success lies largely in beginning the preparation early.

LESSONS OF THE SUMMER CONFERENCES

Most of the summer conferences have now been held, and by the time these lines are read all, save the assemblies at Port O'Connor and Lake Junaluska, will have been numbered with the things past and gone to their reckoning. Doubtless many of the six thousand Epworthians who participated in these conferences have, since returning to their homes, thought over their experiences; some merely for the pleasure of reminiscence, some to gain additional spiritual profit. The Editor at this writing, not at the end of his itinerary, is reviewing part of the summer's work and would make his readers sharers in some of his reflections for our common profit.

The conference theme, "Young People in Relation to the Kingdom," proved popular, and speakers rarely failed to deliver vital messages. It is the theme of themes, but the presentation of it revealed the need of much clear study and thinking on the kingdom. But loyalty to the person of the King himself was ever conspicious. Several speakers indulged in pleasantries over the polysyllabic titles of their themes, but all struck fire as they elevated Jesus Christ, the King. The religious life of these young people is true and strong, because it is centered in the Lord Jesus Christ. Never have I seen this better demonstrated than at Bristol, following Dr. Baylor's address.

The early morning prayer meeting usually called from their beds a large proportion of the delegates, but beyond the reflex influence of an act of the will were a varying value. A sermonette, more or less formal, allowing no opportunity for expression, is an utter perversion of the purpose of these meetings; a simple Bible talk, warm from the heart of an experienced leader, gives tone for the whole day. The response to such appeals again proves the essential religiousness of youth; the appeals themselves prove that it is essential that they be made by mature and experienced leaders. This is one of the most important lessons of the conferences—that the directing of the spiritual work of these conferences should be in the hands of the saintliest and most experienced Christians.

In other respects the value of mature leadership was demonstrated. Young men and women have become mature in carrying on these conferences. It is a question whether or not they should, as undoubtedly is the best policy in the local chapters, pass the posts of leadership to other and younger members. I am certain that great care should be exercised here. The way the South Georgia Leaguers faced this responsibility is admirable. The nominating committee gave themselves to prayer and became convinced that Mr. Nunn should continue in the presidency. Himself inclined to retire, he said: "I cannot ignore or go against the view of the committee thus arrived at." Maturity and expertness in leadership of this kind are of as great importance as in the distinctively spiritual department of the conferences. Nevertheless, experience would frame two rules: The conferences should be officered by laymen, not ministers; there should be annually introduced into the cabinets some fresh blood, but changes should not be many.

Leadership has become increasingly difficult as the organization of the Conference Epworth Leagues has advanced, and with increasing function they have become more complex. For the coming year the entire financial interests of the connectional and Conference work will be largely in the hands of the Conference Treasurers and District secretaries. The District Secretaries have become a body of workers of rare enthusiasm and efficiency and a necessity in the system. It seems as if the advance of these organizations had gone far toward the solution of all League problems.

Loyalty to the Church has been so conspicuous all along that I wonder how any one ever came to fear that any separation tendencies could exist in the Epworth League. Loyalty to the Epworth League, however, was evident everywhere. Truly, youth is the day of heroic devotion and fidelity. The motto, "All for Christ," never fails to call forth enthusiasm, and the collection of Epworth League songs that revolve around the great themes of the organization was sung to the echo. Whoever contemplates weakening or greatly modifying the Epworth League must consider tht he will have to reckon with a devoted host to whom it is very dear.

The strength of the missionary appeal was never greater than when made at these conferences. With few exceptions, their liberality was splendid and spontaneous. Thousands were pledged for Africa, nor was any urging ever necessary. Since the Lord loves a cheerful giver, we may be sure he loves these Epworthians. The payment of these pledges has been so nearly full that but a small shrinkage need be taken into account in estimating their value. Again our mission in darkest Africa will be amply supported by the Epworth Leagues. The pledge of personal service has not been behind that of money, and this summer's conferences will make other contributions to the ministry, the deaconess ranks, and the foreign field. At Sutherland, Fla., the four choice young men and the three lovely young women who briefly told the story of their determination to give their lives to the missionary work of the Church and those others who were moved to give their pledges for life work afford an pressive example of the response of youth to the great command today.

A few warning indications appeared to me, as well as these inspiring facts and interpretations.

First, I would say there is danger of shallowness. Sometimes pledges of service are too much like the seed springing up in stony ground; but more especially a false estimate of cheaply worked-up emotion endangers the seriousness and thoroughness of spiritual processes. Of all influences conducive to this very dangerous result, I think the most pernicious is the inveterate practice of singing songs that cannot have any real meaning, but make their way through the sense of rhythmic music of the vaudeville type. Even when better music with somewhat rational, at times even poetical, verse is sung it is used with so little relevance to occasions as to be meaningless. We ought, as a measure of protection from frothy religion, to sing the hymns of the Church which our Hymnal supplies in beauty and appropriateness for every variation of feeling in the soul's relation to God. This is no mere matter of taste; it is one of spiritual vitality.

There is also danger of learning irreverence by the use of the church for "stunts" that cannot possibly be related to religious feeling; unobjectionable in themselves, but not desirable as associations to be formed with the place where penitent tears are shed and the soul rejoices in God.

I have with pain noted in a few cases easy dispensation from platform courtesies; for example, calling out an important committee and leaving the platform without a chairman just as a speaker is announced; failure to keep the first speaker to time, thus embarrassing the second speaker of the hour; and similar small matters not so small in their effects, though so void of intentional offense. O that all our Conference Presidents might have an opportunity to study Bishop Hendrix or Dr. John R. Mott as a presiding officer! Perhaps the need of the study of parliamentary usage should be again and again urged as a means of making League meetings effective, avoiding friction, saving time, and otherwise promoting great ends by small means.

There may be danger in these conferences of overestimating the means and of temporarily losing sight of the great ends, not so strange when we consider how great and complex the machine is becoming; but we must keep steadily in mind that the conference does not exist for itself, but for the Epworth League and "All for Christ."

I have learned much at this summer's conferences; I trust I have imparted a little. No doubt our many young co-workers have been as alert and capable learners as those who have been appointed to lead them. At our midwinter President's meetings we shall compare notes and take counsel for the accomplishment of yet greater things.—Dr. F. S. Parker, in Epworth Era.

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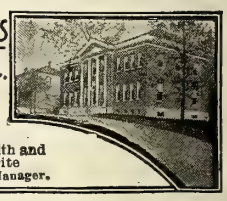
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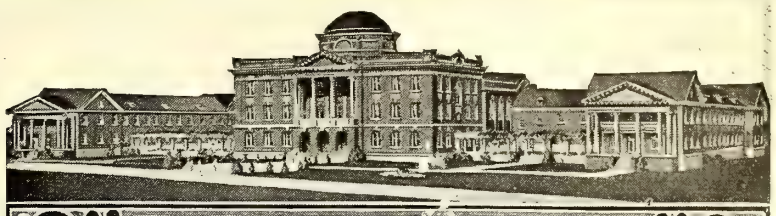
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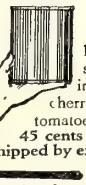


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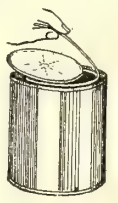
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The Sunday School Lesson

THIRD QUARTER—LESSON VI
August 6, 1916

THE GREATEST THING IN THE WORLD
(Temperance Lesson) I Cor. 13

Golden Text—Now abideth faith, hope, love, these three; and the greatest of these is love. I cor. 13:13.

Summary of the Lesson

In a memorable passage in "A Death in the Desert" Robert Browning wrote:

"For life, with all its yields of joy and woe,
And hope and fear—believe the aged friend—
Is just one chance o' the prize of learning love,
How love might be, hath been indeed and is;
And that we hold thenceforth to the uttermost
Such prize despite the envy of the world."

The classic passage in all literature about the loftiest and most nobly productive kind of love is the thirteenth chapter of First Corinthians. It is an analysis turned into a song. It is a discussion turned into music by its singing joyous words. It is a notable example of keenly penetrating thought united to almost lyrical expression.

Unethical Love

The contrast between noble and ignoble human love is effectively voiced by Alfred Noyes in two passages in The Barrel-Organ: As the street-organ plays,

"There's a laborer that listens to the voices of the dead
In the city as the sun sinks low;
And his hand begins to tremble and his face is rather red
As he sees a loafer watching him and—then he turns his head
And stares into the sunset where his April love is fled,
For he hears her softly singing and his lonely soul is led
Through the land where the dead dreams go

"There's an old and haggard demi-rep, its ringing in her ears,
In the city as the sun sinks low;
With the wild and empty sorrow of the love that blights and sears,
Oh, and if she hurries onward, then be sure, be sure she hears,
Hears and bears the bitter burden of the unforgotten years,
And her laugh's a little harsher and her eyes are brimmed with tears
For the land where the dead dreams go."

There is a love which is selfish with no thought beyond its own purpose. There is a love that is luxuriously voluptuous with no thought beyond its own hot desire. There is a love which poisons and spoils. Not of this does Paul speak. He is no hectic poet of lawless passion. He knows that love is only wholesome when you take your conscience into it. He knows that the white flower of righteousness must be worn upon the bosom of every noble devotion. So in an age flushed with the hot intensity of its own lawless desire, he speaks of that higher passion which has been cleansed from evil and purified from all the dross of life. He does not try to substitute a cold correctness for evil passion. Over against evil desire he puts a passionate goodness tense with its own devotion, moving with clean steps and shining eyes upon the heights of life.

The Love Which Serves

James Russell Lowell has reminded us how little the gift means without the giver. Paul has trenchant and unhesitating words to say about a service which has no heart of love in it. "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." But the presence of love transforms everything. The gift becomes a rare and precious thing because it comes wrapped in a covering of love. The self-sacrifice becomes a moving and powerful thing because it is the willing offering of a loving heart.

There is a story of a brilliant and eloquent minister whose work was failing to be genuinely productive in spite of all his gifts. He was telling a friend about all his hard and ineffective labor for his people. At last the friend looked up and said, "You have done a great deal for them. But have you loved them?" That one question penetrated to the cause of his failure. He went back to add to his gift of service the gift of love. He went back to put into his gift of service a soul of love. And now a golden harvest rewarded all his sowing and tending of his field.

Love without service is like a soul without a body. Service without love is like a body without a soul. When love and service unite, then indeed does the desert blossom as a rose.

Our modern civilization is constantly becoming more efficient. Every year sees it provided more completely with the machinery of achievement. Is it growing in love as it grows in practical power? Is the spirit of love in all the buzzing efficiency of its moving wheels?

The Love Which Endures

"You cannot discourage me," said a man to a friend who had lost his way again and again. "You can hurt me, you can sadden me, but you cannot make me lose faith in you, and you cannot make me give you up. As long as you are alive and I am alive, I will be believing in you, and waiting for you to fight a winning fight." The man, whose weakness had been his undoing, looked at his friend with a new light in his eye. He fought for words for a moment and then he said, "If you care as much as that and if you believe in me as much as that, I've just got to succeed."

There are a good many kinds of endurance which is caustic and cynical and angry. There is the endurance which is cold and hard and austere. There is the endurance which is melancholy and despondent, and there is the patient, hopeful, marvelous endurance of love.

"I am afraid I am beyond hope," said a remorseful and despairing man. "I think you are," was the reply. "You are beyond the hope of everything except the love which never faileth. That will make a man of you." And it did

Enduring love is not something which a man originates. It comes to him by a glorious contagion. He learns the secret of it from the loving God. He belongs to a universe built along the lines of an enduring love. He lives in a world redeemed by the love of an unfailing Saviour, and the love of Christ constrains him. So he learns the secret of enduring power.

The Love Which Triumphs

A characteristic volume of verse by a New England poet who died all too soon, was entitled Love Triumphant. That might be the title of many a Christian biography. It might be the title of many a study in Christianity. That is what the Church is about. It is going forth to secure the triumph of love. That is what Christianity is about. It is love triumphant taking possession of the world. Its ministries are the ministries of love. Its battles are the battles of love. Its victories are the victories of love.

Paul lived in an age when love did not seem very powerful in the large affairs of the world. In spite of all his own terrible experiences he believed that love was one of the abiding things of life.

We live in an age which has listened to terrible songs of hate. We live in an age when the wrathful omnipotence of force has been loudly asserted, and we in our day, as Paul in his, must assert, with unshaken confidence, the immutable and abiding nature of love. Hate never has the last word, and even force is permanently strong only when it is wielded by the hand of love. There are chapters of hate in the book of life, but the final chapter is entitled "Love Triumphant."—Lynn H. Hough, D. D., in New York Christian Advocate



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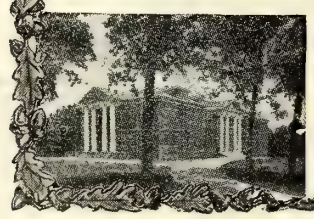
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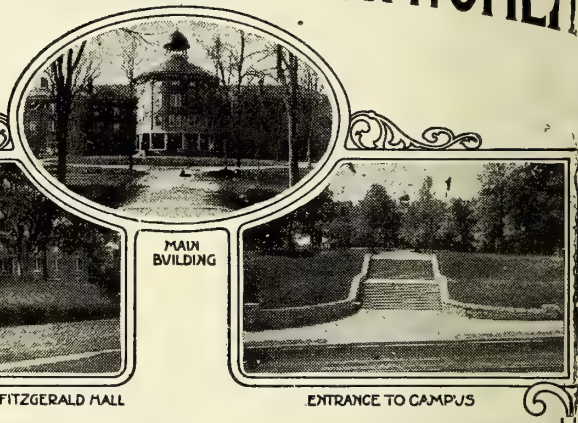
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DREAMING AND DOING

It is not the thing that you meant to do,
But the thing that you did, my son,
That counts in keeping the record true
Till the long day's work is done.

It is not the castles you built in Spain,
Nor the mighty deeds you planned,
It is not the dream of the dreaming brain,
But the deed of the toiling hand.

For the airy castle dissolve in air,
And the vision fadeth fast;
But the thing that is done—it standeth there
Till the earth and the heavens are.

—Bryan W. Collier.

DAN

"Out on the end there, play her in!" the captain bawled.

Dan drew the hose nozzle higher. Great clouds of smoke were hurled upon him at each blast of wind. Sheets of water swept across the end of the wharf. First a black hurricane, dashing blazing wood in his face, almost forced him from his footing; then a flood of water from another hose deluged him and froze upon him as it struck.

The wharf grew brighter. Dan strained forward with the heavy hose. Another man stumbled through the smoke, and together they staggred toward the advancing sheet of flame. Icicles froze and melted, froze and melted again upon his hat brim.

"In with that stream, in with it!" shouted the distant voice, persistently.

The water shot at the blazing wood, sizzling as it struck; the fire licked it up and ate its way farther into the wharf. Still the man and boy pressed forward, the icy pipe writhing like a dying snake behind them. The pier swayed and buckled. An ominous cracking, and it slid into the black water beneath.

The icy water closed over Dan's head. A roaring filled his ears. He came to the surface again, and pulled himself on to what remained of the pier. The air throbbed with the monotonous sobbing of the engines. He staggered toward the sound. Fast his clothes were freezing upon him. A captain yelled some orders to him. Into the glow of an engine's fire he stumbled. The engineer, his father, threw a bucket of water over the boy's coat, and wrenched it from his back.

"Sure, it's an iceman ye are, son!" he exclaimed.

Dan hammered the ice from his feet. "I'm to go home now, to get some grub, dad."

"Tell the mother I'm way outside." And the engineer turned again to his engine.

The boy pulled a dry coat over his clothes, and strode off. The steady throb in the air melted away into a fainting pulsing. The street, into which Dan turned at last, was only faintly lighted by the wavering glow of the fire. Although it was nearly midnight, women and children were huddled together, watching the red in the distant sky.

"'Tis Danny Whalen!" a little old lady cried. "Is it coming this way, lad?"

"No, granny; it's all under control."

"Have you seen my John?" another called. The women fairly blocked his way.

"Nobody's hurt," Dan said cheerily, gently pushing his way on. Away to the farthest house in the lane, a little house all dark except for a faint light, he strode. Stumbling through the unlighted hall, he opened an inner door and stood blinking in the doorway. A rosy old lady came from beside the fire. She put her finger on her lips.

"Mother?" he asked. Then a baby fretted. The old lady smiled.

"'Tis a baby sister." she whispered. "Born yes'day afternoon."

The big boy tiptoed clumsily to the faucet and ran the cold water over his hands. The old lady fussed noiselessly about the room.

"Now some one's come, I'll go out on the stoop and see the fire," she murmured.

Dan went to another room to change his clothes. His swollen fingers bungled everything. How his foot did pain! It seemed as if it continued the throb, throb of the engines.

"Guess I hurt it when I fell," he thought. How comfortable the bed looked. A faint voice came from another room.

"Is that you, Danny?"

"Coming, mother!" The awkward boyish figure stumbled softly to the bed.

"Where's the little sister?" he whispered.

The mother smiled toward a cradle near the fire. The boy moved softly to it, and gingerly lifted the light covering from the baby's face.

"Ah, you little 'vet'!" he said tenderly. "Won't you be stuck on yourself—being born the night of the big fire?"

"Where's your father?" the mother anxiously inquired.

"Way out. His steamer isn't anywhere near the blaze." He stooped over the bed again . "Wasn't I lucky to get on call just the day before this big fire?"

The mother smiled doubtfully. "Get Mrs. Murphy to warm your dinner," she said.

"Sure, she's out looking at the fire," Dan announced. "I can take care of myself."

"Every one will see the fire except me," the mother said, smiling.

Dan tiptoed to the bedroom door and peered into the kitchen. There was no one there.

"If it wouldn't hurt you, I could lift you to see from the window," he whispered. The mother's eyes shone mischievously.

"If you wrapped me up," she answered.

The boy slid his long arms under the little mattress and lifted it, mother and all, to the back window. Far away the sky glowed as if the sun were setting. The mother looked, and shut her eyes.

"Oh, to think of you both in that furnace!"

Dan lowered the mattress gently to its place. "It's the reflection that makes it so bad."

Some one stirred in the kitchen. He tucked the bedclothes swiftly in at the foot of the bed. The little old lady appeared. "Ah, 'tis a pity you can't see it, Mrs. Whalen!" she declared. "Such a sight I never saw!"

Dan retreated to the kitchen, with a knowing wink at the quiet figure on the bed. He drew a chair up to the fire, and tore off his stocking. Mrs. Murphy exclaimed at the sight of his foot. He put his finger on his lips, and nodded warningly toward the open door. The old lady shut it before she dressed his foot.

Dan pressed the bandaged toes firmly upon the floor.

"You can't walk on that!" the old lady cried.

"I can get my rubber boot on over it."

"Sure, they don't be expecting ye back!"

"Sure, and they do," said Dan, laughing. "Haven't got half enough men." He ate he luncheon and drank the coffee.

"Will you fill up a can with coffee for dad?" he said, going to the bedroom.

"I'm going now," he whispered to the mother. She pulled him down to her.

"Make your father pull his cap over his ears. The cinders always burn them." Then more tenderly, "Be a good boy."

And Dan went out again into the dark.—R. E. Weston, in Youth's Companion.

THE BOY AND HIS DOG

Harry knew that Uncle Doctor was not a very rich man, for he had heard daddy say that 'Brother James is just comfortably well off." There was more to it that Harry did not understand very well—something about "selling his practice to young Dr. Andrews," and "he's got enough to retire on comfortably if he don't adopt all the orphans in the United States in less than a year."

Then came Prince, a noble Scotch collie, Uncle Doctor's gift to Harry on his birthday.

"Such a dog as Prince must have cost dollars and dollars," said Harry, as he gave Uncle Doctor a big bear hug as part of his "thank you" for the gift. "I think you must be almost 'very rich' to be buying such a fine dog as Prince for me."

"Rich! I'm a multimillionaire," laughed Uncle Doctor. "I've got a young nephew that's worth his weight in gold, and—I possess a few other valuables."

Harry and Prince soon became well acquainted with each other, and seemed to like each other better every day.

"Seems to me I never could stand it now not to have Prince," Harry said to Uncle Doctor one morning.

That very afternoon he went up to Uncle Doctor's room with a sorrowful look on his face.

"I think it's mean, and I wish you'd go and tell 'em so, Uncle Doctor. I was having such a fine play with Prince out in the yard, and a poor-looking boy came along, and he stood and looked at us as if he was just hungry to play with Prince, too. And I went to the gate and said 'Hello' to him, and a tear dropped right out of his eye, though I guess he didn't want it to. And then he told me that he has a dog, and he can't pay the tax or something, and the men have taken his dog to the dog pound and they're going to kill it. And I told him my Uncle Doctor'd see about that, and you will, won't you?"

"Sure!" said Uncle Doctor. And he went out and talked two minutes with the boy at the gate, and then they went off together down the street.

"You see, Harry," said Uncle Doctor that evening, "a town must have money to pay for things, same as anybody. There's the work the men are doing over on Hill Street, the town must pay the men for doing it. And the policemen must be paid, and—well it takes lots of money to pay all the town bills. And the town must get its money in various ways. So one way that the city fathers thought of last year was to make a law that dog owners should pay one dollar a year for each dog. Prince is paid for this year, all right.

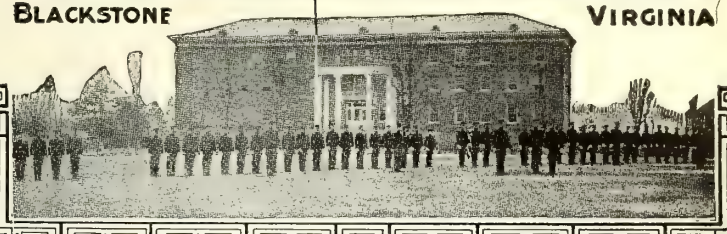
"But some dogs don't seem to have any owners, and the dog-catcher gets them and puts them in the 'pound.' And if no owner comes to claim them and pay the tax by a certain time the dogs are killed."

"Are they going to kill that hungry-looking boy's dog?" asked Harry.

"Not a bit of it!" said Uncle Doctor. "And they'll kill no other dog in this town that has a boy master that loves him, if I can help it. If the boy can't pay the tax himself, I'll find a man somewhere who will pay it for him."

Harry, sitting on Uncle Doctor's knee, was silent for one whole minute. Then he said: "I'm going to earn a dollar every year and pay the tax on Prince myself. You look after the hungry-looking boys and their dogs, Uncle Doctor."

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Fourth Round

	August
Fairview, Bethany	12-13
Biltmore and Mt. Pleasant, Biltmore	13
Swannanoa, Swannanoa	20-21
Black Mountain, Black Mountain	20
Asheville Ct., Elk Mountain	27
Chestnut St., night	27
September	
Spring Creek, Spring Creek	2-3
Henderson Ct., Hillgirt	9-10
Tryon and Saluda, Tryon	10
Mills River, Mills River	16-17
Hendersonville, night	17
Flat Rock and Fletcher, Pattys Chapel	23-24
West Asheville, night	24
Mars Hill, Bright Hope	30-Oct. 1
October	
Sulphur Springs, Montmorenci	7-8
Haywood Street, night	8
Leicester, Brick Church	14-15
Bethel, night	15
Walnut, Jewel Hill	21-22
Marshall and Hot Springs, Marshall,	22
Rosman	28-29
Brevard, night	29
November	
Weaverville Ct.	4-5
Central	5
Weaverville, night	5

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Third Round

	August
Polkton, 11 a. m.	5-6
Marshville, 3:30 p. m.	6-7
Ansonville, Salem, 11 a. m.	12
Lilesville, Shady Grove, 11 a. m.,	13-14

GREENSBORO DISTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

	August
Randleman	5-6
Wesley Memorial, High Point	6-7
Denton, Clarksbery	12-13
East End	13-14

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

	August
Connelly Springs	5-6
Table Rock	4-5
Micaville, Deytons	12-13
Spruce Pine, Spruce Pine	13-14
Bald Creek	19-20
Burnsville, Concord	19-20

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.
Fourth Round

	August
Stokesdale, Mt. Zion	12-13
Mt. Airy, Central	27
September	
Mount Airy Circuit, Zion	2-3
Walnut Cove, Palmyra	9-10
Summerfield, Summerfield	16-17
Pinnacle, Chestnut Grove	23-24
Pilot Mountain	24-25
Madison-Stoneville, Price	30-Oct. 1

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.
Third Round

	August
Wilkes Circuit	5-6
Wilkesboro Station	12-13

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.
Third Round

	August
Mt. Zion-Huntersville, Mt. Zion	5-6
Davidson, night	6
Mooresville Circuit	12-13
Mooresville Station, night	13



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You pay for rail transportation 3 billion dollars a year, and 44 cents out of every dollar from you goes to the employes.

On all the Southern railroads in 1915, seventy-five per cent of the train employes earned their wages (lowest, highest and average of all) as shown by the payrolls—

	Passenger		Freight		Yard	
	Range	Average	Range	Average	Range	Average
Engineers	$1972 3810	$2306	$1455 3505	$1916	$1156 2424	$1566
Conductors	1552 2696	1847	1353 2358	1580	1055 1749	1245
Firemen	943 1652	1209	649 1638	979	406 1352	777
Brakemen	957 1736	1109	755 1854	958	754 1405	990

The average yearly wage payments to *all* Southern train employes (including those who worked only part of the year) as shown by the 1915 payrolls were—

	Passenger	Freight	Yard
Engineers	$2144	$1712	$1313
Conductors	1723	1488	1157
Firemen	1096	865	688
Brakemen	1013	845	868

A 100 million dollar wage increase for men in freight and yard service (less than one-fifth of all employes) is equal to a 5 per cent advance in all freight rates.

The managers of the railroads, as trustees for the public, have no right to place this burden on the cost of transportation to you without a clear mandate from a public tribunal speaking for you.

The railroads have proposed the settlement of this controversy either under the existing national arbitration, law, or by reference to the Interstate Commerce Commission. This offer has been refused by the employes' representatives.

Shall a nation-wide strike or an investigation under the Government determine this issue?

National Conference Committee of the Railways

ELISHA LEE, Chairman,
P. R. ALBRIGHT, General Manager, Atlantic Coast Line Railroad.
L. W. BALDWIN, Gen'l Manager, Central of Georgia Railway.
C. L. BARDO, Gen'l Manager, New York, New Haven & Hartford R. R.
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A. J. STONE, Vice-President, Erie Railroad.
G. S. WAID, Vice-Pres. and Gen'l Manager Sunset Central Lines.

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Third Round

	August
Concord, Forest Hill, 11 A. M.,	6
Concord, Kerr St., 4 P. M.,	6
Concord, Central	6
Salem	10
Oakboro, 3 P. M. and night	11
Bethel-Love, Bethel	12-13

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Third Round

	August
Lowesville, R. Bend	5-6
Rock Springs, Denver	8
Belwood, Kadesh	12-13

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
Third Round

	August
Waynesville	12-13
Clyde, E. Waynesville	12-13
Fines Creek, Fines Creek	19-20
Haywood, Davis Chapel	20-21

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
Fourth Round

	August
Centenary, 11 a. m.	27
West End, night	27
	September
Linwood, Center	2-3
Burkhead, night	3
Kernersville, Oak Ridge	9-10
Southside, night	10
Davidson, Olivet	16-17
Grace, night	17
Thomasville, Fair Grove	23-24
Thomasville, Main St., night	24
Jackson Hill, Newsom	30-Oct. 1
	October
Lexington, night	1
Walkertown, 11 a. m.	8
Mocksville, night	8
Davie, Salem	14-15
Cooleemee, night	15
Forsyth, Mt. Tabor	21-22
Salem, night	22
Farmington, Smith Grove	25
Lewisville, Lewisville	28-29
	November
Advance, Advance	4-5

BARIUM ROCK WATER RELIEVES WEAK AND NERVOUS PEOPLE

Barium Rock Water is being prescribed by many physicians in the treatment of nervous debility and as a tonic and flesh-builder. They also recommend it in cases of indigestion, dyspepsia, rheumatism, gout, eczema and diseases arising from uric acid poisoning and for disorders of the stomach, liver, kidneys and bowels.

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If you are weak and nervous, if you suffer from melancholia, hysteria or are afflicted with any of the above diseases, send $2.00 for ten gallons. If it fails to relieve your case, we will refund your $2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box E-12, Barium Springs, N. C.



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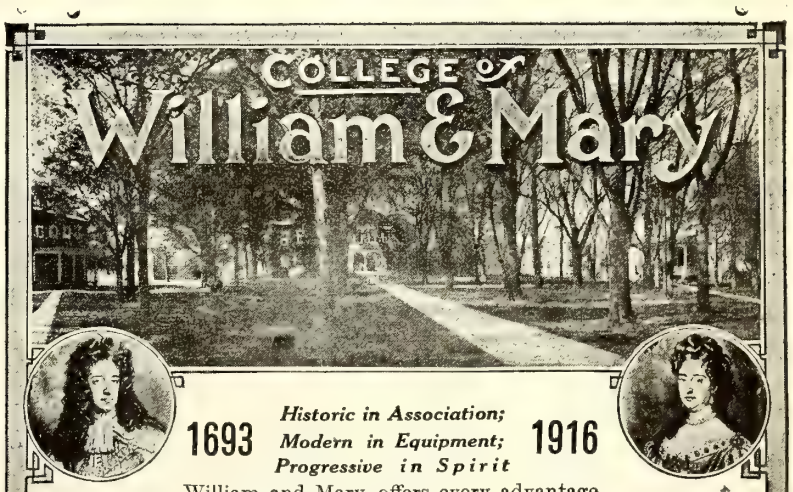
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THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***curative power*** of the Spring. I will tell them that the water shall cost them ***nothing*** if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from ***their*** fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the N. C. Chris. Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefitted you, and as the Advertising Manager of this paper has kindly consented to ***guarantee my guarantee*** to refund your money, if you are not benefitted, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any chronic disease,*** except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy. A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.
Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral water was entirely cured of the horrible disease. Yours respectfully, J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.

Atlanta, Ga., July, 27, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully,
MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers. J. P. D.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 28, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion.
Very truly, L. B. WHITE,
Pastor West End Baptist Church.

Guyton, Ga., Feb. 11, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.
Yours very truly
H. W. ORVIN,
Manager, Effingham Mer. Co., Guyton, Ga.

Blaney, S. C., Oct. 31, 1910.
Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients, because its virtures are good. W. D. GRIGGSBY, M. D.

Chancellor, Ala., Oct. 21-09.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure. Very truly,
W. F. MATHENY, M. D.

Fill Out This Coupon and Mail It Today.

Shivar Spring

Box 5 P, Shelton, S. C.

Gentlemen:—

I accept your guarantee offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

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VOLUME LXI NUMBER 32

North Carolina Christian Advocate

Reading Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, AUGUST 10, 1916

The Hope for To-day

These times of great tragedy have fiercely tested our beliefs and put a multitude of our theories in the balance. In days of quiet, comfort and security nearly anything might pass muster, but a faith that will do for to-day must have some grip and strength to it, for it has to lay hold upon the ways of death and stand in such swellings of Jordan as human life has never seen before. And has faith anywhere stood the test? Are men believing the things that they did and finding, in these hours of death and darkness, comfort and courage in believing? There isn't any but one answer comes to such questions. There never were so many men and women in the world at once who believed with all their souls in the few great fundamental truths of the Christian faith as there are this very day. That we believe is true without any doubt or exaggeration. The great, simple foundation truths of the Christian teaching never seemed so strong, so sure, so necessary and so good to follow as they do to-day. They have really stood the test.—Christian Guardian.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor

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Editorial

THE EDITOR'S CONDITION

We are glad to announce that the editor of the Advocate continues to improve, though quite slowly. He is now able to be propped up in bed and his physician thinks he may be able to get out of bed a little during the next few days.

HELP THE FLOOD SUFFERERS

In the confusion last week on account of the editor's sickness our appeal for the flood sufferers was omitted. We regret this very much as it was our purpose to continue the call for help.

The reports still coming from the flood-swept sections indicate a condition even worse than that described in first reports, and a good deal of help will be needed during the next several weeks. We urge, therefore, that our people who have not responded through other agencies, send us at once a contribution that we may do our part in alleviating the suffering of these unfortunate people.

To date we have received as follows:

Advocate and employees	$ 25.00
A. R. Williams	1.00
Rev. W. B. Thompson	1.00
Rev. J. H. Weaver (Ashe Co.)	20.00
Rev. A. D. Betts	1.00
Mrs. A. D. Betts	1.00
Miss Sallie Betts	1.00
Gold Hill church	10.20
Liberty church	4.12
	$ 64.32

REV. W. M. BILES DEAD

In the death of Rev. W. M. Biles, pastor of our church at Canton, the Western North Carolina Conference has been called upon to give up one of its most valuable members. The news of his death, which occurred suddenly last Friday night from acute indigestion, has brought genuine sorrow to many hundreds of friends throughout our Conference; for wherever he has served during his fifteen years' work among us his faithful ministry, warm heart and jovial disposition have bound to him in bonds of friendship an unusually large majority of his acquaintances.

A funeral service was held in the Methodist church at Canton Sunday morning, of which the deceased had been pastor since last November, conducted by Rev. W. L. Hutchins, assisted by Rev. J. P. Rodgers, presiding elder of the Waynesville District, and Rev. E. W. Fox, pastor of our church at Weaverville. The body was then taken to Winston-Salem where a second funeral service was held at the home of his father-in-law, Mr. James F. Allen. This service was conducted by Dr. H. K. Boyer, presiding elder of the Winston District, assisted by Revs. G. C. Brinkman and J. S. Hiatt. Interment followed in Salem cemetery.

Brother Biles is survived by a wife and six children, to whom the Advocate tenders heartfelt sympathy.

We regret that the illness of the editor prevents the publication of a more complete tribute in this issue.

MRS. JAMES ATKINS

Just as we were going to press last week the sad news came that Mrs. James Atkins, the beloved wife of Bishop Atkins, had died at her home in Waynesville. She had been in feeble health for some time, but the announcement of her death came as a sudden shock to her friends. Her parents and grandparents were leading and representative people, active in church and state, and she had all the advantages that wealth and culture could supply. Born and reared in Waynesville, and having spent much of her life there, she was known and loved by all.

She was a leader in the work of the church, active in the social life of the community, and a helper in every movement for the betterment of the people. Her home was open to her friends and her gracious hospitality can never be forgotten by those who were so fortunate as to partake of it.

She was married many years ago to Bishop Atkins, and no couple ever lived more happily together than they. A devoted wife and mother, she wrought well and brought her children up in the right way. She had firm faith in her Lord and spent her days in service consecrated to Him, so when the end came it was well with her soul.

The whole church mourns with Bishop Atkins and his family, and in their loneliness and grief we wish to assure them all of our warm Christian sympathy and pray the God of all grace to give them comfort and strength that they may endure with resignation and faith.

We trust that a full sketch of the life of this sainted woman may soon be supplied for publication in the Advocate.

THE IMPORTANCE OF BIBLE READING

In these days of rush and strain the reading of the Bible is too much neglected and society is the loser in moral standards by it. Capt. W. T. Rowland, superintendent of our Taylorsville Sunday school, has introduced a custom in his school which he thinks will do great good in promoting a taste for the Bible. Some weeks ago he asked every member of the school (about 75) how many chapters had been read the previous week. He added all the answers together and found the total to be about 125 chapters.

On the next Sunday the question was asked again and the number of chapters read had doubled. In a few weeks the number of chapters read the previous week had grown to more than fifteen hundred. When he related that experience to the writer it seemed the very thing to publish it with an appeal to every superintendent and teacher in the Conference to introduce the custom of taking a weekly Bible reading census in the school in order to stimulate the Bible reading habit. For the fact is, the more we look into the Bible the more we want to seek for the hidden truth which is found only in the revealed word of God, and if this custom followed generally in our Sunday schools should turn the youth of the church to Bible reading, we can not calculate the good that will surely follow.

In the days before the present International Sunday School Lesson plan was introduced it was the custom to have the scholars commit to memory passages of Scripture and all well trained scholars knew perfectly many of the Psalms, the Sermon on the Mount, and much of John's Gospel. We knew one elect lady who when but sixteen years old was able to accurately repeat the four Gospels and all the Psalms. Bishop Hoss, we are told, can repeat all of Paul's Epistles. If the young people have the truth thus fixed in memory they will go through life realizing more and more each year the fullness of the meaning of the truth.

The Bible is the great store house of wisdom and has supply sufficient to satisfy all human needs. Truly the Word is a lamp unto our feet and a light unto our path.

CHARLOTTE ADVOCATE DAY

The Charlotte District Conference at the recent session passed resolutions highly complimentary to the Advocate and set apart Sunday, August 13, as Religious Literature Day, at which time each pastor is to urge the claims of our paper and take subscriptions for the same. We trust this simultaneous effort in that district will result in largely increasing our circulation. Reference has already been made to the fine work done on a recent Sunday at Trinity church, Charlotte, by Rev. John W. Moore, the pastor, who, after the sermon, stressed the value of the paper and the importance of it to our Methodist people. The congregation responded promptly to the call and thirty-four new subscribers were secured in a few minutes, and since then several additional subscriptions have been reported. This, too, in a congregation that had already a good list of subscribers. Feeling sure the brethren throughout the district will do their best next Sunday, we shall look forward for good reports from all the pastors.

The report of the Religious Literature Committee at the recent Conference revealed the fact that barely more than half the officials on the district were Advocate subscribers and the Conference resolution indicated the purpose to place the paper in the home of every official and everywhere else it was possible to secure a subscriber.

Our officials are supposed to be carefully selected men, who are representative Methodists in their several communities, and should feel sufficient interest in Methodism in general to crave the information which the Advocate supplies.

In justice to the Charlotte District, it may be said that the lack of circulation there among officials is not less than in other districts, but it is to be deplored that so many officials throughout the whole Conference are indifferent to that extent. Politicians read political papers; farmers must have the farm journal; tradesmen want journals which help them in their business, and Methodists should not be behind these. Love for the church should create a desire for knowledge of the work in Zion.

A DEED OF MERCY

Victor Hugo in "Les Miserables" makes Jean Valjean, an escaped convict, the hero of a great story. Valjean had labored hard for a long time to evade the officers and yet displayed many signs of noble character and self-sacrificing love. Every reader of that great book sympathized heartily with that great character and became prejudiced against Javert, who was the personification of justice bereft of mercy.

A new Jean Valjean has been found in Thos. E. Stripling, a Georgian, who in 1897 shot and killed one of his neighbors and then surrendered to the authorities. His excuse for the act was that his victim had insulted his wife and sister and furthermore threatened his life. The court found him guilty and sentenced him to life imprisonment. Pending an appeal he escaped jail and fled to Virginia and assumed the name of Morris. In 1899 he was joined by his family and secured a position on the Danville police force, and was later elected chief of police of that city. He proved efficient as an officer and was certain of re-election in 1911, when to his surprise and chagrin his identity

was revealed and he was taken back to Georgia to serve out his sentence. Some time ago Governor Harris was besought by the little daughter of Stripling to grant him a pardon. Her touching plea reached his heart and he promised the child that he would grant the pardon before his term of office expired. Last week the pardon was issued and the letter written to the little daughter closes with the following: "After all, it is the offering from the Governor's heart to the love and innocence of a little child." Stripling is now a free man and it is stated that the Danville authorities, appreciative of his past service, sent him congratulations and invited him back to office.

It is all a strange history. He was not justified in taking the life of his neighbor, as was proved by the action of the court. It was not right to live under an assumed name but the poor man perhaps felt justified in it. In desperation he was striving to save his wife and little ones and without a clear conception of ethics no doubt felt that the end justified the means. He was striving with all his might to climb back to the point from which he had fallen, when, lo, the meaning of that old truth, "Be sure your sin will find you out," dawned upon him in all of its terror.

We do not approve of the promiscuous exercise of the pardoning power, but in view of all the unusual circumstances of this strange case we believe the governor was right in performing a deed of mercy, and we applaud him for it. We feel that this poor man has learned well the lesson of adversity and trust he may now enjoy the blessings of freedom.

When a man comes forth fresh from prison he needs sympathy and help, and if the Danville authorities do restore him to office it will be a very practical expression of sympathy. It is all indeed a strange history.

JAMES WHITCOMB RILEY

The fame of the Hoosier poet, Riley, overflowed the boundaries of Indiana, for the whole nation claimed him for her own, and when he died the other day the heart of every one familiar with his verse was filled with sorrow. He was not an old man in years, being about sixty, but was always young in spirit. Noted for humor, for cleverness in anecdote and repartee, for warm sympathy, for magnetism and love for humanity, he drew even the little children and they loved him because they knew he was their friend. He was distinguished among the many distinguished men of Indiana, and all the people mourned his death. He deserved a state funeral. His body was laid in state in the great capital at Indianapolis, and among the honorary pall bearers were Governor Ralston, United States Senators Kern and Taggart, Vice-President Marshall, and former Vice-President Fairbanks, all of Indianapolis.

He was like Burns in that his poetry all possessed the odor of the soil, and he lived close to Nature and the plain people. He was a bachelor and yet the following shows how he was capable of sympathizing with bereaved parents:

"Let me come in where you sit weeping—aye,
Let me, who have not any child to die,
Weep with you for the little one whose love
I have known nothing of.

"The little arms that slowly, slowly loosed
Their pressure 'round your neck; the hands you used
To kiss—such arms—such hands I never knew.
May I not weep with you?

"Fain would I be of service—say something,
Between the tears, that would be comforting—
But ah! so sadder than yourselves am I,
Who have no child to die."

NOTE AND COMMENT

Sir Roger Casement, a radical advocate of Irish Home Rule, who was recently convicted of high treason against the British government and sentenced to death, was executed as a traitor in a London jail August 3. His last utterance was "I die for my country." He had attempted to land on Irish soil a body of Irish troops from Germany to aid in a rebellion, but his efforts failed. A terrible penalty to pay for misguided judgment, but such is war. The wise leaders of the Home Rule party regarded him as an over zealous friend, whose indiscretions injured rather than helped their cause. Irish troops, German prisoners, were cruelly treated because they refused to join Sir Roger in his dangerous undertaking.

* * * *

The Continued Rise in the price of print paper has forced such great newspapers as the St. Louis Globe-Democrat to advance the subscription price and the New York dailies to materially reduce the size of their publications. The claim has been made by the paper manufacturers that the advance in price was caused by conditions produced by the great war, and over which they had no control. The charge is now being made that such is not the case but due to a combination of manufacturers who are taking advantage of the situation to profit by the war. We are not able to vouch for the truth of this charge, but can assert with positiveness, that, with all publishers, we are suffering keenly, because forced to pay now for our paper a price which, a year ago, would have been regarded as fabulous, and we do not know how long this condition may last.

* * * *

The Much Discussed Deutschland, the German submarine, left Baltimore on August 1, and is now safely at sea, having watched her opportunity and slipped into the Atlantic without knowledge of the British cruisers lying in wait for her beyond the three mile shore limit. Her homeward voyage will be a perilous one, and if she finally dodges the vigilant sea craft of the allies in the North Sea, will have accomplished a feat unheard of in naval history. The world will watch with interest for news of her arrival in Bremen.

* * * *

More than Ninety Per Cent. of the 360,000 trainmen in the United States have voted for a strike to gain their demands for an eight hour day, and time and a half for overtime. The railroad systems of the country protest against this demand of the trainmen, claiming it will amount to a hundred million dollar advance in their pay rolls and ask the employees to submit the points at issue to a board of arbitrators or to the Inter-State Commerce Commission. The trainmen seem averse to such a reference. Unless President Wilson, with the assistance of Congress, intervenes, this country will experience, within a few weeks, the most disastrous strike in its history, according to railroad operators, trainmen representatives and high officials in Washington. The United States Chamber of Commerce has appealed to President Wilson to take steps to avert the strike, and it is hoped the differences may be adjusted satisfactorily without resort to physical resistance or suspension of traffic.

* * * *

The Contract Has Been Let for the erection of our Washington City representative church. The building will cost $250,000 and will creditably represent our great denomination in the nation's capital.

* * * *

For a Hundred Years they have talked of tunneling the English Channel from Dover to Calais, and all sorts of arguments against it have been urged by conservatives, both in Britain and in France. Now, however, since these nations, rivals for centuries past, are united against a common foe and promise hereafter to have mutual interests, they are seriously considering the enterprise, which, it is estimated, will cost the stupendous sum of eighty million dollars. They claim that such a tunnel during the present war would have paid for itself as a safe route over which to transport troops and war munitions.

* * * *

The Great War began July 31, 1914. Poor Europe is just entering upon the third year of slaughter. Many long years it seems have passed since that dreadful tragedy began, just two years ago. There is mourning in nearly every home in Europe. Mothers have given up their sons, wives have surrendered their husbands to the state, and little children, so dependent upon the fathers, have watched them go out forever from their sight. When will it all end? It seems now that the tide is turning. The Entente Allies are on the offensive on every battle front. They have men in limitless numbers yet to sacrifice if necessary. They have munitions in enormous quantities and they have money and credit with which to secure additional supplies to meet extraordinary demands. The German strength is slowly weakening. The hopeful spirit of the German people is waning, and it appears that they cannot hold out against such great odds very many months longer. May peace soon come.

* * * *

The National Prohibition Party last week at St. Paul, Minn., nominated former Governor J. Frank Hanly, of Indiana, for the presidency, and Rev. Ira Landreth, of Tennessee, for vice-president. Governor Hanly was one of the fraternal delegates from the Northern Methodist Church to our General Conference at Asheville in 1910, and is an orator of extraordinary gifts. Of course, it is not expected that he will carry the country in the November election, yet, he will make a vigorous campaign and multitudes will go to hear him speak.

MISSIONARR NOTES FROM FIELD SECRETARY

Field Work

Profitable meetings have been held since last report in Weaverville station and at the Acton, Asbury and Montmorenci churches on the Sulphur Springs circuit.

Lake Junaluska

The Sunday School Conference was largely attended by representatives from the Home Field. Dr. George R. Stuart and others interested large crowds during Bible Conference week.

Indications point to a full attendance at the Laymen's Triennial Missionary Conference, which opens August 15th, and runs through August 20th. One and one-fourth fares for the round trip will be given. Tickets on sale August 11-15, good until Sept. 1st, over open way at price of shortest way.

The Young People's Conference is scheduled to open August 8th, with an array of very fine speakers. It lasts about a week.

The Floods

The damage by the floods is a fresh call for full collections—especially salaries which in all too many cases are too low, and the mission assessments, which are to supplement the salaries of preachers, some of whom are likely to face salary deficits at the end of the year.

I wonder if, out of this distress, there will not come especially to the charges that escaped the ravages of the waters, a full purpose and effort to do some real relief work in the way of sending their pastors to Conference with large missionary surpluses to enable the Board to meet the conditions that it is sure to face this fall.

CONTRIBUTIONS

CRISES CALL FORTH COURAGE

Rev. W. W. Bays, D. D.

No one can tell what a day, an hour or even a minute may bring forth. No one can tell what talent, undeveloped energies and powers may lie hidden in men and women, from the highest to the humblest.

Sometimes courage is cool and calculating, looking danger afar off, and only waiting for it. But more often, perhaps, it is developed suddenly without calculating the cost. Be that as it may, it is the occasion that brings forth the man, and almost every crisis finds its man, the very man that is needed.

Saul was king of Israel, but Saul was not the character for that crisis, when the haughty and blasphemous giant of Gath defied the armies of the living God. But the stripling shepherd boy, David, met the occasion, met the giant and slew him, and saved the day to Israel. When the crisis of the American Revolution arose, it was the Virginia farmer, Washington, who came to the colors and saved the cause. When our Civil War broke out, the mild and amiable President Buchanan was not the man for such a crisis; but Lincoln, the renowned "rail splitter," was, though by nature as amiable and pacific as was Buchanan. Upon that same crisis came Thomas J. Jackson, only a modest professor in a Virginia school. Yet that crisis made him the most renowned and unique, and most magnetic military genius that America has yet produced. And at the beginning of that same crisis U. S. Grant employed in a leather store at Gelena, Illinois; and Sherman was a plain schoolmaster, teaching in a Southern state. And also in religious occasions the crisis finds the man.

When the intolerable spiritual despotism and claims of the papacy held Europe in thrall, it was an humble German monk, Martin Luther, guided by the light of an old Latin Bible, who broke the middle age power of the papacy forever. And when that pall of unbelief, immorality and spiritual night fell upon England as the aftermath of the reign of the Stuarts, it was an Oxford student, John Wesley, who kindled an evangelical torch that flamed all over England, all around the world, and will flame forever. And when the crisis that came as a reflection from that horrid fact in human history, the French Revolution, was spreading its black bane poisonous virus in American society, it was Francis Asbury and men like him in other churches, whom the crises called forth, and who raised the torches of evangelism through all the pioneer American settlements, and saved America from the huge blot, and blight and paralysis of French infidelity.

But often times the crisis is purely local, and the heroes called forth the humblest of agents, yet heroes notwithstanding. As already indicated, sometimes this heroism is cool and calculating and counting all the cost. Sometimes it is purely impromptu, improvised for the occasion, without any calculating at all. Many years ago in Southwestern Virginia, as the tradition has it, and perhaps authentic history, too, at a great spring coming forth from beneath a cliff, far back in the eighteenth century was located a great log fort, as a protection against Indians. At one time it was very fiercely attacked. One woman at the "gap" was milking the cows. She jerked herself up and dashed for the fort with her pail of milk. At the door she gave the pail a "send" with her foot, and declared it slid across the floor of the fort without the loss of a drop! The brave woman bolted the great doors and kept the redskins out. Finally one big, enterprising Indian climbed to the top and started down the inside of the huge chimney, tomahawk in hand. But the crisis had a heroine. One of the women snatched a large feather-bed, flung it upon the fire, and soon the fumes from the burning feathers so stifled the "big chief" that he fell down limp into the fire-place, and the women killed him with their axes.

Crises call forth their actors, their heroes, sometimes the highest, sometimes the humblest, but equipped for the occasion. So of the occasion that calls forth this communication. During our recent flood, a number of men were cast into the great, black torrent of the overflowing Catawba river, near Charlotte, N. C., by the giving way of a great railroad bridge, which they were trying to save. Some sank out of sight never to be seen again. Some were cast upon the drift, floated down, caught to breaking trees, and in one way and another were saved from immediate death. In that awful plight they lingered all night and far into the next day, Monday, July 17, 1916, when they were rescued by two brave colored men, whose names are indicated in the following poem, which I wrote in remembrance of the occasion, which I have revised and improved, and which I now submit for the readers of the Advocate, that we all may render honor to whom honor is due, believing that God accepts the sacrifices and the human services of the lowest as well as the highest of His creatures.

Tell the Deed of Ross and Stowe

We have heard of mighty heroes,
Of their deeds to mountains grown,
Filling full a million pages,
Chiseled on the flinty stone.
But for courage that was dauntless,
And unselfish—without show,
None excels the daring venture
Of the heroes Ross and Stowe.

Refrain.

Though but lowly sons of Afric,
While Catawba's currents flow,
Tell the truthful tale heroic—
Tell the deed of Ross and Stowe—
Long as rolls the red Catawba,
Tell the deed of Ross and Stowe.

Bigger kindness is than color,
Broader, too, than any race;
"Every human heart is human,"
With divinity a trace.
Well those peasants knew their peril,
Took their lives within their hands;
Sacrifice was then the signal,
At humanity's commands.

Seated in their fragile vessel,
Death and danger all around,
Pull they would, yes, pull the harder,
Till the lost ones they had found.
Down the raging torrents dashed them,
Down, the while each threat'ning wave
Oped its gulf of gasping waters,
Meant for them an instant grave.

'Mid the drift and raging rivers,
'Mid the drift and muddy spray,
Like a chip the sable surges
Beat their little bark away.
But the prize they sought was human,
Nothing less than fellow men,
Battling with relentless breakers,
Saved or lost! 'twas then, 'twas then!

Clinging to the breaking branches,
Falling 'mid the parting drift,
How the helpless men were sinking—
Sinking to destruction swift!
Afric heard the plaintive pleading,
Heard, and bent the oaken oar,
Drove amid the inky waters,
Mountain piles—from shore to shore.

Then it was, yes, then or never,
Then it was or all were lost;
Then it was they pulled the stronger,
Then it was—at any cost.
Madly rolled the raging oceans,
Heaven seemed to frown, and hell
Vomited her frothy deluge
On the boat, the men as well.

Afric saw, and pulled the harder,
Far and farther from the land,
Farther! then oh! glad the grasping,
Caught the captives by the hand!
Saved the sufferers, crying, dying,
Wasted with that awful night,
Saved them, saved them, without boasting—
God be praised—from such a plight!

Not are all the deeds heroic
Writ upon the page of stone;
God has heroes 'mong the lowly,
To the flame of fame unknown.
And those dusky sons undaunted,
Worthily have won a place;
Foremost they among their fellows,
Models they for all their race.

And no doubt, were all the facts known, away up among the mountains, and the sliding hillsides, many, many deeds of daring, of sacrifice and of saving, were called forth, by the humble dwellers of the out of way places; some of them, perhaps, by frail women, and boys and girls, and maybe of little children. The deeds that bear no record far exceed those that go into history, and often excel those of history also, in unselfish merit.

How truly doth the poet sing:

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

JAMES ARDREY BELL

Rev. S. M. Davis

No longer able to preach or do pastoral work I live with gladness, sometimes sadness, in the past, thinking that in every life reflections should be a delight and anticipations inspiring. Reading the excellent Advocate report of the Charlotte District Conference, held at Harrison church, I am reminded of the good days of 1872, when I was the young pastor of that first class, historic church. A significant episode of the Conference which now shakes this hand and heart, too, was that strong and eloquent speech and plea made by James A. Bell, in behalf of the superannuates; and the magnanimous offer of Brother Bell to give the first thousand of a hundred thousand. That beautiful and inspiring speech was delivered at the altar of his precious home church. In the noble Bell home James A., 44 years ago, was the lovely, generous, polite little boy Jimmie. I was often a delighted and welcome visitor in that charming home of four, the Christian parents, Anna and Jimmie. My home was with the uncle, Captain Billie Ardrey, living near the Bell home. I have served pastoral charges from mountains to sea, and I am free to say that for intelligence, harmony and Christian hospitality the Harrison church community has not been surpassed in the North State; and in these times of lay activity James Ardrey Bell, of Harrison, Charlotte, is a consecrated leader among our laymen. This superannuate of 49 years in the Methodist ministry wishes, with many others, that 99 noble lay workers in our Conference will rise up and respond to the telling and timely appeal of Brother Bell.

As the time of the meeting of our Conference draws near let us draw nearer to the Head of the Church and the Bishop of souls, and pray that our leaders and bishop may be divinely guided.

Brother M. B. Clegg is doing fine work in this Caroleen-Henrietta charge and all that Bishop Kilgo has to do will be to write the Clegg name and place just as written at the last Conference session.

We are greatly impressed by the wisdom of Christian literature day and think that our Christian Advocate should be in the lead on that high day.

Caroleen.

IS THE MODERN DANCE IMMORAL?

Rev. T. F. Glenn

Terpsichore is a murderess. Her hands reek with blood—the blood of souls. She blights female modesty, womanly purity and domestic happiness. From the day that Herodias danced John the Baptist's head into a trencher, the dance has been the cause of violence and bloodshed. Gail Hamilton says, "It is unclean and cannot be washed."

Terpsichore may once have been a modest and decent goddess, but she has degenerated in the last one hundred years. Dancing was practiced in ancient Greece and Rome as a pastime. But historians tell us that it was considered beneath the dignity of decent persons. Cicero says, "No one dances unless he is drunk or mad." Cato always left the theater when the dancing began. In 1577 St. Aldelgonde says, "He approves the course adopted by the church at Geneva, which, by interdicting the dance, has abolished many filthy abuses of daily occurrence. No one can look on at such a spectacle without sin." What would the old saint think if he could see the modern round dance in all its glory! Even Byron condemns it in the severest terms—terms that I dare not quote. And he was no "Puritan." The chief of police of New York says that nine-tenths of the young ladies in that city who go astray are ruined in the ball room. Dr. Lovick Pierce, whose fame as a preacher is as wide as the continent, remarked in a sermon some years ago, when the dance was first introduced into Georgia, "Dear young ladies, God never made you to be whirled around in the dance on the hips of lecherous men."

You must trace this social evil to its consequences if you would see it in all its monstrosities. Harmless, indeed! John looks at the powder—a bright, shining dust—and he says, "Papa, can't I play with it? There can't be any more harm in it than saw dust or sand." Papa takes John out yonder to the base of the mountain where the workmen are blasting rock. John sees the shining dust introduced into the cleft of the rock, the fire is applied to the fuse, there is an explosion—the earth trembles under John's feet. He looks aghast at the quaking mountain—the flying fragments of forest and rocks. Now John knows what powder is. Will he want to play with it again? Dear young people, keep out of this fearful vortex of dissipation.

The modern dance is lascivious. Gail Hamilton declares that the very pose of the parties suggests impurity. The dress, the music—and all the surroundings are calculated and meant to excite every carnal sense and to lull every moral sense.

A noted Californian who is deeply versed in the mysteries and pleasures of the modern dance tells us that it is the avenue of ruin. "But our young people know nothing of the round dance." One intoxicated with the pleasures of the ballroom, do you suppose they will be satisfied with old fashioned quadrille? They have the waltz quadrille already. The passion for this public sexual intimacy has come to such a a pitch that the waltz is now inseparably wedded to the quadrille. Even the old fogies are sometimes trapped by this device. A quadrille is called and they take their places, feeling quite safe. "First couple forward." "Cross over." "Change partners." "Waltz up and down the center." "Change over." "All hands waltz round the outside," and before they know it their sedate notions are lost in the waltz quadrille.

"Pure young women of a warm temperament, who abandon themselves to enthusiastic proclamations of their delight in the dance in the presence of gentlemen, should but barely once have a male intuition of the meaning of the involuntary glance that will often shoot from eye to eye among the auditors. Or should hear the comments exchanged among them afterwards. For when young men meet after an evening of the dance, it is not points of dress they discuss."

"Vice is a monster of such frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft familiar with her face,
We first endure, then pity, then embrace."

What renowned hero of the ancient or modern world has a better right to claim the admiration of mankind than the woman who, seeing the licentiousness of the dance, has the independence and moral courage to avoid and denounce it?

TIDINGS FROM THE MISSION FIELD

During the first ten days of May an interesting and helpful meeting was held at Moore Memorial church. Large crowds attended and two hundred and thirty-five gave their names for instruction in church membership. These have been divided into classes which meet weekly. The success of this meeting was the more encouraging because it was achieved by the laymen and assistant pastors in the absence of the regular pastor, Rev. Kong Tsen, who through illness has had to be away from Shanghai for several months.—China Christian Advocate.

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Christians Asked to Retire

In April, 1914, there was started in Japan a National Evangelistic Campaign to continue for three years. Meetings have been held in many towns and cities, and thousands have heard the gospel for the first time. In May, this year, the campaign reached Kobe. A stirring report comes telling of the throngs who eagerly sought entrance to the meetings, and who listened intently to the message of the Christian workers. In this report Rev. H. P. Jones says: "On Monday night I went out to the west side of Kobe to the largest and most elegant theatre, where I found something that sure enough stumped me. The people were literally jamming the door trying to get in, and what was still more astonishing I found a sign beside the entrance which said that Christians should not come into the building. A strange sign, I thought. I did not heed it, but pushed in and went up to the third gallery, for I wanted to see that great crowd and hear a little of what was said. Soon after I entered the chairman asked all Christians, especially those on the lower floor, to go out so the non-Christians could have their seats, and a large number promptly but quietly retired. Their places were filled in two minutes. The seating capacity is two thousand, and there were many standing in the aisles toward the rear. The police ordered the doors closed, for they pronounced the house full, and it surely was. Many people kept coming for more than an hour and demanding entrance, but "the door was closed." It was the first time I have seen the doors so crowded, and it is said to be the first time in Kobe that such a sign had been put up at the door asking Christians not to come in."

* * * *

"The study of missions is the only possible way to keep in touch with world progress. In order to read the magazines and newspapers intelligently constant study of missions is necessary. Progress in our time is largely along Christian lines. The progress of the world is only another way of saying that Christ is increasingly possessing the world."

* * * *

Africa—In Heathen Darkness

As we learn more of these people their condition seems more and more appalling to us. Of course we expected to find them dishonest and immoral to the very last degree, but I am now convinced that they are even lower than I then thought possible. They impress us as almost totally devoid of shame, and it seems that the only wrong known to them is in being found out. But (and here is the vindication of the missionary) they do respond to his message, and while we make no claim that this region, or even this village has been regenerated, yet there is a very marked change even in those who have made no pretentions to conversion, which is very noticeable when one gets out on the path some distance from the mission. I have written many times about the stupidity of the natives. But I wonder, if it were possible to remove from the mind of one of us, all ideas of geography, all scientific knowledge, all thoughts of home, (substituting in its place a mere hut for shelter), all the things that make life attractive, absolutely all ideas of virtue and truth—if all this, and even more could be removed from our consciousness, what would we have left on which our minds could feed? Yet this is just the condition we meet and are trying to alleviate, but at present we are only four, and there are millions here in that degraded condition.—J. A. Stockwell, Wembo-Niama, Central Africa.

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Romish Vicar Becomes Alarmed

I had barely gotten the editorial work off my hands when we commenced a revival meeting, conducted by our Brother Hippolyto de Capos, who for twenty-six years had been a priest in the Romish Church. We prayed and planned and worked for the meeting, and the Lord richly blessed us. Three thousand invitations were distributed by mail and by hand; the three city papers were used for announcements and articles; two thousand tracts and Gospels were scattered, and a colporteur was at work in the city all the time. We visited and invited the circuit judge, the mayor the representative of the state legislature, etc. The church was well filled and a goodly number from outside attended. The Romish vicar became alarmed, and warned his people against the "apostate," threatening them with excommunication for attending. The whole town got to talking about the Methodistas, like they have not done for a long time. Thirty odd persons presented themselves as candidates, and I am having weekly meetings with them for prayer and instruction. On Children's Day some fifty came forward and expressed their desire to love and follow Christ. During these last weeks forty-eight candidates presented themselves in Rio; fifty-eight in Ribeirao Preto, and ninety-eight in Pirassununga Circuit. The Lord is surely blessing his work.—J. M. Lander, Petropolis, Brazil.

* * * *

The Evangelization of the World

This phrase means the giving of every person in the world an adequate opportunity to know and receive Jesus Christ. This is the present and urgent task of all Christians. It is a universal obligation organic in the gospel. By this we do not mean simply giving the message of Christ once in the hearing of all men. That is not adequate. There must be repeated instruction in the gospel, until the need of Christ is made clear and influence brought to bear upon the will so that an intelligent decision to accept and follow Christ is made possible. Many will reject the message, no doubt, but the responsibility of Christians to any man is not discharged until that man has had opportunity to know and receive Jesus Christ. Wherever there are belated countries and races, or religions that do not meet the deepest needs of mankind, wherever there is no adequate opportunity to enjoy the deliverance from sin, the freedom, the intelligence, the purity, the safety, the justice and equality, the rewards of honest labor, which the gospel of Christ brings, it is the duty of those who possess all these to pass them on to others.—W. E. Doughty in "The Call of the World."

NEWS AND NOTES

Around the Conference

—Rev. J. O. Ervin, of Charlotte, is assisting the pastor, Rev. B. M. Jackson, in a revival meeting at Lilesville this week.

—Rev. Dr. T. F. Marr, of First church, Salisbury, is spending a well earned vacation in Brevard.

—Rev. Raymond Browning will conduct a great tent meeting in Lincolnton, beginning Sunday, August 13.

—Rev. John W. Moore, of Trinity church, Charlotte, has been granted a vacation, and he, with his family, is enjoying it at All Healing Springs.

—At the residence of the bride's parents, Dr. and Mrs. R. H. Ivey, in New London, N. C., Miss Sadie Ivey and Mr. Theodore Nash were married July 29, Rev. E. J. Poe officiating.

—Rev. M. F. Moores, pastor of Central church, Concord, who has been spending his vacation with relatives in Kentucky, has returned and filled his pulpit last Sunday.

—Spencer Methodists are energetically pushing their campaign for $15,000 with which to erect a new church. Over $10,000 has already been raised and the building will be begun as early as possible.

—Mr. H. E. Bacon, one of our active Newton laymen, was injured in an automobile accident last week. He learn that his wounds, though painful, are not serious, and trust he may soon be able to resume his work.

—Rev. F. L. Townsend, pastor of Walnut St. and Carraway Memorial, has just returned from Richmond county, where he spent several days assisting in revival services, which resulted in more than twenty conversions.

—Mr. and Mrs. Bedford Douglas Graham of Mooresville, announce the engagement of their daughter, Myrtle Gaither, to Mr. Boyce Laban Biggers, the wedding to take place in September.

—In the recent destructive flood the Methodist church at Mountain Island, Gaston county, was swept away, with the great factory and store of the Mill Company. So far as we have been able to learn this is the only church building that was carried away by the flood.

—Rev. H. G. Osbourne, pastor of the Methodist church at Rose Hill, Virginia, writes as follows: "Evangelist Tom P. Jimison and his assistants, Prof. and Mrs. W. A. Bassett, are engaged in a great union evangelistic campaign. The Presbyterians and Methodists have united and things are happening in the meeting."

—A wedding of interest to many Advocate readers occurred at Boone, Wednesday, August 2nd, when Miss Bertha Stanbury, daughter of Mr. and Mrs. J. S. Stanbury, of that place, became the bride of Prof. William Lee Scott, principal of the Jefferson School. Both these young people have many friends throughout our Conference who will join with the Advocate in extending congratulations.

—The resignation of Dr. Neal Anderson, since 1908 pastor of the First Presbyterian church of Winston-Salem, has caused sincere regret among all denominations of that city. Dr. Anderson is a forceful preacher and faithful pastor, and his church has experienced a remarkable growth during his pastorate. Dr. Anderson has accepted the presidency of the Austin (Texas) Theological Seminary.

—Rev. J. E. Woosley, pastor of the Greensboro circuit, conducted revival services at Mt. Pleasant during the week ending Sunday, August 6th. A large number of conversions and twenty accessions were the results. With the exception of one strong sermon by Rev. J. H. Bennett, pastor of Centenary, Greensboro, the preaching was done by the pastor and his son, Rev. M. B. Woosley.

—A large crowd attended the thirtieth annual picnic of the old soldiers at Cornelius last Thursday, and Rev. E. M. Hoyle, the pastor of Mt. Zion station, delivered the address and we learn that he made a genuinely good speech. Brother Hoyle is highly regarded by his congregation as a preacher, exceptionally strong in the pulpit, and as a pastor faithful in every relation.

—General J. S. Carr, of Durham, has always been the friend of the circuit rider. Last week he postponed an important business engagement in order to go to several points in Western North Carolina to personally investigate conditions and see for himself how the Methodist circuit riders in the flood stricken sections are faring, and then to satisfy their urgent needs. It had been intimated that in the sections where the ravages of the flood have been greatest that some preachers might suffer for necessities, and it is these, if they may be found, that General Carr wants to help. This large-hearted layman merits gratitude and thanks from the itinerants for this unselfish service, and will have both.

Lay Delegates from Salisbury District for 1916

J. F. Shinn, Norwood; H. B. Bailey, Woodleaf; M. L. Jackson, Salisbury; C. G. Voss, China Grove. Alternates: W. R. Odell, Concord; A. H. Sides, Kannapolis.

Stockholders Western N. C. Conference Home at Junaluska

The stockholders of the proposed Western North Carolina Conference home at Lake Junaluska is hereby called to meet at Lake Junaluska, in the men's rest room of the public service building, o the afternoon of August 16th, 1916, at two o'clock. All friends of the enterprise are asked to meet with the stockholders.

E. A. Cole, Chairman,
C. M. Pickens, Secretary.

Our Children's Home Remembered

Mrs. Jennie Payne, a splendid woman and loyal member of Rock Springs circuit, passed away June 29, 1916. She lived 73 years. For several years she had been a widow. She had had marvelous success industrially and financially speaking. In her will she gives one acre of land in the town of Denver for burial ground and $1,000 to put an iron fence around it. She remembered the Oxford Orphanage, the County Home and our Children's Home. Each will receive between $2,000 and $3,000.

Jim Green, P. C.

The New Church at Franklin

The Franklin folks expect to be in their new church building by the first Sunday of next Conference year. The contract between the builder and the building committee calls for the completion of the church by the 10th of November. The work on the building is going forward at a rapid rate under a large force of workmen. One-half of the cost of the completed building is in cash in the hands of the Building Committee and the balance is secured by bankable notes of from two to twelve months time.

R. H. Daugherty, P. C.

Notice

On account of the floods which swept over this country July 14-16, injuring the roads so badly that travel was almost impossible, the North Wilkesboro District Conference was postponed. It will now be held (D. V.) at Sutherland, August 23-25. We hereby extend a cordial invitation to all. Come, brethren, the lands are fat, and the mountain air is glorious.

T. E. Wagg.

Just this Word to the Advocate

"The floods have lifted up their voice" and their "waves." That dismal voice has been heard in nearly all the homes and other circles throughout our prosperous land; and that other voice, the voice of mourning, too, has been heard on earth and up in heaven. These angry waves have swept away households and other precious values, rushing over hills and up the sides of the mountains. Saddest and most sorrowful of all, loved ones in happy homes have been suddenly separated and the sudden exit of many made into the world eternal.

But amid the tumult and the destruction that other gentle voice from the cross we hear, "It is finished," and "the foundation of God standeth sure." The church of Christ still abides and will abide. All the nations, civilizations and institutions of earth will perish in the wreck of worlds, but the church, and only the church, will stand, and this is the supreme lesson which the enemies and the friends of the church learn from the recent terrible flood visitation.

Caroleen. S. M. Davis.

A Personal Statement

The writer has received many inquiries both by letter and in person concerning his present relation to the Southern Assembly at Lake Junaluska, North Carolina, and as there seems to be some confusion and uncertainty on the question, I have prepared the following statement for publication in our church papers:

When I accepted the position of General Superintendent of the Southern Assembly it was clearly stated that whenever the time arrived to press the fight for State-wide Prohibition in Virginia, it would be necessary for me to lighten my labors in connection with the Assembly, that I might have sufficient time to do effective service for the prohibition cause.

At the beginning of the year 1914, the Executive Committee of the Anti-Saloon League of Virginia decided that the time had come to press the battle for state-wide prohibition, and passed a resolution requiring the commissioners of the Southern Assembly to release me from my duties in connection with the Assembly so far as might be necessary for the successful prosecution of the prohibition work in Virginia. The commissioners formally agreed to this arrangement, and elected Mr. H. J. Sloan and Mr. J. Dale Stentz as assistants to the superintendent in the carrying on of the Assembly work. The passage of the Enabling Act, the fight at the polls for state-wide prohibition, the raising of the funds to pay the debt incurred in the state-wide campaign, the election of a favorable legislature in 1915, and the passage of the prohibition law in 1916, completed the aggressive program of the Anti-Saloon League of Virginia.

Since January 1, 1914, therefore, it has been impossible for me to do any active work in connection with the Assembly, but only to act along with the other commissioners. The fact, however, that it was possible to give only a small amount of time to the work of the Assembly has not in any way changed my relation to the Assembly, or my interest in its work, and my confidence in its final success. I am firmly convinced as ever that there is no single movement of the church which has in it the promise of greater practical results. I am very glad

that the pressure of work in other directions has lightened sufficiently to enable me to give much more time to the Assembly, and to be present at all of the Conferences this summer.

So fully convinced are we in Virginia of the great need of such an Assembly to the church and of the possibilities of Lake Junaluska, that although Richmond is over 400 miles from Lake Junaluska, a party of Virginians have joined together to build the Virginia Lodge, a house with 80 rooms, in order to furnish a place where comfortable accommodations can be had at a moderate rate. If the preachers and laymen of every Conference will take similar action and determine to build a Conference Lodge in time for the summer of 1917, the future of Lake Junaluska as a great summer rallying place for our Methodist people will be firmly established. We have more beautiful surroundings and a more delightful climate than any other Assembly Grounds on the globe, and we can, if we join together, make it in a few years to be the pride of our entire church. Shall we not have prompt and hearty co-operation?

Jas. Cannon, Jr.,
Gen. Supt. Southern Assembly.
Lake Junaluska, N. C.

Church News

The late Maj. R. W. Millsaps left by will to Millsaps College two paid-up life insurance policies which will amount to $150,000. All of this money will go to the endowment fund of the college.

* * * *

First Church, Dallas, Texas, which is the merger of First and Trinity churches, now has a membership of seventeen hundred. This congregation has purchased a lot at a cost of $65,000 and proposes to build one of the handsomest houses of worship in the South.

* * * *

Texas Methodists propose to observe September as "Religious Literature Month." Special efforts are to be put forward during that month to place the Texas Christian Advocate and other church papers and books in the homes of the people. It is a movement that the Methodists in every state in our church's territory will do well to undertake.

* * * *

Our Conferences in Missouri are making splendid records in the matter of membership gains this Conference year. The charges of the St. Louis Conference report 4,715 members received into the church; the Missouri Conference, 5,147; and the Southwest Missouri Conference, 4,659. The total for the three Conferences is 14,521.

* * * *

The Anderson (S. C.) District Conference at its recent session adopted by unanimous vote the following resolution concerning the Conference paper: "Resolved, That it is the sense of the Anderson District Conference that the time has come when the two Annual Conferences, the South Carolina and the Upper South Carolina, should own and publish their organ, the Southern Christian Advocate, and put the paper free of charge into the home of every Methodist family in the bounds of the two Conferences, and that we hereby memorialize these bodies to take appropriate action."

* * * *

Dr. John R. Stewart, Secretary of the Superannuate Endowment Fund of our church, suggests that the Annual Conferences take up the work of raising Conference endowment funds for superannuates. This can be done without conflict, but, on the contrary, in close co-operation with the plan of a great connectional endowment fund. As Dr. Stewart states, some legislation by the next General Conference will be needed to work out a plan of co-operation; but the Annual Conferences can make their plans to take up the work even before the next General Conference session.

* * * *

The annual meeting of the Sunday School Board was held recently at Lake Junaluska, N. C. The report of the Sunday School Editor, Dr. E. B. Chappell, presented a most gratifying showing for the Sunday school work of the church. For the past year the increase in Sunday school enrollment was 121,790. In the Teacher-Training Department, 7,403 students enrolled, and in the two thousand Wesley Bible classes, 60,000 were enrolled. There were received into the church 79,505 from the Sunday school. The Sunday school publications showed a net gain in circulation of 109,156.

* * * *

Mr. J. J. Gray, Jr., of Rockdale, Tenn., who some time ago made a gift of $25,000 to Emory University, has made another $25,000 contribution to the university. With the $50,000 contributed by this generous layman of the Tennessee Conference the Board of Trustees of Emory University will erect an out-patient building for the clinical work of the School of Medicine. It will be called the "J. J. Gray Clinic." Affiliated with the School of Medicine will be a new memorial hospital, to be erected at an early date. There will be additional buildings for the Medical Department. When all these buildings will have been completed, the medical plant of the university will be worth $875,000, including its endowment of $275,000.

* * * *

On August 10, six young ladies under appointment of the Board of Missions for service in China and Japan, sailed from Vancouver, British Columbia, on the Empress of Russia for their fields in the Far East. Five are missionaries returning from furloughs: Miss Ella Sue Wagner, Big Stone Gap, Va.; Miss Bertha Smith, Marshall, Mo.; Miss Bertha Tucker, Crawfordsville, Ga.; Miss Alice Dean Noyes, Macon, Ga.; Miss Annie Bradshaw, Lynch, Va. Miss Mary A. Blackford, who was consecrated at the last meeting of the Woman's Missionary Council, goes to China to take up her work there. Accompanying these young ladies will be Miss Belle H. Bennett, President of the Woman's Missionary Council, and Miss Mabel Head, Secretary of the Foreign Department (woman's work) of the Board of Missions. Miss Bennett and Miss Head will spend some months visiting our mission fields in the East.

* * * *

The Laymen's Conference, at Lake Junaluska, N. C., postponed from August 1 to 15, promises to be a great gathering of our laymen and preachers. Some of the speakers announced for the Conference are: Mr. F. S. Brockman, New York; Mr. W. E. Doughty, New York; Rev. H. C. Tucker, Rio de Janeiro, Brazil; Mr. T. S. Southgate, Norfolk, Va.; Dr. George R. Stuart, Knoxville, Tenn.; Dr. P. P. Manget, Huchow, China; Hon. Josephus Daniels, Secretary of the Navy; Bishop W. S. Lewis, Foochow, China; Rev. C. C. Jarrell, Atlanta, Ga.; Mr. J. E. Edgerton, Lebanon, Tenn.; Rev. William Court, Kirkwood, Mo.; Mr. W. S. Holmes, Baton Rouge, La.; Dr. John M. Moore, Nashville, Tenn.; Wr. W. E. Geil, eminent traveler, author, and lecturer; Mr. Raymond Robins, Chicago; Mr. W. T. Ellis, Swarthmore, Pa.; Mr. John R. Pepper, Memphis, Tenn.; Bishop James Atkins, Waynesville, N. C.; Dr. Ed F. Cook, Nashville, Tenn.; Dr. Harvey Reeves Calkins, Evanston, Ill.; Mr. R. Mallen, Secretary of the Friendly Relations Committee of the International Y. M. C. A.; Prof. W. K. Tate, Peabody College, Nashville, Tenn.; Dr. W. W. Pinson, Nashville, Tenn.; Dr. C. D. Bulla, Nashville, Tenn.; Bishop E. D. Mouzon, Dallas, Tex.; Dr. D. Clay Lilly, Nashville, Tenn.; Dr. E. H. Rawlings, Nashville, Tenn.; Bishop E. R. Hendrix, Kansas City, Mo.

Report of Treasurer of Board of Missions to August 1, 1916

Received on Assessment

	Foreign	H. & C.
Judson, J. D. Pyatt	$ 4.00	$ 6.13
Sulphur Springs, T. A. Groce	20.00	
Salem Ct., A. L. Coburn	15.00	11.00
Old Fort, R. F. Mock	10.00	
Grace, Winston, J. S. Hiatt		55.00
Coleridge, R. L. Melton	5.00	
Kannapolis, P. W. Tucker	67.00	86.00
Advance, E. Myers		18.35
First St., Albemarle, W. S. Hales	15.00	15.00
Cooleemee, C. L. McCain	25.00	25.00
Brevard Ct., C. A. Johnson	25.00	
Danbury, O. P. Routh	15.00	15.00
Chestnut St., Asheville, B. L. Ownby	100.00	46.65
Unionville, J. T. Stover		1.00
Weaverville, E. W. Fox	15.00	
Yadkinville, W. M. Boring		7.00
Davidson Sta., Ira Erwin		15.00
Coleridge, R. L. Melton	30.00	
New London, E. J. Poe	8.10	
Murphy Sta., T. J. Ogburn		19.07
New London, E. J. Poe		6.40
Yadkinville S. S., W. M. Boring	8.75	
Park Ave., Salisbury, C. A. Rozzell	56.00	
Marion, O. H. Bumgardner		30.00
Cliffside, H. L. Powell	18.00	3.70
Total on assessment for July	$436.85	$360.30

Received on Specials

	Foreign	H. & C.
Lexington, W. H. Willis	$125.00	
Rock Springs S. S., J. H. Green	2.40	
Mt, Zion S. S., J. B. Readling	10.00	
Ramseur S. S., H. C. Byrum	18.00	
Grace S. S., J. S. Hiatt	5.61	
Old Fort, R. F. Mock	15.00	
Woodleaf S. S., J. W. Kennedy	20.00	
Hendersonville, H. F. Stewart	50.00	
Hickory, W. I. Caldwell	50.00	
Hendersonville, M. D. Coburn		5.00
Morganton, Frank Siler		29.25
Unionville S. S., J. T. Stover	1.37	
Weaverville, E. W. Fox	10.00	
Ramseur, I. F. Craven		20.00
West End, Winston-Salem, N. V. Stockton		33.33
Unionville S. S., L. S. Griffin	4.50	
Wentworth S. S., J. T. Smith	2.92	
Centenary, Winston, Taylor Bynum		33.33
Mt. Zion S. S., J. B. Readling	10.00	
Wesley Memorial, High Point, J. E. Marsh	300.00	
Total specials for July	$624.80	$120.91
Total receipts for July	$ 1542.86	
Previously reported—		
Foreign assessment	2709.38	
Home and Conf. assessment	1256.91	
Foreign specials	1512.27	
Home and Conf. special	1111.54	
Total receipts to Aug. 1, 1916	$ 8132.96	
Total receipts to Aug. 1, 1915	10571.32	
Total receipts to Aug. 1, 1914	8607.76	

R. M. Courtney, Treasurer.
Winston-Salem, N. C.

The Growing Power of Christianity in India

I found that in India there were about 4,000,000 Christians. Not many, you say, compared with the 300,000,000 heathen. No, not many. But I also found that these 300,000,000 Hindus and Mohammedans were chiefly concerned, not how they might maintain themselves against each other. Not that. Nor how they might maintain themselves each within his own ranks. Not even that. But how they might maintain themselves at all against the growing power and influence of these 4,000,000 Christians. And I found them changing their creeds, modifying their practices and even conforming their lives to meet with the teachings and practices of these 4,000,000 Christians. And the Rev. Dr. R. F. Horton, one of the most distinguished clergymen in Great Britain, who was in India at the same time I was, said on his return home that he is convinced India will be Christian within a generation.—John Nelson Mills.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

A NEW LEAF

He came to my desk with a quivering lip,
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."

In place of the leaf so stained and blotted,
I gave him a new one, all unspotted
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul,
The old year was gone—
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."

He took the old leaf stained and blotted
And gave me a new one all unspotted,
And into my sad heart smiled—
"Do better now, my child."

—Selected.

MRS. JAMES ATKINS

Friends throughout the Conference will be grieved to learn of the death of Mrs. James Atkins, which occurred at her home at Waynesville on Tuesday, August 1st, following an illness of several weeks. On Thursday preceding her death she was stricken with paralysis, the entire right side being affected, and for several days her life hung in the balance.

Surrounded by loved ones, she fell asleep to awake in the resurrection morn. Truly it may be said of her, as of one of God's servants in the dawning days of Christian faith, "She walked with God, and was not, for God took her."

For many years Mrs. Atkins was prominently identified with the work of the Woman's Missionary Society, for several years being the Corresponding Secretary of the Home Department of the W. N. C. Conference. At the time of her death she was president of the local auxiliary in her home church at Waynesville. We revere her memory, we miss her presence, we mourn her loss. May God comfort her sorrowing ones in their hour of bereavement.

A TRIP TO THE ORIENT

Miss Belle H. Bennett, President of the Woman's Missionary Council, and Miss Mabel Head, Secretary of Foreign Department of the Council, will leave Vancouver on the Empress of Russia, on August 10th, for a trip to the Orient.

This trip is in accordance with the will of the Woman's Council. Several business matters of importance, such as the purchase of a new site for the McTyeire School, the re-organization of the Woman's Medical School, the selection of a place for a Normal School in China, special questions relating to the work in Korea and Japan, make this visit of these two officers necessary.

While away they will visit China, Korea and Japan. They will meet any perplexing problems and will need wisdom and strength. Let us pray daily for these workers that God may be with them and bless their going to the good of His work.

THE TALENT MONEY PLAN

This plan has been successfully carried out by the women of the First Presbyterian church of Asheville as the following articles will show, and we give it with the thought that it may prove helpful to some one of our auxiliaries trying to devise ways and means to secure extra pledge money.

The Moman's Society of the First church, Asheville, has recently used the Talent Money Plan for equipping the new kitchen recently added to the new church house. At the May meeting of the Circles, each chairman laid the plan before her circle, and it was unanimously adopted. The plan was for each woman to borrow one dollar from herself and endeavor to increase it by whatever talent she possessed. At the general meeting all the Circles, held on the second Wednesday of June, each woman was to bring in her talent money and (to make it interesting) tell just how she made it. The June meeting in the church house was a thoroughly delightful affair. The devotional service was held by Mrs. R. P. Smith, whose subject was, "What God can do with a woman who is willing," illustrating her points by examples from the Bible of women whom God used.

After this service, and after the routine business had been disposed of, all were anxious to hear from "the plan." One by one the women came forward and deposited their money on the president's table. The president announced that she had washed and ironed eight pairs of curtains, and greatly amused us with the recital of the trials and tribulations which she suffered during the process. One had made candy, another salted peanuts, another orange marmalade, another—and she made up a clever little verse about it—had invested some nickels and made (and sold) some delicious pickles. And of course some had done hand sewing, while one had crocheted baby caps. But the method that brought forth the most laughter was given by one young woman who had charged her husband for every spot he made on the tablecloth, and charged according to the size of the spot. History doesn't record the amount of her gift. One busy little woman rented her extra pillows to her neighbor who entertained delegates to the Baptist convention, and two of her neighbors gave the money they made by renting their guest rooms to Baptist delegates. Others had sacrificed, one member wearing her last summer gloves, and giving the money she would have spent on a new pair. Others found it more convenient to give straight gifts of money. The largest gift of all came from the business women, who furnished fly screens for all the windows and handsome screen doors for the Church House. This gift is genuinely appreciated by the whole society and adds greatly to the appearance of the building.

By this time a generous pile of money lay on the president's table, and while the treasurer counted it the Young Matron's Circle served simple refreshments. A tap of the president's gavel called the meeting to order again, and she announced that $66.65 had been received. The meeting adjourned, and we went away feeling that it has been good for us to have been there!—E. H. R.

HOW MISSIONS ARE BLESSING OUR NATION

Rev. W. M. Anderson in Christian Observer

Missions are bringing to our nation a double blessing. Our home mission work is developing the church in itself and bringing the blessings of the church to those outside of the church. In our foreign mission work we are opening up civilization to the world and getting and giving a vision of our Lord's viewpoint of life.

Religion is the leading agency, but not the only agency, that is working for God in the world. There are commerce, diplomacy, civilization and other such agencies working almost as hard. God is sovereign over the world and is using all such agencies to establish His kingdom in the world.

The missionary enterprise is laying demands upon the best elements of the Christian nations to make this world a success. It does not claim to be a perfect or faultless enterprise, but it is making an advance that shows God to men and brings about conditions for His kingdom. It has one great purpose, and that is to preach Christ to the needy race of men.

Missions have opened the world, largely, to the study and business of men. They have aided in a large way in making the geographies of all lands. The London "Times" says: "We owe to our missionaries that the whole of South Africa has been opened." The same is true of Korea, China, Burma, Arabia and many other countries. Morrison, Carey, Hepburn and Gale first gave us the dictionary of the lands where they labored. Professor Whitney says: "Religion, commerce and scientific zeal rival one another in bringing new religions and peoples to light and in uncovering the long buried remains of others lost and decayed; and of these three the first, religion, is the most prevailing and effective."

Missions are bringing peace, order and civilization to the world. Charles Darwin says: "The lesson of the missionary is the magician's wand." To the South African Society he said: "The success of the mission is most wonderful and charms me, as I prophesied its failure. It is a grand success. I shall feel proud if your committee thinks fit to elect me an honorary member of your society."

The world's diplomacy has for years depended upon the missionaries. They are used to carry on intercourse with the Orient. When diplomatic relations were established with Siam, the head of th embassy wrote back: "The king of Siam has informed me that he thinks it will conduce to friendly relations if Rev. Dr. Stephen Mattoon, a Presbyterian missionary, might be named as first American diplomatic representative."

The missionaries are the greatest force in counteracting the bad name civilized traders have given us in the East, and many in those lands were like this type of men which were doing such wrong in their lands. And the missionary has awakened the church at home more than anything else. We must lead the Orient to right ideas of Christ and His teachings or the Orient will come and teach the Occident the truth about Jesus and His doctrines. They have brought to the whole world a great idea, a new inspiration, the whole humanity redeemed into one great kingdom of brotherly love.

Bishop Thoburn, of India, says: "Few hunt the house of Thackeray or Macauley, but everyone wants to go to the grave of Carey, the English cobbler who re-taught the world the glories of world-wide service.

Missions is leading the church to unity. It is teaching us that the things on which we agree outweigh all the rest. We are talking brotherhood; the missionaries are actualizing it. With this unity comes liberty. The only cure for war conditions is a universal spread of the Gospel.

AN EXPLANATION

It seems scarcely necessary to give any explanation of the failure to hold the North Wilkesboro District Missionary meeting which was appointed for July 17-18 at Boone. All the world knows but too well the tragedy that befell our beautiful mountain country on the 15-16 of the fateful month of July, whereby that section was cut off not only from the outside world but intercommunication with different portions of the mountain region was rendered impossible.

Great was the disappointment to all interested in the meeting, and especially to the faithful district secretary, Mrs. W. F. Trogdon, who had arranged a carefully prepared program in which she had sought not only to interest the workers, but to enlist the earnest Christian women of various charges on the district. Under the conditions still existing, and the certainty that it must be sometime before the obstacles to travel can be fully removed, the district meeting must be indefiinitely postponed.

AN OBJECT LESSON FROM THE FLOOD

In the prompt and generous response from all parts of our country to relieve the needs of our people so sorely afflicted by the flood is there not an object lesson showing what a Christian land, blessed by the gospel-taught spirit of brotherhood, will do for the distressed in contrast with the lack of such aid in similar disasters in China and other Christless lands?

In this time then of loss and of strong appeals at home, let us not forget the obligation resting upon us to send to the needy ones abroad that gospel light which has made all the difference between our own more favored conditions in times of calamity and their wretched lot unrelieved by Christian sympathy.

Let not, my sisters, our absorption in the immediate claims upon our resources cause us to forget, or neglect to meet, our responsibility to the great missionary cause which is making such urgent demands upon us. Let our generous sympathies reach out to embrace all human needs, but let there be no failure to meet those obligations we have assumed in our various mission fields.

Lucy H. Robertson,
President Woman's Missionary Society, Western N. C. Conference.

MOKA GARDEN EMBROIDERY MISSION

By Miss Frances Burkhead

Moka Garden Embroidery Mission is a familiar name to many friends who would possibly like to know something more of its work and purpose.

At the embroidery frames and drawing tables in the two large, well-lighted work rooms are 150 women who come from homes whose support depends largely or altogether on them. They are of all ages, from seventeen to seventy—the majority being middle age married women—not "girls" as many insist on calling them. The Mission is not an "industrial school" in the ordinary acceptation of that term for the women who come to us are not taught embroidery but on the contrary we employ only skilled workers who have already learned the art. Embroidery is the industry of the Soochow women and it is said there are twenty thousand embroidery women in the city.

The mission was opened about fifteen years ago in order to help deserving women and by this means gain for the missionaries an entrance into the homes. The results have more than justified the experiment, and the work has grown from a small beginning in one room of a Chinese house to its present size in a large well-equipped building of its own and the number of women is limited only by the necessity of keeping the work un-

(Continued on page 10)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

DISTRICT SECRETARIES

Asheville
Rev. W. W. Edwards ....Asheville
Charlotte
Chas. W. Ramsey .....Charlotte
Greensboro
James E. Albright .....Greensboro
Morganton
Rev. L. D. Thompson .....Marion
Mt. Airy
Miss Clara Bell .....Elkin
North Wilkesboro
Rev. J. M. Downum .....Boone
Salisbury
Rev. C. M. Short .....Concord
Shelby
Giles Smith .....Gastonia
Statesville
Miss Stanley Hall .....Hickory
Waynesville
Rev. O. P. Ader .....Waynesville
Winston
Miss Madge Sills .....Winston-Salem

It is sincerely hoped that each one of these appointees will find it possible to serve the Epworth League cause in the capacity of District Secretary. They have been appointed after a careful survey of the field for material and consultation with active Leaguers in the various districts.

We regret our inability to meet the Leaguers in the Young People's Life Conference at Junaluska. This is the first Epworth League Conference we have missed since our Assembly Grounds were opened—and nothing short of providential reasons prevents our attendance this year. Will not some one of our more fortunate Leaguers send us a full report for publication?

We call special attention to the article in our columns this week headed "New Departure in the Epworth League." The first of these "new departures," which centers the financial system in the Epworth League treasurer, means that hereafter all dues and assessments must be sent to Rev. C. M. Pickens, Spencer, N. C. This will eliminate the possibility of any confusion as to where the money is to be sent. Let all our treasurers bear this in mind.

We regret very much that the officers of the Eastern Division were not inclined to undertake the support of a field secretary. Just the kind of work that the duties of the field secretary include is what our conference and her neighbors have needed for a long time. We are firmly convinced that the employment of a field secretary would be a wise investment and hope that whatever obstacles prevented the employment of such a worker for our division may soon be removed.

THE NEW DISTRICT SECRETARIES

We publish this week the list of our new district secretaries as appointed by our president. Dr. Bain has made these appointments after a careful survey of all available material and we are sure that these appointees will prove to be the right ones for these important offices.

The district secretary occupies a strategic place in every League Conference—especially here in Western North Carolina where the need for the work of the district secretary is so urgent. We hope that the newly oppointed district secretaries will not be slow to take advantage of the great appointed district secretaries will not work "All for Christ."

Our president tritely summarized the duties of the district secretary in these words: "Your duty is to be the best friend of the Epworth League in your district." If all our district secretaries will attain this standard our organization will grow both in number of chapters and in efficiency.

NEW DEPARTURES IN THE EPWORTH LEAGUE

Two important departures have recently been made by the Epworth League. The financial system has been centered in the Conference Epworth League Treasurer. All League money hereafter is to be sent directly to the Treasurer of the Annual Conference Epworth League, except that which is raised for purely local purposes. The League Treasurer will distribute the money according to instructions.

The other departure is to employ a Field Secretary for each of the three divisions of Epworth League work. The Eastern Division embraces all the Conferences bordering upon the Atlantic, from Maryland to Florida, eleven in all. The Central Division embraces the Conferences in Illinois, Kentucky, Tennessee, Alabama, Mississippi, and Louisiana, ten in all. The Western Division embraces the Conferences in Missouri, Arkansas, Oklahoma, and Texas, eleven in all.

The Eastern Division was not inclined to undertake to support a Field Secretary.

With the exception of a single Conference in each Division, both the Central and the Western Divisions voted unanimously in favor of the Divisional Secretary, and made liberal appropriations for this purpose. It only remains now to collect the funds in order to be in a position to employ the two secretaries that have been provided for.

The Divisional Secretary will have headquarters within the bounds of his Division. He will spend his entire time in the field. His duties will be to hold Rallies, conduct Institutes, visit weak chapters, organize new chapters, and promote the Summer Conferences of the Epworth League in his Division.

The Divisional Secretary will be elected by the General Epworth League Board, and work under the direction of the General Secretary. The disposal of his time within the bounds of any Annual Conference will be determined by the Conference Cabinet in consultation with the General Secretary. His schedule of visitations ought to be fixed in the conference of presidents each fall.

It will be seen that, in either of the two Divisions, the Field Secretary will be able to give an aggregate of at least five weeks' service to each Conference group. In this time he will be able to conduct several series of Institutes, help the District Secretaries meet their problems, and be of great service to the entire Cabinet.

It will be the policy of the General Board to use the Divisional Secretaries largely in developing the Epworth League in the rural regions.

The aim will be to choose thoroughly prepared and finely endowed young men for this important work. Graduates who have scored success in the pastorate and who know the Epworth League are available.

The forward movement in the Epworth League is to be supported by relying upon three resources: Conference dues, the proceeds from the Chapter Membership Fee, and the Anniversary Day offering on the second Sunday in May. Two of these resources should be immediately available—namely, the Conference dues and the Chapter Membership Fee. A call is being made upon all the chapters in the Central and Western Divisions to remit these funds at once to the Conference League Treasurer.

SCHOOLS AND COLLEGES

LITTLETON COLLEGE

Littleton College is located immediately on the Seaboard Air Line road in Warren County, N. C., one of the old aristocratic counties of the State, which for a hundred years has been famed for its culture, hospitality and healthfulness.

The growth of the institution within the last ten years has been a very remarkable one.

Four additional buildings have been added, the Evans-Almirall system of hot water heat, and an electrical lighting plant have been installed, and bath and toilet rooms with hot and cold running water on every floor have been added, so that now the school has its own central heating and lighting plant, its own waterworks, a sewerage system, and in fact all the modern improvements usually found in a first-class boarding school for girls and young women.

And all this at cost so low to the pupils that hundreds of young women who can not afford to go to more expensive schools may find here a real home, and an opportunity to secure a good education and such development, culture and growth of character as will insure to them the probability of independence, happiness and usefulness during the remainder of life.

Fall term begins September 20, 1916.

For catalogue address J. M. Rhodes, Littleton College, Littleton, N. C.

WHAT OTHERS SAY

Washington Gazette: "Littleton College has spacious buildings of modern architecture, with magnificent grounds. President Rhodes is a man of broad education and culture, and one of the most vigorous educators in the State."

WESLEYAN COLLEGE

MACON, GA.

A THOROUGHLY MODERN COLLEGE FOR WOMEN RANKED BY THE METHODIST CHURCH ON ABSOLUTE EQUALITY WITH ITS BEST SCHOOLS FOR MEN

Excellent Courses Leading to A. B. and B. S. Degrees, credited by the best Universities in America. All teaching in College of Liberal Arts done by thirteen heads of departments, not by assistants or adjuncts. Ample laboratory equipment for the best work in **PHYSICS, CHEMISTRY, BIOLOGY, and the HOUSEHOLD ARTS AND SCIENCES.**

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WRITE C. R. JENKINS, D. D., PRESIDENT

GREENSBORO COLLEGE FOR WOMEN



The A-Grade College of the Two Methodist Conferences of North Carolina

Chartered 1838. Confers the degrees of A. B. in the literary department, and B. M. in the music department.

In addition to our regular classical course, and preparatory department, open to students having completed the eighth grade, special attention is called to the departments of Home Economics, Expression, Business, Art, Education, Sunday School Teacher Training, Piano, Pedagogy, and to our complete School of Music which has steadily grown into one of the highest excellence in our country.

For further information apply to

REV. S. B. TURRENTINE, A. M., D. D., PRES., GREENSBORO, N. C.

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WOMAN'S DEPARTMENT

(Continued from page 8)

der the supervision of the missionaries in charge.

The sale of the embroidery is an all-important matter, and in order to convert the work of the women into available assets as quicklyy as possible we embroidery wearing apparel and household articles for foreigners. We sell a great deal of work in Amrica but our largest sales are to the foreigners in China, because they are always glad to get up-to-date American styles for their use as well as to send to friends at home.

Our women come to us day by day from their homes and are paid a monthly wage according to their ability. The wages range from $3.00 to $7 00—the average being about $4.00. During the last year we paid out in wages about $5000.00. While the wages seem small the women find it to their advantage in the long run to have steady work throughout the year rather than depend upon the irregular work given out by the shops. The mission is self-supporting except for the salaries of the two missionaries connected with it.

Upon entering the women agree to study the Bible and each woman is given half an hour each day under a trained Bible teacher. They are in small classes so that they may be given individual instruction. Many of them are unable to read a character when they come to us but can soon read the text cards which are given them to begin with and then they are advanced as fast as possible through a course of study adapted to their needs. Fifty of our women are church members and most of the rest are probationers. Each year some drop out and new ones take their places so that the circle of our influence is ever widening. A large number of Bible women first came to us as workers at the embroidery frames and through their Bible study were led to Christ and afterwards developed into Christian workers. In addition to the Bible classes we have a daily chapel service and the regular Sunday services which the women are required to attend.

Those of us who have come into the work in its larger usefulness cannot feel but that it was planned in great wisdom, and that this policy which takes what the people already know and uses it as the point of contact for their higher developement is one that might be very far-reaching in mission work along other lines.

Our Dead

GILKEY—Mrs. Adella Gilkey was born to Dr. and Mrs. J. P. Thomas, of Union, S. C., Sept. 21, 1843, and peacefully passed away June 5, 1916, at Marion, N. C.

Mrs. Gilkey was a woman of true refinement and culture. She was educated in the schools of Spartanburg, S. C., and at Limestone College, Gaffney, S. C. She was happily married to Dr. J. H. Gilkey in 1870. In early life she dedicated her all to Christ and united with the Methodist Episcopal Church, South, of which church she ever afterwards remained a loyal and zealous worker. Marion has never had a more earnest and consecrated woman in her midst. Mrs. Gilkey loved every interest of the church. She was actively identified with its every feature. She has exerted a saving influence on this whole town and community. She had the confidence of all and the love of the entire town. She labored in season and out of season for the cause of Christ. The milk of human kindness was in her heart. The poor had a friend in her. The needy were never turned away empty-handed. No ill will disturbed the quiet of her soul. No envy marred the beauty of her character. The circle of her admirers was as wide as the circle of her acquaintances.

She came to Marion as a young woman full of vision and vigor and lofty purpose. She threw herself with beautiful self-abandon into church and community welfare work, and for 39 years sent forth the radiant virtues of her hallowed womanhood into the town of Marion.

The founder of the Sunday school here, she was its efficient superintendent for a quarter of a century. She was instrumental in organizing the mid-week prayer service movement. The missionary society owes its origin to the untiring efforts and holy ardor of this queenly woman. She was its honored president for many years.

Mrs. Gilkey talked about religious faith and lived according to the sovereign principles of the gospel. She took the word of God as revealed in the Holy Scriptures and buried it in her heart and exemplified it in her outer life of conduct.

The influence of her gentle, pure and heavenly life will abide in the hearts and lives of many whom she knew in Marion. She is gone, but long shall we cherish her precious memory. God bless the three surviving children, Mrs. Ed Dysart, Mr. W. M. K. Gilkey and Mr. J. Quince Gilkey, and Mrs. Mary Williams, of Columbia, S. C., her only daughter.

Loy D. Thompson,
Pastor Marion Methodist Church.

Everywhere I go I find God is opening the door for the preaching of the gospel. In some places the people are so glad to hear our message that they invite us home with them for a meal so that all the members of the family may have the opportunity of hearing about the love of God.—Kim Tong Ha, Korea.

TAKE ME WITH YOU

Are you going to the seashore?—Sunburn. Take me with you.

Are you going on a picnic?—Insect bites. Take me with you.

Are you going in for athletics?—Bruises. Take me with you.

Are you learning how to cook?—Burns. Take me with you.

Are you often afflicted with headaches?—Take me with you.

Are you readily subject to colds?—Take me with you.

—Mentholatum.

SOUTHERN RAILWAY WILL HELP

Notwithstanding its own losses from the recent floods in North Carolina and with the desire to see the entire fund contributed by the citizens go to relieving the actual necessities in the storm-stricken district of Western North Carolina, President Fairfax Harrison, of the Southern Railway, has authorized the free transportation of shipments from the State Relief Committee of clothing and other supplies consigned for gratuitous distribution among those who suffered.

We have received a circular illustrating the work and equipment of the Textile department at A and M. College. This gives a very complete description of the textile course and a partial list of graduates from that department who are filling responsible positions. The textile industry is the largest manufacturing industry in North Carolina, and offers exceptional opportunities for educated young men. Copies can be had by writing to the college office at West Raleigh.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. E. AVANT, M. D.
Leeds, S. C., March 2, 1911.

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Shivar Spring,
Box 5B, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

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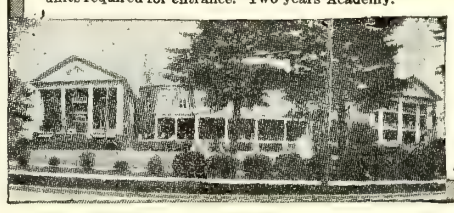
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The Sunday School Lesson

THIRD QUARTER—LESSON VII
AUGUST 13, 1916

THE GRACE OF GIVING—2 Cor. 9

Golden Text—In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. Acts 20:35

Summary of the Lesson

"He is willing to give everything except himself" was the comment of a close student of men when he heard of a certain man's munificence. Then he named another well-known philanthropist. "That man," he said, "multiplies the value of his gifts, because he gives himself with every one of them." The true grace of giving consists in putting oneself into the gift, and the genius of giving is taught to man by the mighty sacrificial giving is captured in one significant exclamation by Paul, "Thanks be to God for his unspeakable gift."

God's Gifts to Men

A powerful preacher was coming to the climax of a sermon on giving. He had held the interest of his hearers as in striking, trenchant words and with vivid, appealing illustrations he had spoken of the place of giving in human life. "The soul of religion," he cried, "is not in the sacrifices which men have offered to God. It is in the great sacrifice which God has offered for men. The only supremely costly gift in the history of the world is the gift of Calvary. God gave to men the gift of life. He gave them a world of strange and varied beauty in which to live. Out of his joy he gave them life, out of his joy he gave them the world, but out of his infinite sorrow he gave them the Cross. That gift of love and pain is a gift beyond which even God can never go." The preacher was silent for a moment. Then he said quietly, "We must decide about our giving in the presence of the passionate, costly giving which we see upon the Cross."

"I go through the world," cried a noble and deep-eyed mystic, "with a constant and joyous sense of indebtedness to God." One might make a catalogue as long and as uninspired as some of the catalogues of Walt Whitman, of the things which we owe to God, and in doing that he could easily miss the heart of the whole matter. The really important thing is not the statistics of God's gifts, but he loving God back of the statistics. Through God's gifts we see God's heart and that changes everything in all the world.

Men's Gifts to God

The story of the little boy who was so deeply stirred by a tremendous missionary appeal that he tried to put himself into the collection basket may be apocryphal, but it is very significant for all that. There are many gifts which we can offer to God. There are gifts of our possessions, there are gifts of our ability, there are gifts of our time, and, most far-reaching of all, there is the gift of ourselves. Christianity is the religion of men who give themselves to God because He has given Himself to them.

"Is that man a Christian?" asked a curious observer. The reply came at once, "He is a member of church, but he talks as if there were no God, he thinks as if there were no God, and he lives as if there were no God."

In the rush and zest and swing of life of today there are many men who would not think of denying God, but who simply fail to take Him seriously. As you read such a living and revealing document as Paul's second letter to the Corinthians you come to feel that to him the supreme fact of life is the fact of God. Even when he is not talking about the Lord of all, God is there in his mind. Even when he is not directly thinking about the Infinite Master of Life, God is there in his heart. The great gifts of God live in his glowing gratitude. The very atmosphere of the words in which he talks of giving to the Christians of Corinth is saturated with a subtle sense of the divine munificence.

Men's Gifts to Men

The only real and effective way to give gifts to God is to give gifts to men. When the church at Corinth gave of its bounty to those who were in need, in the very noblest and most actual way it was giving to its divine Lord. God makes himself one with the poor. Thus it comes to pass that poverty represents a divine need and you can see the eyes of Christ appealing to you in the face of every beggar. The Middle Ages knew this right well and many a tender and exquisite story has come down from these twilight centuries full of the fragrance of Christian charity. The men of those days knew that the outstretched hand of human need is the very hand of Christ.

Modern study of the dark and terrible conditions of life has thrown much light on the question of poverty. We know now that there is a giving which degrades and impoverishes the man. We know now that an abolishing of the conditions which make poverty inevitable is a commanding and instant duty, and sometimes in this scientific appraisal we forget the perpetual power of the systematic human touch. We surrender to a kind of "organized charity, all cold and iced, in the name of a cautious, statistical Christ."

Now there is no doubt that the scientific student of conditions must be heard. There is no doubt that organization and the methods of expert efficiency are necessary in dealing with the problems, but all this must be shot through with a perfect glory of personal sympathy and personal service. We must still minister personally to the least of these as we would minister to the suffering Christ.

The Spirit of the Giver

There is a familiar story of how Count Tolstoi was once accosted by a beggar. The young count felt in his pockets and found nothing there. "I am sorry, my brother," he said, "I have nothing here which I can give you." The eyes of the beggar lightened, "Ah, but you called me brother," he said; "that is a great gift."

Some men give in such a fashion that the very gift becomes offensive. Some men give in a spirit which casts a tender beauty over the whole gift. There are experts in giving who make their gifts fine and noble because they know how to give.

The words of Paul, which glow as they lie on the pages after all these years, have the very spirit of gracious giving. You feel that no gift of his would have humiliated the recipient. You feel how his heart glowed with such a sense of the privilege of giving that he forgot that it was ever a duty to give. He always wrapped his gifts in love.

A certain man of generous and philanthropic instincts was speaking to another man whom he wanted to help. The man who desired to give spoke in an almost timid and hesitating way. "I want you to show that you are my friend," he said. "I want you to give me a great privilege." The other man looked up bewildered. His friend went on, "I want you to give me the happiness of being able to help you in a practical way." Some hard, proud lines in the face of the man in need softened. "You make me willing to accept help—from you," he said.

The man who knows how to give finely is sure to be a gentleman, and if he gives not only with the understanding graciousness of good breeding, but with a throbbing heart of love in it all, he has captured the very spirit of Christ.—Lynn H. Hough, D. D., in New York Christian Advocate.

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REDGOLD'S CHICKENS

One bright morning a hen named Redgold came running down the garden looking very unhappy. Her feathers were rufled and she was making a loud troubled squawking.

"Good morning." sang a sweet, chirruping voice; but the hen kept on running and fretting.

"Good morning!" sang the sweet voice again, and a robin flew down in front of Redgold. She stood still and looked at the happy bird.

"It isn't a good morning for me," she said mournfully. "You don't know what trouble is, do you, Mrs. Robin?"

"Trouble?" trilled the robin merrily. What is trr-ou-ble?"

"Why," said the hen in her sober, squawking voice, "people take away my eggs and my nest, and won't let we have any chickens. That is trouble."

"How dreadful!" said the robin.

"The other hens had chickens long ago. I didn't want them then, but I want them now." Redgold cackled over and over again, "I want them!" She spread her wings and ran on, sputtering, "I want them!"

Then Mrs. Robin sang brightly, "You shall have them; I will help you," until her cheerful song made the worried hen stop to ask, "How can you help me?"

"Why, no one on this farm touches birds' nests. I will help you build your nest in an apple tree."

"O dear, dear," said the hen, "that is no way to do!"

"It is safe and easy," said the robin.

"My mother never taught me that way," said poor Redgold, quite discouraged. Then she gave a loud cackle, as joyous as the robin's song. "Oh, once my mother hid her nest in a field! That is the way to do. Good-by! I shall have my chickens!"

She ran on as fast as her short legs would let her straight to the high wall at the foot of the garden. She found the one hole in it, although it was hidden by tangled vines.

She scratched and she squeezed her way through to the field beyond, where thick bushes growing by a brook made fine hiding places. She pushed herself under their low branches until she found a beautiful, secret place for her nest. It was in a hollow into which wisps of hay had blown the fall before, when the bushes were bare.

In a week's time she had seven pretty eggs in her nest.

Now, at the farmhouse, the children were saying, "Where can Redgold be? O dear, she may have been run over! Why, mother, she is the foolishest hen we have! When a car is coming she always wants to cross the road."

The farmer said, "Oh, she has stolen a nest, but the little gadabout won't stay on it long! She hasn't even hen sense."

"We shall hear her," said little John. "She is so fond of making a noise she cackles when the other hens lay eggs."

"She will come to get something to eat," said Patty. "She is so selfish and greedy that she will chase another hen all over the yard to get a piece of meat away from her, when she has a plenty herself. She wouldn't be very kind to little chickens, would she, mother?"

But Redgold was the handsomest hen on the farm, and she laid a great many eggs.

The children hunted and hunted for her. Many a time they must have gone close to her hiding place, but the little hen that they thought was so silly and noisy never made a sound when anyone was near.

One week went by, another week went by, and then the children said, "Poor biddy, she may have gone off to the woods, and a fox may have found her and said, 'Run right into my mouth and make your nest there.' She wouldn't know any better than to pop her head in, poor thing!"

But at that very moment Redgold was sitting on her safe nest, as happy as any fairy queen. She never had had chickens, but wanting them had made her wise. She loved to care for her eggs, and she knew how to do it. She did not leave them a moment, unless it was best for them, no matter how tired or hungry or thirsty she was.

At last there came a wonderful day. There were little twitterings in one of the eggs and a tap! tap! tap! The eggshell broke, and a baby chick snuggled under Redgold's soft, warm feathers. Tap! tap! tap! What! Another chick? Yes; but no sounds in the other eggs. Redgold waited patiently. By and by the pecking began again. Oh, how joyful she was when she had her seven chickens! She loved them every one and they loved her.

She knew they did not need anything to eat the first day, but when their feathers were dry and fluffy and their tiny legs were strong enough she said in her kind, clucking voice, "Come, my darlings, we will go to the farmhouse. The children there like to feed chickens."

"Yes, mother, yes, mother," chirped the little ones.

"Come, come!" clucked Redgold, leading the way, and they ran after her. If one strayed aside, she called, "This way!" and back it came.

Slowly, slowly, they followed on by the stone wall until they came to the hole that led into the garden.

Cluck! cluck! chirp! chirp! on they came, up the garden walk and into the dooryard where the children were playing.

Such a shouting! All the grown people ran to the door. They called out, "Oh, what a smart hen! Well done, Redgold! You are not so silly, after all.''

"What darling chickens!" cried Patty. "They are the prettiest we ever had."

Redgold was as proud and pleased as she could be. She strutted up and down with her chickens, while the children ran for some warm food.

Redgold did not eat any of it. She was too busy seeing that each one of her dear babies had a plenty, and as soon as they had eaten all they wanted they ran to her, chirping, "Mother, mother, please let us come under your warm feathers." Of course she let them nestle under her wings. She liked to make them warm and happy.

"Mother," said Patty, "look at Redgold. She isn't a bit selfish now."

Mother looked. "I am glad for her," she said.—Marcia Cary.

WHAT NAN SAW DOWN BY THE POND

"Oh, Aunt Alice! I saw a funny kind of fly down by the pond, just now," Nan exclaimed as she bounded into the room where her aunt had just spread out her drawing materials.

"Let's hear about it, dear," encouraged Aunt Alice. Nan was very much interested in all kinds of insect life, and her Aunt Alice was as interested as she was.

"Well, at first I didn't think it was a fly because it didn't seem to have any wings. It was just a long body with legs, resting on a stone. But when I touched it with my finger to see what it would do, all of a sudden wings shot out from somewhere, and off it flew."

"I think you are describing a stone-fly," Aunt Alice said. "You say that you saw it on a stone down by the pond, and that it did not appear to have any wings until it suddenly flew away. The stone-fly has a habit of folding its wings upon its back very closely, when at rest," she explained. "When very young, stone-flies live beneath stones in streams and ponds, and this is what gives them their name."

"Then I saw another insect, auntie. It had pretty, gauzy wings and two long threads hanging down from its body that looked like tails,'' Nan went on to say.

"This must have been a May-fly. May-flies also live beside the water; in fact, the very young ones live in the water. When they have grown enough to become winged insects they shed their skins and come out of the water. After they have tried their wings for a while they again drop their skins and become the pretty flies that in the evening you may see hovering around street lamps," Aunt Alice explained.

"How funny! I don't think that I ever noticed them, but I shall, after this. I suppose they are called May-flies because they come in May," Nan observed.

"No; they are just as likely to appear in June or July as in May. The warm weather is sure to bring them; and the warmer the day the more abundant they are. The May-flies are very short-lived and are among the most fragile of all the insects. They take no food during their short existence.

Nan had listened to Aunt Alice's remarks with a great deal of interest.

"Well, I am sure after what you have told me that I shall remember both of these insects, and I shall always watch for them whenever I go down to the pond," Nan assured her.—Helen M. Richardson.

TWO FACES

Have you ever seen a person with two faces? I have seen such people. These strange folks can change their faces whenever they wish.

One girl I met first at Sunday school and then visiting among her friends. The face she had on at these times was sweet and kind, so that I thought her a very pretty girl. I supposed that she always wore such a face, for people are supposed to have only one. But one day I went to her house, and just think! she had on a face that was so ugly and cross-looking I hardly knew her. She changed so quickly, but not before I saw it. If she had worn that face out in company, no one would have liked her; but I learned that it was her home face.

A little boy I know has the finest face, all smiles and sunshine, that he puts on whenever he can have his own way. But just let some one cross him in anything, and instantly he puts on a face covered over with pouts and frowns. And he will wear that ugly face until we all are very tired of it.

Another boy I knew had one face that he used when he worked and a very different one that he wore when he played. His work face was long and all corners of the mouth drew down. It made him look very unhappy. And to look at him made mamma sad. But his play face, which he put on when he could play ball or go fishing, was so round and smiling that you would think him the happiest boy anywhere.

I know a man who had two faces when he was a boy, but now he has just one, and it is the ugly face. That is the way all these two-faced people get. I would rather have just one smiling face and wear it all the time.

WILLIE'S TRADE

Willie had a yellow dog that was a perfect nuisance, but so devoted was the boy to him that he could not be persuaded to have him killed. One day when his father had been unusually annoyed by the antics of the dog, he called Willie in from play and said:

"My boy, I'll give you ten dollars if you'll get rid of that dog."

Willie's face expressed great amazement at the thought of so much money belonging to him. He looked long at the dog, and finally told his father he would give him his decision the next day.

The following day Willie sought his father, and said:

"I've got rid of Max, father."

"I'm more than glad, Willie," said the father. "Here's your money; you earned it. How did you get rid of him?"

"Why," answered Willie, as he put the money in his pocket, "I traded him to Bill Morgan for two yellow pups."—Selected.

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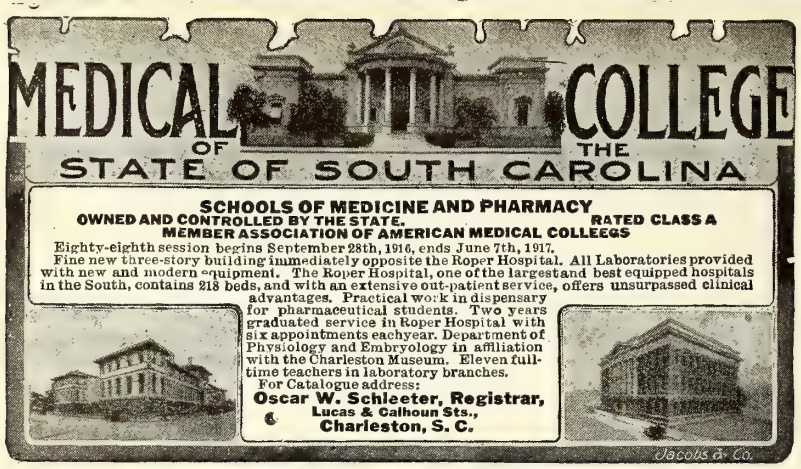
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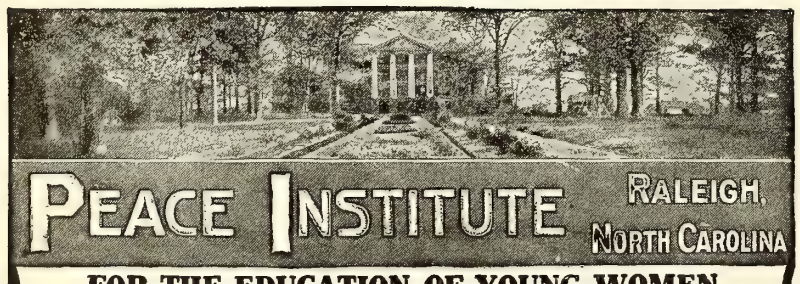


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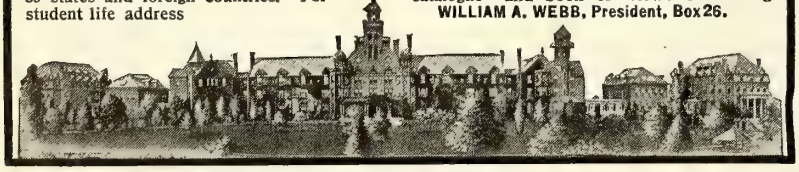
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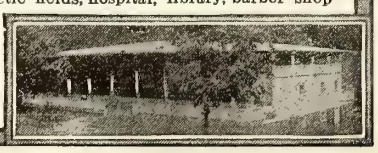
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RELIGIOUS WORK AT CHAUTAUQUA, NEW YORK, IN AUGUST

While the word Chautauqua has come to signify out-of-door education in the summer wherever it may be found, yet the original Chautauqua on the lake by that name in western New York is a very different sort of institution in its scope, its permanency, and its standards from any of the several hundred smaller ones which are scattered from Maine to California. A sociologist will tell you that this original Chautauqua is strong in sociology; a linguist will tell you that its strongest point is languages; an artist will tell you that arts and crafts flourish best here; a musician, that the greatest opportunities are presented for the study of music. To each group the pivilege which may be secured are so great that this phase of Chautauqua work looms larger than any other.

To one who is interested in religious work, it is no insignificant fact that during the month of July class work in religious education and practical Christianity has been offered to the extent of from seven to nine hours a day, and that these courses are given by specialists known throughout the United States. In addition, there is present during each week a celebrated minister as chaplain conducting a devotional service which is attended by thousands, preaching the sermon on Sunday and joining in other of the six or seven services which mark the day. This religious work continues in full form up to the 20th of August, new classes in many subjects being started August 1st. The climax comes in the week of August 20th to 25th, when the entire program of Chautauqua, up to this date covering many fields, turns to religious work and is devoted through an entire week to the discussion of "The Church Remaking the World."

Of course the value of this religious work depends entirely upon the type of teachers and speakers. Dean Shailer Mathews, of Chicago, is the Director of all Religious Work at Chautauqua throughout the season. He personally teaches two hours a day from July 31st to the close of the season, giving courses in the Life of Christ and of Paul. He has upon the teaching staff this season, Dr. Herbert L. Willett who has given two courses in the Old Testament, his work closing with July, Dean Charles R. Brown of Yale, Rev. Henry F. Cope of Chicago, and Dr. William A. Gardner of the Religious Educational Board of the Protestant Episcopal church, and Jas. I. Vance of Tennessee. Continuing through August for periods varying from three days to three weeks, there will be Bishop William F. Oldham and Dr. Charles R. Goodell of the Methodiist denomination and Dr. Jesse L. Hurlbut of Sunday school fame, Miss Georgia L. Chamberlain the author of "Child Religion" and "Song in Story" and other books for Sunday school workers, and Dr. Milton S. Littlefield of the Congregationalists who will talk on the Ideal Sunday School.

During the entire last week, which is popularly termed Religious Week, Dean Mathews, President J. Ross Stevenson of Princeton Theological Seminary, Dr. James A. Francis of California, Mr. Raymond Robins of Chicago, and Mrs. Helen B. Montgomery will appear on the program daily. There will also be a daily platform meeting at which notable representatives of foreign countries will speak.

The week of August 12th to 18th, will be marked also by a Home Mission Institute for women under the direction of the Council of Women for Home Missions, of which Mrs. George W. Coleman of Boston is president.

The Methodists have been particularly favored by the administration his year since they have had Bishop William F. Oldham, Dr. Charles L. Goodell of New York and Dr. M. H. Lichliter of Cleveland as chaplains, each of them preaching on Sunday and remaining for at least a portion of the following week for the daily morning devotional services. Dr. Hurbert is also on the teaching staff and frequently presides at public meetings.

The Methodists are also building a fine missionary home for deaconesses, which will be available next year and will doubtless be filled very early in in the season. They already have a beautiful headquarters, containing a chapel and reception room. Ministers consider this.

THE NATION PASSED BY

To a Good Samaritan:

A nation is dying of hunger. It is a small, weak nation and its call for help is unheard among the stronger appeals of its powerful neighbors, in their sudden recent sufferings. For three years the country of Albania has been the victim of sword and famine. Now the people are without food. Ten thousand human beings are starving daily.

The women are emaciated; their bones seem about to protrude through the skin. Would you give bread to one famished woman; save for her a child dear to her, as yours to you? Would you win a grateful look from the appealing eyes of her in whose wasted hands you place the gift?

Give one hundred cents to buy flour for Albania. If you have given to other countries until you feel that you can do no more, give ten cents. A bit of bread from each of the well-fed to one of these will feed all.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Fourth Round

August

Fairview, Bethany 12-13
Biltmore and Mt. Pleasant, Biltmore 13
Swannanoa, Swannanoa 20-21
Black Mountain, Black Mountain .. 20
Asheville Ct., Elk Mountain 27
Chestnut St., night 27

September

Spring Creek, Spring Creek 2-3
Henderson Ct., Hillgirt 9-10
Tryon and Saluda, Tryon 10
Mills River, Mills River 16-17
Hendersonville, night 17
Flat Rock and Fletcher, Pattys Chapel 23-24
West Asheville, night 24
Mars Hill, Bright Hope 30-Oct. 1

October

Sulphur Springs, Montmorenci 7-8
Haywood Street, night 8
Leicester, Brick Church 14-15
Bethel, night 15
Walnut, Jewel Hill 21-22
Marshall and Hot Springs, Marshall, 22
Rosman 28-29
Brevard, night 29

November

Weaverville Ct. 4-5
Central 5
Weaverville, night 5

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Third Round

August

Ansonville, Salem, 11 a. m. 12
Lilesville, Shady Grove, 11 a. m., 13-14

Fourth Round

Rocky River, Union Grove, 11 a. m., 19
Matthews, Matthews, 11 a. m. .. 20-21
Brevard St., night 20-21
Hickory Grove, 11 a. m. 26
Spencer Memorial and Derita, Spencer Memorial, 11 a. m. 27
Belmont Park, night 27-28

September

Thrift, Moore's Chapel, 11 a. m. .. 2-3
Tryon Street, night 3-4
Unionville, Mill Grove, 11 a. m. .. 9-10
Central, night 10-11
Pineville, Marvin, 11 a. m. 16-17
Trinity, night 17-18
Weddington, Wesley's Chapel, 11 a. m. 23-24
Hawthorne Lane, night 24-25

October

Chadwick, 11 a. m. 1-2
Seversville, Trinity, 3:30 p. m. 1-2
Calvary, night 1-3
Waxhaw, Mineral Spring, 11 a. m. .. 7-8
Prospect, Prospect, 3:30 p. m. 8-9
North Monroe, Icemorlee, night .. 8-9
Ansonville, 11 a. m. 14-15
Lilesville, 3:30 p. m. 15-16
Marshville, Marshville, 11 a. m. .. 21-22
Polkton, Polkton, night 22-23
Morven, 11 a. m. 28-29
Wadesboro, night 29-30

November

Dilworth, night 5-6

Final Meetings

September

Hickory Grove, 11 a. m. 14
Spencer Memorial and Derita, Derita, 11 a. m. 15
Spencer Memorial and Derita, Spencer Memorial, night 15
Brevard Street, night 19
Thrift, Moore's Chapel, 11 a. m. .. 19
Thrift, Big Spring, 11 a. m. 20
Thrift, Thrift, night 20
Matthews, Matthews, 11 a. m. 26
Matthews, Indian Trail, night 26
Matthews, Bethel, 11 a. m. 27
Rocky River, Union Grove, 11 a. m., 30

October

Unionville, Grace, 11 a. m. 4
Unionville, Mill Grove, 3:30 p. m. 4
Unionville, Oak Grove, 11 a. m. 5
Unionville, Zion, 11 a. m. 6
Unionville, Unionville, 3:30 p. m. .. 6
Calvary, night 17
Seversville, Trinity, 11 a. m. 18
Seversville, Pleasant Grove, 3:30 p. m. 18
Seversville, Seversville, night 18
Prospect, Prospect, 11 a. m. 24
North Monroe, North Monroe, night, 25
North Monroe, Icemorlee, night 26
Ansonville, Ansonville, 11 a. m. 30
Lilesville, Lilesville, 11 a. m. 31

November

Weddington, Wesley's Chapel, 11 a. m. 4
Weddington, Weddington, 11 a. m. .. 5

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Fourth Round

Ruffin Ct., Ruffin ..... Aug. 31-Sept. 1

September

Wentworth, Carmel 2-3
Reidsville 3-4
Walnut St. and Car. Mem. 9-10
Gibsonville 10-11
Pleasant Garden, Pleasant G. 16-17
Centenary 17-18
Coleridge Ct., Concord 23-24
Ramseur and Franklinville, Ramseur 24-25
Uwharrie Ct., Oak Grove .. 30-Oct. 1

October

Denton Ct., Siloam 1-2
Deep River Ct., Central Falls 7-8
Asheboro 7-8
Randleman 8-9
Greensboro Ct., Bethel 14-15
Spring Garden 15-16
W. Greensboro Ct., Jamestown .. 21-22
Wesley Memorial, High Point 22-23
Randolph Ct., Trinity 28-29
South Main St., High Point 29-30
East End 30

November

West Market St., Greensboro 5-6

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

August

August

Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

Fourth Round

McDowell, Pleasant Hill 26-27
Marion Mills, Clinchfield 27-28

September

Morganton Ct., Mt. Pleasant 2-3
Morganton Station 3-4
Old Fort, Providence 9-10
Marion Station 10-11
Thermal City, Thermal 16-17
Green River, Bethlehem 22
Broad River, Tanners 23-24
Henrietta and Caroleen, Caroleen, 24-25
Marion Ct., Copemann 29
Rutherford, Gilkey 30-Oct. 1

October

Cliffside, Oak Grove 7-8
Forest City, Pleasant Grove 8-9
Table Rock, Oak Hill 14-15
Connelly Springs, Rutherford College 15-16
Spruce Pine and Bakersville 21-22
Micaville 27
Bald Creek 28-29
Burnsville 29-30

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

Fourth Round

August

Stokesdale, Mt. Zion 12-13
Mt. Airy, Central 27

September

Mount Airy Circuit, Zion 2-3
Walnut Cove, Palmyra 9-10
Summerfield, Summerfield 16-17
Pinnacle, Chestnut Grove 23-24
Pilot Mountain 24-25
Madison-Stoneville, Price ... 30-Oct. 1

October

Yadkinville, Prospect 7-8
Rural Hall, Antioch 8-9
Danbury, Davis' Chapel 14-15
Leaksville, night, 21; 11 a. m. 22
Draper, 3 p. m. 22-23
Spray, night 22-23
Dobson, Pleasant Ridge 28-29
Jonesville, Ebenezer, 3 p. m., 29; 11 a. m. 30
Elkin, night 29-30

November

Ararat, Hunters 4-5

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

Third Round

Wilkesboro Station 12-13

Fourth Round

August

Helton Circuit 19-20
Jefferson Ct., Bethany 26-27

September

Watauga Ct., Valle Crucis 2-3
Boone Ct., Rutherwkood 9-10
North Wilkes Mis., Furgeson 16-17
Avery Circuit 23-24
Elk Park, Newland (night) 24-25
Laurel Springs Ct., Laurel Springs 30-Oct. 1

October

Sparta Circuit 7-8
Creston Ct., Creston 14-15
Wilkes Circuit 21-22

November

North Wilkesboro 4-5
Wilkesboro ,night 5-6

STATESVILLE DISTRICT—W. R. WARE, Presiding Elder, Statesville, N. C.

Third Round

August

Mooresville Circuit 12-13
Mooresville Station, night 13

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Third Round

September

Bethel-Love, Bethel 12-13

Fourth Round

Concord, Westford 2-3
Concord, Epworth, night 3
Salisbury Ct., Bethel 9
Tast Spencer-N. Main, 11 a. m. 10
Spencer, night 10
China Grove 16-17
South Main, night 17
Cottonville Ct., Rehobeth 23-24
Norwood, night 24
Albemarle Ct., Bethesda 30

October

Albemarle, Central, 11 a. m. 1
Albemarle, First St., night 1
Woodleaf Ct., South River 7-8
First church, night 8
Kannapolis Ct., Unity 14-15
Kannapolis Station, night 15
New London Ct., Bethany 20
Gold Hill Ct., Zion 21-22
Park Avenue, night 22
Bethel-Loves 25
Oakboro 26
Mt. Pleasant Ct., Cold Spring .. 28-29
Concord, Central, night 29

November

Salem 2-3
Concord Ct., Rocky Ridge 4
Kerr Street, 11 a. m. 5
Forest Hill, night 5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Third Round

August

Belwood, Kadesh 12-13

Fourth Round

West End, West End 19-20
Gastonia, Main Street 20-21
Stanly, Stanly 27

September

Lowell, Ebenezer 2
Belmont, Belmont 3
McAdenville, night 3
Crouse, Crouse 10
Polkville, Elliott's 17
South Fork, W. Chapel 23-24
Shelby Ct., Sharon 30

October

Lincolnton, Lincolnton, ... 1
Lincoln Ct., Asburry, p. m. 1
Belwood, Fallston 7
Mt. Holly, Mt. Holly 8
Belmont, Belmont, night 8
Rock Springs 14
Lowesville, Hill's Chapel 15
Kings Mountain, ElBethel 21
Bessemer, Concord 22
Cherryville, Beulah 28
Dallas, Dallas 29
Gastonia, Franklin Ave., night 29
Lowell Lowell, p. m. 30
Gastonia, Main Street, night 30

November

Shelby, Central 5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Third Round

August

Waynesville 12-13
Clyde, E. Waynesville 12-13
Fines Creek, Fines Creek 19-20
Haywood, Davis Chapel 20-21

Fourth Round

Bryson-Whittier, Shoal Creek ... 26-27

September

Webster, E. Laporte 2-3
Sylva, Love's Chapel 3-4
Glenville, Morton 9-10
Highlands, Highlands 15-16
Franklin Ct., Snow Hill 23
Macon, Union 24-25
Franklin 24-25
Canton Ct., Liberty 30-Oct. 1

October

Bethel, spring Hill 1-2
Canton 1-2
Judson, Almond 7-8
Andrews 8
Robbinsville, Robbinsville 9-10
Murphy Ct., Peachtree 11
Hayesville, Hayesville 11-12
Ranger, Martins Cr. 13-14
Murphy 12-15
Jonathan, Shady Grove 21-22
Waynesville 22-23

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Fourth Round

August

Centenary, 11 a. m. 27
West End, night 27

September

Linwood, Center 2-3
Burkhead, night 3
Kernersville, Oak Ridge 9-10
Southside, night 10
Davidson, Olivet 16-17
Grace, night 17
Thomasville, Fair Grove 23-24
Thomasville, Main St., night 24
Jackson Hill, Newsom 30-Oct. 1

October

Lexington, night 1
Walkertown, 11 a. m. 8
Mocksville, night 8
Davie, Salem 14-15
Cooleemee, night 15
Forsyth, Mt. Tabor 21-22
Salem, night 22
Farmington, Smith Grove 25
Lewisville, Lewisville 28-29

November

Advance, Advance 4-5

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1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

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VOLUME LXI

NUMBER 33

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, AUGUST 17, 1916

Reading Room Trinity College

THE HABIT

L. D. STEARNS

GET into the habit, if you would really find life flooding you with sweetness, of remembering that "God's in heaven, all's well with the world!" You don't need to start out with the grim determination to keep smiling, no matter what comes or goes; you don't need to keep hunting strenuously about for something to be glad over. All you need, or all I need, or all any soul on this old earth needs, is to just remember that—over and above all else—the clouds—the waves—the valleys of disappointment, failure or misunderstanding—God, in his heaven, is keeping guard over the world.

Let that fact once sink into the soul with absolute knowledge and the smiles, the sunshine and the gladness will take care of themselves. Why bless you, who can help smiling when something as warm and sweet as a day in June is flooding the soul! And that is exactly what happens when, in the innermost parts of one's being, and with all the force of his nature, he can say, "God's in his heaven—all's well with the world!" And if, with sheer dogged determination, you will only say it, whether you understand any of the whys or wherefores by which you are being led, or not, there will come a day when, for your reward, the absolute surety of it, and of God, will so flood your soul that all questioning or doubt will be forever laid at rest.—*Northwestern Christian Advocate.*

North Carolina Christian Advocate

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HUGH M. BLAIR - - - - - - - Editor

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Editorial

NOTICE

We are thankful to state that the condition of Rev. H. M. Blair, Editor of the Advocate, has greatly improved during the past week. He is slowly but steadily gaining strength and is now able to walk about the house. We hope next week to report even greater improvement.

He appreciates keenly the many messages of sympathy received from friends throughout the Conference and wishes to assure them all that his failure to answer many letters was because of physical weakness and inability to write.

REV. W. M. BILES

The death of Rev. W. M. Biles, reported in last week's paper, removes from our Conference one of its most useful members. He was a thorough efficient pastor, discreet, warm-hearted, consecrated to his work, a preacher of good average ability, with special gifts as a revivalist. The Lord honored his ministry and gave him many souls for his hire.

His first work was Southside, Winston, where he served as supply in 1901. At the Gastonia Conference in November of the same year he was admitted on trial and continued at Southside for the three following years. Then in 1905 he was at Spray; 1906-1908, Kernersville; 1909-1911, Burkhead; 1912-1915, Newton; 1916, Canton.

During these sixteen years of itinerant work he gave full proof of his ministry. The Conference records show that during the period indicated he received into the church on profession of faith, 638 persons. This does not include a large class received this year at Canton, nor many others who joined other churches in the communities where he labored. Neither does it include perhaps a larger number still who were converted in meetings where he assisted pastors in other fields than his own. Many others, already in the church, have been led to a better life through his faithful ministry. Perhaps his greatest work was done during his pastorate at Newton, where the church made rapid and substantial progress in all the departments of its work.

At the last session of Conference he was sent to Canton and had already won the love of his people and gave promise to do there even better work than in the past. He was in the very flower of his usefulness and his sudden taking off is a Providence we cannot understand, but He knows best and we should always submit in faith to His will.

He was a native of Stanly county and came of substantial Methodist stock. It is well with him for he has gone to his reward. Many are living to whom his life was a blessing and they mourn his departure; many others gone to their eternal reward will give him welcome to the city which hath foundations. Who can estimate the value of such a life? He went about doing good in the name of the Master, content with such remuneration as the people chose to contribute. He was not known in the market places or in the halls of state, but God honored him and his labors with a measure of success such as this world cannot bestow and then rewarded him with the commendation: "Well done, good and faithful servant," when he passed the final test.

TWO HUMBLE HEROES

During the recent terrible flood two humble colored men performed a noble service by going to the rescue of several white men who went down into the raging water when the steel bridge of the Southern Railway at Belmont was swept away. About twelve men were on this bridge when it gave way, several of whom were drowned instantly, while others floated with the current until they found refuge in trees. During the awful night which followed they had horrible experiences and some of these poor men, exhausted by the strain, gave way and sank into the whirling current to rise no more. The next day two colored men of Belmont, Stowe and Ross by name, floated a raft and went, at the peril of their lives, to the rescue of those still living and brought five or six men safe to shore.

The Charlotte Observer, lavish in its praise of these self-denying men, opened its columns for donations to a reward fund. The people responded generously and $550.00 was secured and later presented to the men who had so nobly and at such great peril served their fellowmen. They were not conscious of having done anything noteworthy, but deserved this substantial expression of appreciation from the public. An effort is being made to secure Carnegie medals for them.

Men have always admired courage and heroism, and when it is exercised unselfishly for others admiration is converted into love. All of the best things on earth have been brought to us by self-sacrificing service. Our freedom, our government, our religion, our salvation from sin, everything good has been bought with the price of life and blood. Just in proportion as we fully appreciate these blessings are we grateful to those who endured by paying the high price demanded that we might enjoy better things.

There are many today who, if put to the test, would risk their lives for others. These humble negroes seized the opportunity and used it without thought of recognition or reward. Not until it was all done and expressions of gratitude and appreciation made, did it dawn upon them that they had performed a service that was more than commonplace. Perhaps that is the experience of every man who does nobly. Self forgetfulness is a mark of nobility. Self consciousness and hope of reward makes any service contemptible and mean.

MAN'S DEPENDENCE UPON MAN

In colonial times our fathers were dependent upon their own resourcefulness for the limited necessities, because in the wilderness man was forced to be a farmer, tanner, tailor, shoemaker, blacksmith and carpenter. What he could not do went undone. The women had to make thread, cloth, soap and every household necessity. A family was able to exist with some sort of comfort or discomfort without anything from the outside except salt and coffee, and often the latter was a luxury which found a substitute in a decoction of parched grain, a drink which in these days we import from Battle Creek. As the country developed and civilization advanced, the people naturally grew less and less self reliant until today, the farmer, who they tell us is the most independent man on earth, is beginning to realize even his dependence upon the railroads to bring the necessities to his door. This has been illustrated forcibly during the recent weeks when the flood delayed transportation and the people in the water-bound farming sections were reduced to suffering for the scarcity of food.

Truly no man liveth to himself. We are all dependent upon our neighbors and united to the uttermost parts of the earth by eternal law. We were also taught this lesson from another viewpoint two years ago when an Austrian prince was assassinated in Servia. The news was received by the average man as of little importance, but that shot started a blaze resulting in a conflagration which is burning the dross out of Europe, and the terrible effects of this great war are sensibly felt by all mankind. It convinces us that the whole world is related and that every man is dependent in some measure upon all other men. But the Saviour taught this truth two thousand years ago when he taught the young lawyer who his neighbor was and accentuated it in the commission to his disciples to teach all nations the story of salvation. All men need the gospel, and we who have it suffer both spiritually and materially if we withhold it from the heathen world. We prosper in like degree when we give out the gospel. From it the heathen receives life and liberty and civilization with the increased wants which come in the wake of these. Then demands are made upon our markets to supply these wants. Thus what we do or fail to do for the man far from us brings back reward or penalty, riches or poverty, both material and spiritual.

Cain with a guilty conscience asked: "Am I my brother's keeper?" He could not shirk responsibility however much he tried. Paul recognized the two lessons of dependence and obligation when he wrote "I am debtor both to the Greeks and to the Barbarians."

We are obligated to others for the blessings we have and the best way to pay the debt is to serve those who are today dependent.

SUSPENSION OF SUNDAY TRADE

We heartily approve the following statement issued by Rev. Dr. C. W. Byrd, pastor of West Market Street Methodist church, and Rev. R. Murphy Williams, pastor of the Presbyterian Church of the Covenant, of Greensboro, which explains itself:

"As leaders of Christian thought and pastors of churches, we desire to express our appreciation of the action taken in the last few days by the owners and managers of the garages of the city whereby they have agreed to close their places of business from 9 to 2 o'clock on the Lord's day. This is a fine example for business men of every class who think it necessary to keep their places of business open on Sunday.

"If the drug stores, cigar stores and fruit stands, etc., can find their way clear to follow this example, we feel sure the Christian public will appreciate it and that nobody will be a loser in money; while multitudes will be blessed and uplifted by their attendance upon public worship, of which they have been heretofore deprived. Let everybody heed Col. Fairbrother's oft repeated Saturday exhortation to attend some church."

There is much unnecessary work done on Sunday on the plea that it is work of necessity. Cigar stores and fruit stands should certainly be closed on Sunday. In several North Carolina towns the Sunday sale of tobacco, fruit or cold drinks is prohibited. Medicines for the sick are needed on Sunday, but it is not necessary for all the drug stores to keep open on this account. By agreement one store each Sunday could easily meet this demand. The people could lay in a double portion of ice on Saturday so that the venders of ice could enjoy Sunday rest and worship. It is not necesary for street cars to be operated on Sunday, except perhaps at church hours. Until very recently the city of Toronto, with 300,000 inhabitants, had the street car traffic suspended from Saturday night until Monday morning and the people lost nothing by the inconvenience.

It is time for our people to place a more literal interpretation on the fourth commandment. Some may charge us with Puritanism but the moral law was not abolished when the Christian dispensation began. The Saviour came not to destroy but to fulfill the law and the interpretation of it set forth in the Sermon on the Mount makes it even more binding than before.

Those who rigidly respect the Sabbath are generally striving through grace to keep all the law. The man who is ever pleading for more liberty and trying to walk as near as possible to the danger line is generally content to follow so far behind as to lose sight of the Master. The Israelites in the wilderness were supplied daily with the manna from heaven and on the sixth day a double portion fell to last through the Sabbath. The Lord there teaches a lesson which the present generation is slow to learn. We lose in moral character in proportion as we have slack notions of any part of God's holy law. We should not pay less respect to the command "Remember the Sabbath," than to any other plank.

We were sorry to hear the other day that a high church minister (not a Methodist, however) in a North Carolina city, is an open advocate of Sunday swimming pools and Sunday moving picture theatres for the poor. It seemed better to advocate the open Sunday church for the poor. This preacher was open in his compromise of the holy Sabbath and making a bid for the multitude without the prospect of bettering conditions by so lowering the moral standard. It is a poor business for the preacher to make suggestions which the devil will endorse and which the world will use as excuses for more glaring wrong.

People absorbed with Sunday pleasure and Sunday work find no delight in Sunday worship and thereby lose the spiritual strength not to be found elsewhere but which is indispensable to Christian growth and highest material development.

We want to second Col. Fairbrother's oft repeated Saturday exhortations to the people to attend church services somewhere every Sunday.

NOTE AND COMMENT

The Texas Democratic State Convention on August 9 defeated a resolution requesting the next Legislature to submit to the people for ratification or rejection a constitutional amendmend providing for state-wide prohibition. The vote stood 299 for submission and 524 against.

* * * *

The Valleys of West Virginia last week were devastated by flood and 150 lives reported lost, with 5,000 people rendered homeless. A Sunday school excursion train was water bound near St. Albans with 300 persons aboard. A cloud burst sweeping down Cabin Creek Valley entailed a property loss of millions of dollars and six bridges on the Chesapeake and Ohio railway were reported swept away.

* * * *

Giant Crop Losses in the United States and Canada have raised the price of wheat in Chicago to near $1.50 a bushel. The U. S. Government estimate of the new crop is 358 million bushels less than last year and the black rust spreading in Canada indicates a shortage there of 136,000,000 bushels from the 1915 total. The situation is more acute because Canada and the United States have been drawn on so heavily for bread stuffs to meet foreign needs since the great war began.

* * * *

The Government Crop Report, issued August 1st, estimates a cotton prospect of 72 per cent. of a full crop. When we remember that for the past ten years the August estimate has averaged 76 per cent. it will be seen that indications point to crop shorter than usual. The floods in the South Atlantic States and the drouth in the Southwest have conspired to lower the prospect. Since the report was issued spot cotton has risen to nearly fifteen cents, with expectation of higher prices.

* * * *

Bishop William Perry Eveland, of the Methodist Episcopal Church, who has for several years labored as Missionary Bishop in the Philipine Islands, met with a tragic death ten days ago near Mount Holly Springs, Penn., where he and his wife were spending a well earned vacation. He was on a fishing trip when his steel fishing rod and an unprotected high tension electric wire under a railroad bridge came in contact and the result was his instant death. Previous to his elevation to the Episcopacy he had been prominent in educational work and had filled several leading pastorates in his old Conference. His accidental death has cast a gloom over the whole church.

* * * *

The Railway Trainmen, 400,000 strong, who voted with practical unanimity to strike if the railway systems should reject their demand for shorter days and extra pay for overtime, have rejected the offer of the Mediation Board and are averse to laying their grievances before the Federal Arbitration Board. The railway managers have already agreed to arbitration. The President is in conference now with representatives of employees and employers, and it is to be hoped that a satisfactory solution of matters may be finally reached. It would be a national calamity at any time, particularly at this time, to have traffic suspended and the welfare of 100,000,000 of people imperilled.

* * * *

The Destruction of Railways Bridges and road beds by the great floods has delayed railway traffic and entailed great inconvenience and hardship to the people at large. We want to commend the courage and promptness of the Southern Railway authorities and wrecking crews for the splendid service rendered in the face of a great calamity, and the rapid resumption of through traffic by rushing to completion the temporary trestles at Belmont, Catawba, Fort Mill and other points. This was made possible because efficient bodies of trained men were in reserve and ready on the moment to take up the task of re-building just as soon as the flood passed.

* * * *

The Epidemic of Infantile Paralysis which has prevailed to a violent degree in New York for the past six weeks, seems hard to control and the disease is spreading in all directions. Several cases have developed in North Carolina, and as it is peculiarly aggressive in hot weather, we have little hope for its abatement until lower temperatures are reached. Medical science and quarantine law are doing all possible to conquer the disease and the people should co-operate with the health authorities to curtail it. In Baltimore children under 12 years are barred from moving picture theaters and they have established a quarantine against children from New York, Philadelphia and the Jersey coast.

In the epidemic of ten years ago the fatality was 5 per cent. Now it is 20 per cent.

* * * *

The United States attempted to purchase the Danish West Indies in 1867 for $7,500,000, but the treaty of confirmation in our Senate failed. Again in 1912 the Roosevelt administration had almost perfected the transfer for $5,000,000, but the Danish upper house refused to confirm the treaty. Now a treaty has been signed with Denmark to sell us the Islands for $25,000,000, but it is probable that Germany may influence the Denmark Parliament to reject the proposition. It is thought to be a stiff price, but that we cannot afford the risk of their transfer to some great power later on. Since the opening of the Isthmus Canal they are directly on the great ocean highway between Europe and Panama, and the time may come when they would be indispensable to our government. The "Outlook," referring to the high price, says: "This is due to our increasing appreciation of their value as a part of our picket line against European aggression and particularly as a Panama Canal protection."

* * * *

Mr. Lloyd George is the foremost man in the British Government since the death of Lord Kitchener. He distinguished himself as Chancellor of the Exchequer, then solved the problem of war supplies as Minister of Munitions and at last when it seemed that the Irish Home Rule question would continue a bone of contention he went to Ireland, worked out a plan of compromise satisfactory to all factions, which it is thought will soon be in force. The plan is to let Home Rule begin almost at once by establishing an Irish Parliament in Dublin to be composed of the present Irish representatives in the British Parliament, except for the Six Ulster Counties, who were opposed to Home Rule. These six counties will continue to have representation in the London Parliament. The whole contention for Home Rule in Ireland has been religious as well as political. England is Protestant. Ireland is Catholic, with a strong Protestant minority. This minority, fearful of Catholic domination, preferred English rather than Catholic Home Rule. The six Ulster Counties are Protestant and bitterly opposed the change, but are content with the compromise which continues them politically with England rather than Ireland.

* * * *

The National Senate, last Wednesday, by a vote of 52 to 12, passed the Keating Child Labor bill with slight amendments, which, it is thought, the House will readily accept. The bill as passed would prohibit interstate commerce on the product of any mine or quarry in which children under sixteen years are employed or the product of any cannery or manufacturing establishment where children under fourteen years are employed or where those between the ages of fourteen and sixteen are required to labor more than eight hours daily between 6 a. m. and 7 p. m. The law will be effective one year after enactment. The strongest opposition came from Southern cotton mill managers. The twelve votes against the measure were cast by Senators Penrose and Knox, Republicans, of Pennsylvania, and Senators Overman, Simmons, Tillman, Hardwick, Smith (S. C.), Smith (Ga.), Bankhead, Williams (Miss.), Bryan and Fletcher, of Florida, all Southern Democrats. Senator Overman made a strong speech against the measure, urging its unconstitutionality on the ground that it restructs commerce between the states. There seems to be a general sentiment throughout the North for this legislation and the Senate was spurred to final action by President Wilson's insistence upon its passage. It is predicted by opponents of the measure that the Federal Courts will declare it unconstitutional because it interferes with interstate traffic and tramples upon states rights.

NOTICE

All the presiding elders are requested to send to the Conference Secretary, W. L. Sherrill, Park Road, Charlotte, N. C., lists of district lay delegates to the next Annual Conference, together with names of alternates.

JOINT MEETING OF THE PRESIDING ELDERS

At the request of Bishop Candler I ask the presiding elders of the Western North Carolina and the North Carolina Conferences to meet in joint session in Charlotte at 10 o'clock a. m. on Thursday, August 24, to consider important matters connected with the Emory University. The meetings will be held in Tryon Street church, and of course, entertainment will be provided for the brethren. I shall be glad to learn on what train to expect each of them.

Jno. C. Kilgo.

CONTRIBUTIONS

WILLIAM MONROE BILES, CHRISTIAN

Rev. W. L. Hutchins

William Monroe Biles was born in Stanley county July 24th, 1871, and died in Canton August 5th, 1916. He was 45 years and 11 days old. He joined the Western North Carolina Conference in 1901 and served the following charges: Southside, Winston, 1901-1904; Spray, 1905; Kernersville, 1906-1908; Burkhead, 1909-1911; Newton, 1912-1915; Canton, 1916.

On May 16th, 1905, he was happily married to Miss Ollie Theessa Allen, of Winston-Salem, who, with six children, three boys and three girls, survive him.

He took advantage of the opportunities offered by the public schools of his native county, spending some time also at Trinity College. Besides, he sat in rapt attention at the feet of Mother Nature and listened to her varied voices rolling up from the raging narrows of the Yadkin river. The call was for a life pouring itself out in constant, heroic service, and the soul of W. M. Biles responded. The sterling character of his parents,, the unswerving fidelity of the citizenship that existed in the community where he was born and reared added greatly to the education of his soul.

He was born among the common people and loved them. He knew their prejudices and limitations and sympathized with them. He knew their language and used it in telling them how to obtain eternal life. These facts explain his popularity and efficiency as a pastor and preacher. The human note was pronounced in his preaching and for this reason also "the common people heard him gladly."

Modesty was one of the dominant traits of his life. Only those who were closest to him knew that he had an ambition, but he did have one, and it was as virtuous as virtue itself. He never pushed himself forward nor complained if he thought he had been treated with inconsideration. His criticisms were few and always softened with a spirit of consecration and a smile. A compliment worthily bestowed upon him invariably brought to his face the blush of modesty.

He was loyal to his church and its doctrines. To him the church was the bride of Christ, and her tenets His voice. His last effort as a preacher was to advance the cause of the church, for on his desk near an open Bible was a well prepared sermon from the subject: "The Building of the Church." The subject had been announced in the local paper, and a large congregation was eagerly awaiting the time when the Sabbath bell would announce the arrival of the hour for service. The hour came; the bell tolled a solemn requiem; the congregation assembled—assembled to pay their last respects to their beloved pastor, for in the meantime he had been promoted and crowned and made a member of the Church Triumphant.

Christ was all and in all both in his preaching and in his life and that consciousness settled every other relation of his life. His preaching was evangelistic, and for this reason his services were sought in protracted meetings. In his preaching he always referred to Christ as "My Lord," an expression which illustrated the attitude of his soul to Jesus Christ.

Measured by any standard of worth he was not lacking. Pure in life, high in his aspirations, unselfish in his service, kind in disposition, charitable in his attitudes to his brethren, careful and painstaking in his plans, dutiful to death in his work. He was a good preacher, a faithful pastor, a loving husband and father, a devoted friend and brother to us all—and O, my brethren, we will miss him!

Again a parting sail we see,
Another boat has left the shore;
A kinder soul on board has she
Than ever left the land before;
And as her outward course she bends,
Sit closer, friends.

"CONSIDER THE LILIES"

Rev. W. Edgar Poovey

Flowers have a language. Symbolically certain flowers represent certain virtues. The red rose stands for love, the white lily for purity, the chrysanthemum for truth, the pansy for modesty, the masturtium for patriotism.

But their language is moral as well as symbolic. It received its moral tone from the teachings of Jesus. Palestine was a land of flowers, and the Great Teacher led his learners through eye-gate from the familiar in nature into the realm of moral truth. Standing in the open fields he opened the mind of man to the meaning of the language of the lily. The lily was allowed to speak, not because she possessed a dialect peculiar to her kind, but because she spoke the universal language of all flowerdom of which she is acknowledged queen. And so when Jesus said, "Consider the lilies," he referred, not to one particular flower, but to flowers of all kinds. With this broader interpretation the text of Matt. 6:28 would be, "Consider the flowers of the field."

In this mid-summer season of floral beauty and abundance, let us go forth into the fields and listen to the language of the flowers as they lift their voices in praise to their Creator.

The first lesson that we shall learn is of the wisdom of God in their creation. The texture of the flower teaches a lesson of creative skill, and fixes an ideal to which the ingenuity of man as yet has been unable to make a near approach. Place the petal of the flower under the most powerful microscope and you will fail to find warp or woof of the divinely woven fabric. Apply the same test to the finest silk from the Orient and it will appear as coarse as the jute of the cotton bale. "Solomon in all his glory was not arrayed like one of these," for the texture of the royal toga would have been coarse when compared with the plush of the lily-petal.

In coloring as well as texture the unfolding flower reveals a creative wisdom. To each kind is assigned its peculiar shade and particular season. In springtime violet hues predominate. But in midsummer the deeper crimson of rose and dahlia rules. Nor is this arrangement accidental. Two well-known facts of physical science are: That the color of an object is determined by the spectral color which it reflects, all other colors of the spectrum being absorbed; and that the heat-energy of the sun's rays in the spectrum ranges from the strongest in the red to the mildest in the violet. By this principle in springtime when on slanting ray the sun sends forth so little warmth, the shivering violets select the red and other colors of high thermal capacity with which to warm themselves, and reflect the weakest spectral ray which gives to them their color and their name. But in mid-summer when the vertical violet ray possesses higher caloric power than even springtime's slanting ray of red, the stronger color is reflected, and so the season's ruling shade is red.

In number, and variety as well, flowers show forth wisdom in the handiwork of God. Plant, fruit, flower, and leaf seem to possess capacity for endless variety. One hundred and fifty years ago Linnaeus, by some called the father of botany, astonished the scientific world of his time by announcing the discovery of eight thousand different kinds of plants. Today one hundred thousand kinds are catalogued. There are nearly four hundred varieties of apples to be found. Six hundred kinds of cultivated roses are known. And, if from the trees belonging to a single species, and scattered through the forests of the world, we could gather every leaf, and with each compare every other, no two could be found identical in every point.

If the first lesson from the flower taught by texture, color and variety gives evidence of the wisdom of God, then the second lesson to be learned from the lily is of God's love for man.

In the scheme of fruit-bearing for plant and tree the bloom could have been omitted. But as the walls of the home are adorned with pictures by the earthly parent to delight the eye of his offspring, so are field and forest adorned with lovely flowers as the gracious gift of God for the delight of His offspring.

Fragrance, too, might have been omitted from all, as it is from some, as in the case of dahlia and chrysanthemum, without depriving them of power to charm the eye. But the rich perfume is lavished with such prodigality that the flower is allowed to "waste its fragrance on the desert air" rather than that any place be left without the power to give delight to every sense of man.

A third lesson from the lily is one of the purpose of God. It blooms not for itself alone but bestows its benefactions upon insect, bird and man as it passes on its way to fulfill its dual destiny. The poison from my nostrils it transforms into sweet perfume; while the morning dew is distilled into nectar for humming-bird and honey-bee. But even this is only incidental. There is a higher mission for the flower—a two-fold destiny. The immediate aim of flowering is fruitage, but the ultimate purpose is the salvation of the species through the seed. May this lesson from the flower help to hold us true to the holy mission of human life. We, too, may return good for evil by transforming the evil into good. We, too, may live for others and not for self alone. We, too, have a dual destiny to fulfill: Bearing fruit in ripened character and enriching influence for the glory of God and the good of man, and ultimately in Jesus Christ, the promised Seed, to realize a blissful immortality.

Finally, from the flower we may learn a fourth lesson, viz., the need of cultivation and the curse of neglect. Between the wild rose that unfolds its faded petals among the weeds by the wayside and the American Beauty that blushes by the garden wall there intervene centuries of neglect on the one hand and cultivation on the other. The magnificent dahlia or chrysanthemum, brought to a high degree of excellence by culture, if neglected for a few seasons will slip back to the level of the common weed. So the home may cultivate the boy, or let him run wild with as widely divergent results. Likewise the church, by the cultivation or neglect of one born at her altars, may determine to a great degree whether he is eventually to become an apostle or an apostate.

SUNDAY SCHOOL MEETINGS AT LAKE JUNALUSKA

Dr. W. P. Few

The annual meeting of the General Sunday School Board was, as usual, held this year at Lake Junaluska, on July 11 and 12. There was a full attendance of the members and a thoroughly successful and satisfying meeting of the Board. Many interesting facts were brought out through the several reports that were submitted by the Sunday School Editor, Dr. E. B. Chappell, by Dr. Charles D. Bulla, Corresponding Secretary and Superintendent of the Wesley Bible Class Department, and by Rev. John W. Shackford, who has taken up with every promise of success the work of the Teacher Training Department so long and so well carried on by the lamented Dr. Hamill.

There were many evidences brought out in

these reports and in the reports of field secretaries and others that our Sunday school work is making extraordinary progress. There was, for example, an increase of 121,790 in the Sunday school enrollment over the preceding year (and the preceding year was a record breaker); there were received from the Sunday school into the church 79,505 members; there was an enrollment of 7,403 students in the Teacher Training Department; there were 2,000 Wesley Bible Classes, with a membership of 60,000 enrolled in the Wesley Bible Class Department; there was a net gain of 109,156 in the circulation of the Sunday school publications.

The General Sunday School Board now employs six Divisional Secretaries to promote and develop Sunday school interests throughout the connection. These were all present and made encouraging reports of progress in their several fields.

Nearly all of the stronger conferences and some others support each a field secretary. The meeting of Chairmen of Annual Conference Sunday School Boards and Field Secretaries was held July 12 and 13. Dr. Charles W. Byrd, the chairman of the Western North Carolina Conference Sunday School Board, was present, thus manifesting again his abiding interest in our Sunday school work.

The Sunday School Institute followed, July 14 to July 20, and the Sunday school meetings concluded with a most profitable Wesley Bible Class conference, July 21 and 22. Throughout these meetings there were addresses, lectures, free discussions, and group conferences, all bearing on different phases of the great work of the Sunday school.

Despite the interrupted railroad schedules, due to the floods, the program was carried out practically as announced and the attendance was good. July 24 to August 4 has been fixed for the meeting in 1917.

The Western North Carolina Conference is in at least some phases of Sunday school development up to its standard in other departments of church work, but the Conference Board is now wisely and carefully planning for a great forward move which will be launched in due time. Let us all get behind them and do our level best to promote the Sunday school cause. Much is already being done in the Conference for this great cause and I feel sure that the future is very bright.

There is a good deal of building in process at Lake Junaluska. The Junaluska Inn, a large and commodious hotel, is nearing completion as is also the Virginia Lodge. Mr. C. E. Weatherby's house, the Providence, is finished and is taking care of guests, especially people from the bounds of the North Carolina Conferences. This house was this year headquarters for the Sunday school forces.

MODERNISM IN JAPAN

N. S. Ogburn, Jr.

'Tis a throttled modernism—this modernism in Japan—throttled in a sense. Japan knows it may prove a beast of prey. She endeavors to keep her own hand upon it for a beast of burden. It bears many saddles. She puts her own native experts into these as fast as she can. This is so wise—for the country's good at least—that it leads one to the hope already grown into expectation that this rapid growth will not prove abortive; that it will eventuate in the best.

This hope brings joy to every one laboring here for God: That though now the motion is slow, even painfully so, the officers and men of the ships of state are at their post aiming—though often with ancient seeing eyes and backward glances, amid dangerous whirlpools—aiming at the port of Truth; that though dimly seen in the distance, this port is coming nearer; that when Japan arrives she will find herself at home in the brotherhood of Christ!

Turning some of the leaves in the log-books of this ship: Here are electric lights, steamships, street cars, railways, motorcycles, automobiles, telephones, moving pictures, talking machines. Besides these are more usual things, foreign clothes, utensils, buildings, customs. Finally there has come the flying machine. All of these are found or have been seen in Matsuyama, four hundred miles from the southern extremity of Japan and on the island coast touched by foreign influence. Fifty miles further south, in Uwajima, a town of one-fifth the size of Matsuyama, we have all but the street cars, motorcycles, automobiles, moving pictures and flying machines, a small railroad having been opened only a week ago, to the joy and benefit of these people of a city of 10,000 population.

What do these things mean? That all Japan is learning that the foreigner brings in value at least as much as he takes away from Japan by his presence; and that he foreigner is anxious to give Japan—to any and all—the benefits of his inventions. This is worth more than gold to both peoples.

Probably succeeding these things came in modern learning, foreign teaching and literature. Here is a teacher this far down in Uwajima, reading, with his fellows, Carlyle. Here a student is reading Souvester. A preacher talks in English about Eucken and Bergson. A pharmacist borrows some English medical books.

What do these things mean? That even the most remote places are waking up to other worlds, and it is and will likely be a friendly awakening. The past is dying. There is a future.

Succeeding these probably came less important things in the eyes of many. Baseball and games accepted from foreigners and played with them. A boy whistling a Christian hymn in the evening twilight, probably not knowing half its meaning. Seen through a window in the room of a hotel, the picture of Jesus on the wall. Small things, but what do these things mean?

That somehow, unconsciously, it may be for a time, Japan is changing, and part of the current bears her in her more individual and personal pursuits towards the hem of His garment.

OUR COLORED PEOPLE

(Stenographic report of Bishop John C. Kilgo's exhortation following the appeal of Rev. R. S. Stout, General Secretary of the Church Extension Department of the Colored Methodist Episcopal Church, to the Board of Church Extension of the Methodist Episcopal Church, South, Monday afternoon, May 8, 1916.)

Those of us who have lived in the South, and knowing the colored people as I know them, and loving them as I do love them, we need to regard this appeal. If we could control the money that our people are taxed to give to outside affairs, which they squander in supporting these strange, foreign, alien movements, and apply that money to our own needs, we would take care of missions and Church Extension and orphans and everything else on earth that is honest. I have seen our people overrun just as your attention has been directed to it. But our own colored church has been ignored while we were helping the M. E. Church, and the Zion M. E. Church, and the A. Zion Church—you just mix the letters up any way you want to—when we really should have been helping our own. We say, "You all look alike to us," and we give them what they ask, while our own people are suffering. I am glad your attention has been called to it, and I am glad of the suggestion that we, by calling the attention of the conferences and congregations to the existence of a church that belongs to us and we are responsible for, may turn their attention to the aid of these people.

I do not want to go to heaven if the negro doesn't go there. I don't want to live in any country where there isn't a genuine negro. I am glad he is in the South. Thank God, he keeps the foreign white man out of the South. He has built around us a wall that is as high as heaven, for the protection of Southern life and Southern racial instincts and the peculiar ideas that God has planted in us. No question about that. He is saving us from ten thousand evils, and I like him. I would not exchange him for any laborers on earth. That's so! I would rather eat Laura's corn pudding than to eat Delmonico's cake; and Laura can make corn greens and corn puddings that beat anything at the Waldorf-Astoria. I know hundreds of colored men, and God knows I shall be glad to clasp hands with them in the everlasting Kingdom and stand with them before the everlasting Throne. You don't know what is down in their nature.

Just about ten years ago I was suffering an awful attack of sciatica—and if you have never had sciatica you don't know what that means—it made me want to go to heaven. When I was getting over it my physician wished me to take some electric baths, and so the professor from the department of physics said he would be glad to give them. Just a while before that they had put in a tremendous electrical machine, and I hobbled over, and old Uncle Jack, the old janitor of the science buildng, who had been there with me, was called in to help get this machine going and help in administering these baths. And when it was set going, and the sparks began flying, making it look like the infernal regions, he looked at it, and then looked at the professor with something like scorn, and at me with great pity. Then he said, "Professor, is you gwine to put this thing on the Doctor?" "Oh, yes," he answered. And the sparks began to fly faster and faster and the thing looked more like Satan, and he said, "Professor, you reckon this here thing gwine to help the Doctor?" And he answered, "Yes, I think so." I shall never forget the look on that old negro's face; he looked out of the window, and then, with agony written all over his face, he looked at the professor, and then looked me over from head to foot with great pity in his eyes, and then walked over to the professor and said, "Professor, I wish you would please try that thing on me before you puts it on the Doctor." Ask me why I love him? There is something down in that old heart, thank God, that will stand true to you and put its life for your life, and has done it, over and over again.

And the highest tribute God ever paid any people on this globe He paid this Southern people when He started that race from savagery to civilization. He did not turn them over to the Italians, with all their past record; He did not give them into the hands of France, with all its rich literature and its history and its glory; He did not turn them over to Germany, with its power; He did not turn them over to Spain, with its commerce; He did not turn them over to England or Scotland, with all their fine character and their great resources; He did not turn them over to New England, with all its energy; He did not turn them over to the North, with all its commerce; but He did turn them over to the people of the South, for he wanted the negro to have the Southerner's God and the Southerner's home and Southerner's Bible and the Southerner's faith; and, thank God, we gave them a God, and we gave them a Bible, and a home ideal, that they have carried down in their cabins, and the old mammy that is down in the negro cabin today is the same that was with the missis up in the big house forty years ago.

We ought to help them.

Now, I would sing you a song—a real, good old genuine negro song—but you folks haven't got musical taste enough in you to appreciate it.

NEWS AND NOTES

NOTES AND PERSONALS

—Rev. C. M. Pickens, of Spencer, is taking a summer rest in the mountains.

—Rev. A. W. Plyler last week assisted Rev. W. F. Sandford in a good meeting at Waxhaw.

—Rev. M. A. Osborne, of Prospect circuit, has closed a meeting at Bethlehem church, resulting in forty-five conversions.

—We enjoyed a visit from Rev. H. C. Byrum, of Ramseur, last Tuesday. He gave encouraging reports of his work.

—Rev. R. A. Taylor has just closed a successful meeting with Rev. W. B. Shinn, at Bessemer.

—Rev. Dr. E. L. Bain, of Tryon Street, Charlotte, is spending his vacation at Lake Junaluska.

—Miss Eunice Fisher and Mr. S. M. Badgett, both of Pineville, were married at the Clayton Hotel in Charlotte last Wednesday afternoon by Rev. B. F. Hargett.

—Rev. J. E. Abernethy, of Monroe, who has been spending a part of his vacation at Sylva and Asheville, has returned home. We learn that on a recent Sunday night he preached a very impressive sermon at Central church, Asheville.

—John Oglesby (son of the late Rev. G. A. Oglesby, of the North Carolina Conference), who resigned the position of City Editor of the Concord Times to enlist for the Mexican war, has been promoted to the position of Sergeant Major of the Third Battalion.

—Rev. R. D. Sherrill, of Hawthorne Lane, Charlotte, has been granted a three weeks' vacation. Dr. W. W. Bays is filling the pulpit of Trinity church, while Rev. J. W. Moore, the pastor, is on his vacation. Rev. H. H. Jordan, of Gastonia, preached at Tryon Street last Sunday, in the absence of Dr. E. L. Bain, the pastor.

—Bishop Kilgo preached a very thoughtful and impressive sermon at Dilworth church, Charlotte, on the first Sunday, from John 2:16, "Make not my Father's house an house of merchandise." He magnified the church as God's temple which should be held in reverence as a holy place.

—We hereby offer congratulations to Dr. Chas. Carroll Woods, editor of the St. Louis Christian Advocate, and his wife, Mrs. Annie Miller Woods, who celebrated their golden wedding anniversary on July 30, 1916. May they be spared for many years yet to serve the church.

—The new Park Avenue church, Salisbury, was opened for worship last Sunday and Rev. J. P. Lanning, a former pastor, preached the sermon. This church, just completed under the leadership of Rev. G. W. Vick, the pastor, is a handsome, up-to-date building and reflects credit upon the loyal congregation.

—Mrs. Emma Payne Erskine, the noted authoress, and Mr. Cecil S. Corwin, a New York architect, were quietly married Aug. 10, in Central church, Asheville, Rev. W. A. Newell, brother-in-law to the bride, officiating. Mrs. Corwin is author of "The Mountain Girl," "The Girl of the Blue Ridge," and other well known stories.

—We learn that the annual Rock Spring camp meeting in Lincoln county last week was largely attended and many people converted. There were thirty professions at the Sunday services. The preaching was done by Rev. J. R. Scroggs, P. E.; Rev. J. H. Green, the pastor; Rev. Raymond Browning, the evangelist; Rev. E. M. Hoyle, of Cornelius, and Rev. J. A. Sharpe, of Lowesville.

—Last Sunday at Southport, where the Coast Artillery Company of Charlotte was in summer encampment, Sergeant W. E. Ardrey and Private Leonard Swain, of Charlotte, and private Fred White, of Salisbury, were drowned when surf bathing. Mr. Ardrey was a nephew of the late Rev. W. S. Rone, of the North Carolina Conference. Mr. Swain was a son of the late Rev. S. W. Swain, of the Baptist church, and Mr. White son of a prominent Salisbury merchant.

Notice

All are cordially invited to be with us at Sutherland at the North Wilkesboro District Conference, to be held August 23-25. Homes will be provided for all. If notified that you expect to come by rail you will be met at Shouns, Tenn., six miles from Sutherland.

J. I. Hickman, P. C.

Whitsett

Rev. A. C. Gibbs, the pastor in charge, has held a series of meetings here during this week, closing Friday evening, August 11th. He has been assisted in the preaching by Rev. O. P. Fitzgerald, a young man of promise, who is now in college preparing for the work of the ministry of the M. E. church. The meetings have all been well attended, and excellent results have been obtained. There has been a fine spirit of Christian unity manifest in the community, and all denominations have joined in the worship. At the closing service a number joined the church.

The work of Brother Gibbs has been greatly blessed in his pastorate here and at his other church, Gibsonville. At Gibsonville he has added about forty new members since taking charge, and he now has the largest membership of any church in the growing town of Gibsonville. He is liked by his people, and the helpful spirit he has at all times manifested has greatly endeared him to all with whom he has come in contact. He is a promising young minister, and his Alma Mater, Emory and Henry College, may be proud of the fine beginning he has made in his great life work.

Rutherford College

Rutherford College will enter upon a new era of usefulness with the opening of the approaching term, which will begin August 20. There are two new buildings now ready. The administration building is one of the best modern brick structures with steam heat. In addition to this improvement there is being completed a dormitory which will accommodate 65 boys. This is what we call the "club dormitory," and it is so managed that it enables boys to get good board at about six dollars per month.

With the addition of Prof. W. F. Starnes to the faculty and the substantial improvement of the buildings, it is reasonable to expect the best that has yet come from Rutherford College.

M. T. Hinshaw, Pres.

Westford Charge

We have sent no account of our work to the Advocate this year, but we are still alive. Good interest is being manifested among our people at Westford. Our Sunday school is the best it has been in several years. Brother M. L. Shoe, our superintendent, is a live wire in the school. A group of small children from our school sang at the Sunday school convention last Sunday, and it was decided by the convention that they out-sang every Sunday school represented. Our organist, Miss Margaret Russell, had charge of the children while in training, and when she takes hold of a group of children it means that something is going to be done.

The first Sunday in September is to be a great day with us. It is the occasion of our fourth quarterly conference, at which time our church will be dedicated. Dr. J. C. Rowe, our beloved presiding elder, will have charge of the service.

Our people are responding very nicely to the benevolences and we are not expecting anything less than a good report at Conference.

R. L. Forbis.

Concord Circuit

The third quarterly conference of the Concord circuit was held at Boger's Chapel July 29-30. The attendance of the official members was fairly good. Financial reports were encouraging. The brethren seem to be in good heart and are determined, I think, that there shall be no deficit at the close of the year. Our presiding elder, Dr. Rowe, was present and in good preaching trim, and remained with us until the next Wednesday, preaching good strong sermons. The attendance upon the meeting was good, notwithstanding the rain and muddy roads. Church members were edified and strengthened in faith, and on Tuesday morning twelve bright, intelligent boys and girls who expressed a desire to live the Christian life, came forward and were received by Dr. Rowe into our church. On Thursday I received three promising boys, just coming into manhood, into the church, and at the closing service at night another bright little boy, twelve years old, took the vows of the church, making in all sixteen accessions to the church during the meeting.

We are expecting to hold protracted services at each of the other churches in the charge and hope to have good results.

Fraternally, P. L. Terrell.

Carolina College Notes

It has always been the purpose of Carolina College to put the opportunities of a college education within reach of as many worthy young women as possible. Besides our regular boarding department, in which we furnish board and attractive rooms at a cost of one hundred and twenty-five dollars per year, we are putting into operation what we call a Co-operative Club system. After we have made our prices as low as possible in the boarding department, there are some of the brightest and most deserving young women who, for financial reasons, cannot conform to this plan. It has been our deep and abiding desire to provide for this class of young women. We have a good, new building, equipped with water and electric lights, under the supervision of a capable matron, where young women may do their own house-keeping at minimum cost. There are a great many students who haven't much money but who can bring practically all their provisions from home. If they prefer not to do this, the matron will take them for eight dollars per month, the girls taking turns in doing the house work. The work will be comparatively easy with the conveniences provided in the house. This will not interfere in the least with their studies. This makes it possible for almost every ambitious young woman to secure college training, and the experience they get in helping in the house work will be a valuable asset to them afterwards. We still have some room in our boarding department and room for a limited number in the Club.

There are many people who can assist young women in getting a start. We have in mind a leading layman and his wife who are providing money to send two young women, fine students,

to Carolina College the coming year. Another layman who has kept a splendid young woman in school the past year and will again this year, states that he has never gotten more pleasure out of any of his benevolences than this. An investment of this kind yields dividends that are far more valuable than any material dividends could possibly be.

One of our girls writes us that she is making about a hundred dollars a month now, another states that she will make almost as much teaching the coming year as her whole three years' course has cost her.

We are just in receipt of a letter that gives us much pleasure. It is written by the widow of a former member of the Western North Carolina Conference. She took the business course at Carolina the past year and returned to her old home in another state. She states that she took charge of a large business class immediately after commencement and has all she can do and is so happy in her work. She has many nice things to say and feels that her time spent at Carolina College was well spent.

Recently I had the pleasure of stopping in a home where three of the girls are our students. Any one who could have enjoyed the splendid dinner prepared and served by one of these girls who recently graduated in Domestic Science in Carolina College would have been convinced beyond a doubt of the value of this kind of training.

Our girls stand well everywhere they are engaged in work, in the school room or in business, and we are so glad to learn that they are making fine workers in the Sunday school and church. We have a splendid course of Mission Study work and Sunday School Teacher Training, besides the regular Bible course, and our girls are well trained for work of this kind.

Maxton, N. C. S. E. Mercer, Pres.

Shelby District Conference

The Shelby District Conference was held at St. Paul church, three miles north of Waco, on the Cherryville charge, July 25-27, with Rev. Dr. J. R. Scroggs, presiding elder, presiding during the entire session of the Conference. There was no set program other than the Discipline requires and every member of the conference felt at liberty to speak upon anything that came up. The reports of the pastors indicated progress along all lines of church activity and that our pastors have been diligent and zealous in their labors. The reports also disclosed the fact that on some of the charges persons have been converted at places where no revivals have yet been held. Only two pastoral charges will be very much hindered financially by the recent floods—Lowesville and Mt. Holly. Our church at Mountain Island on the Lowesville charge was washed away with the entire mill village.

The sessions of the conference were well attended by the community and every pastoral charge in the district was represented. All the pastors were present except Revs. W. E. Abernethy, N. C. Williams and J. A. Sharpe, who were detained, the latter two being engaged in revivals.

The preaching of the conference was very forcibly and impressively done by Revs. J. F. Moser, T. J. Houck, and H. H. Jordan.

The only connectional visitors were Dr. Geo. H. Crowell, representing the Southern Methodist Assembly at Lake Junaluska, and Rev. C. M. Campbell, representing Davenport College.

Rev. H. H. Jordan, who is chairman of the board of trustees of Rutherford College, presented the claims of this worthy institution and made the significant statement that at least fifty preachers of the Western North Carolina Conference were educated at, or at some time had attended the college. The presiding elder mentioned our other church schools and colleges and commended them for consideration and support.

Rev. A. J. Burrus spoke in part of the work of the American Bible Society.

Rev. H. H. Jordan urged the necessity of all our churches and parsonages being insured and commended the management and condition of our own insurance company, The Methodist Mutual Fire Insurance Company, of Statesville.

Revs. W. B. Shinn and W. L. C. Killian spoke especially on the Sunday school work on Thursday, the last day of the conference, which was devoted to the interest of the Sunday schools, in the afternoon.

Main Street church, Gastonia, had quite a large crowd of young people from the Sunday school present on this occasion.

One of the most striking and encouraging statements made during conference was by Rev. E. O. Cole, who stated that his young people were reading on an average of one chapter per day per person in the Bible. Oh, that we all would not only read but study more the Great Book of Truth.

Hon. S. J. Durham, of Gastonia, was re-elected District Lay Leader and W. H. Sigmon, of Denver, Assistant District Lay Leader.

Karl E. Sherrill, of Lincolnton, was licensed to preach.

Mrs. B. T. Morris, of Gastonia, District Secretary of the Woman's Missionary Societies of the District, addressed the conference in behalf of the women's work. Thank God for our consecrated and zealous women!

M. P. Harrelson, C. A. Jonas, C. D. Gray, and T. F. Cline were elected delegates to the Annual Conference, with G. W. Wilson and A. J. Rankin alternates.

This was the first time in the history of St. Paul church, so far as we know, that a District Conference was held there. Very hospitable and generous entertainment was given the Conference by the community, which is one of the best rural communities and peoples to be found anywhere. The secretary joined the church at St. Paul, and it was the first time he has ever served as secretary of a District Conference.

The sessions of the conference will be held next year at Bethesda church on the Lowell charge. J. Frank Armstrong, Sec.

Report of Evangelistic Committee

The revival has always been a great instrument in the hand of God in the conversion of sinners. We, therefore, urge that every sane effort be used in the production of such revivals. We believe that personal effort is perhaps the most effective way of bringing about a general revival, therefore, the Christian people should, both by precept and example, make themselves faithful when occasion offers.

Finally, we recommend that all our preachers abominate and denounce the so-called "easy methods" of getting religion and emphasize with all our powers the fundamental doctrines of the Bible, such as, repentance toward God and faith in our Lord Jesus Christ, regeneration and witness of the Spirit.

J. F. Moser, Chm.,
N. M. Modlin, Sec.

HELP THE FLOOD SUFFERERS

In the confusion last week on account of the editor's sickness our appeal for the flood sufferers was omitted. We regret this very much as it was our purpose to continue the call for help.

The reports still coming from the flood-swept sections indicate a condition even worse than that described in first reports, and a good deal of help will be needed during the next several weeks. We urge, therefore, that our people who have not responded through other agencies, send us at once a contribution that we may do our part in alleviating the suffering of these unfortunate people.

To date we have received as follows:

Advocate and employees	$ 25.00
A. R. Williams	1.00
Rev. W. B. Thompson	1.00
Rev. J. H. Weaver (Ashe Co.)	20.00
Rev. A. D. Betts	1.00
Mrs. A. D. Betts	1.00
Miss Sallie Betts	1.00
Gold Hill church	10.20
Liberty church	4.12
Rev. A. L. Coburn, for Salem church	16.88
Mrs. M. L. Potts	1.00
	$ 82.20

Salisbury District Conference Reports

Realizing the necessity of throwing about our boys every possible safeguard and uplifting influence in view of the temptations and perils that beset them, especially in our towns and cities, therefore, be it resolved, that we urge upon our Christian men a greater watchfulness in their relation with boys and young men, using their example and personal influence in encouraging them in the pursuit of high ideals and pure living; that we urge upon Christian fathers the cultivating of a closer relationship with their growing boys, giving them the inspiration of strengthening companionship.

Signed,
R. G. Tuttle,
C. M. Short.

We rejoice to know that there have been some gracious revivals within our district during the year, and believing the spiritual state of the church to be the most important thing and fundamental to all of the progress of the church and extension of the kingdom of the kingdom of God.

Be it resolved, that we put forth special effort in each charge and in each church to stir up the spiritual interest and kindle the revival fires and the altars of every church in the district. To this end let prayer meetings be held in every community and our people are urged to erect family altars and there pray for the outpouring of the Spirit; and let us preach and put special emphasis upon the fundamental doctrine of repenttnce and regeneration—For ye must be born again or ye cannot see the kingdom of heaven. Uniless our people are genuinely converted the financial interests and all the machinery of the church will drag heavily and the people will finally be lost in the world to come. Signed,

P. L. Terrell,
C. M Short.

A Commission on Unification with the M. E. Church has been announced as follows:—Bishops A. W. Wilson, E. E. Hoss, Collins Denny, E. D. Mouzon and W. A. Candler; Revs. Frank M. Thomas, Louisville; W. J. Young, Atlanta; John M. Moore, Nashville; C. M. Bishop, Georgetown, Tex.; E. B. Chappell, Nashville; T. N. Ivey, Nashville A. F. Watkins, Jackson, Miss.; H. M. DuBose, Nashville; W. N. Ainsworth, Macon Ga.; A. J. Lamar, Nashville, and the following laymen: Judge M. L. Walton, Woodstock, Va.; Dr. H. N. Snyder, Spartanburg, S. C.; Percy D. Maddin, Nashville; Dr. R. S. Hyer, Dallas; Dr. J. H. Reynolds, Conway, Ark.; Dr. R. E. Blackwell, Asheland, Va.; Judge J. L. Kelly, Bristol, Va.; T. D. Samford, Opelika, Ala.; John R. Pepper, Memphis; E. O. Reeves, Johnson City, Tenn.

The following are alternates selected: Bishops W. B. McMurray and James Atkins; Revs. W. Asbury Christian, Richmond, Va.; E. V. Register, Alexandria, Va.; E. V. Register, Alexandria, Va.; and C. H. Briggs, Sedalia, Mo., and these laymen. H. H. White, Alexandria, La.; Judge E. W. Hines, Washington, D. C., and G. T. Fitzhugh, Memphis.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

WITH THEE, O MASTER, LET ME LIVE

O, Master, let me walk with thee
In lowly paths of service free;
Tell me my secret, help me to bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

—Washington Gladden.

REV. H. M. BLAIR

Many of our readers were pained to hear through the Advocate of last week of the illness of the editor of our church organ, Rev. H. M. Blair. We trust that by the time this issue reaches them he will have been fully restored to health.

Brother Blair is a strong friend of the woman's work and is in hearty sympathy with every phase of our work. His courteous treatment to our Conference in giving a page each week for the report of our woman's work is most genuinely appreciated. Our best wishes are for a speedy recovery.

MISS SUSIE JETER

Friends of Miss Susie Belle Jeter, a deaconess of our Woman's Missionary Council, who was for several years prominently identified with the Wesley House in Mobile, Ala., and who was forced to resign because of ill health, will be interested to know that she, with her mother and sister, is at present in Asheville for rest and recuperation. We are glad to state that she is much improved and we trust it will not be many months before she is again able to take up the work so dear to her heart.

MISS KATE WALKER

Miss Kate Walker, of Houma, La., has been in Asheville for several days, the guest of her friend, Miss Rena Murphy. While here Miss Walker made a most splendid address to the young people of the Epworth League of Central M. E. church, and we feel that her visit was most helpful.

Miss Walker is Church Deaconess at Houma, La., and had been in attendance upon the Deaconess' Conference which was held recently at Lake Junaluska.

A REMINDER

We read with great interest the article on page nine of the issue of the Advocate of August 3rd, under the heading "To Contributors and Those That Ought to Be." We appreciate very greatly the position of Mr. R. R. Mitchell, the splendid editor of the Epworth League Department of our church paper. We, too, have been lacking in contributions from our workers with which to make our claim a readable one. These summer months it is very trying to have to depend upon our own resources for material for the page, and let this prove a reminder to our interested workers, of their duty to this page.

There are so many splendid meetings being held throughout our Conference, so many programs given that would prove so helpful to some other auxiliary, and will you not report these things to us and thus contribute to the success of our department. It is our desire to make our page worth while, and will you not share with your editor the responsibility and help to make it a page of real value and interest?

Send in your contributions and be assured they will be appreciated.

DISTRICT MEETING

The district meeting of the Winston district will be held at Centenary church, Winston, on Friday and Saturday, Sept. 8th and 9th. A large delegation from each auxiliary is expected, and Mrs. R. M. Courtney, the District Secretary, is especially anxious to have representatives from the churches where there are no organizations.

Prominent among those in attendance will be Mrs. Mattie H. Stewart, of Charlotte, Conference Second Vice-President, who will conduct an institute on the Children's Work on Saturday morning.

All expecting to attend will send names to Mrs. James K. Norfleet, 420 Spruce Street, Winston-Salem, N. C.

THE DEACONESS CONFERENCE, LAKE JUNALUSKA, JULY 23-31, 1916

By Miss Rena Murphy

Under very trying and difficult conditions eighteen deaconesses and city missionaries reached Junaluska for the conference. Most of them came by way of Murphy, but two came all the way from Spartanburg in an automobile, so anxious were they to attend this meeting, and we all agreed that it was worth every effort they made to get there, because of the pleasant fellowship we enjoyed, the information, inspiration and blessing which we received.

We had the greatest privilege and honor in having with us Mrs. Lucy Rider Meyer, the pioneer of deaconess work in America. From her wide and varied experience she gave us many things which will make us more efficient workers. We were also blessed with the presence of Misses Emma and Tina Tucker, two of the greatest evangelistic workers in our church. In the Vesper Services, led by Miss Emma, we were not only brought face to face with our short-comings and mistakes but we were inspired to press on with more faith and zeal in our work and live so close to the Master that others would be constrained to take up the cross and follow Him.

There were many important business transactions, one of which, with the permission of the Council, the deaconesses and missionaries hope to erect a Summer Vacation Home at Lake Junaluska, which, we unanimously agreed was an ideal spot for rest and recreation as well as the many other features of interest. We also voted to memorialize the Council to give to the workers a Sabbatical rest year, taking the seventh year in service for rest and study, believing that this will conserve the force of workers and that more efficient service can be given.

Every phase of work in which the workers are directly interested was taken up and discussed. Many helpful and inspiring talks and reports were given on the work which is being done all over our Southland.

The committee on entertainment planned many good things for us. A trip to Eagles Nest was greatly enjoyed by a large number. Trips on the lake contain climbing, and many other things which space forbids us to mention, are indulged in, but those who have been to Junaluska know the many things she has to offer for the pleasure and enjoyment of her guests.

The sun-rise prayer meeting on the lake was one of the most blessed hours of the whole Conference. While the Assembly Ground was wrapped in slumber we quietly left our rooms and went to the boat landing, where we secured boats and rowed out on the lake where, together, we raised our voices in prayer, song and testimony to the throne of God, praising Him for His many blessings upon those whom He had called into definite service for Him and for His goodness in giving them a place to work in the great harvest field, where so many consecrated lives are needed for the furtherance of His cause in the world.

The following officers were chosen for the ensuing year: President, Miss Rosa Breeden, St. Joseph, Mo.; first vice-president, Miss Mary Ora Durham, Louisville, Ky.; secretary and treasurer, Miss Berta Ellison, Hillsboro, N. C.; members at large, Misses Eugenia Smith, Fort Worth, Texas, and Hazel Cooper, Nashville, Tenn.

The next meeting of the conference will be held at Lake Junaluska in 1918.

THE VALUE OF RELIGIOUS LITERATURE IN THE HOME

S. Trevena Jackson

The Diamond-Point Pen

It is the pen of iron with a diamond point that writes upon the table of the heart, the horns of the altar, and the mind of the child. This pen all classes seeking for culture may use with divine results.

The way so many new fads, fancies and fakes are fed in almost every community is by the literature used to impart their ideas of the life that now is and of that which is to come. The time is ripe for those having the truth "once delivered to the saints," to be deeply impressed with the value of scattering the best flower-seed thought.

A minister of ordinary ability who sees that constructive reading is placed before his congregation, and advertises from house to house its importance, will be of more permanent value in the church and community than he who is merely a pulpit orator and neglects the reading material of his people.

Prophet's Pen

Truly, the prophets were the penmen of God. They dipped their diamond-pointed pens in the glow of brighter ages, and wrote such truths as to be worthy a first place in their reading of each advancing age. One prophet's pen describes the lack of permanency in him who goeth from house to house, from field to field, from valley to valley, from village to village, doing that which tendeth to no abiding profit. He sees the unsafe shepherd going forth binding a few weak ones about his feet, rather than with a three-fold cord drawing them to the Cross. This prophet's pen is God's hand writing for the heart of all people. He feeds, shelters and leads them down the way where day and night the literature of God's heart is his relish. He lights the way, he anchors the storm, and brings them into the haven of security.

The Evangelical Pen

This gives literature warm with the redeeming blood of Christ. The apostles and leaders of the apostolic age, were evangelical writers; and those who were unable to do the work of the spiritual penmen carefully caused to be read that which others were capable of writing. A noted writer said, a little while ago: "If you want to be ignorant, read the newspapers, and believe them." When the religious reading of the people is directed by a wise master builder, the future of the church and the community is assured. Wherever evangelical literature is dealt out by the church, with men of far-seeing vision and constructive ideals, the spiritual field is neither barren nor unfruitful. Few things bring greater results than the sowing the great thoughts of the best minds of the ages.

Philip the evangelist carried God's basket full of the kingdom seed, and with a wise master mind, sowed it over the varied sorts of soil. Timothy, with the writings of the "great Apostle" confirms the faith of the churches, and binds them to the heart of Christ, and Paul his ambassador. David Livingstone, who was truly the morning star of the Dark Continent, went throughout Africa pouring forth the best wine of the kingdom, in the form of the life-giving knowledge of the church. Wherever he went he read and left copies of the Holy Bible and other literature, such as he had. The influence of this man was greater in giving to the people the Book of God, than in anything that he himself was capable of saying.

To feed the flock with the spiritual food of the best that has been thought and written is doing a work that the angels would do. The church or minister who turns down the religious literature of his denomination, feeding his soul alone upon the secular press, can not be strong or long endure. We are what we read and think.

The Natural Pen

Christ worked and imparted knowledge in keeping with the laws of life and growth—"first the blade, then the ear, then the full corn in the ear." Jesus read the books of the Law, and knew what was written, and was wise enough to impart to those under his leadership the best of the poets and prophets. He himself was a living book. All that he did and said gives him a first place in the literature of the ages.

He used the personal solicitation. All great insurance companies have been built strong by the method of personal contact and instruction by literature. "Hand-picked fruit keeps the longest." Individual labor is indispensable to the growth of the church. There is no more valuable work than to deal out to our people the reading the institution provides for the enlightenment and improvement of its people.

The Money Pen

It is heart-rending to know it—far too many pastors are spending most of their time and energies to run the expense of the church. This is all wrong. The day is past when thinking people, hungry for the gospel of the kingdom, will attend churches and constantly have a subscription paper placed before them. The sheckles of the sanctuary must be carefully provided for, and in as businesslike a way as anything ought to be done which deals with justice and truth. The kingdom of God is hampered and hindered by a loose financial system in many so-called Christian churches. Therefore, we ought to scatter the best writings on systematic giving that we can find, and advise those under our care to read those things for their own spiritual growth, and so manage the business side of the church as to give the spiritual leader time to attend to the welfare of souls.

The Baxter Pen

Richard Baxter nearly four hundred years ago wrote "The Reformed Pastor." This book contains the heart-blood of one whose life was given up not only to preaching the Word with power, but to writing it, and scattering it among the people. He was never a student at any university, but by private study became eminent for learning. Among his many works "The Saint's Everlasting Rest" and "The Reformed Pastor" should be read by those who are over the household of God.

The constructive master builders of the ages have known that it is impossible to begin and long continue any work of real value without dealing out to the people thoughts in written form. A small flock well cared for by individual oversight with regard to its literature, will pay a thousandfold. Better a small parish well read, than a large one poorly cared for. Better a

(Continued on page 10)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

GREENSBORO DISTRICT NOTES

The West Market, Greensboro, League held its annual election of officers, Monday evening, August 7th. The following officers were elected: James Albright, president; F. T. Scarborough, vice-president; Miss Claire Stafford, secretary; Miss Agnes Ellinwood, treasurer; Miss Lucy Clapp, Era Agent. The newly elected department superintendents are as follows: First department, Mrs. Katherine B. Browning; second department, Miss Lou Curtis; third department, Miss Araminta Hester; fourth department, Miss Constance Jolley.

This is an unusually efficient and energetic corps of officers and this chapter is expecting the ensuing year to be the most successful ever experienced by the West Market League.

* * * *

The newly organized League at Zion, on the Greensboro Circuit, is doing good work. This church has only two preaching services a month. This condition offered a great opportunity to the young people of the League and they have eagerly taken advantage of it. Their meetings every Sunday night are well prepared and original, and are filling a long-felt need in the community.

* * * *

The selection of James Albright, of Greensboro, as district secretary of the Greensboro District was a wise choice. He is the energetic and enthusiastic president of the West Market Street Street League and is well fitted for the work of district secretary. This work will not be entirely new to him, as he and his Ford rendered valuable assistance to the district secretary last year.

RAISING MONEY FOR THE LEAGUE

The Epworth League is not a money making institution. But it requires money to run anything. To be a successful League, every chapter should have in its treasury some money. Indeed every chapter should assume some financial obligation that will really require some effort and sacrifice to raise. Our members should be trained to give for the support and extension of the Kingdom.

Aside from the regular running expenses of the League, every chapter should subscribe to the African Mission Special. Then there is always need for something about the home church. The chapters should work for their own churches. All this is a schooling and training for our young people.

There may be several ways to raise money. There are both direct and indirect ways. The direct certainly must be more beneficial, for in this way the members make a contribution directly and specifically to the Lord and His church.

By the indirect method we raise money through suppers, festivals etc. In fact, the labor and money given is not for the Lord, but for the pleasure. If any profit is made it goes to the Lord. He does not teach or sanction that sort of giving anywhere in His word.

Most of the chapters have regular monthly dues, which all the members pay. In addition to the regular dues we might get our members to make special contributions for our special work. If you would have a live and active League, give all the members some real work to do. Nothing less than large undertakings are equal to the enthusiasm of young people.—Raleigh Christian Advocate.

PUNCTUALITY

The punctual person is simply one who deals honestly with time, and who wantonly wastes neither his own time nor that of others. To keep someone waiting is to rob him of time which may be valuable to him and to which he has as much right as the money he carries or the property he owns.

Furthermore, a person who is always behind time is robbing himself of some of the fiber and strength of his own nature. This habit also will rob him of some part of the regard in which he is held by others; and sooner or later it will cause some failure or loss which will bring him with a start to a sense of the value of punctuality.

The various parts of a fine machine all work in perfect time. If a cog or a piston were a single moment behind time the result would be disaster and loss. When the various organs of the human body do not do their work promptly and regularly suffering and death result. Can social organism, a business concern or any organized forces escape the same result if any of its parts fail to work systematically?

A few minutes may seem a trifling loss but great destinies sometimes swing on a few minutes of time. One never knows how much is involved in his being on time. "A miss is as good as a mile."

People who do things put a high value on a boy who is known always to keep his word if possible. And a boy who takes pride in keeping his promises will strain a point any time to keep an appointment promptly.

Have a program for the day—hour by hour—and follow it. It will pay you richly as the years go by.—Press Witness.

THE VALUE OF MISSION STUDY

The first duty of all men is to be religious. The religion of Jesus Christ is the true religion of the world, for it comes from God and satisfies the needs of man. That the world might know God and love and serve Him, Jesus came as a missionary from heaven to the earth. He called and taught twelve disciples, whom He ordained to be apostles of His and to witness for Him in all the world after He would return to the Father.

From this small beginning, by the missionary zeal of the apostles, the whole world is rapidly coming into a knowledge of the gospel. The last and fundamental commandment of our Lord was to go and preach the gospel to every creature.

There is danger, however, that we who have had the good news brought to us do not realize how badly the millions of God's children abroad, and many in our own land, are in need of the gospel. They know not of our Saviour, so they die in their sins while we selfishly enjoy heaven's blessing. If we are true disciples of His, we shall be anxious to do what we can as witnesses for Him to the uttermost bounds of the world.

Why do Christian people have so small an interest in Christian missions? Why are thousands of young consecrated lives begging to be sent and cannot get the financial support in this great rich country of ours? It is because of the ignorance of the needs and also because we are not the faithful, zealous disciples that we ought to be.

The way to overcome ignorance is to seek and get information. To this end our church is seeking to give missionary information by pamphlets, lectures, sermons and definite study. The most helpful sign of the times is this missionary awakening in the Christian denominations of America. Exponents of this great movement are the woman's missionary societies and programs for the children, the laymen's missionary movement and the work being done among our young people in schools, colleges and the young people's societies of the church.

In the Epworth League of our church the young people are making an earnest and organized study of missions. This method of imparting information and enthusiasm is most fruitful of results. In this way groups of young people organize theselves into classes and study a book on some mission field which is prepared by some authority on that field. By this method the students come into a knowledge of the customs, the religions, and the needs of these teeming millions of God's benighted children. This cannot result in less than calling forth volunteers and also money to send them. Most of the missionaries receive the call to service in this way. They see the need and God calls them to witness for Him.

Last year 27,000 volumes of mission study books were sold to Epworth Leaguers. Estimating that two persons upon an average used a book, there were 54,000 young people of our church studying missions in a definite, organized way last year. This year 70,000 should be so engaged.

Let every chapter in our conference organize at least one class. Each class, to do the best work, should consist of only twelve or fifteen members. Several classes may be organized in the same chapter. This will be interesting and helpful. Not only will it help us to realize more our Christian duty; no one can claim to be educated without.—Selected.

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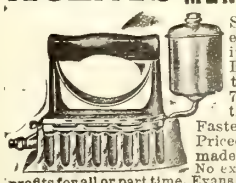
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TRINITY COLLEGE NOTES

Plans are being made for holding the second annual session of the Sunday school conference for the Durham district of the Methodist Episcopal Church, South, at Trinity College beginning Thursday evening, September 7, to continue through the following day and night. The outlook for a large attendance is very good.

This conference was organized a year ago the first annual session held at Memorial church early in September. So succesful was the first meeting that plans for a permanent organization were made with Rev. H. M. North as president of the association, and steps taken to hold a session every year.

Lectures on plans and methods of Sunday school work will be given by competent lecturers and leaders and a call has been sent to the pastors of the district urging representatives for this meeting from all the Sunday schools of the district. Entertainment has been arranged for all those who attend from outside of the city.

Professor R. L. Flowers, secretary of the corporation and professor of mathematics, has returned from Winston where he went a few days ago to be present at a meeting held for the purpose of organizing a Trinity College Alumni Association in Forsyth county. The meeting was attended by a large number of former students of the college and an organization was perfected. Professor Flowers made the principal address of the evening, telling of the great work that is being carried on at Trinity for the church and for public education, and urging a keener interest of the alumni in the affairs of their alma mater. The meeting was held at the Forsyth Country Club, where a banquet was served. Forsyth has about sixty former students, many of which are in Winston-Salem. Professor Flowers was very much pleased with the spirit of the meeting and the plans for further work.

RESOLUTION OF THANKS TO MRS. J. A. ODELL

The members of the Ladies' Aid Society of the Pleasant Garden Methodist church accept with grateful appreciation the beautiful and useful gift, an individual communion service, which Mrs. J. A. Odell has made to our church through our society. We are not only grateful to Mrs. Odell for her kindness and generosity, but we believe the gift in its holy uses will stimulate our people to a more pious and consecrated life. We recommend that our society send Mrs. Odell heartfelt appreciation for her thoughtful kindness and that a copy of these resolutions be sent to our Advocate.

Mrs. W. C. Tucker, Pres.,
Mrs. C. F. Sherrill, Vice-Pres.,
Mrs. J. F. Ross, Sec.

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WOMEN'S DEPARTMENT

(Continued from page 8)

home without furniture, than one without a religious weekly paper. Bacon said: "If I might control the literature of the household, I would guarantee the well-being of the church and the state."

New Haven, Connecticut.

A DEEPER VIEW

In a significant paragraph Dr. John R. Mott tells how his own view of the supreme need of the Christian enterprise was deepened and enlarged by the several visits he has made to the mission fields with wide-open eyes. This is what he writes:

"When I made my first journey around the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East I was led to see that I had taken a very superficial view. What we need is, not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power, and the secret of the releasing of that power. We need more workers through whom God shall have his opportunity. Here and there he is accomplishing through one worker what many workers could not accomplish where the hiding of his power is not discovered.

"Since then I have found the same thing exemplified all over the home field. God has his ways, and they are not always our ways. One of the most striking passages in the Old Testament is the one representing God's eye searching up and down the world trying to find a man whose heart is right toward him, that he might show his power through that man. The discovery of that secret is a great thing needed all over the world today in our Christian enterprises, the discovery of the secret which enables God to find the object of his quest, that he may realize his consuming desire, and show himself strong."

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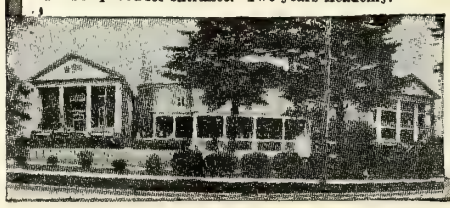
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Our Dead

QUEEN. James L. Queen was born near Waynesville, Haywood county, N. vN., May 5, 1854, and died at the old home near Waynesville, May 9, 1916. Mr. Queen was a well known citizen and had been a member of the M. E. Church, South, since 1876. He was married in 1875 to to Miss Mary Noland, who survives him. His mother is living and is 86 years old. Eight children survive him, Mrs. W. G. Reeves, Lake Junaluska; police judge John M. Queen of Waynesville; Mrs. James Allison and Mrs. Robert Howett of Jonathan; Mrs. Emma Justice of Waynesville; Mr. Sam Queen, and Misses Mattie and Jimmie who are at home.

Brother Queen had more than ordinary intellect, and a fair English education. He was a farmer and by his industry accumulated a considerable estate. He provided well for his household; gave his children a good education, and admonished them to live right and be more useful than he had been. He had a big open heart, was cheerful, sociable and had many friends as was evidenced by the great number of people who attended the funeral. He aided in building a church house, and was a steward in the church; he was a liberal supporter of the gospel. He died in the faith and admonished his friends to meet him in heaven. W. P. Fincher.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to call from us one of the truest and most useful women of our community and church, Miss Mattie Rigdon, and

Whereas, We desire to perpetuate the memory of what her life has meant to us, therefore

Be it resolved. First, that in her death, the Woman's Missionary society of the Cullowhee Methodist church has been made to suffer an irreparable loss:

Second, that the earnest Christian character, her true consecration and the purity and sweetness of her life have been a blessing and an uplifting force to her church and community;

Third, that we desire to extend the bereaved family our sympathy and pray that God may uphold and comfort them;

Fourth, that these resolutions be recorded in our minutes, that a copy be sent to the bereaved family, one to the Jackson County Journal, and one to the North Carolina Christian Advocate.

Mrs Lou Coward,
Mrs. Eva Bryson,
Miss Irene Abernethy,
Committee

McGINN. Mary Patterson McGinn was born November 28, 1882 and died July 22, 1916 She joined the Presbyterian church early in life. In this communion she remained until her marriage to Mr. Fred L. McGinn, October 14, 1908, when with her devoted husband she came into the Methdist church at old Tryon Street church. Four years later coming to the Dilworth church. With this congregation she continued faithful and loyal until her death. Mrs. McGinn was the fond mother of three children, the first of whom died in infancy, Fred, Jr., nearly three years old and an infant son of a few days; her husband, father mother and several brothers and sisters and many friens survive. We trust to follow her to that better land "in the sweet by and by."

As a wife and mother, Sister McGinn was faithful, devoted, loyal and true in all the varied responsibilities of the home circle. And best of all, she like Mary of old did not forget "that good part which shall not be taken

She taught her little son, Fred, to pray in babyhood and had the pleasure before her death of hearing him not only saying "Now I lay me down to sleep," but of his own accord call upon the Lord to bless his neighbors, calling them by name.

Sister McGinn was ever devoted and loyal to her church; in Sunday school, Missionary society and wherever she could was ready with her time and means to carry on the work of the Lord. Although her race was short she ran well and has finished her task. She fought a good fight and has received her reward, a crown of righteousness, incorruptable, undefiled, that fadeth not away. J. O. Ervin

STACKHOUSE. Anna M. Myers was born in Ohio, April 28, 1861. She was married to Amos Stackhouse. From her young days she was a consistant member of the M. E. Church, South, a devoted Christian and a wise mother. Moving from Ohio and settling in a community where there was no Methodist church. She remained true to her Lord and church principles, finally settling at a place on the old French Broad River in Madison county where on January 31, 1916, she again united with the church of her choice. On June 13, 1916, she answered the call of her heavenly Father and went to live with Him. She leaves behind two sons and five grandchildren to mourn her departure. A host of friends join them in their sorrow for no one was better loved than was grandmother Stackhouse. She was laid to rest by her husband near their beautiful home to await the resurrection of the just. The home has lost a mother, the church a good member but we feel that our loss is heaven's gain. God honored her with a long and useful life, she being 65 years old when she suddenly went to be with Jesus to continue her adoration of Him through all eternity.

J. O. Ervin, P. C.

The Swedish Evangelical Free Church has adopted the Moody Bible Institute as its Theological Seminary for the training of its young men for the Christian ministry. By mutual arrangements it has installed one of its own ministers as an instructor in the Institute who trains its candidates in the Swedish and English languages, and in the history and polity of their church. Other denominations are considering a similar arrangement.

The only way to learn to do great things is to do small things well, patiently, loyally.—David Starr Jordan.

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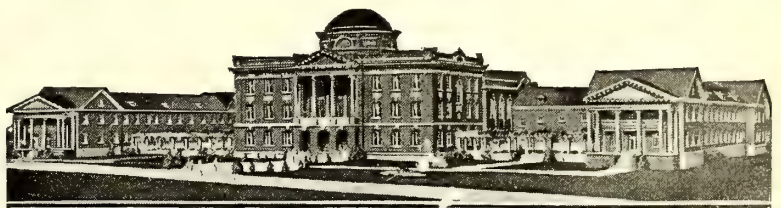
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The Sunday School Lesson

THIRD QUARTER—LESSON VII
AUGUST 20, 1916

THE RIOT AT EPHESUS
Acts 19:23-41

Golden Text—The love of money is a root of all kinds of evil.—I Tim. 6:10.

Summary of the Lesson

"He can think in terms of dollars, but he cannot think in terms of ideas." Tho words were spoken of a certain able business man, the whole framework of whose mind had become commercial. He was keen and quick in matters of busines, but his mind was heavy and sluggish in respect of everything else.

The men who made images of Diana at Ephesus were shrewd and efficient dealers. They had the kind of ability which coins capacity into cash. They did not think so much about religion as religion, but they did have a deep sense of the market value of religion. They had capitalized the Diana worship and they were ready to fight anything which interfered with their gains.

The Battle Cry of Trade

Ernest Poole's masterful story The Harbor, with its sympathetic and fascinating pictures of the port of New York, sets two opposing conceptions over against each other. According to one the commercial value is the significant thing. According to the other the human value is the significant thing. You may not agree with all the conclusions which the author suggests, but you cannot fail to see the contrast between merely mechanical efficiency and a large and fruitful life for all the people.

The business men of Ephesus, who were connected with the trade in images of Diana, were not thinking of morals. They were not thinking of religion; they were not thinking of the needs of human life; they were thinking of the commercial enterprise which was the basis of all their fortune. Their watchword was the battle cry of trade. When they used the phrases of religion, they used them for the purposes of commerce. The mastering thought in their minds was the idea of gain.

A certain country has been scornfully called a nation of tradesmen. Now the scorn can all be taken out of the name if trade is a means to an end and not an end in itself. If trade is the servant and high moral principles are in command of the life, trade may be a very noble thing. Honest labor and honest activity are always fine if they are devoted to worthy ends. But when the moral nad spiritual meaning of life is lost to view in the fevered competition of trade, there is a tragedy of a hard and sordid kind. Such a situation produced the man of whom it was said, "He was born a man; he died a grocer."

The Tumult and the Shouting

The people thought that they were shouting for the Diana worship. In reality they were shouting for the business which was based on the sale of the images of Diana. They thought they were at a meeting called in the interest of religion. As a matter of fact they were at a meeting called in the interest of the Board of Trade.

The spectacle of the theater at Ephesus, filled with a wildly shouting, fiercely gesticulating mass of people, lifting one long cry of loyalty, "Great is Diana of the Ephesians," is full of thought-provoking elements. The dealers in the images of Diana moved through the crowd. They add fuel to the fire which they have kindled. They encourage the shouting. They are zestful and eagerly religious for the sake of commerce. They use the madly excited mob for their own ends.

All too often in the history of men, the tumult and the shouting has had a meaning quite different from that which was in the minds of those who did the shouting. All too often in the annals of nations war has had a meaning far removed from that in the minds of those who did the fighting. Religion, patriotism and all sorts of ideal things have been capitalized by shrewd men who knew how to use them for their own selfish purposes.

The advancement of democracy is shown by the slowness of the people to shout. Men are always ready to throw watchwords into the air, but the people are increasingly cautious. They want to know for whom they are shouting. They want to know for what they are shouting.

A Master of Strategy

That brilliant preacher Dr. John Rhey Thompson used to express vast admiration for the town clerk at Ephesus, who mastered the riotous multitude and sent the people back to their homes quiet and contented. He began with an astute tribute to Diana. Of course everybody knew about her and her great temple, and the high honor of Ephesus as keeper of her temple. These things all the world understood. There was no need, his words suggested, to suppose that anything so solidly based as the worship of Diana would ever be shaken. If all this was true the people ought to be careful to do nothing rash. The men they had hurried into the temple had committed no crime. If Demetrius and his fellow craftsmen had any complaint, the courts were open. If there were any larger matter the regular assembly was the time to present it. As it was this wild riotous gathering might easily provoke questions from Rome which would be very hard to answer Ephesus knew that he who tempted the wrath of Rome, played with fire, and a tense quiet fell on the crowd as the town clerk pronounced these words. He seized the exactly right moment and dismissed the multitude. The spell of their wild enthusiasm was broken—the time of reaction had come. They rather shamefacedly turned from the theater and went away to their homes.

Demetrius and the other men of his craft realized that they had been outwitted. The town clerk was a master of men with more skillful methods than they knew how to use. Their plot had failed, and Paul and his co-workers were unharmed. In fact, the prompt action of the friends of Paul showed how strong a hold the great missionary and his message had already secured among leaders in the province of Asia.

Commerce and Religion

A good many men who have money invested in the liquor business feel that they have a right to object very strenuously when ministers become interested in practical policies. They believe that preachers should confine themselves to preaching the simple gospel. They believe that a man is called to save souls and not to fight the saloon. They believe that the political parson compromises the dignity of true religion—especially when as a result of his activity the dividends of the liquor business decrease. They believe in religion except when it interferes with their investments.

The difficulty of Paul at Ephesus was the difficulty which comes with success. He was so successful that he endangered the prosperity of a business based upon a faith which was becoming obsolete. Christianity is perpetually interfering with the success of enterprises whose moral and spiritual basis is unsound. It is all the while decreasing the value of investments which ought never to have been made. It is the sworn foe of every enemy of human welfare.

When the Spirit of Christ interferes with unsanitary conditions in factories, there are men who are ready to cry out, "Great is Diana of the Ephesians." When the Spirit of Christ insists that the relations of capital and labor must be based on the principles of equity and justice, with a genuine opportunity for all, there are men who are ready to cry, "Great is Diana of the Ephesians." When the Spirit of Christ insists that all commercial enterprises must come to terms with certain fundamental human rights, that business cannot be allowed to go up while men go down, there are clamorous voices lifted with the cry, "Great is Diana of the Ephesins."

But we cannot go back to Diana. We cannot even go back to Demetrius. These voices are voices of the past. The face of the world is toward the future, and that future involves the triumph of Christ in all the relations of life. The message of Christianity to commerce is that commerce must be made Christian.—Lynn H. Hough, D. D., in New York Christian Adcocate.

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Her pretty cheeks are white;
But in my case I have some paint
To make her look just right.

Perhaps she has the rheumatism
And cannot bend her knee;
Then I'll prescribe some limber-ism
And charge the smallest fee.

And if your doll has lost her hair,
A brand-new wig and glue
Will surely make her quite as fair,
And just as good as new.

—Lurana Rownd Wilson

HOW JANE SETTLED IT

"Here comes mamma," said Jane. "O mamma, must I save some of my candy for Grace?"

"Why certainly," said mother.

"But Grace didn't give me any of hers yesterday."

"Didn't she? And how did you like that?"

"I didn't like it at all. All I want is to make her not like it too, because I think she was real mean."

"Dear! dear! And is mamma to have two mean little girls, then?"

Jane looked at her mother and was quiet for a minute; then she ran and threw her arms around her mother's neck and said: "No, mamma, dear. You shall not have any mean little girls at all. I guess Grace forgot, and I'll go and give her some of my candy now, so she won't ever forget again."

"Good!" said her mother with a smile.—Picture World.

THE GINGHAM GOWN CLASS

"Mamma," exclaimed Edith Hamlin soon after she returned from Sunday school, "Miss Nellie has invited all the little girls in our class to come to her house next Thursday afternoon, and she requested each one of us to invite some little girl who doesn't go to Sunday school to come with us."

"And who are you going to invite?" questioned Mrs. Hamlin.

"Aw, I don't know," replied Edith "for all the nice little girls already go to Sunday school, and"—

"Wait, Edith," chimed in her mother. "You are very much mistaken when you say all the nice little girls go to Sunday school. Why, dear," she continued gently, "there are hosts of lovely little girls in this town who don't go to Sunday school."

"Well, why don't they go, mamma?" asked Edith eagerly.

"Now, that's the question," answered her mother. "Suppose I give you the names of three little girls I know who don't attend Sunday school, and you find out why they don't go."

"I'll do it, mamma," replied Edith.

"Well," responded her mother, "there's Jennie Lowe, she lives near the grocery"—

"Why, mamma, she's our wash woman's little girl," complained Edith.

"I know that," answered her mother, "but she's a nice little girl. Then there's Mary Jenkins," continued Mrs. Hamlin.

"But, mamma," put in Edith, "her father runs that little lunch cart on the street."

"Well, dear," replied her mother, "that doesn't keep the little girl from being nice. And then there's Rosa Blackwell"—

"O mamma," exclaimed Edith, "I would be the laughingstock of all the class if I were to take any of those little girls with me to a party. Why, they haven't any clothes fit to wear," finished Edith.

"Well," replied her mother, "I'm very sorry my little girl is afraid to do the right thing, but I would be very glad indeed to know she was the little instrument to ask these poor children to Sunday school."

For the next few days Edith avoided the subject of the new pupils. So on Thursday afternoon, when she told her mother she would like to wear a little gingham gown to the party, Mrs. Hamlin was very much surprised; but she thought Edith had some reason for wearing it, and she didn't question her, but helped her to dress and watched her disappear down the street.

Several hours later a radiantly happy little girl came home and, throwing her arms about her mother, cried: "O, mamma, I'm so glad you told me to invite those poor little girls to the party. I invited Rosa Blackwell to go with me, and I told the other girls about Jennie and Mary, and we all agreed to hunt for more like them. This afternoon there were sixteen little girls there who had never been to Sunday school, because they didn't have anything but gingham dresses to wear. And O, mamma, we all agreed to wear gingham dresses in our class for twelve months, and they are coming every Sunday."

"How lovely!" answered Mrs. Hamlin as she kissed her little daughter. "And it's all because my little daughter decided to do the right thing."

"But you made me think of it, mamma," whispered Edith. "But I named the class, and Miss Nellie said the name would stand."

"What is it?" questioned Mrs. Hamlin.

Edith felt a tinge of color sweep over her face and she said brokenly: "I—I—called it the Gingham Gown Class."—Alice L. Whitson.

WHAT IS A SUNBEAM?

Louise sat on the deep window seat, her face very thoughtful. She turned toward the figure near her suddenly.

"What is a sunbeam, mother? I supposed they came from the sun, but Miss Lovell said at Sunday school that there were lots of other kinds of sunbeams."

"Miss Lovell is right, dear" began her mother as she started toward the door to speak to a friend who had just driven up to the gate.

"I'd like to go," Louise heard her mother say. "But I let the nurse off this afternoon, and the baby is so fretful that I can't leave him."

Louise jumped down from the window seat hurriedly, her face very bright.

"Please, mother, go and let me amuse John. I'll take good care of him if you will go."

Mrs. Leigh smiled down on the eager face of her little daughter and then called to her friend at the gate that she would be out in a minute.

Louise spent a busy afternoon, for very soon after the carriage rolled away her small brother awoke. But she amused him so well that he didn't have time to miss his mother before she was back.

"He hasn't cried once, and we've had a lovely time!" exclaimed Louise happily.

Mrs. Leigh stopped to kiss the bright face of her little girl.

"I hope there are many others with little sunbeam girls to help them too," said Louise's mother softly.

And then for the first time Louise understood what Miss Lovell had meant.—Kathleen May.

HOW DAVY SHARED HIS GIFT

Davy Graham came running into Artie Bell's yard one Saturday morning.

"O Artie, what do you think?" he cried. "My Uncle Jack is going to give me a pony for my birthday."

"Isn't that splendid?" said Artie.

"Yes, and father is going to get that big shed of ours fixed up like a stable."

"Are you going to have it for the very day of your birthday?" asked Artie.

"Yes, it's coming next Friday. My birthday is Saturday, you know."

Artie knew that very well, because he had been saving up his pennies for some time to buy a gift for Davy. He loved Davy very much. They had lived next door to each other since they were tiny babies and had always been friends. So now he was very glad that Davy was to have a pony.

After they had talked a good bit about the pony, Davy said: "Let's go over to my yard and play. There's a load of new pieces of board for kindling. We can play with them until father has them put away in the cellar."

"We can build forts and things," returned Artie.

During the next week nearly all the little boys talked about was the pony. Artie was almost as anxious to see it as Davy.

Right after breakfast on Saturday morning Artie went over to Davy's to take him the nice steel pencil sharpener he had bought as a birthday gift for his friend.

He found Davy riding up and down the yard on a beautiful brown pony.

"Come and stroke him, Artie," cried Davy. "He's so gentle. Look how he rubs his face against mine. His name is Dusky Dee. See how he lifts his feet when he steps! Isn't he a beauty?"

"He's the most beautiful pony I ever saw," said Artie.

"My grandma is going to give me something splendid," went on Davy. "I'm going to the city some day to choose it."

"What is it?" asked Artie.

"I don't know what yet. I can choose whatever I want."

Artie stayed and admired the pony for a good while, then went home, because Davy was going out the country road for a ride.

The next week seemed a very long one to Artie. It was lonely, too. Davy spent all his time out of school riding on his new pony.

When Saturday came, Davy went to the city with his grandmother to choose the fine gift she had promised him. It was a long, dreary day to poor Artie. He thought of all the fine times he and Davy used to have playing together. Now they were over, for Davy would always be out riding his pony. He tried not to wish that his friend had not received the pony. He knew it was selfish to feel that way. His mother had taught him how mean it was to be selfish.

"Well, anyway, I do want to be with Davy. I love him best of all the boys I know."

He was sitting out on his front steps, feeling very forlorn indeed, when there came down the street a beautiful little cart drawn by a pony—a beautiful brown pony. Why, it was Davy's pony, and Davy was in the cart!

Davy drove up and stopped in front of Artie's gate. "Come on, Artie," he called out gayly. "We'll go for a drive."

"Why—why—where"—began Artie wonderingly as he went out and got in the little cart.

"It's my grandma's present. I chose it so that you and I could both have a good time with Dusky Dee. Isn't it a beautiful cart? We'll just have great times with it. Go on, Dusky Dee."

And Dusky Dee threw back his beautiful mane, tossed his head, and set off in fine style.—Emily S. Windsor.

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ON THE SUNNY SIDE

Rev. C. F. Sherrill

In all ages and conditions of human life Christ remains the same. No changes of human events change Him, the Perfect Christ. The crude tribal gatherings move on to Congress and Parliament. The Indian dugout grows into the majestic ocean steamer. The pine knot flares out into the electric light. The blossom turns into the ripened fruit. Childhood moves on to manhood. But the Christ is the same yesterday, today, and forever. No march of progress leaves Him behind. He walks abreast of all times, calling the human life into a closer approximation to His own perfection.

* * * *

It is a long "yesterday." On either bank of the ever-flowing Stream of Time are wrecks of constitutions, empires, fallen heroes and faded glories. But the Christ, amid all these changes, never changes. The True Light never dims. The Rose of Sharon never fades. Upon the surrendered human heart He will today make the sweetest music, as He did upon the heart of Israel's poet-king. He is yet and ever will be the Good Shepherd to all who will hear His voice. Penitent Magdalenes will ever find in Him, the changeless Christ, new life and light.

* * * *

It is a glorious "today." His religion has gone from the little strip about the Mediterranean to the ends of the earth. The population of the world is twenty times as large as when Christ walked the fields of Galilee. Recently all our great inventions have come. The map of the world is changed and is changing. It is truly a glorious today. But no reaches of the intellect and strides of learning ever antiquate Him. No march of civilization leaves Him behind. No discoveries or inventions displace the world's Saviour. He is the same to hear the widow's sob, to mark the fall of a sparrow and to gladden sad hearts as they journey to Emmaus.



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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Fourth Round

August

Fairview, Bethany 12-13
Biltmore and Mt. Pleasant, Biltmore 13
Swannanoa, Swannanoa 20-21
Black Mountain, Black Mountain ..20
Asheville Ct., Elk Mountain 27
Chestnut St., night 27

September

Spring Creek, Spring Creek 2-3
Henderson Ct., Hillgirt 9-10
Tryon and Saluda, Tryon 10
Mills River, Mills River 16-17
Hendersonville, night 17
Flat Rock and Fletcher, Pattys Chapel 23-24
West Asheville, night 24
Mars Hill, Bright Hope 30-Oct. 1

October

Sulphur Springs, Montmorenci 7-8
Haywood Street, night 8
Leicester, Brick Church 14-15
Bethel, night 15
Walnut, Jewel Hill 21-22
Marshall and Hot Springs, Marshall, 22
Rosman 28-29
Brevard, night 29

November

Weaverville Ct. 4-5
Central 5
Weaverville, night 5

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

Third Round

August

Ansonville, Salem, 11 a. m. 12
Lilesville, Shady Grove, 11 a. m., 13-14

Fourth Round

Rocky River, Union Grove, 11 a. m., 19
Matthews, Matthews, 11 a. m. ..20-21
Brevard St., night 20-21
Hickory Grove, 11 a. m. 26
Spencer Memorial and Derita, Spencer Memorial, 11 a. m. 27
Belmont Park, night 27-28

September

Thrift, Moore's Chapel, 11 a. m. ..2-3
Tryon Street, night 3-4
Unionville, Mill Grove, 11 a. m. ..9-10
Central, night 10-11
Pineville, Marvin, 11 a. m. 16-17
Trinity, night 17-18
Weddington, Wesley's Chapel, 11 a. m. 23-24
Hawthorne Lane, night 24-25

October

Chadwick, 11 a. m. 1-2
Seversville, Trinity, 3:30 p. m. 1-2
Calvary, night 1-3
Waxhaw, Mineral Spring, 11 a. m. ..7-8
Prospect, Prospect, 3:30 p. m. 8-9
North Monroe, Icemorlee, night ..8-9
Ansonville, 11 a. m. 14-15
Lilesville, 3:30 p. m. 15-16
Marshville, Marshville, 11 a. m. ..21-22
Polkton, Polkton, night 22-23
Morven, 11 a. m. 28-29
Wadesboro, night 29-30

November

Dilworth, night 5-6

Final Meetings

September

Hickory Grove, 11 a. m. 14
Spencer Memorial and Derita, Derita, 11 a. m. 15
Spencer Memorial and Derita, Spencer Memorial, night 15
Brevard Street, night 19
Thrift, Moore's Chapel, 11 a. m. ..19
Thrift, Big Spring, 11 a. m. 20
Thrift, Thrift, night 20
Matthews, Matthews, 11 a. m. 26
Matthews, Indian Trail, night 26
Matthews, Bethel, 11 a. m. 27
Rocky River, Union Grove, 11 a. m., 30

October

Unionville, Grace, 11 a. m. 4
Unionville, Mill Grove, 3:30 p. m. 4
Unionville, Oak Grove, 11 a. m. 5
Unionville, Zion, 11 a. m. 6
Unionville, Unionville, 3:30 p. m. ..6
Calvary, night 17
Seversville, Trinity, 11 a. m. 18
Seversville, Pleasant Grove, 3:30 p. m. 18
Seversville, Seversville, night 18
Prospect, Prospect, 11 a. m. 24
North Monroe, North Monroe, night, 25
North Monroe, Icemorlee, night 26
Ansonville, Ansonville, 11 a. m. 30
Lilesville, Lilesville, 11 a. m. 31

November

Weddington, Wesley's Chapel, 11 a. m. 4
Weddington, Weddington, 11 a. m. ..5

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Fourth Round

Ruffin Ct., Ruffin .....Aug. 31-Sept. 1

September

Wentworth, Carmel 2-3
Reidsville 3-4
Walnut St. and Car. Mem. 9-10
Gibsonville 10-11
Pleasant Garden, Pleasant G. 16-17
Centenary 17-18
Coleridge Ct., Concord 23-24
Ramseur and Franklinville, Ramseur 24-25
Uwharrie Ct., Oak Grove ..30-Oct. 1

October

Denton Ct., Siloam 1-2
Deep River Ct., Central Falls 7-8
Asheboro 7-8
Randleman 8-9
Greensboro Ct., Bethel 14-15
Spring Garden 15-16
W. Greensboro Ct., Jamestown ..21-22
Wesley Memorial, High Point 22-23
Randolph Ct., Trinity 28-29
South Main St., High Point 29-30
East End 30

November

West Market St., Greensboro 5-6

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

August

August

Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

Fourth Round

McDowell, Pleasant Hill 26-27
Marion Mills, Clinchfield 27-28

September

Morganton Ct., Mt. Pleasant 2-3
Morganton Station 3-4
Old Fort, Providence 9-10
Marion Station 10-11
Thermal City, Thermal 16-17
Green River, Bethlehem 22
Broad River, Tanners 23-24
Henrietta and Caroleen, Caroleen, 24-25
Marion Ct., Copemann 29
Rutherford, Gilkey 30-Oct. 1

October

Cliffside, Oak Grove 7-8
Forest City, Pleasant Grove 8-9
Table Rock, Oak Hill 14-15
Connelly Springs, Rutherford College 15-16
Spruce Pine and Bakersville 21-22
Micaville 27
Bald Creek 28-29
Burnsville 29-30

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

Fourth Round

August

Stokesdale, Mt. Zion 12-13
Mt. Airy, Central 27

September

Mt. Airy Ct., Oak Grove 2-3
Walnut Cove, Palmyra 9-10
Summerfield, Summerfield 16-17
Pinnacle, Chestnut Grove 23-24
Pilot Mountain 24-25
Madison-Stoneville, Price ...30-Oct. 1

October

Yadkinville, Prospect 7-8
Rural Hall, Antioch 8-9
anbury, Davis' Chapel 14-15
Leaksville, night, 21; 11 a. m. 22
Draper, 3 p. m. 22-23
Spray, night 22-23
Dobson, Pleasant Ridge 28-29
Jonesville, Ebenezer, 3 p. m., 29; 11 a. m. 30
Elkin, night 29-30

November

Ararat, Hunters 4-5

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

Fourth Round

August

Helton Circuit 19-20
Jefferson Ct., Bethany 26-27

September

Watauga Ct., Valle Crucis 2-3
Boone Ct., Rutherwkood 9-10
North Wilkes Mis., Furgeson 16-17
Avery Circuit 23-24
Elk Park, Newland (night) 24-25
Laurel Springs Ct., Laurel Springs 30-Oct. 1

October

Sparta Circuit 7-8
Creston Ct., Creston 14-15
Wilkes Circuit 21-22

November

North Wilkesboro 4-5
Wilkesboro ,night 5-6

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

Fourth Round

August

West Hickory, W. Hickory, 11 a. m., 20
Hickory, First Church, night 20
Statesville, Broad St., night 27

September

North Lenoir Ct., Harper's Chapel, 2-3
Lenoir Station, night 3
Lenoir Ct., Laurel Hill 9-10
Granite Falls-Hudson, Granite Falls, 11 a. m. 16-17
Rhodhiss, night 17
Hickory Ct., Fair Grove 23-24
Newton, night 24
Iredell Ct., Snow Creek 30-Oct. 1

October

Statesville Ct., Trinity 1-2
Stony Point Ct., Midway 7-8
Alexander Ct., Liberty 8-9
Cool Springs Ct., Cool Spgs. 14-15
Troutman Ct., Shiloh 15-16
Catawba Circuit 21-22
Maiden Ct., May's Chapel 22-23
Mt. Zion-Huntersville, Mt. Zion, 28-29
Davidson, night 29
Statesville, Race St., night 30

November

Mooresville Circuit 4-5
Mooresville Station, night 5-6

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

September

Fourth Round

Concord, Westford 2-3
Concord, Epworth, night 3
Salisbury Ct., Bethel 9
Tast Spencer-N. Main, 11 a. m. 10
Spencer, night 10
China Grove 16-17
South Main, night 17
Cottonville Ct., Rehobeth 23-24
Norwood, night 24
Albemarle Ct., Bethesda 30

October

Albemarle, Central, 11 a. m. 1
Albemarle, First St., night 1
Woodleaf Ct., South River 7-8
First church, night 8
Kannapolis Ct., Unity 14-15
Kannapolis Station, night 15
New London Ct., Bethany 20
Gold Hill Ct., Zion 21-22
Park Avenue, night 22
Bethel-Loves 25
Oakboro 26
Mt. Pleasant Ct., Cold Spring ..28-29
Concord, Central, night 29

November

Salem 2-3
Concord Ct., Rocky Ridge 4
Kerr Street, 11 a. m. 5
Forest Hill, night 5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

August

West End, West End 19-20
Gastonia, Main Street 20-21
Stanly, Stanly 27

September

Lowell, Ebenezer 2
Belmont, Belmont 3
McAdenville, night 3
Crouse, Crouse 10
Polkville, Elliott's 17
South Fork, W. Chapel 23-24
Shelby Ct., Sharon 30

October

Lincolnton, Lincolnton, ...1
Lincoln Ct., Asburry, p. m. 1
Belwood, Fallston 7
Mt. Holly, Mt. Holly 8
Belmont, Belmont, night 8
Rock Springs 14
Lowesville, Hill's Chapel 15
Kings Mountain, ElBethel 21
Bessemer, Concord 22
Cherryville, Beulah 28
Dallas, Dallas 29
Gastonia, Franklin Ave., night 29
Lowell Lowell, p. m. 30
Gastonia, Main Street, night 30

November

Shelby, Central 5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Third Round

August

Fines Creek, Fines Creek 19-20
Haywood, Davis Chapel 20-21

Fourth Round

Bryson-Whittier, Shoal Creek ...26-27

September

Webster, E. Laporte 2-3
Sylva, Love's Chapel 3-4
Glenville, Morton 9-10
Highlands, Highlands 15-16
Franklin Ct., Snow Hill 23
Macon, Union 24-25
Franklin 24-25
Canton Ct., Liberty 30-Oct. 1

October

Bethel, spring Hill 1-2
Canton 1-2
Judson, Almond 7-8
Andrews 8
Robbinsville, Robbinsville 9-10
Murphy Ct., Peachtree 11
Hayesville, Hayesville 11-12
Ranger, Martins Cr. 13-14
Murphy 12-15
Jonathan, Shady Grove 21-22
Waynesville 22-23

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Fourth Round

August

Centenary, 11 a. m. 27
West End, night 27

September

Linwood, Center 2-3
Burkhead, night 3
Kernersville, Oak Ridge 9-10
Southside, night 10
Davidson, Olivet 16-17
Grace, night 17
Thomasville, Fair Grove 23-24
Thomasville, Main St., night 24
Jackson Hill, Newsom 30-Oct. 1

October

Lexington, night 1
Walkertown, 11 a. m. 8
Mocksville, night 8
Davie, Salem 14-15
Cooleemee, night 15
Forsyth, Mt. Tabor 21-22
Salem, night 22
Farmington, Smith Grove 25
Lewisville, Lewisville 28-29

November

Advance, Advance 4-5



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1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

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7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

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2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

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North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, AUGUST 24, 1916

Reading Room Trinity College

The Eventide of Life

THE most of us do not welcome the coming of life's eventide. We would stay the approach of twilight. We care not for what once delighted us —to tell our age—and we look not forward with anticipation of joy to the advent of the next birthday. We dress and strive to appear young after Time has unmistakably put his finger upon us. We try to conceal our failure of sight, our dullness of hearing, our loss of memory, our uncertain step as if these things were marks of disgrace. But is it not the wisest philosophy and the highest Christianity to cheerfully accept the inevitable, and show how beautiful old age can be? The Good Book says: "At evening time it shall be light." Shall not that light that never shone on land or sea be imparted to righteous of advancing years that will enable them to exemplify the fine art of growing old gracefully? Then will follow in the words of Wadsworth—

". . . old age serene and bright,
And lovely as a Lapland night."

Some persons make a botch out of old age. They become sour and vinegary. They are jealous of the rising generation. They never tire of bemoaning the degeneracy of the times and lauding the days when they were young. Others are as attractive and beautiful as the afterglow of a summer's sunset. Their lingering presence and counsel from a full, rich experience sweeten and strengthen the lives of the toilers in the field. They have caught the heavenly light. Age transfigures or petrifies. Its memories are a perennial spring of satisfaction or a stagnant pool of gloom. "The wise man does not grow old," said Victor Hugo, "he ripens." Supremely blest is he who ripens sanely, healthily, hopefully, for his heart is full of peace and whose face is full of benediction. And when the shadows fall, with England's laureate he can whisper:

"Twilight and evening bell,
And after that the dark!
And may there be no moaning of farewell,
When I embark."

—The Country Parson.

North Carolina Christian Advocate

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HUGH M. BLAIR - - - - - - - Editor

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Editorial

NOTICE

Correspondents should not address their mail to Rev. W. L. Sherrill. Brother Sherrill is, for the present, taking care of the editorial department at long range. Let all mail be addressed to the Christian Advocate, Greensboro, N. C., and this will prevent unnecessary delay.

HUGE GIFTS TO THE SOUTHERN ASSEMBLY

The season at the Southern Assembly grounds at Lake Junaluska was interrupted by the great floods but finally when railway passenger traffic was resumed the people flocked there in great numbers. The interesting programs have been carried out splendidly, and despite delays caused by floods this has been the greatest year the Assembly has had. Some of the best orators in the country have spoken from the platform and their forceful addresses have inspired the minds and hearts of the multitudes who were privileged to hear them. The grounds, too, grow more attractive and beautiful every year and it will not be long, with the spirit shown by liberal friends, until Lake Junaluska will be one of the greatest summer religious retreats on the continent.

Last week the Fourth Triennial Conference of the Laymen's Missionary Movement of our church was held on the Assembly Grounds and Sunday was the red letter day of the season. At the Sunday morning service, while Dr. Geo. R. Stuart was exhorting the people to co-operate in the general effort to enlist the whole church in support of the resort, Mr. E. A. Cole, of Charlotte, our Conference Lay Leader and supporter of everything done in the name of the church, electrified the large audience when he said that he wanted before leaving to do something more for Lake Junaluska than he had done, and then pledged $6,000.00 for himself and his brother, Mr. E. M. Cole, also of Charlotte, toward the further improvement of the property. This set the pace for a great collection which finally totaled $103,000.00, it being the largest collection ever taken in the state, with the exception of the great missionary offering secured three years ago at the same place. After Mr. Cole announced his liberal gift, Mr. John R. Pepper, of Memphis, pledged $25,000.00, Dr. Geo. R. Stuart gave $10,000.00, and Dr. James Cannon, Jr., $5,000.00, and then the pledges ranging from $5,000.00 to $1,000.00, came flowing in as fast as the names could be written and the people were surely surprised and gratified when it was known that so large a sum had been secured.

We are pleased to know that many people from all sections of the church are securing lots and will build summer cottages on the grounds. The hotel arrangements this year have been satisfactory and in another year will be increased and improved.

LET SECTIONALISM BE BANISHED

Time and experience are great pacifiers. South Carolina has for a century been the center of the intensest Southern sentiment, and Senator Benjamin R. Tillman, the personification of it. He has not always expressed that sentiment so elegantly as Lamar or Hill or Ransom, but with that blunt honesty which is devoid of policy he has spoken out with a courage akin to defiance and sometimes shocked the conservative Southerner by his radical utterances and profane periods. But the years have mellowed the heart of the brave old man who now realizes that he cannot linger on this earth many more years.

The other day in the Senate he delivered a short speech which, for beauty and diction, loftiness of patriotism and gentleness of spirit, would do honor to any orator. It was a reference to sectionalism, which he desired to see banished forever from our political life. In part he said:

"I did not earn the nickname of 'Pitchfork' on account of my partisanship. It was due to the bluntness and frankness with which I spoke. My mother taught me to despise hypocrisy and lying above all else, and I owe this personal characteristic to her. If I ever did hate the Northern people —and I confessed to that the last time I spoke here—that hatred and partisanship have died out of my heart; and the pitchfork, if it was considered the emblem of it, has long since been buried. From its grave an olive tree has grown and I am tendering the olive branch, claiming to represent the South in doing so, to all Northern people.

"Let me before taking leave to meet you again by the mercy of God, in December, hold it out to you, and through all of you, to the constituencies which you represent, in the earnest hope that it may silence this unseeming cry of 'sectionalism,' even as it once heralded the receding waters of the deluge."

This is a good time to print such a splendid sentiment, and for the people called Methodists, North and South, to "read, mark, learn and inwardly digest" it, so that we may consider and discuss the question of Methodist unification, not as sectionalists or provincials, but as citizens of the universal household of faith. It is so easy, and has far too often been the habit for leaders and followers, North and South, in the discussion of church union, to be influenced too much by prejudice and sectional feeling rather than by a desire to promote the highest political and spiritual ends.

There are strong arguments for and against union, but they are not sectional or partisan arguments. Our church at the Oklahoma City Conference, with practical unanimity, approved a plan for union and last week a commission of twenty-five representative men was appointed to confer with a like commission from the Northern church, on some plan for a closer relationship. We trust that their deliberations may be guided by the Spirit of the Lord and that sectionalism may not be allowed to show itself in any of their discussions. If, finally, the two branches of Methodists fail to agree upon a satisfactory basis of union let it never be said that sectional prejudice was the cause of it.

If Senator Tillman has buried the "pitchfork," it is high time for the representatives of American Methodism to consider the interests of the Kingdom in a Christian and cosmopolitan, and not in a sectional spirit.

THE RIGHT KIND OF CHURCH OFFICIALS

Some days ago a minister commenting on the fitness of a brother for Sunday school teacher, said, "He possesses the everlasting grace of endurance." Could a higher compliment be paid to any man? He meant that the man was determined and dependable and would never surrender any task until he had completed it. The preacher loves that kind of a steward or Sunday school superintendent, and during this last quarter of the Conference year, when the very best men are needed to fill offices in the church, it will be difficult to secure the required number who possess the strong character of the brother referred to.

A good many years ago an old-fashioned Methodist class leader was consulted by his pastor as to the fitness of a certain member for the office of a steward and the class leader replied: "If he is not fit in character to be a steward, he is not fit to be in the church." That was a sane and truthful statement. It is a deplorable fact, though, that many pastors, for lack of better material, are forced to put unqualified men into positions of leadership in the church and then are discouraged on account of their unfitness. Such men are worldly rather than spiritual minded. Down in their hearts they are not in full sympathy with the work. Often they are ignorant of the history, doctrines, polity and plans of the church and are content to remain in such ignorance.

Such a man in the office of Sunday school superintendent is often incompetent, irregular and careless. He is liable to reject the literature from our Sunday school department and any other kind of literature that the church wants circulated. He does not inspire the school with lofty ideals, or with the spirit of loyalty, and we lose where we do not realize, in the grip we should have on our young people.

* * * *

Such a man in the office of a steward is a source of weakness to the pastor. He may set a bad example by the lack of liberality. His position enables him to lead the people to be generous in their contributions or niggardly. If he is careless and does his work without method or plan the people learn to be slow and indifferent about paying their dues. With such men to attend to the business of the church, the financial problem is always serious and difficult of solution. More than anything else this explains the failure of so many preachers to receive their salaries in full.

The Discipline describes the qualities that a steward should possess: "Let the stewards be men of solid piety, who both know and love our doctrine and Discipline, and of good natural and acquired abilities to transact the temporal business of the church."

If we can find pious men, loyal men, who possess practical common sense, to serve as superintendents and stewards, the pastor can depend upon it that the interests of Zion are in safe hands and that such men will make ample provision for the comfort of the pastor, for the missionary, the superannuate and the orphan and train the membership in loyalty and love for the cause. Such men as these possess "the everlasting grace of endurance."

Let the preachers seek diligently to find such men to serve on the official boards for the next year.

THE INDISPENSABLE DOCTRINES

The Wesleyan Christian Advocate rings clear and true on the cardinal doctrines of the church in the following comment on conditions in Chicago, which, if true, are surely deplorable:

"The Christian Index says that some Baptist laymen of Chicago have formed an association to protest against the following heresies that seem to flourish in the Chicago University:

1. The denial of the virgin birth of our Lord.
2. The denial of the deity of our Lord.
3. The denial of the full inspiration and divine unity of the holy Scriptures.
4. The denial of the resurrection of our Lord and the bodily resurrection of believers.
5. The denial of the necessity of the new birth.
6. The denial of the personality of Satan and the eternal rejection of the unsaved.
7. The denial of the obligation of the ordinance of baptism as a prerequisite to Church membership.

This is a very serious matter for all of the institutions in the South for many of those who occupy chairs in our colleges go to Chicago for their post graduate work. More and more does it become the solemn truth that to the denominational colleges of the South must the country look for the conservation of the purity of the faith required in the Bible of those who profess to be followers of Jesus Christ. One of the most serious blows that can be struck at religion in the South is to make current the rationalism and lack of of reverence for the Bible so current in other sections of the country. If we lose in our educational institutions faith in the word of God and its revelation it is an easy step to the loss of religion in all the walks of life. It is wisdom for this and the succeeding

ages that we guard the institutions of learning against any influence of the liberal universities in other parts of the country."

If the inspiration of the Scriptures, the Divinity of our Lord, the doctrine of the resurrection, the personality of the Devil, punishment for sin and the necessity of regeneration should be rejected what would we have left upon which to rest our faith? Truly we would be of all men most miserable. The whole system of Christian theology is based on the truth revealed in the Scriptures and received by the Church from "holy men of God as they were moved by the Holy Ghost."

That system stands for the eternity of God, the depravity of the human heart and the necessity of regeneration by faith in the atonement made by the Divine Christ who delivers us from the power of Satan and hell.

The Church of God, from the time of our Lord, has stood upon the foundation Christ Jesus, who taught the eternal truths embodied in this system and in every age since they were first revealed the men who have believed them from the heart and proclaimed them in the Spirit have had blessing in their lives and in their labors.

The higher critics boast of their scholarship and learning, but those ministers in every age who have aroused the consciences of men, led them from darkness to light, from death to spiritual life and brought comfort and peace to the tried and tempted, have believed with all their soul in the cardinal doctrines of the Bible. Paul, who possessed more learning than all the modern critics, and the holy evangelists who received their instruction first hand from the lips of the Master believed and taught the simple truth that man is a sinner whom God so loved as to provide in Jesus Christ a Saviour. This salvation brings eternal life to all who believe, while eternal banishment is the penalty of final unbelief.

Our latter day preaching does not sufficiently magnify the great doctrines. Let us get back to the old paths, preach on sin, the law, the atonement, faith, regeneration, growth in grace, the judgment and resurrection. These are great and fruitful themes and our ministry will always be heard gladly when we proclaim them in the spirit.

It behooves us, in this age of materialism, to stand for the gospel as the supernatural revelation from on high and do all in our power to turn the tide of rationalism which would destroy our faith and make void our gospel.

"Take heed unto thyself and unto the doctrine; for in doing this thou shalt both save thyself and them that hear thee."—I Timothy 4:16.

NOTE AND COMMENT

The Efforts of the President to avert the impending railroad strike are meeting with some success. The employers have agreed to grant an eight-hour day and the only unsettled point in the dispute is the wage-scale for overtime. Mr. Wilson has suggested that this matter be referred to a federal commission and it is believed that this will be accepted by both factions.

* * * *

The War on Infantile Paralysis is being waged wherever the disease has appeared and other communities are quarantining against it. In South Carolina children under sixteen years of age are not allowed to travel on railroads unless they provide health certificates. In Concord the children's department in the Sunday schools has been suspended until the epidemic passes. The latest reports indicate that the disease is now on the wane.

* * * *

The "Anti-Lynch" Law passed by the Georgia Senate was tabled in the House by practically a unanimous vote. The proposed bill empowered the governor, in his discretion, to remove from office any sheriff who failed to defend a prisoner against the attacks of a lynching party. We think this was a wise proposition and the House should have passed it. If officers knew there was danger of removal for neglect of duty many of them would be more careful to protect a helpless prisoner from the mob.

* * * *

The Pennsylvania Railroad in the past two years has handled 453,952,000 passengers on 3,000,000 trains; the total distance covered by these trains exceeded ten billion miles and not one passenger was killed in a train accident. That is a remarkable record and recalls a statement once heard by the writer that the most dangerous way to travel was to walk; it was said to be better far to go by private conveyance, yet safer still on railroad train, but best of all for security, travel on an ocean liner. The record made by the Pennsylvania road compared with the many sea catastrophes of the past several years appears to make railway travel less dangerous than by water.

* * * *

One of the Conditions in the proposed treaty with Denmark for the purchase of the Danish West Indies by the United States is that the transfer of the territory shall not be made without consent of the Island population. Already they have held an election and by a practically unanimous vote approved the proposition. The vote stood 5,000 for and 11 against. But the treaty must be confirmed by the Senate and also by the Danish Upper House to be effective. There is hardly a doubt that the Senate will confirm the treaty, but the news from Copenhagen indicates that the question is in a muddle and may be referred to the electorate for an expression of sentiment, though it is possible, but hardly probable, that early favorable action may be taken. The acquisition of these islands, situated as they are in the Panama Canal Zone, seems to be of prime importance. Intrinsically they are of little value but in the event of war with a foreign power, control of them would be of great advantage to the United States.

* * * *

Congress Has Gone the full length for preparedness by appropriating $488,000,000.00 to strengthen the navy. This immense sum is to be spent during the next three years in the construction of ten battleships, six cruisers, ten scout cruisers, fifty destroyers, fifty-eight coast submarines, nine fleet submarines, and the remainder to be fuel, ammunition, hospital and transport ships. The original House bill was comparatively conservative, but when it reached the Senate it was increased to the above proportions without a roll call. When it came back to the House it was passed by a tremendous majority with only 51 votes of opposition. Of these 35 were Democrats, 15 Republicans and one Socialist. Kitchin, Page and Webb, House members from North Carolina, were among the opponents of the measure, though it was supported enthusiastically by the rank and file of both parties so that partisan politics did not enter into the contest for its passage.

* * * *

Final Action Was Taken last Friday on the Phillipine bill, which promises independence to the Islands in that indefinite period hereafter when they show capacity to maintain a stable government. The Conference report was adopted by the House and the measure will now be made ready for the president's signature. The Phillipine delegate in Congress says the passage of the bill "is a signal victory for the cause of human liberty." The Clarke amendment, which fixed the date for the liberation of the Islands not later than four years hence, was defeated, stripping the bill of its effectiveness. Before the Islands are set apart as a separate government the Congress will have to take the whole question up again and it is uncertain what conclusion may be arrived at by a body as changeable in its personnel as our National Legislature.

* * * *

The National Prohibition Party, with Gov. J. Frank Hanly as its presidential candidate, is going to make a stiff campaign, and it is said they expect to have a liberal supply fund. Mr. and Mrs. J. P. Coffin, of Florida, have contributed $100,000.00 to the cause. Mr. Hughes, the Republican candidate, is making an extensive speaking tour in the West but will return to speak in Maine early in September. Mr. Wilson, it is thought, will not make an active canvass himself, though he may deliver several set speeches by special invitation. Members of the Cabinet, however, will be active on the stump in various states.

* * * *

Emperor Francis Joseph, of Austria, born the 18th of August, 1830, celebrated his eighty-sixth birthday last Friday. He came to the throne in 1848 and has therefore ruled over Austria for sixty-eight years, a reign remarkable for its length, exceeding that of Queen Victoria now by five years, and the end is not yet. The old man bears his years well, but the strain on him during the two years past since the war began has been terrible and the report has several times been abroad that he was **in extremis.** The anniversary of the Emperor's birth was patriotically observed in military and diplomatic circles, and in many cities and towns both in Austria and Germany.

* * * *

The Press Dispatches carry the news that the German submarine Deutschland arrived safely on August 18 at Bremen from Baltimore. The voyage was without incident. It was predicted when she sailed on her return voyage that the British cruisers lying in wait would discover and destroy her as soon as she entered the Atlantic, the claim being made that the British vessels were equipped with sounding keys which enabled them to hear the movements of boats at long distances, but she had the same advantages. Despite all the perils which beset the Deutschland—sea mines, torpedo destroyers, war ships, thick and watchful, she sought her opportunity, put to sea, evaded successfully all foes, and reached her destination almost on schedule time. This new style boat, making the first long voyage ever attempted under sea, establishes a record never dreamed of before in marine history.

* * * *

The Great War is still raging with all fury, and the reports come with daily regularity that the Entente Allies are on the offensive and steadily though slowly driving back the German and Austrian armies. The tide seems to be against them but they are doing all that men can do to stem the tide. The Germans, who in the outset seemed impregnable, have finally discovered that their foes have lasting powers, too. No soldiers have ever made a record higher than the French have made in this way. The British and Russians, too, are hardy and are fighting with dogged determination, and the recent turn of the tide has so heartened them that they now appear impregnable. The Germans, though, have proved their resourcefulness and marvelous capacity, despite the blockade, the suspension of her commercial intercourse with the outside world, and the withdrawal of great masses from peaceful pursuits for, they are producing at home the necessaries of life for the people there and food and munitions of war for the soldiers at the front, and when they are defeated, as it looks now they finally will be, the Entente Allies will have accomplished a task which was marvelous for magnitude, in overcoming a people so hardy and so brave.

CONTRIBUTIONS

UNTO THE HILLS

Rev. J. M. Rowland

The Hill Billy has been back to the hills. My official board with one voice voted me an unlimited vacation as though they themselves were anxious for a rest, and the Railroad Y. M. C. A. for which I have worked for several years handed me passage to the big blue hills—so what could I do but go?

My heart has ever loved the hills. Down here by the sea where the tireless tide comes in and the boats of the nations cast their anchors at our quay, that heart grows home-sick for the hills. In the cradle of the hills I was rocked, and standing on a hill I loved so well I often gazed with boyish wonder toward the golden light of the sinking sun and wondered what lay in the great mystic world into which it was sinking. On the hills I found my God and heard the Voice and saw the light just as truly as did Saul of Tarsus on that Damascus road on the plains of the long ago. In those tender years forever gone, when the storms beat hard against my little heart, and none in the wide world seemed to understand, I would go to my dear old hill and throw down my aching little heart close against its cool calm soil and receive back the answering throb of understanding sympathy while the birds above and the brook below made Nature's sweetest music in my childish ears.

And then from the home in the hills I went to the great blue mountains of God, to make my way in school. There, on the brink of young manhood, I began the great and solemn task of preaching the everlasting gospel. In those days of such poor efforts those folks of the big hills were so kind to me! They bore with me. They trusted me. They took me in out of the cold. They fed me at their tables. They warmed me at their fires. They even named their children for me. I know not how others may feel, but there is a tender place in my heart for those who patiently bore with me in the unworthy days of my beginning. It is poor enough now but what must it have been then? Here in these hills I spent the first six years of my ministry—and perhaps no other six years of a man's ministry will have the charm of the first six! I sometimes wish I could go back and spend them over again. Here were the true friends of my youth, many of them still there and many more sleeping under the hills they loved so well. Here were the trials and triumphs of my young manhood. Here I sipped at the cup of the Victor and drained the cup of the Vanquished. My feet walked in the Valley of Trouble and stood on the Mountain of Peace while the Light of Love beat on my soul and the Promised Land seemed near. How could I forget the hills or fail to love them?

I listen to the sob of the sea down here. It is great, majestic, fascinating. Its waves call you. It seems to be bound only by eternity as you gaze on its measureless track. It brings the cargo of the earth to your doors. It tosses the mighty fleets of giant ships upon its waves as a child would toss his toys. And yet there is something awful about the sea. It cannot be still, but like a mighty animal encaged it lashes itself against its bars and tried to free itself. The hills rest quietly in the light of heaven but the old sea heaves, it moans, it sighs, it foams, it trembles, it comes, it goes, like it had a mighty conscience in its dark bosom lashing it with remorse because of the awful tragedies it had known and the countless victims its greedy waves had swallowed.

And yonder the blue hills stand quiet and restful as though they had done nothing but shelter the weary, feed the hungry, and water the thirsty. The hills point up to God while the waves of the sea point down to death. The hills yield their clear, pure streams to satisfy the thirsty, while the rolling tide of the sea sings to the famishing soul, "Water, water everywhere, and not a drop to drink!"

So tired and worn with the busy cares of our rushing city life, I turned my back on the sea and my face to the hills. My route called for Southwest Virginia, East Tennessee, and Western North Carolina, and I was glad. I settled down with a heart full of pure joy at what was before me. I had that strange nervous feeling that sometimes comes to us when we are worn out—that makes us feel we would like to be awhile away from every living soul who knows us. I fancied I had two good days of quiet travel before me, for much of my journey was strange to me. I would see no soul who knew me. Many would look at me and wonder, "Who is that ugly old fellow?" But I was the only one who could answer that question and I would not. Were I pressed for my identity I would evade the issue. So I settled down with fascinated satisfaction.

Just as the train was starting a man spoke to me. I looked up in the face of a traveling man who is a member of my flock. He wanted to share my seat and did until we reached Petersburg. When he left a railroad official who is a friend of mine took his place and stayed with me until we reached Roanoke. Soon after he left a close neighbor boarded, bound further up the line. When he departed and we quieted down again there was another station blow and I stood face to face with a college professor I had known for years. He went his way and on the train bounded again. At another stop a large number got on. I gave room beside me for a man who looked me in the face a minute as he took his seat and said, "Is your name Rowland?" I admitted the charge and found I had gone to school with him just after the war (with Spain). In Knoxville I walked the street, proud that at last I had found a city where I was a stranger. Crowds of people were passing but all of them were new to me and I was new to them. I drank the cup of pleasure at the thought that not one person in that big teeming city could name my name; that no telephone could ring to call me from my dream; that no messenger boy could find me to call me back to care; that no postman could hand me those little mystic white envelopes bringing bills and notices of folks coming to visit me. I had cut loose from all those links of identity and had buried myself in a sea of strangers. I walked on, intoxicated with the pleasure of it. Presently I remembered a man I used to know whom I heard was living in this city. His name was Davis and I roomed with him at school, but I would not look him up for I did not know his wife and I did not care to be an embarassment. And then I did not want to break the spell that was on me—I did not want to get sober. After awhile I went back to the station for my baggage and found a nice looking hotel that suited my taste. I went in and stood at the desk to register. The proprietor at the desk looked at me a minute and spoke. It was my friend Davis. I surrendered.

What is the use to try to get away from our identity or from the folks who know us? How can we ever bury ourselves until we die? Our strange personality must ever follow us. Maupassant, the great French writer, has a story about his second self. This strange person was ever with him. He fled to the shades of solitude and this strange person was there when he arrived. In his room he would hear him walk about, turn the leaves of books and move things around. This second self would eat his food, drink his water, wear his clothes, and sleep on his bed. One night he heard this spirit in the opposite corner of the room, and slipping quickly through the door he locked it and set the house afire. He would rejoice as this enemy that had haunted him writhed in the flames. But out of the window of the burning building came the spirit and, standing by his side, watched with him the burning of his home. He could not get away from himself. Who is there that can?

Some of the Advocate readers will remember "Grandma" Jeffries, who used to do mission work in Madison county. She was an ordained preacher and was somewhat gifted in her line. In a sermon I once heard her preach she told this story: A man was haunted by little devils. His house and all the premises were full of them. When he got in bed it was full. When he went to wash his face the bowl was full. If he went to cook his meal the coffee pot and the frying pan were full of the little imps. Like Pharaoh's frogs, they were everywhere. He decided to move away and let them have the place. So he packed up all his goods, loaded them on wagons, and set out for a distant place where he would not be haunted with these pests of perdition. He traveled several miles and stopped on a hill to look back along the road of his deliverance. As his eyes fell upon his goods behold from all the cracks of the bundles and the boxes countless little devilish heads were peeping. Grinning and blinking their impish eyes at him they yelled, "Hey, we are moving, ain't we?" He could not get away from them but had to stop and fight them out where they were.

"Grandma" told me her domestic troubles one day. She had been married three times. As her mind went back along the road of memory to the days of her marital bliss her eyes shone with interest, and as was her wont, she punctuated her remarks with her favorite expressions, "Glory to God," "Hallelujah!" and "Praise the Lord." Her first husband was a drunkard and a gambler. The second was this and more, while the third was as mean as the devil himself. "Why one night," she said with a deal of animation, "he tried to kill me. He put poison in my coffee, but I found it out before I drank it." Her voice rose with power and volume as she continued, "And a week from that night he was in his shroud. Praise the Lord!"

I had my books along but read little going through the hills of Southwest Virginia. It is an insult to Nature to read books going through that land. They think they have the greatest country in the world, and so far nobody has been able to prove it is not so. I could well understand why the sons of old Emory and Henry think it the most beautiful spot on the earth and why they love it so. In the making of Southwest Virginia God and Nature put the best available material into both the people and the land.

Owing to the awful floods I could not get to Asheville and Waynesville without going around by Knoxville, Tenn., Blue Ridge, Ga., and Murphy. Nor could I get as far as my sister's whither I was bound. I was anxious to attend the Conference at Lake Junaluska and did not learn it had been postponed until after I left home. I reached Waynesville twenty-eight hours late, but was soon in peace and comfort in the happy home of Rev. J. P. Rodgers, presiding elder of the Waynesville District. The time spent in this home was indeed a pleasure

and a blessing. I have never had a better friend than Brother Rodgers. A little over seventeen years ago Rev. John W. Moore, who had a tender heart and an elastic conscience, recommended me as a suitable person to supply for Brother Rodgers while he took a course in Moody Institute in Chicago. Fresh out of school (with the fresh in italics) and with two texts and some unrelated remarks attached thereto, as my sole ecclesiastical outfit, I set out for Wilkesboro to take the preacher's place. With what fear and trembling I went this pen has no power to tell. Often when the storms beat so hard I thought of the experience of Gov. Zeb Vance when he met his first battle in the war. With the bullets singing all about him he suddenly got home-sick and "wished he was home and a baby, and a girl baby at that." Brother Rodgers and myself had never met and we did not meet until he returned. When he did meet there is nothing on record to show that either was surprised to find the other better looking than he had expected. But there was something that formed a friendship that has grown stronger with the years and that has never known the slightest interruption. We have found ourselves in principles, policies and politics, as well as religion, standing for the same things. Our letters have passed with unfailing regularity. I have seen him tried in storms of many kinds and have seen him prove safe in such hands. Those little Rodgers tots have grown with the years until they have made a mighty charming family of sweet girls —almost young ladies—and a boy bigger than his daddy. One of the little girls wears my name, "Edith Rowland," and she wears it like a Queen wears her jewels. She cut her toe to give me the chance to doctor it. And I also entertained her with some other tricks I know.

We took a pleasant journey of twenty-five miles over in the Cataloochee country where we fished in those fascinating waters for the mountain trout, and then we held the quarterly meeting. Those beautiful mountains, clear singing streams, splendid fish, and royal hospitality will linger with me for many moons to come.

From Waynesville I went to Sylva to speak at a Bible Conference that was held there. I fell in the hands of my old friend Rev. J. J. Gray and while his prisoner I was kindly treated. The hearty welcome that town gave me did my heart good. One of the most pleasant things of the trip was some new friends I made in Sylva, in the person of Prof. Sandford and his charming wife from Augusta, Ga. They had a Boy's Camp there and insisted that I go with them to dinner. There in the shadows of the great mountains we had fellowship and feasted on a fine dinner prepared by a ministerial student from Paine College, they brought with them for the purpose. Prof. Sandford is the son of the man who made Sandford's Arithmetic, which had made some impressions on my mind in other years. After meeting Prof. Sandford I decided that his father was a better man than I used to think he was when I studied the Arithmetic. I have come to think, however, that the new ones are not near so good.

On my home coming trip I stopped at Asheville and Waynesville. It was good to see again the faces of bygone years and call up again the associations of my school days—those days that grow dearer with the passing years. I cannot go near Weaverville without going to see Prof. Yost. I found him in the porch of his happy home among the majestic oaks of the old Reams Creek Camp Ground where Bishop Asbury and the fathers used to preach with power, and where people by the thousands got the old time religion in the old time way. Weaverville and North Carolina Methodism do not realize the value Prof. Yost has been to them. For twenty-eight years he has sacrificed bright prospects of a bigger field and better pay that he might stay by Weaver College on a small salary and teach the young the great things of life. The world and the church have never realized the great debt it owes such teachers for their heroic and self-sacrificing service.

On this journey my heart was touched to meet many friends I had never seen before—friends I had made by the things I had written. Their appreciation overwhelmed me. I never dreamed that my poor efforts to put through the press some simple things that were in my heart would make for me so many friends. Far and wide over the country come messages from those who claim they have been helped by my letters and by my book. It makes me grateful to God that I have thus been used to cheer and help folks, some of whom I will never see on earth, and I pray God's blessings on them all. I have a horror of boring people and have felt I was doing this in the Advocate. So I have often thought I would stop what was accidentally begun years ago, but many have been after me to write more and I have gone on. My work grows so heavy I may have to stop soon.

PETER'S FALL

Bishop H. C. Morrison

Text—"And Peter followed him afar off, even unto the palace of the High Priest; and he sat with the servants, and warmed himself at the fire."—Mark 14:54.

That we may fall from a gracious state is not only taught in the Scriptures; but it is sadly illustrated in all ages and in all churches. This is a fact, and there is no argument against a fact. Peter's is a sad case, and we will note the slippery steps, that others may see and shun his shame.

The Conditions Favorable to Falling.—There are times when the danger is greater than at others. Peter's fall occurred at one of the times of danger. Before the Master's arrest, and while he was working miracles and the multitudes were wanting to crown him king, Peter was not in much danger. It was an easy thing for him to come to the front. He loved to be front, and meant what he said when he declared himself "ready to go with the Master to prison or unto death."

But the scene changed. Christ became a prisoner. Then Peter's courage cooled and he began to seek shelter from the storm.

Thus it is with us. When the church is revived, and the multitudes are strewing palm-branches and shouting hosannahs! it is no hard matter for us, at such times, to come to the front. It is a sorry disciple who cannot stand for Christ in time of revival. How bold we become. We feel then that we "could go with him to prison or to death." But when the revival has passed there are many that get too timid to venture near the church more than once a month. The danger is after the revival, when the devil rallies his forces and seeks to re-take the ground he has lost. Now let us note the steps in Peter's fall.

The First Step.—"He followed him afar off." He allowed himself to get too far from Christ. This is the first step to ruin. Had he kept near the Master his faith had not failed him! But he hung back and thought to follow him at a distance.

That "afar off" territory is dangerous territory. He was afraid and the further he fell back the deeper his fear became. The master had told him to "put up his sword," and I doubt not he threw it away, as I am sure he did not have it buckled about him as he "sat with the servants." Peter had a terrible night of it. Unarmed and half scared to death, creeping with the tread of a cat, through the darkness; startled at every sound, and even alarmed at the fluttering of his own heart. He loved his Master and could not give him up; yet he was afraid to face his foes and stand by him in the hour of peril.

Here is the first degree in apostacy. There are those who really love Christ, but are afraid to let it be known; and hence they try to follow him on the sly. And following "afar off" they are afraid. Afraid to talk with a sinner about his soul, lest he get mad. Afraid to go to prayer-meeting, lest he should be called on to lead the prayer. Afraid to pray in secret, because some one might see him on his knees before the Lord. And, therefore, like Peter, they are unarmed and unprepared to do battle for Christ.

But you say, "I do not want to seem forward or officious." I felt just that way when I was in the army. If there ever was a time when I did not want to seem forward, it was just as we were going into battle. But the only cure for fear is to get close, and keep close to Christ. Let the cry of the soul be, "Nearer My God to Thee, Nearer to Thee."

The Second Step.—"He sat with the servants." Took his place among the enemies of Christ. The one who is found "afar off" will soon be found with the enemy. And Christ's enemies were never more numerous at Jerusalem than they now are in our land. It was a motley mob that surrounded him, but it was representative.

You can detect them now, just as they detected Peter. They said, "Thy speech betrayeth thee." You can tell them by their speech. The man who argues for the world, and its follies; whose words are irreverent and profane, and whose lips are foul. The woman whose heart is fixed upon the world, whose god is style, and who laughs when religion is derided. These are Christ's enemies no matter what their social position; whether they be the sons and daughters of the High Priest, or the obscure servants about the kitchen fire; they are his enemies.

Let a Christian keep such company, associate for a time with the servants of sin; then ask him about his religion. And he will tell you, "I don't profess to know much of Christ and never claimed to be very religious." Peter loved his Master even when sitting with his enemies; but he was too weak to confess it. Many a poor soul really loves Christ; but without courage, is hanging between him and the world; and about as happy as Peter was on that memorable night.

Peter among the Roman servants excites our sympathy. The Christian among Christ's enemies is always to be pitied. I care not at what time or place; your association with the world like that of Peter, is followed by bitterness and weeping. A whole-hearted, uncompromising consecration, that never sits down with the servants of sin, is the safeguard against those seasons of shame and remorse.

Third Step.—"He warmed himself by their fire." Put himself under obligation to them. Woe to the man who compromises his relation to Christ to gain the favor of the world. Do this, and your hands are tied and your tongue silenced. We cannot well accept the world's favors and then rise up and rebuke its sins. This has been one of the curses of the church, "warming herself at the world's fires." Taking leprous wealth into her membership. Giving impurity prominence in her official posts. Her ministers condoning by corruption. A man with a million—made by oppressing or even debauching and destroying his fellows—his hands made too slippery with innocent blood to hold—covers that hand with a kid-glove, and the minister takes it, and gives him welcome into the church.

I have known a Christian College, built by the church and owned by the church; deny its

(Continued on page 14)

NEWS AND NOTES

Around the Conference

—Rev. J. O. Ervin assisted Rev. J. T. Stover in a meeting at Mill Grove last week.

—Rev. Dr. T. N. Ivey, editor of the Nashville Christian Advocate, has been on a visit recently to relatives in Lenoir and Hickory.

—Rev. W. M. Robbins, pastor of the West Greensboro circuit, is engaged in revival services at Muirs Chapel this week.

—Rev. J. M. Wacaster recently conducted a revival at Spring Hill which resulted in thirteen conversions and a quickening of the entire church.

—The friends of Mr. E. D. Broadhurst, of this city, will sympathize with him in the death of his father, Mr. D. J. Broadhurst, which occurred at his home in Goldsboro last Sunday.

—Mr. Edward M. Hobson, son of Mr. Henry Hobson, of Cooleemee, and Mrs. Margaret Murdock, of Salisbury, were married in Taylorsville August 15.

—Rev. R. B. John, of the North Carolina Conference, has accepted the presidency of Carolina College, located at Maxton, N. C., and will enter upon his duties Dec. 1, next, at which time the resignation of President S. E. Mercer takes effect. Brother Mercer has done a great work in organizing this splendid institution. The college is fortunate since a change is to be made, to have one so capable as Brother John to succeed Brother Mercer.

—Spencer Methodists celebrated their annual picnic one afternoon last week by spreading a feast in the city suburbs. Several hundred people were present and enjoyed the occasion greatly.

—Rev. A. S. Raper will begin a series of meetings at Centre, on the Concord circuit, on next Sunday, August 27th. Rev. R. L. Forbis will assist him during the week following. Service will be held each day at 11 a. m. and 7:30 p. m.

—Miss Mollie Fetzer, a most estimable lady teacher of Reidsville, and well known to many Advocate readers, passed away at a hotel at Hickory on last Sunday. She was stricken with paralysis on her return from Blowing Rock, where she had been spending awhile. She had spent most of her useful life in Concord and Reidsville, and was universally esteemed as a Christian teacher.

—Mrs. Ida M. Thompson, widow of the late R. B. Thompson, of Salisbury, and daughter of the late Mr. Wesley Davenport, of Mount Holly, died at her home in Salisbury on Wednesday of last week. Mrs. Thompson was a lifelong member of the Methodist church, and the funeral service was conducted by Rev. Dr. J. C. Rowe, presiding elder of the Salisbury district.

—Mr. Oliver M. Litaker, son of Rev. D. M. Litaker, of Lenoir, has been honored at the state University by being elected president of the Summeer Law Class. For some time Mr. Litaker has been the representative of the Law School on the Student Council, which is the governing body of the University.

—Wanted, a lady assistant teacher in Trinity Public High School, to teach Arithmetic, Algebra, two years of Latin, Physical Geography and Physiology. Salary, $45. Applicant must hold or be able to secure a Public High School certificate. Write at once to D. C. Johnson, Principal, Trinity, N. C.

—The following announcement just received will be of special interest to many of our readers: "Dr. and Mrs. Samuel Bryant Turrentine announce the marriage of their daughter Annie Leonora, to Mr. Harry James Simmonds, on Saturday, August nineteenth, nineteen hundred and sixteen, Greensboro, North Carolina." These popular and well known young people have our best wishes for a long and happy life.

—Rev. L. Berge Abernethy has been appointed by Bishop Kilgo to Canton Station to succeed the late Rev. W. M. Biles. Brother Abernethy has served that charge before and we are sure this appointment will be eminently satisfactory to the Canton people.

—Miss Nancy Anderson, daughter of Mr. D. H. Anderson, of Charlotte, who spent the last year in New York in preparation for Young Women's Christian Association work, has been appointed secretary of the Wilmington Association and entered upon her duties there. She is a cultured and consecrated young woman, thoroughly qualified for this responsible and important work.

—Rev. B. A. York writes as follows: I have held meetings for Rev. W. F. Elliot and Rev. J. C. Brown, on Seversville and Cottonville charges. Had good revivals in the churches, several reclaimed and converted and about twenty gave their names for membership. Elliott and Brown are both doing excellent work, and are in good favor with their people. My stay in their homes was delightful. I have a few dates open.

—Our church at Newton held a memorial service in honor of Rev. W. M. Biles, a former pastor, Sunday night, August 13th. The service was in charge of Rev. Parker Holmes. Talks were made by Dr. Sikes, of the Presbyterian church; Rev. W. W. Rowe, of the Reformed church; Rev. M. A. Abernethy and Prof. A. C. Sherrill.

—Rev. Robt. E. Hunt and family, of Walkertown, have returned from a vacation of two weeks in Alexander county. They were made happy on their return to find the parsonage ready and a nice supper provided by some of the ladies. Brother Hunt expects to begin revival services September 6th, in which Rev. E. K. McLarty, of Winston-Salem, will do the preaching.

—Since the suspension of freight traffic between Lenoir and Hickory since July 16th, on account of flood damage, the first train passed over the line on August 18. When Lenoir was a small village, thirty years ago, the people considered it fortunate to have a stage line to Hickory, but now, since it is almost a city, with an immense shipping trade in produce, lumber and manufactures, a month's suspension of railway traffic means a very heavy loss to that whole section of the state.

Whitsett

Among other pleasant visitors to our community this week Rev. and Mrs. A. S. Raper, of Concord, have been welcome callers. While he was stationed on the East Greensboro circuit some years ago, Brother Raper began the work here and at Gibsonville and it is a great joy to him to find that the splendid results thus far achieved prove the wisdom of his efforts. His friends here are always glad to have him return. W. T. Whitsett.

Rutherford College

The new administration building and club dormitory will be opened for the fall term Tuesday, August 29. All preachers, patrons, trustees and alumni are invited to attend this opening. The college has been equipped with the best of modern furniture by Mr. G. F. Ivey, of Hickory. The contract for the steam heating plant has been let to Mr. Glenn, of Gastonia, and will be ready for use before cold weather sets in. Prof. W. F. Starnes, an A. M. graduate of Trinity College, and a teacher of successful experience, has been secured on the teaching force. The entire faculty is composed of competent and experienced teachers. The prospect for large attendance is especially encouraging.

From Conference Evangelist

Since our last report we have been with Rev. L. P. Bogle at Ruffin in a meeting which we think resulted in much. There were several professions and accessions. We then helped Rev. J. W. Combs at Mt. Hermon in a meeting that resulted in a great revival of the church, a large number of professions and some accessions. We then helped Rev. T. J. Folger at Houck's Chapel. The meeting there resulted in some professions and some good to the church. We next went to Rev. J. H. Robertson's help at Wesley's Chapel camp ground. There we had a great crowd and a good meeting, resulting in a large number of professions and much good to the church. We are now with Rev. W. M. Robbins at Muirs Chapel. W. L. Dawson.

Wilkes Circuit

The third quarterly conference for the Wilkes circuit was held at Union on the 5th and 6th of August. I held a protracted meeting in connection with the quarterly conference, and Brother Wagg, our presiding elder, remained with me and did most of the preaching. Brother Wagg preached us some good old Methodist sermons to the edification of believers and conviction and salvation of sinners. The Holy Spirit was present in every service and we had a good meeting. Six professed faith in Christ and the church was greatly revived. Brother Wagg is very highly appreciated on this work.

This charge suffered very much by the recent floods. The Yadkin river divides the work and at three of my churches all the crops are practically destroyed, and at the other four churches where the people had crops on creeks they were badly damaged. The prospect for salary and Conference collections is a little gloomy.

Fraternally, W. S. Cherry.

Asheville Circuit

We have not sent any word to the Advocate about our work on the Asheville circuit. We are still alive to the great work of the Master. Our people are in a high spiritual state, and all striving for the advancement of the kingdom of God and His dear Son our Lord. We have closed a series of revival services, conducted by the pastor, and the Lord was with us and we had a great meeting, resulting in thirty-five conversions, with quite a number added to our church.

Our Sunday schools are the best they have been in two years. We also have good prayer meetings. A number of our people have established an altar in their homes, where they gather the family and read and pray and instruct them in the things pertaining to eternal life.

We are praying for the success of our approaching revival. Pray for us.

J. W. Carver.

A Surprise Birthday Party

Conference evangelists are deprived of the pleasure and profit of being able to report "those generous poundings," but this writer has the pleasure of reporting a very unexpected but very much appreciated birthday party, which was given him by a large number of his friends on the second day of August. You need not ask me how old I am, but they tried to fool the people, as well as myself, by putting fifty candles on a cake and lighting them just at supper time, but all of them would not burn. When I came home late in the evening I found a large

company gathered in my front yard, and a large table spread on the lawn. Such a supper as they had spread would tempt the appetite of the most fastidious. My appreciation of such tokens of love from those who love me can not here be described. If I should live as many more years as I have already lived, I would never forget this glad surprise. W. L. Dawson.

The Flood in Avery County

After seeing so many serious reports in your valuable paper, written from the flooded districts, also of the precious souls being washed off and not found, also of the destruction of property, both real and personal, I have decided to ask a little space in your paper that I may give the readers some idea of the condition of Avery county after the freshet. First, I am so thankful that no person was drowned up here that we have heard of, but O, the destruction of both real and personal property! Crops of all kinds were washed away and destroyed almost two-thirds, and rocks and timber drifts left on land damaged so as to prevent crops for another year.

It is sad to see or hear (after sharp lightning) a mountain burst for one or two acres or more to come rushing down the ravines in such torrents of water, bringing everything before it, leaving nothing but the washed earth behind it. Rocks of many tons were carried considerable distance; trees three and four feet in diameter were jerked up and torn into splinters. Many families left their homes to seek refuge. Our Pastor, Rev. H. H. Mitchell, and family, remained in their home until the water of the river and creek ran around their house and in the front porch; then they fled to the barn, which was on higher ground, and remained all night, with horse, cow and pigs, and returned at daylight to the house. The work on the parsonage has been paralized by the freshet, but hope to have it completed and our pastor and family in it before Conference, and remain with us for three or four years yet, as we would feel so sorrowful to give them up after doing so much for Avery circuit. J. P. Thompson.

Church News

In the August Bulletin of the Board of Education is published the report of the Department of Ministerial Supply and Training for the year ending April 1, 1916. The report shows that during the year 929 preachers of our church enrolled as students in the Correspondence School. The total number on roll during the year, including old and new students, was 2,407. The number on roll April 1, 1916, was 1,695, as compared with 1,478 on April 1 of last year.

* * * *

The centennial session of the Missouri Conference, to be held at Fayette, Mo., August 30 to September 15, promises to be a most interesting occasion. There will be special services the afternoon and evening of each day, and among the speakers anonunced are Bishop W. F. McDowell and Bishop W. A. Quayle, of the Methodist Episcopal Church, and Bishop E. R. Hendrix, of our own Church. A bronze memorial tablet containing an appropriate historical inscription, with bas-reliefs of Bishop McKendree, the first presiding elder and bishop to visit Missouri and probably the first Methodist preacher to hold a camp meeting in the territory, and Bishops Marvin and Hendrix, the two Missouri bishops, will be placed in Centenary Chapel, the Conference church. Similar tablets will be placed in Kansas City and Cape Girardeau during the Southwest Missouri and St. Louis Conference sessions.

* * * *

At its meeting in 1915 the Sunday School Board expressed itself as in favor of radical changes in the teacher-training course and appointed a special committee for that work. After conference with representatives of the Sunday School Department of the Methodist Episcopal Church it was decided to bring out a common course. The sub-committee from our Board—Dr. E. B. Chappell, Dr. C. D. Bulla, and Rev. J. W. Shackford—met the committee of the Methodist Episcopal Church, and the two committees were able to agree on a satisfactory basis for bringing out the following course: (1) "The Needs and Nurture of Life," twenty-four lessons; (2) "The Art of Teaching," twenty-four lessons; (3) "The Organization and Administration of the Sunday School," twenty-four lessons; (4) Either "A General Study of the Old and New Testaments" or "The Life of Jesus and the Message of the Prophets," twenty-four lessons; (5) "The Message and Program of the Christian Religion," twelve lessons; (6) an optional course entitled "The Training of the Devotional Life"; (7) an optional course entitled "A Study of the Sunday School Curriculum." The plan for bringing out these courses was approved by the Publishing Agents of the two Churches, and plans are already on the way for having these books written.

* * * *

The contract has been let for the building of our representative church in Washington, D. C. It is to cost $250,000, exclusive of the ground; and the total cost, including the site and furnishings, will be about $300,000. Plans have been drawn by architects of Fort Worth, Tex., and the contract for the construction has been awarded to the Boyle-Robertson Construction Company, of Washington. As soon as a number of dwellings now standing on the plot have been vacated, the work of wrecking and building will start, and in fifteen months from that time the new church will be ready for occupancy. The congregation of our Mount Vernon Place church, now located on a corner directly opposite, will move into the new edifice, and their old building will be sold. The new structure will be the handsomest of all Washington churches. For the exterior, white Georgia marble is to be used. The building will have dimensions of approximately one hundred feet on Ninth Street and will extend back one hundred and fifty feet along Massachusetts Avenue and K Street. The main entrance, facing Ninth Street, will be flanked by marble monolith pillars twenty-eight feet high, the largest in the city. The broad entrance will lead into a spacious vestibule, finished also in marble. The first floor, half below the street level, will contain a main Sunday school room with a capacity of twelve hundred, besides twenty-six classrooms, and in all there will be accommodations for fifteen hundred pupils. On this floor there will also be recreation and social assembly halls. The main auditorium, on the second floor, will be accessible from either Ninth Street or Massachusetts Avenue. Galleries and auditorium will seat fifteen hundred worshipers. The third floor will be unique in church construction. It is to contain a Methodist "Hall of Fame," a distinct innovation. In a long, broad apartment running the full length of the building there will be placed from time to time statues, busts, and pictures of the great leaders of Methodism, past and present. The building will be absolutely fireproof, and the equipment and furnishings will all be in the most handsome and tasteful style. It is anticipated that the building will be ready for occupancy by November, 1917.

The Commission on Unification

Our representatives in the Federal Council of Methodism met at Tate Springs, Tenn., on August 9th. Those present were Bishop A. W. Wilson, Bishop E. E. Hoss, Bishop Collins Denny, Dr. W. J. Young, Dr. Frank M. Thomas, Dr. John M. Moore, Hon. M. L. Walton, and Percy Maddin. The following statement was adopted:

Some questions having been raised as to the membership of the members of the Federal Council of Methodism in the Commission on Unification, it was stated by Dr. Thomas, chairman of the Committee on Church Relations of the last General Conference, and Dr. Moore, chairman of the sub-committee of the same committee, that it was the plain intent of the committee and of the General Conference to intrust the matter of Unification to said representatives in the Federal Council of Methodism, unless the General Conference of the Methodist Episcopal Church should create two separate commissions, the one dealing with matters hitherto committed to the Federal Council and the other with the problem of unification. (See Journal of General Conference, page 264). In view of the failure of the said General Conference to appoint commissions for these separate purposes, it became evident that the representatives of our church in the Federal Council of Methodism are, by virtue of the action of the Oklahoma General Conference, members designate of the Commission on Unification. The Secretary was instructed to cast the ballot for these nine, and the Council then proceeded to elect two bishops, seven clerical, and seven lay members, to complete the Commission of twenty-five. So that the Commission as constituted is as follows:

Bishop A. W. Wilson, Baltimore; Bishop E. E. Hoss, Muskogee; Bishop Collins Denny, Richmond; Bishop Edwin D. Mouzon, Dallas; Bishop W. A. Candler, Atlanta; Rev. Frank M. Thomas, D. D., pastor Fourth Avenue church, Louisville; Rev. W. J. Young, D. D., professor Candler School of Theology, Atlanta; Rev. Jno. M. Moore, D. D., Secretary of Home Missions, Nashville; Rev. C. M. Bishop D. D., president of Southwestern University, Georgetown, Tex.; Rev. E. B. Chappell, D. D., editor of Sunday School Literature, Nashville; Rev. T. N. Ivey, D. D., editor of Christian Advocate, Nashville; Rev. A. F. Watkins, D. D., president of Millsaps College, Jackson, Miss; Rev. H. M. DuBose, D. D., editor of Methodist Review, Nashville; Rev. W. N. Ainsworth, D. D., pastor of Mulberry Street church, Macon, Ga.; Rev. A. J. Lamar, D. D., Publishing Agent, Nashville.

Laymen:—Judge M. L. Walton, lawyer, Woodstock, Va.; Dr. H. N. Snyder, president of Wofford College, Spartanburg, S. C.; Mr. Percy D. Maddin, lawyer, Nashville; Dr. R. S. Hyer, president Southern Methodist University, Dallas; Dr. J. H. Reynolds, president of Hendrix College, Conway, Ark.; Dr. R. E. Blackwell, president of Randolph-Macon College, Ashland, Va.; Judge J. L. Kelley, Supreme Court of Virginia, Bristol, Va.; Hon. T. D. Samford, United States District Attorney, Opelika, Ala.; Mr. Jno. R. Pepper, merchant and banker, Memphis; Col. E. C. Reeves, lawyer, Johnson City, Tenn.

Alternates were selected as follows: Bishop W. B. Murrah, Memphis; Bishop James Atkins, Waynesville, N. C.; Rev. W. Asbury Christian, D. D., pastor, Richmond, Va.; Rev. E. V. Regester, D. D., pastor, Alexandria, Va.; Rev. C. H. Briggs, D. D., Sedalia, Mo.

Laymen: Mr. H. H. White, lawyer, Alexandria, Va.; Judge E. W. Hines, Attorney Interstate Commerce Commission, Washington, D. C.; Mr. G. T. Fitzhugh, lawyer, Memphis, Tenn.

The Council then adjourned, after having committed to the chairman and secretary the matter of arranging for a meeting with the Commission from the Methodist Episcopal Church.

(Sent out by John M. Moore upon instructions from Frank M. Thomas, Secretary.)

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

THE SECRET PLACE OF THE MOST HIGH

It may be found in the forest deep,
Where shades of trees lie in silent sleep;
On rugged steeps of the mountains high,
Which rear their heads toward the azure sky.

It may be found by the dashing stream,
Whose waters clear in the sunlight gleam;
By rivers deep where the waters still
Pass meadows green and the slooping hill.

It may be found in the city great,
Where is made or marred high social state;
Or out in the homes of the country wide,
Where simple taste and true worth reside.

It may be found on the ocean vast,
O'er which great ships of the world have passed;
Yes, anywhere in the earth's domain,
On mount or sea, on hill or plain.

There 'neath the shadow of Jehovah's wings
The heart finds rest, and in rapture sings
A song of praise to the God of grace,
Who meets his loved in "the secret place."

—Rev. M. J. Ballantyne.

NEW ORGANIZATION

News of the organization of an Adult Society at Midway comes to us from Mrs. R. M. Courtney, district secretary of he Winston district. We are very sorry we have not a complete list of the officers but are glad to give the names of the president, Mrs. C. N. Rothrock, and corresponding secretary, Miss Dora Wolsinger. Eller, N. C., is the post office address of each of these officers. We trust this organization may thrive and grow and become one of the district's livest societies.

MEMBERSHIP CAMPAIGN

What is your auxiliary doing along the line of obtaining new members? Are all the women of your church members of the auxiliary? Has each one of those not yet identified with the work been urged to become a member?

Reports from the various conferences are most encouraging. The Tennessee Conference has been very busy during this quarter and reports thirty-six new organizations—the largest number yet reported by any conference.

Much of the success of this conference is due to the untiring work of two of the district secretaries, Miss Sallie Ridley of the Franklin district, who organized three new societies in one church in 30 days, and Mrs. Polk, of the Clarksville district, who reports seventeen new organizations with hree hundred and twenty-five new members as the result of one week's campaign.

Alabama, Florida, West Texas and other conferences have made great gains within the past quarter. Miss Julia Howell, of the St. Louis district, reports as many adult organizations as there are pastoral charges in her district. Is there another district that has the same record? What these other conferences are doing the Western North Carolina Conference can do, if the interested workers will continue to work and pray. Within a short time letters and cards will be issued by the Publicity Committee of our Conference to help in the prosecution of this work and we hope each district secretary, each conference and auxiliary officer and each individual member will not let up on this campaign until there has been a most wonderful increase in membenrship and number of organizations. We need new societies, we need every woman within the bounds of the Conference to be enlisted in this great missionary work. Let us not forget to ask God to bless us in this undertaking. Great things have been wrought by prayer.

CENTRAL AUXILIARY, ASHEVILLE

The August meeting of the Woman's Missionary Society of Central church, Asheville, was one of exceptional interest. In addition to a goodly number of the members of the auxiliary, representative of several other auxiliaries of the city were present to enjoy the program. The presence of three of our consecrated workers was an inspiration. Miss Susie Jeter, at one time deaconess of the City Mission Board of Asheville, conducted a most uplifting and helpful devotional service, and was followed by a splendid talk by Miss Terrie Buttrick, formerly missionary to Mexico, on the subject, "Our Duty to the Mexicans."

Miss Bessie Allen, Head Resident of the Wesley House of Nashville, Tenn., gave a most interesting report of the great work that is being accomplished in Nashville, and was heard with closest attention. Each of these talks was splendid and impressive. A beautiful vocal solo by Miss Christine Lee added much to the pleasure of the afternoon.

A PLEA FOR THE TWELVE

By Mrs. E. C. Cronk in Missionary Survey

8,748 hours in the year.
12 for the Missionary Society.

8,736, balance on hand.

It is not much to ask, 12 from 8,748—yet it is more than most of us give. Our Saviour gave His life for missions. Is it asking too much that we should give 12 hours a year to prayer for, and study of, that which the Son of God gave His life?

This is not a plea for money or a plea for work. It is a plea at the first of the year for twelve of the 8,748 hours of the year, for the Missionary Society.

We need givers and we need workers, but the most discouraging thing to missionary leaders is the poor attendance at the meetings. Whether you belong to the society or not, you are invited to attend the meetings this year. Will you give twelve hours this year to missions. We lead such busy lives that unless we plan ahead, many important things are crowded out.

Most of us have a sort of general expectation of attending the meetings, but first one thing and another comes up and the missionary meetings are crowded out. We would not definitely throw them out and avow our purpose not to attend, but gradually they are crowded out.

Make twelve engagements at the first of the year.

Set aside one hour of each month for the missionary meeting.

Write down the date where you will see it and not forget it.

Hold these engagements sacredly, above petty interruptions and flimsy excuses.

Plan definitely to attend the twelve meetings of the year.

MRS. F. H. E. ROSS

It will be interesting to friends of Mrs. Ross, the efficient and faithful Treasurer of the Council, to know that she has been at Brevard and Asheville recently for a few days rest and recuperation. One of the most excellent of our officers is this consecrated woman, devoted to the work of her Master.

It is encouraging to note in the September Bulletin from her report, that the total moneys paid by your Conference for the first six months of 1916 is $8,080.98, of which $6,489.69 is from adult auxiliaries; $780.84 from young people; $750.84 from juniors; $59.66 from babies.

It is also interesting to note the increase of the second quarter of 1916 over the second quarters of 1914 and 1915. In 1914 $2,761.85 was contributed for the quarter, in 1915, $2972.66; in 1916, $4087.71. These figures are most gratifying but if we reach the goal for which we are aiming we will have to be "instant in season and out of season."

AN EVERY-DAY MOTTO

"A Heart Garden."

"Since time began,
Today has been the friend of man;
But in his blindness and his sorrow
He looks to yesterday and tomorrow."

Mr. Ruskin's motto was "Today." He had the watchword engraved on a block of chalcedony, which always lay beside him on his table where he did his work. This watchword ruled all his life. He lived in today. He omitted no duty that belonged in its schedule. He never fretted about anything that did not belong in today. There is no better word for any of us to take as our motto. We can not do anything with yesterday—well lived, or left a blank, it must stand as it is. We can amend nothing in its record, strike out nothing, add nothing that was left out. Tomorrow we cannot yet touch to make it beautiful. When it comes it will be soon enough to take it up. But today is ours. It is only a little space of time, and if we put all our whole soul into it we can make it almost perfect. If we live it in the sight of God, and do our day's work in the light of heaven, we can fill it with beauty and with good, so that it shall shine as a bright star among the days. Let the curtain drop on yesterday, hiding it and cutting it off completely, except its valuable lessons; and on tomorrow, shutting out all alluring or anxious view of it, so that we may see only today. Then live intensely in this little space of time. Fill its hours with splendid faithfulness. Skip nothing. Leave no task undone. Shirk no duty. Postpone no task that belongs to today. Do everything beautifully—let not a moment be wasted. Let "Be ye perfect," be your impelling, inspiring motto.

Fill the day with love. Forget yourself, and think of others. If there is a call for kindness, show the kindness now, today; it may be too late tomorrow. If a heart hungers for a word of appreciation, of commendation, of cheer, of encouragement, say the word today. The trouble with too many people is that they fill the day with neglects, with postponements, with omissions, with idle words and idle silences. We do not realize vividly enough that there are many things which if not done today need not be done at all. If we have slept through the hours when duty waited, we may as well then sleep on.

Let us learn well the lesson of "Today." If we will master this one secret, we shall have the key to a beautiful and successful life. No one ever can fail who always makes today what he might make it. On the other hand, thousands of life failures are caused by letting today pass empty. Begin tomorrow morning. Make the day a shining one. Rise early, and get God's blessing. Give the day to God and yourself to God for the day. Regard the day as doomsday for you, the most important day of your life, the day whose influence will pour down through all the future, the day whose deeds, words, decisions and achievements will mold all your tomorrows. Decline no duty, however unpleasant—a duty not done will leave a blank in this day's record, and a trail of regret in days and days to come. Never loiter on the way. Haste not, but rest not. Give every moment something worth while to keep. Love God, love your fellow men. Live today as you would live it if you knew it were your last day—live it for God and for judgment.

"Yea that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won!"

Every day we make beautiful by our faithfulness lifts our feet to a new and higher plane, and sets a better standard of living for us. We should never go back again to the things we have left behind. Perfection is the goal set before us, and we are never to cease striving for it. If we can be faithful to our trust for one day, we can be faithful another, and then another day, ever climbing upward. That should be our aim until self has been altogether forgotten, lost, and left behind in the absorbing passion to please God and do his will in all things, and guard everything, small and great, that he entrusts to us.

"If I could live to God for just one day,
One blessed day, from rosy dawn of light,
Till purple twilight deepened into night,
A day of faith, unfaltering, trust complete,
Of love unfeigned and perfect charity,
Of hope undimmed, of courage past dismay,
Of heavenly peace, patient humility—
No hint of duty to constrain my feet,
No dream of ease to lull to listlessness,
Within my heart no root of bitterness,
No yielding to temptation's subtle sway,
Methinks in that one day would so expand
My soul to meet such holy, high demand
That never, never more could hold me bound
This shriveling husk of self that wraps me round,
So might I henceforth live to God alway."

NO STEPS BACKWARD

Dr. Arthur Judson Brown, Secretary of the Foreign Mission Board of the Presbyterian Church, has issued a pamphlet that gives many reasons why there should be no retrenchment in foreign mission work.

We dare not retrench, says Dr. Brown, and here are some of the reasons he gives: "Because the work has been built up through a long series of years and cannot be hurriedly adjusted to temporary conditions in America. Because missionaries have been sent out by the church for life and cannot be discharged as a merchant discharges a clerk. Because it would be a waste to dismiss highly trained and carefully selected men and women who have been transported at heavy cost to the other side of the world, and who have been maintained for years while studying the language and learning the customs of the people.

Because if we recalled these missionaries it would cost as much to bring them home as it will to maintain them there till the time of stress has passed.

Because, as a result of many years of toil our mission work has attained a momentum that would make retrenchment a disaster from which it could not recover for years. Because the European war has involved the boards in extraordinary expenditures which must be met, increasing the cost of hospital supplies, money ex-

(Continued on page 12)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

THE LIFE CONFERENCE AT THE LAKE

Floods and insufficient advertising were responsible for an attendance altogether incommensurate with the fine array of talent at the disposal of our young people in the Life Conference provided at Lake Junaluska August 8-13, under the direction of the Epworth League.

All came together in the big auditorium at nine o'clock every morning for worship. The hour following was devoted to Bible study. There were two classes. The one studying Fosdick's book on Prayer was conducted by Prof. Kern, of the Southern Methodist University, Dallas, Texas, and the other in Stalker's Life of Paul, was conducted by the writer. Following the classes, experts in the problems of young life, addressed the conference on vital topics. All exercises were interspersed with singing and prayer. A brief intermission was given every day about 11:30, and all assembled again for the convocation address.

In addition to Prof. Kern's and my classes in Bible Study, classes in missions were taught by Dr. F. S. Parker and Miss Ada Trawick.

Among those who addressed the Conference were the persons already mentioned, besides Rev. H. C. Tucker, of Brazil, Dr. Trawick of Tennessee. Dr. Powell Lewis, pastor of St. John's Memphis, Tenn., Dr. W. F. Quillian. president of the Training School, Nashville, Tenn.; the Misses Tucker, well known women evangelists of the Methodist church; Dr. O. E. Brown, of Vanderbilt University, Nashville, Tenn., and Dr. Jas. Cannon, the Virginian.

Richmond Leaguers at the Lake

A big delegation from Virginia, mostly from Richmond, attended the Young People's Life Conference at Lake Junaluska August 8-13. In addition to attending the regular classes and services provided in the Auditorium and elsewhere for the entire convention, these Virginians held a prayer meeting of their own every morning before breakfast under the trees by the lakeside. It was also discovered that the young ladies of the Virginia party were holding a prayer meeting every night in their rooms after the day's program was over. The young life of the Virginia Conference will surely be blessed by the spiritual tides set in motion at the Lake.

The Virginians did not fail to let us know whence they came. In the midst of dinner one day at the Public Service Building, where they were entertained, all at once they arose and fervently sang a patriotic Virginia song. There was nothing narrow about them, however, for they sang Mrs. George Stuart's song, "Junaluska," to the tune "Tipperrary," just as lustily, which caused Mrs. Jack Perry, presiding elderess of the Morristown District, Tennessee, to join the general applause which rang through the dining room, with a thrilling whoop.

Asheville Leaguers at the Lake

The Asheville party tented on the lakeside in a lovely spot. W. W. Edwards and the other young men of the party at odd times gave the young ladies a fine time rowing and tramping. The members of this party were faithful in attending the services and in their own devotions The writer greatly regretted his inability to accept the invitation to dine with them on Sunday, an engagement to preach preventing. Individual members of this party told me that they not only had had a most delightful outing that they would never forget, but had been greatly benefited by the Bible study blasses and addresses.

Charlotte Leaguers at the Lake

There were six Charlotteans at the Lake during the Young People's Life Conference. There were several Carolinians on hand. We were scattered, however, in various boarding houses. The Charlotte party stopped at the Public Service Building. When the Virginians got off their patriotic stunt, we discussed giving them "Carolina," but realizing how we were outnumbered and, considering our lack of practice together, outclassed, we thought it the part of wisdom to wait a year. If you listen, you will hear something next year.

The Charlotte party took a good many boat rides, ascended Mount Junaluska, and thoroughly enjoyed and were benefited by the Life Conference.

Accommodations at the Lake

Accommodations were much better this year than ever before. While incomplete, the Virginia House, under Dr. Cannon, was taking guests. It is a large building. The magnificent new hotel, Junaluska Inn, is in course of construction. One wing is completed and open for guests. The Providence House is running. Epworth Lodge, located near that charming nook which contains the famous spring, is still taking care of guests. The Public Service Building had a big crowd of fine people. It was advantageously located at the Auditorium, near the lake, contains post office and store and the Assembly office. The Atkins cottage is prettily situated among the trees with a fine view of the lake and mountains. The various camps are popular. The Vocrehla, run by young Methodists of Charlotte, is situated among fine trees on an eminence easily accessible and close to that same wonderful spring.

The camp furnishes the only dollar-a-day boarding place. It was all a mistake that anybody was building a dollar-a-day house at the Lake. Those that have the reputation of dollar-a-day houses charge as much as the others. Everybody in the boarding house business at the Lake is in it to make some money. The dollar-a-day proposition hasn't materialized.

Board is good at ten dollars a week as one could ask, comparing favorably with similar priced board in Asheville. Bathing facilities in the boarding houses, at least at the Public Service Building, are poor. Toilet arrangements are not so good. The price demands better.

The management is doing its level best to meet all the demands of the situation and to compass every problem which arises and deserves on the part of the Methodist public patience and consideration. They have already constructed the most up-to-date assembly grounds in the South. No other plans are equal to theirs. No other situation can compare with Lake Junaluska The place is charming by day and by night. Mountains are at hand. The hills furnish view points of entrancing distant scenes. The grass grows everywhere. Woodland is nearby. Shady bays along the lake shore make canoeing pleasant all hours of the day. Fine roads make automobiling a delight. The flora is all the eyes could wish. Skies are crystalline. Sunsets are gorgeous. Sunrise on the lake is something never to be forgotten.

This place is bound to go. A thousand Southern Methodists should hasten the consummation of a great work for the Kingdom by placing a part of the Lord's money here.

E. L. Bain.

Charlotte, N. C.

PLAYGROUNDS

The following item taken from the Charlotte Observer of the 18th of August is a gratifying evidence of the value of a live Epworth League chapter in a great industrial community. If anywhere supervised playgrounds for the children are needed, that place is this teeming cotton mill center with its multitudes of children of fine American stock. The Epworth League in Gastonia is considering a question vital to health, morals, wealth and happiness, and we sincerely trust that the League and other civic agencies will be able to establish several playgrounds in the capitol of cottonmilldom.

Gastonia, Aug. 17.—On Friday night, August 18, the members of the Epworth League of the Methodist church will meet for the purpose of considering recreation facilities. The playground movement is new is Gastonia and is one of the needs of the city which calls for the hearty co-operation of every citizen.

PLAYGROUNDS IN SOUTH AMERICA

At the Young People's Life Conference at Lake Junaluska week before last Rev. H. C. Tucker, of the Southern Methodist Church, who was so largely responsible for the establishment of playgrounds in Rio de Janeiro, at the instance of Dr. Parker, gave the story of the playground movement in that influential capitol and commercial city. Rio is a city compactly built. residences joining each other and coming right to the side walks. The children having nowhere to play, permission was given them to play in the streets. Immediately one of them was run over by a vehicle and killed. In another part of the city in a little while a similar accident occurred. These accidents emphasized the need of the institution which Brother Tucker had been advocating. The mayor and officials joined forces with the missionaries and playgrounds were opened. Rio is delighted. Incidentally the Protestant cause was greatly advanced. Men of influence said, "Why, we didn't know this was what missionaries did. We want to help you."

BACK TO HEALTH BY NATURE'S ROUTE

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

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(Please write distinctly.)

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WHITSETT, NORTH CAROLINA.



THE SCARRITT BIBLE AND TRAINING SCHOOL AT KANSAS CITY

On Thursday, September 7th, 1916, at ten A. M., the opening service of the Scarritt Bible and Training School will be held. The address will be delivered by Rev. Britton P. Taylor, D. D., the able pastor of Central M. E. Church, South, Kansas City, who by his interest in social service and his skill in organization has quickened his church and its community into new and larger life.

The record of a quarter of a century of aspiration and of achievement in the training of Christian workers will close with the year just opening and a new cycle will begin. Our aim this year will be to crown the closing year of this quarter of century tury with greater endeavors to bless the church and the world through our ministry to Christian womanhood. The work of the school in the past will abide for it was wrought for God in lives, and must endure even though disaster has wrecked its endowment.

Our faith in the future progress and usefulness of the school is undisturbed but it seems wise to answer through the press a few of the questions that are disturbing the minds of some friends of the school. For two years there has been a decrease in the student body, and the enrollment for the coming year at this time does not promise increase. The question, "Why this decrease?" naturally arises and deserves an answer. The main reasons are five in number:

1. The raised standard fixed two years ago by the Woman's Missionary Council for all its workers which at once cut off all who fell below that standard and in this way largely limited the enrollment to young women able to meet their own expenses.

2. The report, which is not true, that no students who do not meet the educational standard of the Council will be accepted by the school even though they do not design to apply for service under the Council.

3. The loss of all the endowed scholarships last year which had provided for the maintenance of twenty students.

4. The rumors afloat that the school might be closed, and the uncertainty as to its future management and direction.

5. The action of the Woman's Missionary Council in deciding to substitute for endowed scholarships a scholarship loan fund from which, in future, a candidate may borrow money to meet her school expenses after her application has been approved by the committee on applicants; said fund to be held for this purpose in the treasury at Nashville.

The change in the policy of the Council, with regard to the raised educational standard is in harmony with the policy of the Board of Missionary Preparation and the standard for missionaries will not be lowered. This barrier to a larger enrollment may be overcome, for young women who are really called of God to service will find a way to secure the educational equipment needed. If unable to attend college they may enroll in state institutions where the tuition is free and where there is opportunity to work for their room and board.

The financial barrier will not be so easily overcome by the individual student; but judging from the record of the past, there will always be great-hearted men and women who, for Jesus' sake, will gladly invest money in missionary and deaconess candidates. In addition, experience teaches us that, when the need is known, churches, Sunday schools and Epworth Leagues do send their representatives to the school to be trained for service in their own community or church.

There have always been students in the school who have entered for self-improvement and who have met their own expenses, and such students are encouraged to come, as the benefit received is valuable to themselves and their church even if they remain but a year or a term.

Furthermore it is our conviction that when more college and university women realize that God demands their service and that the work of the church merits their highest endeavor, and that in this institution they will receive training of high rank, they will seek entrance in much larger numbers. A number of universities and colleges are already giving credit for work done here.

Notwithstanding encompassing shadows, our outlook "is as bright as the promises of God." Our preparations for the next session are being made in faith and our course of instruction will be enlarged. Two six weeks' courses have been arranged for the benefit of women, especially Christian workers, who cannot leave home to take the entire course and the tours of inspection and visits to institutions included in this course, are of special value to students of social service. To meet the growing needs of service to Latin-America and its people the department of f-oreign languages study has been introduced, and Spanish and Portuguese will hereafter be taught, adding to the already able faculty two valuable teachers, Miss Esther Case and Miss Ida Shaffer.

Our present needs are as follows:

1. Educated, well-poised Christian women endowed with health and means for self-support who will give themselves to Christ and the church, and who will enter here to receive inspiration and the technical training for their work.

2. Large hearted men and women who will invest their means in training young women who have surrendered their lives to God for service but who lack the means to enter here. We trust that many friends will aid the school and the cause of God by helping such young women to be trained for service.

3. Unceasing prayer, generous sympathy and loving loyal zeal from members of "the household of faith;" appreciation of the school by all Methodists and evidence that they rejoice that the school is enrolled among the institutions of the M. E. Church, So., and that they wish to advance its highest success.

Our support has been guaranteed by the Woman's Missionary Council, which has made an appropriation for its maintenance, expecting that the receipts from self supporting students, income from students supported by individuals and churches and gifts from friends who seek to extend the work of the school will supply the remainder needed for support and enlargement.

A word to students: The time is short. September 7 will soon be here. Send at once for information, application blank and year book. Show this article to your friend and urge her to come also. Write at once to Miss M. L. Gibson, principal.

Including the class of 1916, 406 trained workers have gone out from the Scarritt Bible and Training School into service for Christ and the church; 162 of these have gone out as foreign missionaries, 58 as graduate nurses, and 176 are deaconesses and home missionaries. Will not the church unite through prayer and gifts to make the year 1916-17 the greatest in the history of the institution—the highest in aspiration, the loftiest in achievement; and above all, the most potent in spiritual power and results?

CONFERENCE LOVE FEAST

One good brother says that we should fast and pray and go early to the church to hear many short talks. "So say we all." A. D. Betts.
Greensboro, N. C.

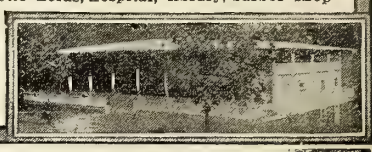


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YOUR MISSIONARIES—WHO AND WHERE

The last annual report of our Board of Missions will give you the name and post office of each of your missionaries. Smith & Lamar, Nashville, Tenn., will send it to you postpaid. It will do you good. A. D. Betts.
Greensboro, N. C.

ANNUAL POPULAR AUGUST VIRGINIA SEASHORE EXCURSION TO NORFOLK AND RETURN VIA SOUTHERN RAILWAY, TUESDAY, AUGUST 29, 1916

Southern Railway will operate annual North Carolina Norfolk Excursion this year on Tuesday, August 29. Three special trains. One special train starting at Marion, going via Barber and Winston-Salem. One special train starting at Charlotte, and one special train starting at Salisbury. All three of these trains will consist of both day coaches and pullman sleeping cars leaving starting point afternoon Tuesday, August 29th, arriving Norfolk early morning of August 30th, and return, leaving Norfolk Thursday evening, August 31st. Two whole days and one night in Norfolk.

Low round trip fares for this excursion from principal points will be:

Charlotte, $4.75.
Salisbury, $4.75.
High Point, $4.50.
Reidsville, $3.75.
North Wilkesboro, $5.25.
Mount Airy, $5.25.
Chester, S. C., $5.25.
Gaffney, S. C., $5.25.
Gastonia, $5.00.
Marion, $5.25.
Hickory, $5.25.
Statesville, $5.00.
Asheboro, $4.75.
Siler City, $4.50.
Concord, $4.75.
Lexington, $4.75.
Greensboro, $3.75.
Winston-Salem, $4.00.
Elkton, $5.25.
Mocksville, $5.00.
Rock Hill, S. C., $5.25.
Blacksburg, S. C., $5.00.
Shelby, $5.00.
Morganton, $5.25.
Newton, $5.25.
Albemarle, $5.25.
Liberty, $4.50.

Fares from all intermediate points on same basis.

Tickets good going and returning on special train only, except that from branch line points tickets will be honored on regular trains connecting at junction points with special trains.

Splendid opportunity to visit Norfolk and see the many attractive points of interest, including Navy Yard, Fortrss Monroe, Ocean View, Newport News, etc.

Pullman reservations must be made in advance.

For further information and reservations see your nearest agent or write

R. H. DeButts, D. P. A.,
Charlotte, N. C.

THE SPUR OF FAILURE

Failure shouldn't be a brake,
Make of it a spur;
Mend your pace and keep awake
When its stings occur.
Make of it a call to fight,
Not a cry to quit;
When your plans aren't going right
Rouse yourself a bit.

Failure's not a stopping place,
It's a starting line,
Just the first lap of a race,
Do not pause to whine.
When its rowels come to you,
Take them like a man;
They are urging you to do
Something that you can.

If by failure you are spurred,
You can win again;
Many a time has this occurred
To your fellow men.
There are ways that you can take
When you're trouble-tossed,
It's when failure is a brake
That a fellow's lost.

—Detroit Free Press.

CHILDREN'S HOME

VOLUNTARY CONTRIBUTIONS

E. L. Miller, Winston-Salem, Mt. Tabor S. S., $2.81; a friend, $5.00; Chas. Osburn Jr., High Point, Main St. S. S., $13.15; R. H. Latham's Bible class, Winston-Salem, West Tnd S. S., $13.50; A. C. Gibbs, Gibsonville S. S., $3.00; J. F. Sheek, Advance, Smith Grove S. S., 53c; Tdney Willis, Henry, St. Peter's S. S., $1.00; E. B. Claywell, Morganton S. S., $5.87; D. W. Young, Granite Falls S. S., $2.15; Mrs. T. R. Flack, Gilkey, Gilboa S. S., $1.00; C. F. Cline, Gilkey S. S., $3.00; S. M. Peacock, Southmont S. S., $1.60; Mrs. R. J. Foster, Hickory, Woman's Missionary ociety, $7.00; J. Harry Kistler, Charlotte, Seversville S. S., $6.30; A. A. Johnson, Greensboro, Centenary S. S., $14.66; R. E. Bundy, Jamestown S. S., $2.65; Fred W. Horne, Franklin, Bethel S. S., $1.00; Carmi Felker, Cleveland S. S., $3.75; J. A. Norris, Boone, Fairview S. S., $1.25; F. M. Munday, Denver, Bethel S. S., 51c; J. F. Hardin, Boone S. S., $2.88; R. H. Lassiter, Pipe, New Hope S. S., $2.20; M. H. Hobson, Mocksville, Liberty S. S., $1.85; D. E. L. Lothery, Davidson S. S., 95c; T. P. Snuggs, Norwood, Randall S. S., $1.60; Henry E. Heath, Greensboro, Mt. Pleasant S. S., $2.71; Eugene J. McDonald, Reidsville, Salem S. S., $1.28; D. F. Mast, Valle Crucis S. S., $2.25; E. M. Wagner, Troutman S. S., $1.32; Mrs. G. T. Macon, Farmer S. S., $3.00; Jas. F. Anderson, Statesville, additional Broad St. S. S., $5.00; J. L. Murray, Catawba, Mt. View S. S., $2.50; Hoke S. Hall, Candler, Snow Hill S. S., $4.00; F. H. Washburn, Charlotte, Hawthorne Lane S. S., $10.96; Mrs. D. T. Knight, Balsam, Moriah Memorial S. S., 70c; L. L. Sherrill, Dunlap, Rose Chapel S. S., $1.05; J. L. Boyles, Webster S. S., $2.00; R. E Biggerstaff, Forest City S. S., $4.00; M. H. Efird, Albemarle S. S., $7.36; C. F. Morrison, Wilkesboro S. S., $1.91; N. L. Snuggs, Shankle, Fork S. S., $1.00; Dr. T. A. Hathcock, Norwood S. S., $12.15; R. L. Walser, Lexington. Bethel S. S., $2.42; R. O. Gamble Summerfield S. S., $2.50; D. C. Moir. Walkertown, Loves S. S., $5.79; A. T. L., Camp Glennr General Support $10.00; Heath L. Pemberton, Concord Boys of Central church, $3.80; D. D. Traywick, Charlotte, Tryon St. S. S., $31.00; A. M. Gabriel, Mooresville Vanderburg S. S., $1.47; T. F. Cline, Lincolnton, Pleasant Grove S. S., $1.50; Alva Martin, Catawba, Hopewell S S., $1 80; G. K. Little, Wadesboro Union S. S., $1.50; K. L. Craven, Concord, Central S. S., $3.39; T. R. Gray Cullasaja, Salem S. S., $2.70; W. M. Meacham, Linwood, Wesley Chapel S S., $1 20; E. C. Moore, Reidsville, Bethlehem S. S., $2.10; C. R. Snyder, Winston-Salem, Bethel S. S., $3.32; H. L Whittaker, Sherrill's Ford, Rehoboth S. S., $6.81; Dred C. Ward, Greensboro, Holt's Chapel S. S., $3 75; W K. Houk, Morganton, Oak Forest S. S., $2.40; J. B. Hazell, Reidsville S S., $31.00; J. W. Howell, Candler, Pisgah S. S., $1.52; L. B. Mock, Advance. Mock's S. S., $1.25; J. C. McMichael Devner S. S., $2.90; J. M. Dayvault China Grove S. S., $4.07; W. M. Jacks. Olin, Macedonia S. S., 89c; R. C. Davis Asheville, Central S. S., $13.28; G. D Wilkinson, Maiden S. S., $3.15; Miss Sadie Brown, Charlotte, Sigma Theta Tryon St. S. S., Special Support, $12.50; R. L. McNeely, Mt. Ulla, Knox's Chapel S. S., 50c; H. L. Yarbrough Monroe, Prospect S. S., 95c; G. G Adams, Mooresville S. S., $6.52; J. M K. Randall, Ellenboro, Oak Grove S S., $1.06; J. W. Tysinger, Winston-Salem, Southside S. S., $1.77; J. F Roberts, Shelby, Central S. S., $7.05 Total, $344.25.

Note—Lexington Sunday school's contribution for the July Fifth Sunday, printed in last report, was $50.50, instead of $5.50.

TEN PER CENT ASSESSMENT

Rev. A. S. Raper, Concord, Center church, $1.65; Rev. J. T. Ratledge, Mooresville, McKendree, $1.00; Fairview, $1.00; Centenary, $1.00; H. L. Horton, Albemarle, Central church, $60.00; J. M. Ostwalt, Troutman church, $5.52; Rev. J. M. Folger, Draper charge, $2.72; Rev. J. H. Barnhardt, Asheville, Central church. $77.92; L. T. Long, Tr., Winston-Salem, Wesley Bible class, Burkhead church, $90.00; Rev. A. S. Raper, Concord, Epworth church, $12.00; Rev. W. B. West, North Charlotte, Spencer Memorial church, $6.00; Rev. W. A. Jenkins, Dallas charge, $12.03; C. P. Rogers, East Flat Rock church, $5.92; Rev. T. V. Crouse, Dobson charge, $4.52; G. H. Mahaffee, Henrietta S. S., $12.75; Rev. J. G. W. Holloway, Jackson Hill charge, $6.70; A. E. Hendley, Ansonville, Cedar Hill S. S., $3.25; Rev. H. F. Starr, Albemarle, Pine Grove S. S., $3.50. Total, $307.48.

BUILDING FUND

Jas. A. Gray, Winston-Salem, $3,000.00; "Two Salisbury Friends," $2.00; Dred Peacock, High Point, $5.00; K. R. Seals, Fletcher, $1.00; J. M. Clark, Monroe, $2.50. Total, $3,010,50.

ACKNOWLEDGEMENT

The receipt of a quilt from the Eight Weeks Club, Thomasville, is acknowledged with thanks to the makers and donors, Vera and Wanda Clodfelter, Hattie and Mamie Teague, Nellie and Ethel Ogburn, Annie Shore, Bessie Suggs.

ELON COLLEGE NOTES

The Board of Trustees announces three additions to the music faculty for this year.

Miss Ava L. B. Dodge,of Shingle House, Pa., graduate in Piano and Voice of th New England Conservatory, Boston, Mass., where for two vears she was a member in the Normal faculty, becomes director of the Music Department and teacher of voice and theoretical work.

Mr. Floyd Alexander, graduate in piano and voice of the Southern Conservatory, Durham, where he was a member of the faculty for some time after his graduation and who enjoys a large reputation as a soloist and teacher, becomes assistant in the Music Department. Mr. Alexander appeared at Elon last year as bass soloist in the Oratorio of Eli and won for himself a host of friends.

Miss Josephine Atkins, Concord, N. C., graduate of Elizabeth College, Charlotte, and of Leipzic Conservatory in violin and special student in violin under Edith Von Gilliuve and of Alberto Bachman, becomes teacher of violin. Miss Atkins is a niece of Bishop James Atkins, of Waynesville, and last year taught in the Greenwich House Music School of New York City.

The trustees also announce that Mrs. Thyra Swint, Roanoke, Ala., graduate of the Alabama Normal College in domestic science and household arts, has been elected head of the Domestic Science Department of Elon College. She is also to have supervision of the Young Men's Cooperative Boarding department where she will be assisted by Miss Rillie Stephenson and Miss Bessie Elder.

Mr. W. L. Kinney, who distinguished himself during his college course in Mathematics, is elected instructor in Mathematics this year.

W. A. Harper.



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SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 269, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS
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The Sunday School Lesson

THIRD QUARTER—LESSON IX
AUGUST 27, 1916

JOURNEYING TO JERUSALEM
Acts 20:16.38

Golden Text—I Commend you to God, and to the word of his grace. Acts 20.32.

Summary of the Lesson

"Now I begin to see the end," cried a man on the day when for the first time he faced the fact that he was no longer young. As we read the story of Paul's journey to Jerusalem we have a growing feeling that the powerful apostle has begun to see the end. The poignant note of farewell is sounded. Paul looks back over his work and talks about it as a man speaks when he knows that there will not be many more opportunities for him to interpret his own life to his friends. He opens his heart as a man may when already he sights the haven and the long journey is nearing an end.

Paul the Traveler

"He knew many hearts, but he did not know many places." So was summed up the life of a man who had traveled very little, but who had a wonderful knowledge of the inner life of men. Paul knew both places and hearts. He was familiar with the great routes of travel by land and by sea. On Roman highways or on merchant ships you would see him mingling with the men whom business and pleasure and military duty carried about the world. City after city heard his voice. Town after town felt the moral and spiritual shock of his powerful message. He came to have the sure and easy grasp upon men and situations which comes from long and diversified experience.

Now we see him setting out for the home city of his race. He loved that city as Dante loved Flornce. He could not think of it without a thrill. Eagerly his eyes yearn for its familiar sights. His heart longs for its streets, all echoing with the voices which have spoken there for God in other days. Yet he moves forward with a sense of impending calamity. He knows the hostility which his life has aroused. He knows how that hostility centers in Jerusalem, and he anticipates terrible and testing experiences in the city which he so deeply loves. But thither the way of his duty lies; thither he will go.

If Paul could have looked toward later days he might have seen with prophetic eyes the figure of John Huss as he journeyed to the great council at Constance in the fifteenth century. He might have seen the figure of Luther as he journeyed to Worms in the sixteenth century. He might have seen himself as one of a great host traveling with noble courage the way of danger in the name of Christ.

Paul the Preacher

A young man had been reading an account of the preaching of Savonarola. His face was still flushed, and his eyes were still bright with a sense of the wonderful achievement of Savonarola when he captured the imagination of Florence and bent its will in the name of the reign of Christ. He was talking eagerly about it to an older friend. "Now, that was preaching," cried the young man. "Savonarola was an uncrowned king." His friend stood quite still for a moment. Then he said, "Whenever a speaker makes Christ compelling to the mind and conscience of a single hearer, that is preaching, and whenever he makes the will of Christ commanding to ever so small a group, he is an uncrowned king."

When Paul talks of his past work to the Ephesian elders at Miletus, his mind goes back to the impetuous intensity with which he had publicly declared the gospel of Christ. He had looked out on groups of men assembled to hear him. Some were friendly, some were hostile, some were indifferent. He had studied his audiences, he had spoken skillfully, but he had not won any temporary success by intellectual or moral subterfuge He did not shrink from declaring any thing which was profitable. He had not been more eager to secure a hearing than to deliver his message. With complete loyalty to the integrity of his own life and to the integrity of his message, he had uttered that which God had intrusted to him. So he had convinced men's minds, so he had mastered their conscience, so he had dominated their wills, and so he had roused deep and terrible hostility. The royal message had been given in a regal way.

Paul the Teacher

The address of Paul to the elders from the church at Ephesus makes it clear that he was not contented with a public proclamation of the gospel. He taught privately from house to house. The message which the living Christ had intrusted to him was the one engrossing matter of his life. He could not cease thinking about it. He could not cease talking about it. Sooner or later it crept into every conversation. It was the real object back of every visit he made. It was the heart of all his activities, it was the inspiration of all his speech.

This picture of the great apostle teaching from house to house arrests one's thought. It captures the reader's imagination. You begin to feel the secret of Paul's power. You begin to understand the compulsion of his personality. The gospel had entered into the very warp and woof of his life, and so he was able to make it a structural matter in other lines. The intimate personal relation of the teacher, following the forceful public presentation of the preacher, made the seizure of the truth upon the individual life a completely powerful thing.

The "house to house" presentation of the gospel is a matter which every Christian can have a share. In fact, whether we plan it or no, we are all teachers in the intimate contacts of our daily life. Out from us there goes an incentive toward God or a subtle poison of selfishness and indulgence. From house to house we are carrying all unconsciously a message which for good or for evil changes the lives of men.

Paul the Pastor

"I can get away from that man's influence as a preacher, but I cannot withstand his influence as a pastor," said a young man who after a period of resistance was making the great decision.

The memorable scene when Paul prayed for the last time with the Ephesian elders, and they fell upon his neck, weeping and kissing him, is a sudden revelation of the warmth of his love and of the warmth of men's love for him. It is a revelation of Paul the pastor.

"It is not the truth which you speak so much as the truth which you live, which will mold a community," said a sagacious professor of practical theology to a group of young divinity students. The truth which Paul preached and the truth which he lived were one. That truth glowed in his heart and kept shining in his eyes. It inspired all his relations to men. It made him a pastor who loved his children in the gospel with an intensity which less eager and generous natures never know. He knew what it was to have his heart torn by the follies and sins of his flock. He knew what it was to have his whole life filled with rapturous joy because of their growth in faithfulness and Christian devotion. He gave himself to them with an abandon of Christian affection.

Such giving elicits a sure response. No wonder the Ephesian elders wept upon Paul's neck when they looked upon him for the last time.

In this whole story of Paul's meeting at Miletus with representatives of a church he dearly loved, we come to have an intimate understanding of the man, his methods and his gospel.—Lynn H. Hough, D. D., in New York Christian Advocate.

WOMEN'S DEPARTMENT

(Continued from page 8)

change, travel and prices of staple commodities.

Because the church should emulate the example of Christians of former days, who, in war times and times of panic, made extraordinary efforts and noble sacrifices.

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And a bit of candy, too?
It's the best we had and I'm very glad
That some was left for you.

Oh, yes, we had a lovely party,
And I like them all, you know;
But when it's through I'm glad that you
Are not the one to go.

You never cry or scold, Dolly,
Nor upset what I've planned;
I never heard you speak a word,
But I know you understand!

So have a cup of tea, Dolly,
And cake and candy, too;
The best of fun when the party's done
Is my little chat with you.

—Harriet Sutherland

HOW CHRISTMAS CAME AT MIDSUMMER

In the big, clean room, with its two rows of iron beds, the little boy had been lying a long, long time. At first he had tried to count the days, but somewhere in the second week he had lost the count, and had never found it again. All he could remember was that there had been snow on the ground when they had picked him up and carried him into the big white room. He knew that the snow must be gone now for when the nurse raised up and put the two pillows under his head he could look out into the yard and see the tops of trees, and the leaves on them were thick and green; and all day long, whether he was lying down or sitting up, he could hear birds singing. And besides, it had grown so hot!

When he could not sleep for the heat the nurse would come and lay a cool hand on his forehead; and if that did not help him, she would say. "Well, I guess we shall have to get the bee." Then in a little while she would come in with something that looked like a big cage with a great black-and-yellow bee in it; and when she had set it on the table, she would put her finger to it and the bee would begin to fly round and round the cage with a low, soft humming. Then the air would grow cooler. A gentle breeze would begin to blow, and the little boy would find it easier to lie still; and by and by his eyes would close, and almost before he knew it he would be asleep. But when he woke, the bee was always gone and the air was hot again.

Every morning the big doctor came to talk with him a little while, and every afternoon the other doctor came. But one day the big doctor came a second time just before dark, and brought two strange doctors with him. They sat a long time by the bed, and watched the little boy and held his hands and listened at his breast, as if they had thought there was something inside him that could speak. Then they began to talk together, and before they had finished talking the little boy's father and mother came in.

It seemed to the little boy that something must be troubling them, for they did not smile at him as usual; but instead, his mother came over and knelt by the cot and put her arms round him and said, "Dearest, what can we do to make you well again? Is there anything that you want that we can get for you? Tell mother what it is."

The little boy looked at her with the big, deep eyes that seemed always to be wishing for something, and said, "I want Christmas. Can't you make it Christmas for me now, mamma?"

"Christmas? Why, dearest, what a strange wish! Christmas does not come in midsummer, but only when it is cold and there is snow on the ground. Mother cannot make Christmas come now, dear. You must be a good boy and wait."

"But I have been a good boy and I have waited—so long!—and it hasn't come. It seems as if I couldn't wait any more." And then, as the little boy looked at his mother, he saw that she was crying, and wondered why.

The big doctor went over and laid his hand on her shoulder. "Perhaps the little boy is right," he said gently. "He felt that he could not wait, and has put his case into other hands than ours—into better hands; and he shall have his wish." Then, turning to the little boy himself, he said, "Your mother did not know that I can make Christmas come whenever I please, but I can, for Santa Claus is an old, old friend of mine. Whenever I send for him he comes, even if he is at the north pole. I shall send for him tonight. Tomorrow you will see him, and it will be Christmas, for it is always Christmas where Santa Claus is." Then he pressed the little boy's hand, and the doctors and the little boy's father and mother went out.

That night the bee sang the little boy to sleep again; but it seemed to him that, as he lay there, people kept moving softly about his bed—people who slipped back and forth like shadows, without a sound. But the bee droned on and on, and he did not wake.

It was the sound of voices that made him open his eyes at last—the voices of people singing. As he looked round him it seemed to him that the great room had grown smaller in the night. The walls now came close up round the bed, and from somewhere just beyond the wall came the sound of voices singing:

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."

The little boy knew the song, for always on Christmas Eve they had taken him from his bed at midnight and carried him to the window; and, looking down, he had seen men and women standing in the street, singing that song. So he knew that Christmas had really come, as the big doctor had said it would.

As the singing ended, a part of the wall near the bed seemed to slip back out of the way, and in its place stood a Christmas tree—a wonderful tree, heavy with apples and oranges and candy and chains of pop corn, and things that twinkled like stars and other things that glowed like fire. At the foot of the tree stood a sled, and beside it a red wagon. There were other gifts, too, that come only at Christmas—a box of tools; and many soldiers marching all one way, not looking at all at the little boy, but straight ahead; and a cannon to shoot them with.

Before the little boy had had time to see all the things he heard a noise on the other side of the bed; and as he looked, the wall slipped aside and Santa Claus stood before him. He was dressed all in red, as he always is, and his long white beard twinkled with frost and snow; but under the big fur cap and the bushy eyebrows the little boy could see two kind blue eyes that looked just like the big doctor's.

"Little boy," said Santa Claus very softly, "I have come a long, long way to see you and bring you your Christmas—all the way from the north pole. Are you glad?"

The little boy looked up into his face with eyes round with wonder but sparkling like stars. "Oh, yes, sir!" he said. "I am—I am—so glad—so—" And then, all at once, he put his arms over his face and began to cry.

Santa Claus stood a little while by the bed, watching him, very still. Then he reached over to the tree and took down the pair of skates and a tiny ship, and laid them on the bed beside the little boy, and slipped away without a word.

When the big doctor came that day the little boy was sleeping. By his side still lay the skates and one hand hugged the tiny ship. He was sleeping as he had not slept before since they had brought him into the big white room. The doctor did not try to wake him, but merely bent above the cot a moment and listened. Then he rose up, tall and straight, and, looking straight ahead, he said to the nurse, "Come. All is well with the little boy now." And they both went out on tiptoe.—E. W. Frentz.

BENT NAILS

Bob Mason and his uncle came down from the city on the same car one evening. "I saved my nickel," said Bob with a chuckle as they walked home together.

"So I noticed," was the grave reply.

"Well, I had it in my hand; if the conductor had asked me for it I should have given it to him," said Bob, rather sulkily. "I don't see why I was to blame."

"Because you cheated," answered his uncle. "Just before the conductor got to you he turned to help someone off. You moved up where he had collected fares, and appeared to be deeply engaged in your paper. I know that you did not say in so many words, 'I've paid my fare,' but you looked it as hard as you could, and he apparently understood it so. It was cheating as I look at it."

"Oh, well," said Bob, carelessly, "it was only a nickel, anyway; the B. R. T. will never know the difference."

"But you will, my boy. Someone wisely bids us to call nothing small in a world when a mud creek swells into an Amazon, and the stealing of a penny may end on the scaffold.

"I remember when I was about your age," his uncle continued, "I was helping a carpenter about a piece of work he was doing for my father. I had made a little mistake and was trying to pull out a nail.

"'Draw it straight; don't bend it,' he cautioned.

"'Why, what harm would it do? I could straighten it, couldn't I?' I asked.

"Possibly, but it would never be as strong. You will find it very apt to bend again, and you would also find it hard to drive it true.'

"It is pretty much so with us; if we yield to temptation in any way today, we shall find we have weakened ourselves, and it will be harder to hold true tomorrow.

"Don't deceive yourself by thinking it is only a little thing, too small to make any difference. I once saw a large and seemingly strong stalwart telegraph pole come suddenly crashing down without any warning or visible cause. But investigation showed that wood-peckers had cut a nest there where the pole broke.

So, little sins, as we mistakingly call them, eat into our lives and weaken us. Like the bent nail, we are liable to break at that place any time. The only sure way to keep in the right path is never to take the first step out. Remember that, my boy."

"I will," replied Bob gravely.—Christian Intelligencer.

First Co-Ed: "I've lost a diminuitive, argenteous, truncated cone, convex on its summit and semi-perforated with symmetrical indentions."

Second Co-Td: "Here's your thimble."—Medicine Man.



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PETER'S FALL

(Continued from page 5)

relation to the church, simply to get the benefit of the money of a godless millionaire.

The World Has Good Fires—It has plenty of material out of which to build them, and is glad enough when the church will consent to "sit and warm herself by them." I know the church is often very thinly clad and shivering for want of the world's comforts; but like her great Founder, who was poorer than the "foxes and the birds," she had better "have not where to lay her head" than be wrapped in the devil's down and sitting at the feet of the world.

Peter was doubtless very cold, and the Roman fire was very tempting; but it had been better for him to have kept his blood warm during that night in some other way. Better for him had he run races with himself all night, or sat down and shivered it out, even if he had been frost-bitten. I had rather be frost-bitten than disgraced. Better to enter into life, having one foot or one eye, rather than having two eyes or two feet, and be cast into hell."

Fourth and Final Step.—"He swore he did not know the Master." Here is the climax in his downward course. If you can admit a climax downward, here it is. He gets too far from Christ, goes over to the enemies, puts himself under obligation to them, hen swears he "don't know the Lord." This is awful; but just as natural as it is awful. There are thousands who were once converted, then grew cold at heart, then identified themselves with the gladness, then gave up their faith, and are now blasphemers and haters of Christ. It is an awful fact that souls do fall from a gracious state. Earth and hell have hopeless examples of this dreadful truth. Therefore, "Let him that thinketh he standeth take heed lest he fall." Keep close to the Master, and when among the wicked, be humble but bold. Speak out with the true Galilean ring. If you warm at the world's fires, do it like the Master ate with publicans and sinners, without compromise. Let them know they are befriending Christ when they befriend you. Above all, be courageous. "Be strong in the Lord, and in the power of his might."

Danger is Not from Weakness.—The only danger to the child of God is in sin, not in weakness. See that tiny vine just beginning to climb that giant oak. What is weaker than that little vine? What could it do in a storm? What would it be under the tread of a beast? But it is clinging to the oak. And every day it gets stronger and creeps up higher, and puts forth new tendrils and twines about the grand oak. Thus it rises higher and higher, and never allows itself loosed from the the tree, until after a time it reaches as high as the oak itself.

Here is what weakness can do by simply clinging to strength. "Christ is our strength." Mightier to the weakest saint than the giant oak to the tiny vine. Only cling to Christ, and find some new beauty in his character each day, around which you may twine a love-tendril, and thus make your union with him closer and ever closer, until in perfect Christlikeness you shall come to full heirship, and ultimately to eternal rulership with him.

Jimmie giggled when the teacher read the story of the Roman who swam across the Tiber three times before breakfast.

"You do not doubt a trained swimmer could do that, do you, Jimmy?"

"No, sir," said Jimmy, "but I wondered why he didn't make it four, and get back to the side his clothes were on."

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THEY KNEW

Following are some replies received by the University of the State of New York in examinations for regents' certificates. Among those who wrote the replies were candidates for teachers' positions, for qualification as law and medical students and for admission to colleges.

Geometry teaches us how to bisect angels.

The skeleton is what is left after the insides have been taken out and the outsides have been taken off.

A blizzard is the inside of a hen.

A circle is a round straight line with a hole in the middle.

George Washington married Martha Curtis and in due time became the father of his country.

The alimentary canal is located in the northern part of Indiana.

The government of England is a limited mockery.

Georgia was founded by people who had been executed.

A mountain pass is a pass given by the railroad to its employes so that they can spend their vacation in the mountains.

A mountain range is a large cook stove.

Gender shows whether man is feminine, masculine or neuter.

Gravitation is that if there were none we should fly away.

The function of the stomach is to hold up the petticoats.

When the British got up in the morning and saw the Americans on the opposite hill they threw up their breakfasts (breastworks).

A permanent set of teeth consists of eight canines, eight suspids, two molars and eight cuspidors.

Weapons of the Indian—bow, arrow, tomahawk and war-hoop.—Santa Fe Magazine.

LUCKY

A "cub" reporter was sent to write up the story of the murder of a rich manufacturer and he made this statement: "Fortunately for the deceased, he had deposited all his money in the bank the day before, so he lost practically nothing but his life."—Harper's Monthly.

At the bedside of a patient who was a noted humorist five doctors were in consultation as to the best means to produce perspiration. The sick man overheard the discussion, and, after listening for a few minutes, he turned his head toward the group and whispered with a dry chuckle:

"Just send in your bill, gentlemen; that will bring it at once."

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ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Fourth Round

August
Fairview, Bethany 12-13
Biltmore and Mt. Pleasant, Biltmore 13
Swannanoa, Swannanoa 20-21
Black Mountain, Black Mountain ..20
Asheville Ct., Elk Mountain 27
Chestnut St., night 27

September
Spring Creek, Spring Creek 2-3
Henderson Ct., Hillgirt 9-10
Tryon and Saluda, Tryon 10
Mills River, Mills River 16-17
Hendersonville, night 17
Flat Rock and Fletcher, Pattys Chapel 23-24
West Asheville, night 24
Mars Hill, Bright Hope 30-Oct. 1

October
Sulphur Springs, Montmorenci 7-8
Haywood Street, night 8
Leicester, Brick Church 14-15
Bethel, night 15
Walnut, Jewel Hill 21-22
Marshall and Hot Springs, Marshall, 22
Rosman 28-29
Brevard, night 29

November
Weaverville Ct. 4-5
Central 5
Weaverville, night 5

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Third Round

August
Ansonville, Salem, 11 a. m. 12
Lilesville, Shady Grove, 11 a. m., 13-14

Fourth Round
Rocky River, Union Grove, 11 a. m., 19
Matthews, Matthews, 11 a. m. ..20-21
Brevard St., night 20-21
Hickory Grove, 11 a. m. 26
Spencer Memorial and Derita, Spencer Memorial, 11 a. m. 27
Belmont Park, night 27-28

September
Thrift, Moore's Chapel, 11 a. m. ..2-3
Tryon Street, night 3-4
Unionville, Mill Grove, 11 a. m. ..9-10
Central, night 10-11
Pineville, Marvin, 11 a. m. 16-17
Trinity, night 17-18
Weddington, Wesley's Chapel, 11 a. m. 23-24
Hawthorne Lane, night 24-25

October
Chadwick, 11 a. m. 1-2
Seversville, Trinity, 3:30 p. m. 1-2
Calvary, night 1-3
Waxhaw, Mineral Spring, 11 a. m. ..7-8
Prospect, Prospect, 3:30 p. m. 8-9
North Monroe, Icemorlee, night ..8-9
Ansonville, 11 a. m. 14-15
Lilesville, 3:30 p. m. 15-16
Marshville, Marshville, 11 a. m. ..21-22
Polkton, Polkton, night 22-23
Morven, 11 a. m. 28-29
Wadesboro, night 29-30

November
Dilworth, night 5-6

Final Meetings

September
Hickory Grove, 11 a. m. 14
Spencer Memorial and Derita, Derita, 11 a. m. 15
Spencer Memorial and Derita, Spencer Memorial, night 15
Brevard Street, night 19
Thrift, Moore's Chapel, 11 a. m. ..19
Thrift, Big Spring, 11 a. m. 20
Thrift, Thrift, night 20
Matthews, Matthews, 11 a. m. 26
Matthews, Indian Trail, night 26
Matthews, Bethel, 11 a. m. 27
Rocky River, Union Grove, 11 a. m., 30

October
Unionville, Grace, 11 a. m. 4
Unionville, Mill Grove, 3:30 p. m. 4
Unionville, Oak Grove, 11 a. m. 5
Unionville, Zion, 11 a. m. 6
Unionville, Unionville, 3:30 p. m. ..6
Calvary, night 17
Seversville, Trinity, 11 a. m. 18
Seversville, Pleasant Grove, 3:30 p. m. 18
Seversville, Seversville, night 18
Prospect, Prospect, 11 a. m. 24
North Monroe, North Monroe, night, 25
North Monroe, Icemorlee, night 26
Ansonville, Ansonville, 11 a. m. 30
Lilesville, Lilesville, 11 a. m. 31

November
Weddington, Wesley's Chapel, 11 a. m. 4
Weddington, Weddington, 11 a. m. ..5

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Fourth Round
Ruffin Ct., Ruffin .....Aug. 31-Sept. 1

September
Wentworth, Carmel 2-3
Reidsville 3-4
Walnut St. and Car. Mem. 9-10
Gibsonville 10-11
Pleasant Garden, Pleasant G. 16-17
Centenary 17-18
Coleridge Ct., Concord 23-24
Ramseur and Franklinville, Ramseur 24-25
Uwharrie Ct., Oak Grove ..30-Oct. 1

October
Denton Ct., Siloam 1-2
Deep River Ct., Central Falls 7-8
Asheboro 7-8
Randleman 8-9
Greensboro Ct., Bethel 14-15
Spring Garden 15-16
W. Greensboro Ct., Jamestown ..21-22
Wesley Memorial, High Point 22-23
Randolph Ct., Trinity 28-29
South Main St., High Point 29-30
East End 30

November
West Market St., Greensboro 5-6

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

August
August
Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

Fourth Round
McDowell, Pleasant Hill 26-27
Marion Mills, Clinchfield 27-28

September
Morganton Ct., Mt. Pleasant 2-3
Morganton Station 3-4
Old Fort, Providence 9-10
Marion Station 10-11
Thermal City, Thermal 16-17
Green River, Bethlehem 22
Broad River, Tanners 23-24
Henrietta and Caroleen, Caroleen, 24-25
Marion Ct., Copemann 29
Rutherford, Gilkey 30-Oct. 1

October
Cliffside, Oak Grove 7-8
Forest City, Pleasant Grove 8-9
Table Rock, Oak Hill 14-15
Connelly Springs, Rutherford College 15-16
Spruce Pine and Bakersville 21-22
Micaville 27
Bald Creek 28-29
Burnsville 29-30

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.
Fourth Round

August
Stokesdale, Mt. Zion 12-13
Mt. Airy, Central 27

September
Mt. Airy Ct., Oak Grove 2-3
Walnut Cove, Palmyra 9-10
Summerfield, Summerfield 16-17
Pinnacle, Chestnut Grove 23-24
Pilot Mountain 24-25
Madison-Stoneville, Price ...30-Oct. 1

October
Yadkinville, Prospect 7-8
Rural Hall, Antioch 8-9
anbury, Davis' Chapel 14-15
Leaksville, night, 21; 11 a. m. 22
Draper, 3 p. m. 22-23
Spray, night 22-23
Dobson, Pleasant Ridge 28-29
Jonesville, Ebenezer, 3 p. m., 29; 11 a. m. 30
Elkin, night 29-30

November
Ararat, Hunters 4-5

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.
Fourth Round

August
Helton Circuit 19-20
Jefferson Ct., Bethany 26-27

September
Watauga Ct., Valle Crucis 2-3
Boone Ct., Rutherwkood 9-10
North Wilkes Mis., Furgeson 16-17
Avery Circuit 23-24
Elk Park, Newland (night) 24-25
Laurel Springs Ct., Laurel Springs 30-Oct. 1

October
Sparta Circuit 7-8
Creston Ct., Creston 14-15
Wilkes Circuit 21-22

November
North Wilkesboro 4-5
Wilkesboro ,night 5-6

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.
Fourth Round

August
West Hickory, W. Hickory, 11 a. m., 20
Hickory, First Church, night 20
Statesville, Broad St., night 27

September
North Lenoir Ct., Harper's Chapel, 2-3
Lenoir Station, night 3
Lenoir Ct., Laurel Hill 9-10
Granite Falls-Hudson, Granite Falls, 11 a. m. 16-17
Rhodhiss, night 17
Hickory Ct., Fair Grove 23-24
Newton, night 24
Iredell Ct., Snow Creek 30-Oct. 1

October
Statesville Ct., Trinity 1-2
Stony Point Ct., Midway 7-8
Alexander Ct., Liberty 8-9
Cool Springs Ct., Cool Spgs. 14-15
Troutman Ct., Shiloh 15-16
Catawba Circuit 21-22
Maiden Ct., May's Chapel 22-23
Mt. Zion-Huntersville, Mt. Zion, 28-29
Davidson, night 29
Statesville, Race St., night 30

November
Mooresville Circuit 4-5
Mooresville Station, night 5-6

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

September
Fourth Round
Concord, Westford 2-3
Concord, Epworth, night 3
Salisbury Ct., Bethel 9
Tast Spencer-N. Main, 11 a. m. 10
Spencer, night 10
China Grove 16-17
South Main, night 17
Cottonville Ct., Rehobeth 23-24
Norwood, night 24
Albemarle Ct., Bethesda 30

October
Albemarle, Central, 11 a. m. 1
Albemarle, First St., night 1
Woodleaf Ct., South River 7-8
First church, night 8
Kannapolis Ct., Unity 14-15
Kannapolis Station, night 15
New London Ct., Bethany 20
Gold Hill Ct., Zion 21-22
Park Avenue, night 22
Bethel-Loves 25
Oakboro 26
Mt. Pleasant Ct., Cold Spring ..28-29
Concord, Central, night 29

November
Salem 2-3
Concord Ct., Rocky Ridge 4
Kerr Street, 11 a. m. 5
Forest Hill, night 5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Fourth Round

August
West End, West End 19-20
Gastonia, Main Street 20-21
Stanly, Stanly 27

September
Lowell, Ebenezer 2
Belmont, Belmont 3
McAdenville, night 3
Crouse, Crouse 10
Polkville, Elliott's 17
South Fork, W. Chapel 23-24
Shelby Ct., Sharon 30

October
Lincolnton, Lincolnton, ...1
Lincoln Ct., Asburry, p. m. 1
Belwood, Fallston 7
Mt. Holly, Mt. Holly 8
Belmont, Belmont, night 8
Rock Springs 14
Lowesville, Hill's Chapel 15
Kings Mountain, ElBethel 21
Bessemer, Concord 22
Cherryville, Beulah 28
Dallas, Dallas 29
Gastonia, Franklin Ave., night 29
Lowell Lowell, p. m. 30
Gastonia, Main Street, night 30

November
Shelby, Central 5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
Third Round

August
Fines Creek, Fines Creek 19-20
Haywood, Davis Chapel 20-21

Fourth Round
Bryson-Whittier, Shoal Creek ...26-27

September
Webster, E. Laporte 2-3
Sylva, Love's Chapel 3-4
Glenville, Morton 9-10
Highlands, Highlands 15-16
Franklin Ct., Snow Hill 23
Macon, Union 24-25
Franklin 24-25
Canton Ct., Liberty 30-Oct. 1

October
Bethel, spring Hill 1-2
Canton 1-2
Judson, Almond 7-8
Andrews 8
Robbinsville, Robbinsville 9-10
Murphy Ct., Peachtree 11
Hayesville, Hayesville 11-12
Ranger, Martins Cr. 13-14
Murphy 12-15
Jonathan, Shady Grove 21-22
Waynesville 22-23

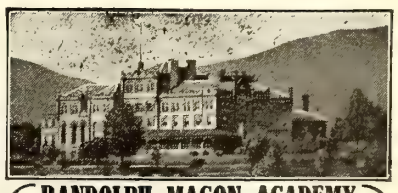
WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
Fourth Round

August
Centenary, 11 a. m. 27
West End, night 27

September
Linwood, Center 2-3
Burkhead, night 3
Kernersville, Oak Ridge 9-10
Southside, night 10
Davidson, Olivet 16-17
Grace, night 17
Thomasville, Fair Grove 23-24
Thomasville, Main St., night 24
Jackson Hill, Newsom 30-Oct. 1

October
Lexington, night 1
Walkertown, 11 a. m. 8
Mocksville, night 8
Davie, Salem 14-15
Cooleemee, night 15
Forsyth, Mt. Tabor 21-22
Salem, night 22
Farmington, Smith Grove 25
Lewisville, Lewisville 28-29

November
Advance, Advance 4-5



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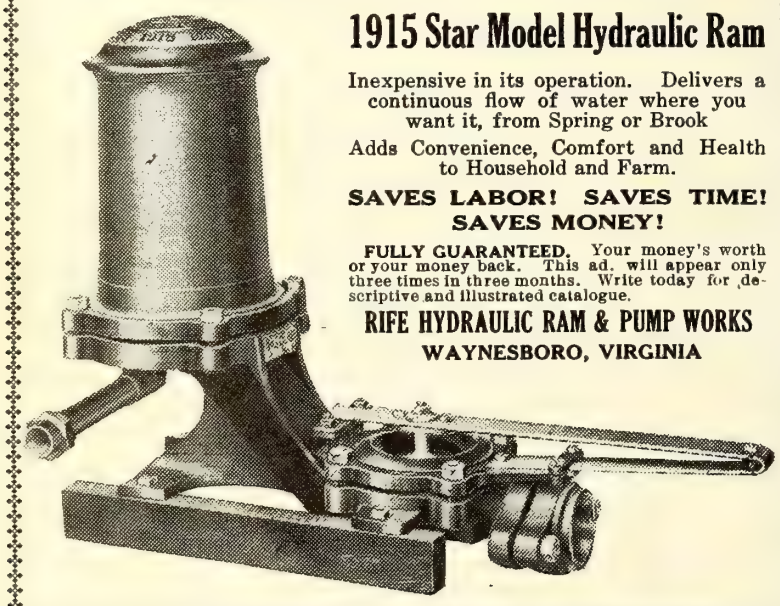
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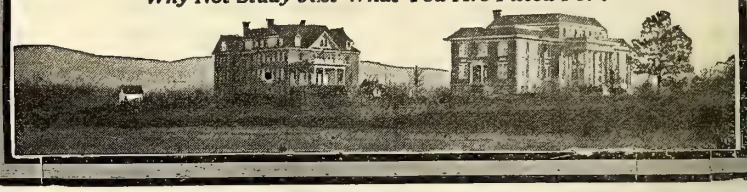
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VOLUME LXI NUMBER 35

North Carolina Christian Advocate

Reading Room Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, AUGUST 31, 1916



NEW ADMINISTRATION BUILDING
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A new dormitory, which will accommodate sixty students, has been erected nearby. School will open in these new buildings this week.

North Carolina Christian Advocate

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HUGH M. BLAIR - - - - - - - Editor

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Editorial

THE CLAIMS OF THE CONFERENCE CLAIMANT

The Editor of The Advance, the organ of the Congregational Church of America, in an interesting editorial on the worn out preachers, asks the question, "Shall they die in the poor house?" and then appeals to the people to provide a pension fund for these saintly dependents.

The editorial concludes with pathetic testimonies from several of these retired soldiers of the cross. For lack of space we quote in part:

"The Story of a Poor Minister

"'I have been preaching for over fifty years, but my voice has given out and I am broken in health. For the last ten years my wife and I have been fighting an uphill battle to keep the wolf from the door. Pride has kept me from appealing to you for aid before, but we can't hold out any longer. We are suffering for lack of the bare necessities of life, and we know not where our next meal is to come from.'

"This is the kind of pathetic and heartrending appeals which come to the office of the Congregational Board of Ministerial Relief, from aged ministers.

"The time was when congregations sat spellbound under the soul-inspiring sermons of this preacher. In his younger days his voice rang out like a trumpet for the cause of Christ through his faithful proclamation of the gospel.

"Many of the letters come, as this one did, from ministers who in better years preached to large congregations, but who were not permitted to lay aside a sufficiency for the future. An aged Christian, once the pastor of a large church, writes that he is supporting his wife by mowing lawns.

"But some of the aged ministers are probably too feeble to mow lawns. Then what?

"Perhaps, in some cases, the members of the churches to which the poor pastors have given their lives and their all—probably some of the church members and people have grown rich in land and money, because the ministers have, under God, made society possible in which to accumulate and protect wealth.

"And now, the aged minister is 'turned out to grass,' or worse. But there is surely mercy and justice in this world or the next. The problem will yet be solved and settled rightly by that Supreme Being who can and will judge righteous and merciful judgments."

* * * *

A few months ago Dr. Ballard, of Asheville, died. He was a tender-hearted and generous physician. Several years ago an old horse that had faithfully served him grew old and noneffective. It is the rule for people to trade off such animals or kill them if no buyer can be found. Not so with Dr. Ballard. Gratitude for past service prompted him to give the horse all needed attention in its days of superannuation. Finally the old horse broke his leg, and men ordinarily think then to kill a horse is an act of mercy. Not so with the good doctor. He gave the old horse the best surgical attention, placed the leg in splints and at a cost many times exceeding the value of the horse healed the broken limb so the poor animal could roam about the pasture as before. Finally, when the faithful beast died a natural death, sorrow filled the doctor's heart and the horse was given a decent burial.

That was the humane and grateful way to treat a faithful beast of burden, and all familiar with this circumstance applauded the good doctor for his noble act. If a man thus appreciated a dumb brute that had served him in its days of vigor, how much more of gratitude should be expressed by the membership of God's church for the old preachers who have exhausted their strength in consecrated service?

* * * *

The Nation, in its distress, called for volunteers to defend the flag, and brave men responding to that call left homes and firesides, wives and children, to endure the perils of war. They suffered from cold and hunger and wounds and imprisonment, and many lost their lives and left widows and orphans dependent upon the mercy of the world or the gratitude of the State. But the Government showed its appreciation for these men and voted liberal pensions to the widows and orphans and maimed soldiers. It would have been base ingratitude for the State to forget the service of these brave men and to neglect them in their old age and need. Any government guilty of such neglect would deserve the contempt of its defenders and the scorn of mankind.

When the Church needed soldiers to battle for the King of Kings, many heeded the call of the Spirit and went forth to serve wherever duty led. They endured hunger and cold and persecution. They suffered poverty and want, giving themselves as living sacrifices upon the altar of God's service, and when finally old age or physical weakness forces them to retire from active work, without means of support, can the Church afford to let them suffer for common comfort in the evening of their lives?

If the State, out of gratitude for army service, pensions the old soldiers, ought not the membership of the Church of Christ, which has been so richly blessed by the ministry of these faithful preachers, count it a great privilege to give out of their abundance to meet the modest necessities of the superannuates?

* * * *

A few weeks ago one of the most useful preachers in our Conference, in the fullness of his strength, suddenly sickened and died. He left a widow and six dependent little children. He possessed judgment, energy and gifts, which, had he yielded to opportunity, would have found liberal reward in the business world. But he rejected all the invitations that the world extended and gave his young manhood to the Lord and his life to the Church. For sixteen years he labored gladly in whatever fields the Bishops chose to send him and accepted such support as the people chose to grant. Upon investigation we find that during the first ten years of his ministry his average salary was $472.00, while during the last six years it averaged $1,120.00, making the general average for sixteen years about $715.00. He was content with his salary. He never complained because it was not more. He was happy in his work because he loved the people and God's blessing was upon his work. During these sixteen years his ministry enriched the lives of many thousands and the influences for good set in motion can never be estimated by statistics.

The value to human character of that righteousness, joy and peace which brings the Kingdom of God into the heart of man is greater than all material wealth, and it is therefore impossible to estimate in current coin the worth of the preacher's labor. The point which we desire to emphasize is that the average salary of preachers is about $700.00, and that it is therefore impossible for the average preacher, out of such salary, to save a competence for old age or for his wife and children if he should die earlier. This being the case, the layman who would object to a liberal support for the old preachers or the widows and young children of preachers has no spark of gratitude in his heart, for the preacher has made possible our civilization. He brought the gospel to our fathers. He taught us the way to the best life. If we have found that life we love him for helping us to it and should gladly give of our means to make him comfortable.

Mr. James Ardrey Bell, of Charlotte, clearly sees the obligation of the Church to the superannuate and pledges a thousand dollars to an endowment fund if a hundred other laymen will do likewise. Several others have responded to his proposition. May the full number be secured within the year to which the proposition is limited. Then let every man according to his ability give to this worthy cause.

OUR CONFERENCE SCHOOLS

With the many interests which call for our support we should not forget the claims of our schools. They are entitled to our patronage and deserve liberal gifts from our people. We are glad to learn that the Executive Committee of Davenport College is inaugurating plans for enlargement and better equipment of the institution. They propose to raise $50,000.00 with which to secure books for the library, scientific apparatus and another dormitory building, and we trust the people will respond to this worthy enterprise and supply the money required to secure all these things. The school is now unable to care for all applicants for entrance this fall and another dormitory of the capacity of Cornelius Hall could easily be filled with boarding pupils.

Then Weaver College and Rutherford College are both doing a very important work at great sacrifice on the part of teachers and they sorely need more help. Through the perseverance of Rev. M. T. Hinshaw, Rutherford College has erected the new building and the accommodations there will be better than ever this fall, but they need money to furnish and otherwise equip it and to pay off the indebtedness which can never be raised from the college income.

Greensboro College for Women is also struggling now to raise funds to build a duplicate to Fitzgerald Hall to meet the urgent needs for more dormitory space.

The Jefferson School is also striving against heavy odds to render service in the field it covers. All these schools are doing a work for the church and society, the value of which is away out of proportion to the amount our people have invested in them and their claims upon our gratitude and loyalty should appeal to the people with such force as to bring forth the funds required, so that they, one and all, may meet enlarged opportunity with enlarged equipment.

The patronage we give to our schools brings back to our homes a quality of culture and church loyalty not to be found in any other quarter, and parents should think twice before sending their children elsewhere this fall.

When we invest money in our own schools we naturally have a growing interest in them and in the church, too, and then the truth grows on us that if the church fails to maintain schools for Methodist youth and our young people have to turn elsewhere for higher education it will not be long until we discover that other denominations are leaving us far in the rear and attracting to their altars our own children.

Methodism stands for education. Emory University, Southern Methodist University, Trinity, Wofford, Randolph-Macon for Men and Women, and hosts of other schools scattered all over the church are leading the South in higher education.

Let us so maintain and support our Conference schools that our people at home may keep close to the front in this campaign for higher education. It will take money, and much of it, at a sacrifice from many loyal friends, to meet the urgent needs of these schools, but when this is done a great blessing will come both to our people and to our institutions of learning.

A SUNDAY IN MOORESVILLE

Rev. C. S. Kirkpatrick, of Mooresville, last week attended the annual camp meeting at Balls Creek, on the Catawba circuit, and his invitation to the writer to preach in his pulpit last Sunday was gladly accepted. It was thirty years ago this very month that I became a citizen of Mooresville and during the four years of residence there, was superintendent of the Methodist Sunday school, so it was a peculiar pleasure to preach to old friends, yet it was sad, in looking over the congregation, to see what varied changes these years had wrought, for nearly all the officials and Sunday school teachers of thirty years ago were absent now. They had served their generation by the will of God and gone to their reward, but their works do follow them. They filled a place and an important one, in the growth and development of the church there and the large congregation and flourishing Sunday school of today is indebted to the sainted dead for much of its present life and force. Of the men who were on the official board thirty years ago, M. W. White and C. L. Moore only, are still living and active. Then Mooresville was on the circuit and a comparatively weak congregation, though we had about 300 members. It has now grown to around 800 and is a well organized and substantial station.

A very interesting bit of history was connected with the Sunday school during my residence there. Rev. Geo. A. Page had charge of the school for several years, and in 1886 was licensed to preach, and his faithful service for the decades since is familiar to many of our readers. When he began to preach, his Sunday school work conflicted with his pulpit duties, so he resigned the superintendency and the writer was chosen to succeed him. Among the teachers was Rev. T. N. Ivey, then principal of Oak Institute, now the editor of the Nashville Christian Advocte, and one of the foremost preachers in Southern Methodism. After a year Brother Ivey joined the Conference and was assigned to Lenoir station. Among those who attended this school and were active in its work after Brother Ivey left, were, Rev. M. T. Plyler, now of the North Carolina; Rev. T. A. Smoot, now of the Virginia Conference; Rev. A. W. Plyler, Rev. H. H. Jordan and Rev. J. H. Bradley, all now useful members of our Conference, and the Triplett boys, three in number, viz., John F., T. L., Jr., and Latta H. Triplett, who preached in this and other Conferences. They were all sons of Father Triplett, whose memory is revered by those who knew him best. These all were identified with the Mooresville Sunday school at one time or another during the four years (1886-'90) of my superintendency and it will be hard to find another congregation which in so limited a period has furnished so many preachers to the church.

Mooresville Methodism is alive and active today and appreciates the four years of acceptable service which the pastor, Rev. C. S. Kirkpatrick has rendered. He is entitled to another good field and Mooresville to another good pastor.

The town is growing and an immense new cotton mill soon to be erected in the southern portion will materially increase the population and it is realized that another congregation will have to be organized near the new mill to serve a large community which will be situated more than a mile from the present church.

The building of the handsome church in Mooresville and the complete payment of the debt is the completion of a task which was first agitated during the pastorate of Rev. T. J. Rogers and the work begun by Rev. S. T. Barber, continued during the terms of Revs. R. M. Courtney and J. E. Thompson and finally completed when the debt was raised by Rev. C. S. Kirkpatrick.

Sunday, October 1st, has been designated as dedication day, and Bishop Kilgo has been secured to preach the dedication sermon. They are looking forward with eager expectancy to that important occasion and hope to have many old friends and former pastors to join with them in the impressive service of that good day.

During my brief visit it was a privilege to enjoy the hospitality of my old time friends, Mr. and Mrs. M. W. White, who have been loyal in their devotion to the church for many long years.

W. L. S.

NOTE AND COMMENT

Hon. Asa D. Candler has been overwhelmingly chosen Mayor of Atlanta. He is one of the most prominent members of the Southern Methodist Church and the wealthiest man in Georgia. He is a brother of Bishop W. A. Candler, and our readers will remember that he made the liberal donation of $1,000,000.00 toward the establishment of Emory University when the courts decided that Vanderbilt was no longer the property of our church.

* * * *

The Shortage of Print Paper and its consequent higher price is working serious hardship to newspaper men throughout the country and the manufacturers advise curtailment and reduction of newspaper pages until relief comes. Many publications have both reduced the size and advanced the price, claiming there was nothing else to do but go out of business. Contrary to this the New York Herald has reduced its price in Greater New York only, from three to one cent a copy to street buyers and subscribers reached by delivery boys. This is done to increase the local circulation which increases advertising rates.

* * * *

Most of the Buildings in Berlin and Bremen are decked with flags in celebration of the return of the merchant submarine Deutschland in safety from Baltimore to Bremen and a number of wealthy citizens of Bremen have presented to Captain Koenig and his crew a purse containing 100,000 Marks (equivalent to $25,000.00 of American gold) as an expression of appreciation of their courage and fidelity. Kaiser Wilhelm has also congratulated the Captain and crew and expressed his intention to bestow decorations on members of the Deutschland personnel. All the crew have signed for another voyage and are making ready to sail as soon as the ship's cargo is loaded.

* * * *

Great Britain is floating a new $250,000,000.00 loan in New York, and when the war shall close the governments of the Entente Allies will have a mighty obligation to pay to American bankers. It is staggering to contemplate the billions and billions of bonded indebtedness of the nations involved in this great war and it is constantly growing by leaps and bounds. War not only destroys the accumulations of the generations past and the lives of millions of the best men, but builds on the ruins huge debts which the people are less able to pay. But the day of reckoning will surely come for the money lender always looks forward to the time of settlement.

* * * *

Last Week was Catholic Week in New York. The cardinals and archbishops and other dignataries of American Catholicism were there from all parts of the land, together with large numbers of Catholic laymen. Of course they would find a cordial welcome in New York City. Governor Whitman, who is a Protestant, gave them welcome in the name of the state, and they gave him an ovation after his address. They enjoyed the freedom of the city and in their public meetings there were general discussions of various themes in which Catholic interests were involved. Protestants in the South do not realize how rapidly that church is growing. In the North and West the natural growth is rapid and is being constantly accelerated by the great streams of Catholic emigrants from Europe.

* * * *

Over Three Hundred farm boys representing corn, pig and poultry clubs from all parts of the state spent several days last week in Raleigh taking a short course of instruction at the Agricultural and Mechanical College. Special addresses were made by President Riddick, Dr. Kilgore, of the Department of Agriculture, and Professors Metcalf, Newman and Sherwin. This is a wholesome sign. The more the boys learn about agriculture the better will they love the farm, and the countryside that can develop its boys and keep them at the old home to lead in farm life and all else which promises improvement to the social and church life of the community, is accumulating resources in manly worth and character which will make the country rich indeed. The country boy is coming to his own, and learning, too, that the full and rounded life is not found in the babble and confusion of the city.

* * * *

The Strike Situation, which has been watched with tense interest by the whole nation ever since it assumed a serious aspect, seems difficult of solution. The President for the past week has used all the moral force that his position commands in an attempt to bring the railway managers and the trainmen to some agreement as to what issues should be submitted to an Arbitration Board. The managers have from the beginning expressed willingness to submit all the issues to arbitration but the trainmen, at the suggestion of the President, now agree to withdraw their contention for pay and a half for over time if the managers will agree to an eight hour day at wages equal to what they now receive for ten hours. The managers claim that agreement to that proposition would mean a loss of $50,000,000.00 annually to the railroads, but if the President will have Congress allow them to increase freight rates sufficient to make good their loss they will accept the compromise. The President has gone before Congress with the statement and it looks now that if nothing is done to relieve the situation a nation-wide strike will be soon declared.

* * * *

We Do Not Have to Go Abroad to consider public expense. We have it here, too, for we are now more than a billion dollar nation. The expense of our National Government for the present fiscal year is about $1,100,000,000.00 and the appropriations for 1917 will be nearly $1,700,000,000.00, the increase being due to extra expense incident to the demand for preparedness. The internal and customs revenues are insufficient to meet the increase and if ways and means are not provided, the deficit will have to be raised by a bond issue.

There is an ever increasing demand for good roads, school buildings, water and sewer systems, highway bridges and other public necessities and the country and municipal treasuries are without the cash to pay for them. A bond issue relieves the situation. Borrowed money brings at once these conveniences and necessities. The ultra-conservative warns us not to go in debt, but how else can we do except stand still and hinder the demands of growth and progress? We must have roads and bridges or trade and travel will be blocked. We must have school buildings or our children will grow up in ignorance. We must have water and sewer systems in our growing towns or our people will die of plagues and malarias. But we must also watch against extravagance, for it is a great deal easier to spend borrowed money than it is to spend the annual tax offering which comes direct from the people.

CONTRIBUTIONS

"I AM HE"

To W. M. B.

Thou art the Reason of my birth—
Thou art the Saviour of my soul;
Thou mad'st my sinful life of worth—
Thou mad'st my broken visions whole.

Didst make Thy Cross a healing rod—
Of time and everlasting span;
Didst teach the Fatherhood of God—
Didst live the Brotherhood of man.

When fellowship my soul desires,
I call Thee Man for such Thou art;
When leprous soul for health aspires,
As God I bring Thee to my heart.

I love Thee—(Here all language fails;
And Fancy folds her favoring wings;
And dumbing bars my souls assails,
For it would lilt the fairest things).

All I possess is ever Thine,
To mould and shape as Thou dost will,
For Thou hast given power Divine
To lift me toward Thy visions still.

My brow awaits Thy thorny crown—
My hands invite the rusty nail;
Thy bloody Cross pray let me own,
And die for Thee without a wail.

H.

FOURTH TRIENNIAL CONFERENCE

Article I

Rev. Frank Siler, Conference Missionary Secretary

The Laymen's Missionary Conference closed Sunday night, August 20th, with two words by the chairman, John R. Pepper: "God is better than we think," and "Whatever we have heard here has made us debtors." It opened Tuesday night, August 15th, with one word from Mr. Pepper. "The biggest thing I know is to live. I would rather live fifty years today than to have lived nine hundred of the 969 of Methuselah's." Of course there was much time given to prayer and the Bible. There were six hundred and fifty registered delegates at two dollars a delegate, with one thousand present at any one time. Preachers and laymen were about equally divided. Forty presiding elders came. Some Conferences, such as the Holston and others, had every presiding elder present.

The kind of people composing the Conference is seen in their daily attendance on three services, filling well the time from 9 a. m. to 10 p. m., and the $109,400.00 stock taking in the Southern Assembly, mostly at one service in subscriptions mainly from $100.00 to $25,000.00. This last was made by Mr. Pepper, who had previously put $30,000.00 into the enterprise. Geo. R. Stuart took $10,000.00 additional stock. So did Mr. and Mrs. J. J. Gray, of Tennessee. E. M. Cole, of Charlotte, increased his stock by $4,000.00, E. A. Cole, $2,000.00. There were a number of $1,000.00 subscriptions. Several $500.00 ones from our Conference.

The building of beautiful Junaluska Inn brought and will increasingly bring the wealthier laymen of our church together for social and religious purposes. This lifting of so large a proportion of the Assembly's indebtedness puts the institution safely in line to success. Many of the subscribers are converting their stock into lots. It is predicted that fifty cottages will be built by next season.

Twenty-five states, one hundred and fifty towns and cities, six of our seven foreign mission fields were counted among the delegates. More than once was attention drawn to the force of a spoken word when there was such a company from so wide a territory to carry it home to publish. Beyond a doubt our church has never had before quite the class of people at any large gathering that attended this Conference. Notable messages were brought by the following, whose subjects I append:

Bishop W. S. Lewis, D. D.—"America and the Far East," and "Greetings from Asia."

Mr. W. E. Doughty—"The Man for the Hour," "The Most Powerful Method of Working" and "The Present World Situation, a Challenge to the Men of America."

Rev. H. C. Tucker—"A Continent that Has Never Had a Chance," "What Brazil Needs Now."

Mr. T. S. Southgate—"Preparedness in Church Organization."

Dr. Geo. R. Stuart—"The Every-Member Canvass Demonstrated."

Dr. F. P. Manget—"Hippocrates Versus Shin Nung, or The Passing of Chinese Medicine."

Rev. C. C. Jarrell—"The Kind of Church Leader I Should Like to Have."

Judge Erskine Williams—"The Kind of Pastor I Should Like to Have."

Rev. Wm. Court—"The Kind of District Leader I Should Like to Have."

Mr. E. A. Cole—"The Kind of Presiding Elder I Should Like to Have."

Mr. W. E. Geil, F. R. G. S.—"Some Missionary Heroes I Have Met on the Firing Line," and "The Ascent of Man."

Mr. S. D. Gordon gave three devotional addresses.

Mr. Jno. R. Pepper, Bishop Atkins, Dr. Geo. R. Stuart and others spoke on "The Laymen's Try Out."

Dr. Paul Harrison, of Arabia, spoke twice on Mohammedism.

Rev. Harvey Reeves Calkins, D. D., spoke on "Stewardship and Property," "Stewardship and Life," and "Stewardship and the Tithe."

Mr. R. Mallen, a native Mexican, spoke on "Present Conditions in Mexico."

Mr. W. K. Tate—"The Call of the Country Church."

Rev. Chas. D. Bulla—"The Laymen's Movement and the Organized Bible Class."

Rev. D. Clay Lilly, D. D.—"The World Crisis and the Challenge to America."

Rev. W. W. Pinson, D. D.—"America the Big Brother Among the Nations."

Bishop E. D. Mouzon preached on "The Three Temptations of Christ."

Bishop Atkins ordained two of the outgoing missionaries to Africa, deacons, H. P. Anker and Hugh D. White.

Dr. Ed F. Cook conducted a farewell service for the four outgoing African missionaries, sailing Sept. 1st. The following are their names, with something of their equipment and the reasons they publicly gave for venturing on so perilous a mission:

Mr. E. B. Stiltz, A. B. graduate of Vanderbilt University; specialized one year in University of Tennessee in mechanics, carpentry, smithing, welding, steam-boating and farming. He will be known as Captain Stiltz, as he will have in charge the boat to be given by the Texas Epworth Leagues. He became a student volunteer at Black Mountain at the time our other missionaries went to the Congo.

Dr. Hugh D. White, whose going will give Dr. Mumpower his first needed furlough, graduated at the Texas Polytechnical School; took his medical course at Vanderbilt, where he won the Founder's Medal for oratory. His home for some time has been with Dr. Cook at Nashville. He will be detained some months longer for the special study of tropical diseases. The following is, in substance, what he said as he gave his reasons for going to Africa: "I go back to when I was a boy eight or ten years old, when in a big camp meeting I made a total surrender to Christ. In college I joined a mission study class and studied Africa. I learned of the 50,000 people in Africa not included in any church's program of evangelization. I questioned myself, 'Why should I not go?' rather than 'Why should I stay?' Soon my father died and left my mother and two younger brothers, but enough property to keep us all. My two brothers married. Mother and I were left alone. I had the fight all over again of the question I had settled in college. But I knew the men on the African field. I recalled how Mumpower, in a medical college of 400 so true to his religion, had maintained their respect, and I wanted to be his helper in that difficult Congo field. I remembered, too, that in the volunteer band of nineteen at the Polytechnic College, where all had signed the covenant which reads 'If it be God's purpose I will be a foreign missionary.' Only one had gone. I determined to do my duty."

Rev. H. P. Anker, evangelist, is married. He is an A. B. graduate of a college in Nebraska, has specialized at Peabody in elementary medicine, agriculture, etc. He will open a new mission on the River. He based his reasons for going on Psalms 49:8: "For the redemption of their soul is precious and it ceaseth forever." The worth of a soul constrained him to go to Africa.

Mr. T. E. Reeve is an A. B. graduate of Emory, at Oxford, Ga. He studied at Vanderbilt, has been engaged in mission work in San Francisco for three years. When a boy of sixteen an enticing business opportunity opened to him. In leaving college he was pressed to accept a salary of $2,000.00. Friends, including one Bishop and others, had urged him to continue his work in San Francisco. But as long as he could remember he wanted to be a preacher and the conviction had grown on him that he ought to go to Africa.

Beside these four for the General Board, Misses Kathron Wilson, Etta Lee Woosley, and Etha V. Mills go from the Woman's Council. Owing to war disturbances these last will not go with the first named as had been planned.

Dr. Cook announced as his conviction that the voyage of those who go will be attended with very grave danger. Miss Mills was present at the farewell service and spoke. She received her education at Peabody, Methodist Training School and Blackstone. She will teach. Her reasons for going were not a desire for fame, nor to leave her loved country, neither because the saving of the heathen depended on her, or that there was no home need, but because "I have heard God say 'Get thee out of thy country, and from thy kindred and from thy father's house.'" The call came while at the Training School. "My heart is sad because I am detained. But I am comforted by the thought that it gives me time for more preparation."

REPLY TO "BROTHER STUDENT"

Rev. Jim Green

Brother "Student's" article on "Nehushtan," the "Mourner's Bench," "Scriptural Conditions," "Emotional Experience," "Mysterious Experience," "Definite Experience," etc., and so on, is interesting and suggests several timely truths but some of those suggestions savor of mere opinion, rather than experience and fact.

The matter of personal experience seems questioned, especially what is termed "mysterious," "emotional experience." But Christ seemed to indicate to Nicodemus that it was in a sense mysterious. "The wind bloweth where it listeth but thou canst not tell. So is every one that is born of the spirit." The blind man seemed to know "one thing" by experience; he "hath opened mine eyes." Isaiah seemed to have had a real experience—Isa. 6. Paul seemed to have had an experience, both mysterious and full of emotion, and blessed and abiding reality, and when he told his experience men and kings and governors trembled and the lost souls of earth yet tremble when they hear the saints thus testify to definite experience. Remember Pentecost. Mysterious? Yes, and full of emotion. Yes, and for weeks and years we read of those saints, men, women, et al, speaking with tongues and "praising God." Yes, thank God for real, definite, glorious, Spirit-begotten, love-diffusing, soul-entrancing, glory-flooding, joy-thrilling experience! Call it emotion if you choose. It takes something like that to satisfy the soul of man. And we read the history of Methodism and of Methodists and we remember that those with such blessed experience have blazed the way and lead us on to victory over the world, the flesh and the devil. Thank God, the day of such deep, rich experiences has not passed, except to the unbelieving and self-exalted. But humble, seeking men, everywhere are rejoicing in experiences which they have come into by seeking, and most of them, too, at a "mourners' bench" or at some similar place.

Now, as to the mourners' bench. I don't believe any Methodist preacher ever taught that there was any merit in the mourners' bench, or ever hinted such doctrine as "mourners' bench," or even "hand-shake regeneration." And it remains yet to be proved that the mourners' bench is an "innovation." Also it remains to be proved that "millions of true Christians never saw a mourners' bench," or its equivalent.

Is such an altar (or mourners' bench) unscriptural or unreasonable, as we remember that the Lord says, "Come, let us reason together?" What better position can such sinful, selfish, unworthy creatures as we all were, place ourselves in than to humbly kneel at an altar of prayer, while His ambassadors "reason" with us and lead us to know Him?

Again He says, "Strive to enter in," and no better striving place than the altar has yet been found. Again, the kingdom is like a merchant man "seeking goodly pearls." Again, "Seek and ye shall find." "Seek the kingdom of God." "Call upon him," and we find such an altar the best place to seek and call upon Him.

The Book says "Come," "Come," "Come," but some preachers now seem to tell the folks to "stay," "sit still in your pew and sign a card," or "lift your hand" and confess him. But the Book still says, "Come," and every soul that gets to God must "come," and as he comes he will pass a "mourner's bench" or a similar place of repentance and contrition, seeking, etc.

Let none seek the "mourners' bench," but rather at the "mourners' bench" let all seek Christ in the person of the Holy Spirit, till we are by Him "begotten again" unto a lively hope. And receive them as our redemption, righteousness and life. I am glad my Brother "Student" was converted "there" as he testifies. It may be with him now as it sometimes appears to many of us, that to believe in Jesus Christ is so simple and easy that any one should do so any time and anywhere, without any difficulty or waiting or mourning or seeking, but to the sinner it is altogether different, and while he or we cannot quite explain it, yet he, as we once did, finds it helpful to kneel at an altar of prayer and "pray through."

While God continues to bless needy souls at such altars I continue to invite them there. It is yet the best way I know to get souls ready for the blessing in Jesus Christ.

LETTER FROM BRAZIL

Rev. W. B. Lee

I have just returned from Conference in Ribeira Preto, a flourishing city of 25,000 inhabitants in the northern part of the state of St. Paulo. It is a long, hard trip of twenty-three hours of steady travel. About as far from Juiz de Fora as Charlotte is from New York.

All the preachers were present and at least one lay delegate from each district. Distance and lack of funds are two serious obstacles in getting our lay delegates to Conference. It took ten days this year to go and get back home.

We had a good Conference. No fussing and not much discussion. We are still afflicted with that plague of personal explanations—both Brazilians and Americans.

There was no bishop this year, so we had to elect a president, but that was a very simple matter. Dr. John E. Troares was elected on the first ballot, by twenty-two votes out of thirty.

Almost no changes were made. The times are hard—very hard. In view of this fact the cabinet proceeded on the principle that no man was to be touched if it could be avoided without injury to the work.

On my district we suffered both from flood and drought. Whole fields of rice were literally under the mud, just about the time the rice was ripe, and in some places the corn sprouted on the stalk. In some parts of the state of Rio the coffee crop was a complete failure. One of our stewards told me he would not make enough coffee for his own use.

In our church work we had a good year, as the following statistics will show: Members this year, 6,580; increase over last year, 463. Number of preachers, 23; decrease, 5. Children baptized, 540; increase, 366. Adults baptized, 605; increase, 64. Epworth Leagues, 38; decrease, 6. Members, 1,554; increase, 129. Sunday schools, 95; decrease, 3; officers and teachers, 383; increase, 56; pupils, 3,983; increase, 293. Paid for ministerial support, $9,754.75; decrease, $413.00. Total reported for all purposes, $26,807.55; increase, $850.00. Subscribers to general organ, 16; to Conference organ (Expositor Christo) 2,000; increase, 58 per cent., about one paper for every 3 1-3 members. The manager of our publishing house is J. W. Clay, of Hickory, N. C., and he is pushing things right ahead.

The women report 622 students in four schools. The Granbery reports 159 in the Gymnasium, of whom 17 are preparing for the ministry; 24 in the Dental School, and 32 in Pharmacy, making a total of 215 students. Women's auxiliaries, 41; members, 1,129. Twenty-three children's societies, with 938 members. Some of the churches give the following statistics: Catelle, Rio, the oldest church in Brazil, 201 members, contributed $1,682.00; per capita, $8.36. People's Institute, Rio, 91 members, contributed $783.41; per capita, $8.60. Juiz de Fora Station, 310 members, contributed $2,682.92; per capita, $8.65. Italian church, St. Poulo, 55 members, contributed $498.26; per capita, $8.99. Compinas, St. Paulo, 24 members, contributed $498.06; per capita, $12.44. Per capita for Conference, $4.07. Not bad, when you consider the general poverty of our people.

For the first time in our history a Brazilian, Senhor Josi Ferroz, was nominated Dean of the Seminary. He is also the editor of our Conference paper. As an editor he is making good, and I hope that he will do the same as Dean.

A committee was appointed to meet a like committee from the Presbyterian churches to study plans for a Union Seminary. In principle, I am very much in favor of a Union Seminary, but when you come to consider the launching of such a thing, it is a very difficult proposition. In the meantime, we must provide the support of our theologs. We are trying this year to run the Seminary as a distinct department of the Granbery. The Seminary students are under the control of the Dean, and eat at his table. Until last year I have systematically opposed this plan, but I believe it will be the best, after all, if it pans out as well as everything seems to indicate at present.

On the Corongola District I set a plan in motion that promises much for the maintenance of our Seminary. It is very simple and soon explained. Our Methodist people are producing nearly everything that is needed to feed our students. We know just how much rice, beans, meal, coffee, sugar, molasses, potatoes, salt and such like, it takes to supply the Domestic Department. So I go to a congregation and lay the case before them, and they assume the responsibility of furnishing a stated amount of certain things at a given time. For example, one man promises a dozen cheese for the month of June, etc. What has been done this year leads me to believe that out of the ten pastoral charges on my district I can get nearly all the heavy groceries for the year. I am very much interested in this matter, for it proves a success, the idea offers a practical solution to more problems than the feeding of a few theologs.

The questions between the Board of Missions and the Trustees of the Granbery are still awaiting solution. I am no longer a Trustee. I was one of the Trustees appointed by the Board of Missions, but their new policy with the Granbery is so utterly at variance with my views that I could no longer represent them in any proper sense, so there was nothing left for me to do but resign. After that I withdrew entirely from the Granbery. I am very much interested in the Seminary, but my work for it will be outside of it.

I am convinced that the Brazilian church needs to assume the government of the Seminary, and to finance it, independent of the funds of the Board of Missions.

I shall close with a few words about my district. It lies in three states, Minos, Rio and Espirito Sonto, and covers about 51,000 square miles. Population, about 500,000. It contains some 200 towns and villages. The largest town has less than 6,000 inhabitants. Members, 1,608; 10 circuits and 4 pastors, all Brazilians.

My family lives in Juiz de Fora, but I spend nearly all my time on the district. I am the helper of my four Brazilian pastors. During the year it is my purpose to visit every Methodist family on the district. I have talked the matter over with my preachers and we shall begin the year with two objects clearly before us: First, we shall try to lay upon the heart of every believer the consciousness of his obligation to bring somebody to Christ this year. Second, we shall try to get every believer to contribute something to the work of the Lord. Giving is a means of grace, but some people never find it out.

I send you herewith a cut of our seminary students, with the Dean and President C. A. Long. Under another cover I am sending you the last number of our Conference paper. You may not read much of it, but you can form some idea of it just by its looks.

I shall try to write you oftener this year than I have for the last few years.

Don't forget to pray for us.

NEWS AND NOTES

NOTES AND PERSONALS

—Rev. C. E. Steadman, pastor of the Uwharrie circuit, was a welcome caller at the Advocate office last Tuesday. He expects to have a new church ready for use by Conference.

—Miss Ella Miller, daughter of the late Mr. D. M. Miller, of Salisbury, was married August 22, to Mr. Bishop Leonard. The ceremony was performed by Rev. Dr. J. C. Rowe.

—Mr. W. W. Cash, of College Park, Ga., has become associated with Rev. J. A. Baldwin in the management of Southern Industrial Institute, Charlotte, for the new school year.

—Rev. T. F. Marr, D. D., of First Church, Salisbury, who has been taking a needed vacation rest at Brevard, has returned to his work and preached to his people last Sunday.

—Rev. J. Ed. Thompson, of Asheboro, made the Advocate office a pleasant call last Tuesday. He had just returned from Lake Junaluska, where he attended the Laymen's Missionary Conference.

—We are sorry to announce the death in Hickory, August 23, of Mrs. Viola Sigmon Lentz. The funeral service was held from First Methodist church by the pastor, Rev. A. L. Stanford.

—The Sunday school of Main Street church, Gastonia, under the leadership of the pastor, Rev. H. H. Jordan, held their annual picnic last Wednesday at Lakewood Park, Charlotte, and had a day of pleasurable recreation.

—Dr. Eugene C. Brooks, of Trinity College, widely known for his literary attainments, has just completed a volume entitled, "Woodrow Wilson—the President." It is an interesting biography and will no doubt have a wide circulation.

—The call for the presiding elders of the two Conferences of North Carolina, made by Bishop Kilgo, at Bishop Candler's request, to meet in Charlotte August 24, was canceled, because Bishop Candler had pressing engagements elsewhere which prevented his attendance.

—The Stanley County Sunday School Convention is to be held today in Albemarle. Among those prominently on the program we notice Mr. J. F. Shinn, who is the president of the Convention; Rev. R. M. Taylor, Hon. R. L. Smith and Dr. T. A. Hathcock, and that assures a profitable meeting.

—Rev. Geo. D. Herman, the busy pastor at Mt. Airy Station, finds time to help the brethren of the circuits in revival work, and he has just concluded a meeting with Rev. J. W. Bennett, at Salem, Mt. Airy Circuit, resulting in twenty-seven additions to the church and a promise from more than one hundred people to read the Scriptures daily.

—Rev. R. S. Satterfield, one of our North Carolina preachers, who has made good in the West and is now pastor of our church in Paul's Valley, Oklahoma, has been appointed by Bishop Morrison to represent the West Oklahoma Conference at the centennial celebration of the Missouri Conference, to be held at Fayette, Mo., August 30 to Sept. 5.

—Mr. L. L. Hardin, for some time an active member of Main Street church, Gastonia, but now of Columbia, S. C., has been elected president of the Bank of Columbia, which is one of the leading banks of that city. He is brother of Rev. E. K. Hardin, D. D., pastor of Mt. Vernon church, Washington City, and son-in-law of the late Rev. Dr. H. F. Chreitzberg, of our Conference.

—Philip W. Shaw, an employe at the Jackson Training School, Concord, while oiling an engine in the machine shop, on Thursday of last week, was caught in the machinery and fatally injured. He died from his injuries the next day. Mr. Shaw was a son of Mrs. Harold Turner, and a step-son of the late Rev. Harold Turner, of the Western N. C. Conference. The bereaved mother is now a resident of Asheville, and will have the sympathy of a wide circle of friends.

—Mrs. Frank Siler has returned to Greensboro after summering at her cottage at Lake Junaluska, to resume her work as Dean of the Greensboro College for Women. Her address is the same as last year, 107 Odell Place, Greensboro, N. C. Correspondents will take note and address Rev. Frank Siler, Conference Missionary Secretary, at the same place. Mrs. Siler reports that the registrations for the opening of college Wednesday, September 6th, are most flattering.

—Miss Annice Siler, daughter of Rev. and Mrs. Frank Siler, sailed Saturday, August 26, from San Francisco, on the steamship Tenyo Maru, for Japan. She goes as a missionary from our church, in the employ of the General Board of Missions and will teach music in the Hiroshima Girls' School in Hiroshima, Japan, which has 857 students, the largest girls' school in the Southern Methodist Church. Miss Siler, after graduating in one of the leading colleges of our state in music, took post graduate work with private and university teachers, and is exceptionally qualified for the life work to which she is consecrating her powers.

—In the death of Mr. Robert Burton Miller, which occurred at his home in Shelby last week the state loses one of its most patriotic citizens and the church a loyal and consecrated member. He was a man of culture, public spirit and deep piety and his departure will bring grief to many friends throughout the state. Brother Miller had been prominent in business circles, active in political life, having represented his county in the Legislature, a familiar figure at Annual Conferences and a lovable man whom it always gave us pleasure to meet. We feel sure that he found an abundance at the beautiful gate. He was the youngest son of the late Dr. W. J. T. Miller, who in his day was a leading Methodist and one of the most representative citizens of his section. We extend sympathy to the sorrowing wife and friends. The funeral was conducted by Rev. W. E. Abernethy, his pastor.

—Miss Amanda Lee, of Shelby, one of the most cultured and useful women in our Conference, died at the home of her brother-in-law, Mr. W. H. Miller, in Shelby, last Wednesday, at the advanced age of 78 years. She had been all her life active in church work and generous in gifts, and was for a long time editor of the Bright Jewels Department of the Raleigh Christian Advocate and loved by the children of the Conference as "Aunt Amanda." She came of the well known Lee family of Mecklenburg county, being the daughter of the late Mr. David M. and Mrs. Nancy Fithers Lee of that county. She was a sister of the Mrs. Dr. H. T. Hudson, of sainted memory, who died about two years ago, and of Mrs. W. H. Miller, of Shelby. The body was laid to rest in the Shelby cemetery, after the funeral service was conducted by the pastor, Rev. W. E. Abernethy.

—A special to the Charlotte Observer, from Lenoir under date of August 26, says: "At a meeting of the executive committee of Davenport College, held this week, plans were inaugurated for the raising of a fund of $50,000 to be used in the purchase of books for the library, scientific equipment, and the building of a dormitory. It is the plan of the president of the college to erect another building similar to Cornelius hall, the handsome dormitory given to the institution two years ago by the late J. B. Cornelius. The new building will give dormitory accommodations for 50 additional students and, also, supply much needed additional class room. It is proposed to have this building ready for occupancy at the beginning of the fall term in 1917. The president of the college was charged with the management of the campaign to secure these funds and it is believed that the Methodists of the Western North Carolina Conference will readily respond to the plea for a better equipping and extension of the work of this well-known institution. It was also announced at this meeting of the executive committee that the endowment fund of the college would soon be increased about $75,000 by the addition of the Cornelius estate. The carrying out of the present plans will place Davenport in the forefront of Southern colleges for women."

Mooresville

On the first Sunday in October Bishop John C. Kilgo will dedicate the Mooresville Methodist church. All former pastors are invited to be with us on that occasion.

Fraternally, C. S. Kirkpatrick.

Henrietta-Caroleen

Rev. Raymond Browning, of Lincolnton, will conduct a large tent meeting at Henrietta, beginning about the 10th of September. We have secured the active co-operation of all the organized churches of Henrietta and Caroleen, and our plans, hopes and prayers are that we may have the greatest revival that has been in this section of the state in recent years.

M. B. Clegg.

Mount Airy Circuit

We have just closed a very successful meeting at Salem church. Brother George D. Herman, pastor of Central Methodist church, Mt. Airy, did the preaching until Friday. The pastor continued the meeting until Sunday night. Brother Herman preached the fundamentals of the Christian religion, and told the people not to be afraid of the word "hell" for it was a Bible term, but to be afraid of the place.

Our principal work was done at the morning service with the children. The gospel was made so plain to them that many of them believed in Jesus and confessed Him as their Saviour.

The visible results of the meeting were twenty-two additions on profession of faith, five by certificate, and one hundred seventeen who promised to read their Bible daily until death, or physically unable to read.

J. W. Bennett, P. C.

Forest City

Since the fifth Sunday in July we have held three protracted meetings, beginning at Cedar Grove, with our third quarterly meeting. Bros. Gay and Powell gave us a splendid send-off and Brother Heckard came and remained till Friday, doing us some fine preaching. He had twelve or fifteen conversions and will receive six or seven members as a result.

We began at Pleasant Grove the first Sunday in August and continued two weeks, with the result of a general revival, sixty odd conversions and thirty-five additions to date. Brother Falls came on Tuesday of the first week and remained till Saturday, doing all the preaching while he remained, and, to say the least of it, it was evangelical to the core, presented with great power, point and success.

Our third meeting was held at Salem from the third Sunday in August through the fourth

Sunday, resulting in a fine revival in the church, about fifteen conversions, seven of whom identified themselves with our church. We do a lot of work for our Baptist church over there. Brother Ervin, pastor of Dilworth, Charlotte, came Monday and did all the preaching till Friday night. He is a good singer, but a better preacher, possessing evangelical gifts of superior order. I am very much indebted to these brethren for their valuable help and we all love them exceeding much. To date we have received into the church sixty-five members and expect one hundred, as Brother Cordell is to be with us at Forest City from the second Sunday in September. We are expecting a great meeting. Pray for us.

Fraternally yours, J. A. Bowles.

Weaver College

Today—ten days before our opening day—the prospect for Weaver College opening is fine, both as to quality and quantity of students looking our way. We are nearly ready for them. Things are looking well. We have had painting, calcimining, plumbing, carpeting and cleaning going on.

The girls that take advantage of it are to board at Professor Yost's. They will be carefully looked after.

We shall have a night study hall for the boys that do not study in their rooms.

We have a strong faculty. Every member is to be back for 1916-1917.

The students will be required to attend church and Sunday school.

We are seeking to better things from every standpoint; spiritual, intellectual and physical.

J. R. Walker.

Weaverville, N. C.

Statesville Circuit

Rev. D. H. Rhinehardt, our pastor, closed a great revival at Conleys Chapel last Sunday. The Lord was with us and that to bless many souls. There were about sixty professions; eighteen joined the church. Eight adults and eight children baptized. Rev. J. F. Kirk, of the First church, and Rev. J. W. Williams, of the Second church, assisted in the meeting. It was a glorious time.

Brother Rhinehardt closed a meeting at Trinity church the 29th, with seventy-five converts. Thirty-two joined the church. The Spirit came in great power. The writer had the pleasure of leading the music at these places.

Brother Rhinehart also closed a good meeting five miles west of Statesville, the 13th, at another one of his churches, with seventy converts and the church greatly revived. Several joined the church. He is still going on with the good work.

I also want to mention a meeting the 6th of this month that Rev. R. A. Taylor, evangelist, held at Gastonia, with one hundred and fifteen converts. I was with him there. There were many men and women saved, one man seventy-three years old.

Our next meeting will be in Salisbury the third Sunday in September. Pray for us.

E. O. Shaver.

Pilot Mountain

The presiding elder of this district, Brother Sprinkle, has asked me to write a brief letter to the Advocate telling about the good work we are engaged in here, and right cheerfully do I submit the following outline: As most of our readers know, Pilot Mountain became a station just last Conference, but despite her short history, our little church has, I believe, given a good account of herself, and can show a record of substantial progress. Our membership has steadily grown, church attendance has been considerably on the up-grade, we have a well attended graded Sunday school, with four organized classes, an active Epworth League (with the accent on active), three missionary societies, Woman's, Young People's and Children's, each with its own mission study circle.

The amount pledged to pastor's and presiding elder's support this year is $600.00, and to Conference claims, $250.00, of which three-fourths of the amount due had been paid when the report was made at the last quarterly conference. This is a per capita of $10.00, and we expect to collect every cent of it by November 17th. Pilot Mountain doesn't do things by halves.

We closed an eight day meeting last night, from which the entire church received a great spiritual uplift, and we were all quickened into newness of life in Christ Jesus. Sinners were saved and the church revived. The word was preached with unusual strength and power by Rev. J. S. Hiatt, whose preaching attracted large and appreciative congregations. His messages will long linger with us and prove a blessing.

As many of you know, this section is under the sway of a religious tyranny which suppresses rather than encourages the full and free gospel of the Nazarene, and therefore it behooves us to make haste slowly, but we are on the job and are holding our own.

E. O. Smithdeal, P. C.

HELP THE FLOOD SUFFERERS

To date we have received as follows:

Advocate and employees	$ 25.00
A. R. Williams	1.00
Rev. W. B. Thompson	1.00
Rev. J. H. Weaver (Ashe Co.)	20.00
Rev. A. D. Betts	1.00
Mrs. A. D. Betts	1.00
Miss Sallie Betts	1.00
Gold Hill church	10.20
Liberty church	4.12
Rev. A. L. Coburn, for Salem church	16.88
Mrs. M. L. Potts	1.00
Ansonville charge	3.50
Rev. A. L. Coburn, for Mt. Tabor	4.75
	$ 90.45

A Worthy Appeal

Dear Brethren:

Rev. J. O. Ervin, while attending the Epworth League Conference in Greensboro in June, had his automobile stolen. Every effort possible has been made to recover the car, but not a trace has been found. Brother Ervin needs an automobile in his work, but is unable to procure another. His family is large and his salary small. His average salary for the twelve years that he has been in the ministry has been about $500. He has seven children. We appeal to all friends to assist this faithful minister of the gospel to procure another car. Send contributions to Rev. L. A. Falls, 612 N. Brevard St., Charlotte, N. C. In case the car should yet be recovered, contributions will be directed to the African Special or returned to contributor if desired.

This is an opportunity to increase a good pastor's efficiency.

E. L. Bain,
L. A. Falls.

Charlotte, N. C.

David Morton—A Biography

A new edition of Bishop E. E. Hoss's latest book, a biography of Reverend David Morton, D. D., the first Corresponding Secretary of the Board of Church Extension of the Methodist Episcopal Church, South, has been issued by the Board, and is for sale at its office, 1115 Fourth Avenue, Louisville, Ky., at $1.50 per volume, postpaid. Proceeds of the sale will be added to the David Morton Memorial Loan Fund.

Under authority of the Board itself, the Executive Committee has instructed the Corresponding Secretary to present, in the name of the Board of Church Extension, a copy of this most charming and inspiring volume to every pastor in the Methodist Episcopal Church, South, who secures his Church Extension collection in full during the present Conference year.

W. F. McMurry, Cor. Sec.

Estimate of Prof. W. E. Hogan, Assistant Secretary of Education

I have just read with much interest "The Fraters," by Rev. John R. Stewart. Since I had known nothing of this book until it was placed upon my desk, I began it without the slightest idea of its contents. I had read only a few pages before I discovered that my genial friend had written a little book that will grip the attention of any one who reads the simple human story which he tells. But as I read on through the ten chapters my interest in the plot and characters of the story was linked up with my interest in the author's real purpose, the cause of "our forgotten friends." I finished the book with the decided conviction that the Superannuate Endowment Fund movement will be greatly aided by a wide circulation of this book. No thoughtful person can read it without being helped himself and without getting a better conception of this brotherhood which the author so beautifully portrays. Every one who can get hold of this book should read it.

(Order the book from J. R. Stewart, Secretary, 810 Broadway, Nashville, Tenn. Price, 50 cents.)

The New Courses of Study and the Correspondence School

The Correspondence School sends affectionate greetings to its many students and alumni throughout our land from the Atlantic to the Pacific. The great majority of our itinerant preachers have passed through its doors and thus largely increased their equipment for life. We crave for all our brethren the great benefits of this method of study. Shall we not as preachers of the gospel use every means to qualify ourselves for the most delicate and responsible work on earth in this most critical and exacting age?

It is a great joy to our faculty to note the steady improvement in the papers of most of our students. The school has had one of its best years. Never to our knowledge have more numerous and cordial and unsolicited testimonials been received from our students as to their pleasure and profit in their studies. The work of instruction is done by the faculty of the Candler School of Theology of Emory University. This fact guarantees the high grade of supervision which our pupils enjoy. We conduct not only the courses of study for Admission on Trial and for the four years of Conference study, but also graduate courses for mature ministers and also courses for local preachers. Sunday school workers and teachers will find these stimulating and helpful. Our theological seminaries give credit on their degrees for a certain amount of this correspondence study.

Our faculty has prepared the instructions for the new and improved course of study as announced by the College of Bishops to take effect at the beginning of the Conference year, and we invite all interested, whether or not they have taken the old courses of study, to enroll for these new ones. These new courses of study will be found exceedingly interesting and helpful.

Write for a catalogue, brethren (or sisters. We have several lady students), and send in your name promptly for enrollment. Address Correspondence School, Wesley Memorial Bldg., Atlanta, Ga.

R. H. Bennett.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

THE ENGLISH TAPESTRY-WEAVERS

Let us learn a New Year's lesson—no
better lesson can be—
From the ways of the tapestry-weavers
on the other side of the sea.
Above their head the pattern hangs,
they study it with care,
And as to and fro the shuttle leaps,
their eyes are fastened there.
They tell this curious thing besides, of
the patient, plodding weaver—
He works on the wrong side evermore,
but works for the right side ever.
It is only when the weaving stops, and
the web is loosed and turned,
That he sees his real handiwork, and
his marvelous skill is learned.
The years of men are the looms of God,
let down from the place of the sun,
Where one and all are weaving till the
mystic web is done.
Weaving blindly but weaving surely,
each for himself his fate;
We may not see how the right side
looks; we can only weave and wait.
But looking above for the pattern, no
weaver hath need to fear;
Only let him look clear into heaven,
the perfect Pattern is there.
If he keeps the face of the Saviour for-
ever and always in sight,
His toil shall be rich with blessing,
and his weaving is sure to be right.
And when his task is ended, and the
web is turned and shown
He shall hear the voice of the Master,
exclaiming to him: "Well done."

THE BIBLE IN THE PUBLIC SCHOOL

New York City is at once the greatest Jewish city in the world and the strongest Roman Catholic city in America. Yet the Bible is read in all the public schools under a mandatory rule of the local Board of Education. The same has been true for many years of the States of Massachusetts and Pennsylvania. Only a year ago Tennessee and New Jersey made Bible-reading a part of compulsory education. The same is true of all other states in the Union except Missouri, Minnesota, Washington, California, and Arizona, in all of which daily Bible-reading is prohibited by state legislation.

A missionary society was recently organized in New Zealand, in part to save these states from their Godless schools by showing them "how Protestants, Catholics, and Jews have happily co-operated in one province after another in Australia and South America (where Church and State are jealously separated) not merely in reading but in teaching the Bible in the schools, partly in an unsectarian way, by the skilled teachers, partly by preachers, priests, and rabbis teaching their segregated pupils right in the school-rooms; by which practice they have been brought into closest harmony and co-operation in all that concerns the life of the town."

FROM MISS STEWART

The summer is waining and the rapid approach of fall finds us all thinking seriously of the shortness of time for work in the remaining four months of our year. Are we prayerfully saying "What shall the harvest be?" As members and officers how we long to make the third quarter's reports come up to the full mark, for if we do not, well do we know what a long, hard pull must be made at the end of the year.

It seems fitting that I should make a report of the first half of our year's work, for all the societies, especially the district secretaries and second vice-presidents would like to know where the children's work stands.

Mrs. Peacock's report shows the following receipts for first and second quarters, 1916: Total amount, Junior Divisions, $780.08; total amount, Baby Divisions, $59.66; total amount, both, $839.74. Amount pledge, Junior divisions, $341.21; amount pledged, Baby Divisions, $29.75; total amount pledge, both, $370.96.

Our Conference pledge is $1,000. We are therefore more than $100 short on pledge for half of year.

The Baby Divisions have decreased this year from 35 to 31. The Junior Divisions have increased from 76 to 89. Twelve new organizations have been effected, and five have been re-organized, making 17 societies added. Owing to several disbanding we have an actual increase of only 13, making a total number of Junior Divisions, 89.

The increase in subscriptions to the Y. C. Worker equals 149, making a total to date of 562. But our goal for subscriptions this year is 1,000, so we are just a little beyond the half. Please let every mother see that this valuable paper is in her home.

As you know, October is the month for mission study campaign. We must make this the most successful campaign we have ever had. Our goal is a mission study class in every auxiliary and every Junior a member.

The new books for the Junior mission study course are now ready, and are most attractive. It is none too early to begin making plans for the fall classes. Form classes and report same to the Conference Superintendent of Study and Publicity, Mrs. W. R. Harris, Asheville, N. C. Let every second vice-president at once order "Children of the Lighthouse," price 30 cents, postpaid, from Smith & Lamar, Nashville, Tenn.

Last year only 20 societies received certificates for being on the Roll of Honor. Let every society keep account of credits according to the "Standard of Excellence." May we not expect a great increase on Honor Roll for 1916

In the campaign plan remember that we must work along the same lines as do the Adult and Young People's societies. Every second vice-president should be a member of the campaign committee in her church.

I sincerely ask that all remember the children's work in prayer. The faithful second vice-presidents have a great responsibility, and they must have the hearty interest and co-operation of adult members to accomplish the desired results.

May we each and all measure up to our full duty, bringing in our tithes and offerings in full. Let us see to it that we do not rob God in tithes and offerings.

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Faithfully yours,

Mattie H. Stewart.

MESSAGE FROM CONFERENCE CORRESPONDING SECRETARY

At this time I feel that it may be well to review some of the things for which we as a conference should be thankful.

During the last quarter we gained sixteen new societies. Some of the best district meetings ever held were reported. Many inquiries about the work have come in, and several district secretaries have received urgent requests to come to churches where there was no missionary society and explain the work.

Then, too, our financial report was very encouraging, $4,087.71 was sent to the Council Treasurer, this sum being over $1,100.00 more than was sent for the corresponding quarter last year. This shows us that our members are beginning to pay their pledges quarterly, a thing the Council has been earnestly requesting us to do for many years. Don't all this sound encouraging? I realize as you do that it is going to take much more of work and prayer to get our collections up for this third quarter, as so many of our people suffered either directly or indirectly from the recent flood, but I do believe, if we work diligently, that it can be done, for I believe the Lord, by these floods, is teaching us that we should labor for the best things, those that endure. That we should lay up our treasure in heaven, by investing our money in that which cannot perish.

We are hoping that each one of our members will become interested in our campaign and will devote some of her time to enlisting new members for her society, and will help organize new societies.

Let us ask for the assistance of our pastors and presiding elders in this work, for their help will be one of the most potent factors in our success. I know one pastor who is giving his Sunday night services for the month of August to educational and inspirational talks by persons especially interested in the different departments of the woman's missionary society. It is needless to say that that church will succeed in all ways, for it has been proved that when a church become alive to its obligations to missions it always succeeds better. If any one doubts this assertion a reference to the Conference Minutes will prove my statement.

May God bless every one of you as we strive to make this quarter's work the best we have ever done and as we work let us pray definitely for laborers to enter the field from the ranks of our young people—for in a letter recently received from Mrs. McDonnell the fact that so few of our young people are enlisting for service is deeply deplored. Unless we can have more trained workers our work must suffer. Don't you know some one who would volunteer for service this year?

"MY MISSIONARY CALF"

(After the Week of Prayer was observed in 1915, I learned of a special gift for Japan by a consecrated woman of Somerville, Tenn. Believing that the example of this giver would prove an inspiration to other women to make similar gifts, I asked for some account of why and how the gift was made and received the following, which I pass on with the prayer that the motive which prompted this gift may spring up in the heart of every woman who reads and bear fruit in similar acts of liberty. —Home Base Secretary.)

Some years after I married and went to the country to live my father gave me a little white calf, which was descended from a splendid strain of milk cows. She received an affectionate welcome from the entire family and soon became the family pet. After a while she was sent down to the pasture for the summer. One day there was the wildest excitement among the children when Snowball was brought home, bringing with her a darling little calf, and she looked very proud as she showed us her baby. A little later she was bitten by a rabid dog and had to be killed. In course of time the calf grew up and one day presented us with the third generation, a fine, handsome little steer. On the day that Snowball was given me I promised myself and God that the proceeds of all her male offspring should go to the cause of missions, so the newcomer was promptly named Missionary. It was not long before the children and even the negroes on the place knew him as the "missionary calf."

When the urgent call came for funds to open the work in Japan, my heart was strangely stirred to give more than I had ever given to help make that work possible, and my thoughts turned to my "missionary calf." I resolved immediately to give him and offered him for sale. A big-hearted Christian gentleman, hearing of the "missionary calf," bought him for fifteen dollars; and I gladly and prayerfully gave the money as a special offering. Have I regretted it? Did I want the money for myself? Not for one single instant, for my heart was filled with joy that I could give something of my very own to the work. My family and friends often tease me about my "consecrated cow;" but I earnestly hope there will be many more "missionary calves," that in this homely way I may express my gratitude to a kind and generous Father.

A PORTABLE WESLEY HOUSE

Mrs. William B. Hays

Many inquiries have come with regard to the "portable Wesley House" erected and in use under the direction of the Methodist Church of Newport, Ark. Believing that the plan solves the problem of social work in small towns and country places, I give it to the readers of the Voice.

It would have been impossible for the Church at Newport to undertake the erection of a "modern building with all equipment necessary" or to purchase a lot in the neighborhood where the greatest needs existed.

We were given permission to erect a Wesley House on a lot belonging to a friend, Mr. Ferrell, of Batesville, with the understanding that the building should be moved whenever he should have need of the lot. In order to make this possible a local carpenter, for the sum of one hundred and thirty dollars, erected a portable one-room structure which would easily seat one hundred people. The walls were put together so that by sawing a few boards in two they could be taken down in sections. The roof was constructed in like manner, as was also a large platform on which a good piano was placed by a friend interested in the work. The sections can be carried to a new location in a few hours and put together again with small expense. An opening in the roof, with tin around it to comply with insurance regulations, makes a brick flue unnecessary. Plenty of windows admit an abundance of light and air. Planting vines and flower borders at the sides of the building and about the doorway will furnish shade. The building is sixteen by thirty feet in size, built of unpainted lumber. The one room, its walls adorned with pictures and posters, is clean, cozy and attractive, and well adapted to its purpose. We are employing it as an experiment in "social service in the country," and the success of the effort has exceeded our expectations.

LEAVE TOMORROW WITH GOD

Martin Luther in his autobiography says: "I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put his crumbs on my window-sill, especially at night. He hops to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves tomorrow to look after itself. He is the best preacher I have on earth."

LOOK!

Highest Cash Prices Paid

for Rags of all kinds. Brass, Copper, and all grades of Metals, old Auto Tires, and Rubber of all descriptions, Books and Magazines, Hides, Wool and Old Feathers. Write for prices.

Lynchburg Iron & Metal Co.,
Lynchburg, Va.
Reference: Banks of Lynchburg.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

A FINE LETTER

One of the newly appointed District Secretaries has written the Conference President the following letter:

"I hope that I may be able to do lots of good Epworth League work in the ——— District this year. I had planned to do some work during the month of August, but it seems that my plans will not be carried out, as I am very busy now having my home repaired from the flood damages.

I hope to spend many week ends this winter visiting the Leagues of our district and organizing a few new Leagues.

We have a good League in our church here and we hope that it will continue to grow in interest and membership the coming year.

May I ask an interest in your prayers that I may well perform every duty of my office and do much good for the young people of my district?"

We predict achievement for the district that has this choice secretary.

CHAPTER DUES SIMPLIFIED

We are obligated to keep up the general work of the Epworth League throughout the church. We receive the benefit of all the thought and work of the leaders of our cause, whose time is employed in the interest of the young life of Southern Methodism. When we consider the extent of our territory, the departments of our work, the necessity of expert administration and all the large and helpful things that the Epworth League Board is doing for us, the benefits of which each chapter receives, we can understand that the annual fee of $2.50, which goes for the sustentation of the League at large is very small.

In addition to the dues to be paid for the general cause, we are asked to pay a similar amount from each chapter for the extension of the work in the bounds of our own Conference. It is a fact that officers of the Conference and District Secretaries have been meeting their own expenses in large measure in the years gone by. It ought to be possible for those entrusted with the responsibility of promoting the League cause in our Conference to do so without undue drafts upon their personal means. We are doing better in this particular, several of our chapters last year meeting their Conference dues faithfully.

The Conference Treasurer, Rev. C. M. Pickens, Spencer, N. C., might give us a monthly report in these columns showing what chapters are meeting these obligations.

Send Brother Pickens $5.00 for General Conference dues. Get this matter out of the way quickly, and take up the African Special.

THE CONFERENCE ANNIVERSARY

The Central Office has promised to have one of our leaders present at the Annual Conference to be held in Gastonia in November to present our cause. The Gastonia pastor has promised us an evening for our anniversary. Leaguers from all the surrounding territory should endeavor to attend this rally.

REPORT OF WORK

The writer incidentally heard of the organization of a new chapter some days ago, but there was no account of the matter in the League Columns of the Advocate. A postal card which costs one cent, and a wide-awake Leaguer could have conveyed intelligence of this important event to the Advocate, have given the names of the officers, the post office of the president and the secretary, and the number of charter members.

A live chapter with newspaper reporters among its members recently discussed the question of amusements and took action toward the establishment of a supervised playground on the church premises and the inauguration of story hour in the League rooms of the church for the protection and edification of the children of the community, which are two of the finest things done in North Carolina in many a day, and yet they were not reported to the League columns.

Friends, there are many fine things happening in our Leagues. "Let your light shine" so that we may see it. In other words, report your doings.

THE HANDBOOK

An Epworth Leaguer who takes an active part in the work as chapter officer, district secretary and Conference officer, can not get along without the Handbook for 1916. Order of Smith and Lamar, Richmond, Va., or Nashville, Tenn.

TWO BIG FACTS

The Epworth League Handbook for 1916 says on page 17 that "according to the records of the Candidate Committee of the Board of Missions, nine out of every ten applicants for service in the home and foreign fields ascribed the beginning of their concern and the forming of their purpose to experience in the Epworth League. Of the young men entering the ministry of our church during the last two decades, the Epworth League has been the means of discovering and enlisting at least fifteen hundred."

Yet there are some pastors who pooh-pooh the Epworth League. Don't be a pooh-pooher, brother! Swallow the facts and organize an Epworth League for the spiritual upbuilding of your flock.

EPWORTH LEAGUERS ORTHODOX

The heresies that are creeping into the church are not coming through the League. Our literature is orthodox. Our general leaders sound no uncertain note. They are men of prayer and consecration. Attend a League devotional meeting anywhere and what do you find? You will find a band of earnest young Christians, reading the Scriptures with unfeigned faith, singing gospel hymns, being led in prayer by some brave but modest youth, listening to a solo with a message of light sung by some tender but consecrated maiden, giving earnest and respectful attention to the kindly words of the pastor or some older person who has come in by invitation to bring a message. And in it all there is distinctly the old Methodist note.

Brother, are your young people thus engaged? If so, then is the church of tomorrow safe.

A COMMENDABLE UNDERTAKING

The attention of Epworth Leaguers especially is directed to the appeal of our President, Rev. E. L. Bain, and Rev. L. A. Falls, appearing elsewhere in this week's Advocate in behalf of Rev. J. O. Ervin, one of our most zealous workers, who had the misfortune to lose his automobile, a Ford, while attending our Conference in this city in June. The circumstnces under which Brother Ervin lost his car, having made the trip from Charlotte in order that some of his young people, who otherwise might not have been able to come, might have the benefit of attending the Conference, make a strong appeal to Leaguers to assist him. We are sure that many will respond. Brother Ervin's friends, other than active Leaguers, will also desire to help equip him for his work. Let's help now. Rev. L. A. Falls will receipt contributions. His address is 612 N. Brevard St., Charlotte, N. C.

MT. ZION

Mt. Zion League held its regular business meetings at the home of one of our members, with our vice-president, Miss Verna Goodrum, in the chair. It was inspiring to see how well this young lady can handle such things.

All officers made good reports from all departments. Our second department reported fifty-six visits to sick.

We held a council meeting recently at the home of our president to prepare a yearly report for our third quarterly conference. Our presiding elder requested us to send our report to these columns so people and pastors could see what a League can do.

Following is our report for one year: Twelve business meetings; four council meetings; twelve missionary meetings; total amount raised during year, $106.30. This report was approved and went on the minutes of the quarterly conference. L. B. Honeycutt.

Cornelius, N. C.

WHERE DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average have reported "no beneficial results." This is a wonderful spring. Simply sign the following letter:

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Box 5F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Address .....
Shipping Point .....
(Please write distinctly.)

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Maintained by the State for the Women of North Carolina. Five regular Courses leading to degrees. Special Courses for teachers. Free tuition to those who agree to become teachers in the State. Fall Session begins September 13th, 1916. For catalogue and other information, address
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SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 2:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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Division Pas. Agent, Charlotte, N. C.

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GREENSBORO COLLEGE FOR WOMEN

The members of the faculty of Greensboro College for Women for the school year soon to be opened consists of many well known educators. There have been some additions to the faculty for this year and each one comes well prepared and highly recommended for the work. The collegiate faculty follows:

Rev. S. B. Turrentine, D. D., president. chair of Bible; Mrs. Frank Siler, dean, religious pedagogy; Rev. W. M. Curtis, Ph. B., assistant in Bible; Miss Annie M. Pegram, A. B., A. M., mathematics and science; Miss Jennie T. Clarke, B. S., A. M., history and political economy; D. F. Nicholson, A. B., A. M., science and education; Conrad Lahser, German; Miss Flora B. Hall, A. M., French and English.

Special Faculty

Conrad Lahser, director school of music, harmony, counterpoint, and composition; Mortimer Browning, organ and piano; Miss Marjorie Gaskins, piano; Miss Marguerite James, piano; Robert L. Roy, violin and stringed instruments; Miss E. J. Porter, art; Miss Mattie H. Caldwell, business department; Miss Minnie W. Hopper, home economics.

Preparatory Department

The members of the preparatory department faculty are: Miss Linnie M. Ward, A. B., Miss Jeannette Pearce, A. B., and Miss Eugenia Franklin, A. B.

All the members of the preparatory faculty have been attending summer school: Miss Linnie M. Ward, George Peabody University, Nashville, Tenn.; Misses Jeannette Pearce and Eugenia Franklin, Columbia University, New York.

In addition to the above named members of the collegiate literary faculty the following new members have been elected for the ensuing college year: Mr. Leonard B. Hurley, Newbern, N. C., who has been elected to the collegiate English, is a son of Rev. J. B. Hurley, presiding elder of the Newbern District, North Carolina Conference, and comes well prepared for this work. He was graduated with distinction, with the degree of A. B. from Trinity College in 1913. After having a business experience of two years, including one year in Richmond, Va., Mr. Hurley returned to Trinity College and pursued a post-graduate course, receiving, with distinction, the degree of M. A., last June. In his post-graduate course Mr. Hurley made a specialty of English, and during the year he also rendered assistance in the collegiate English department.

Miss Elizabeth A. Weber, the new teacher of Latin and German, will be an additional teacher in the collegiate literary department. She is an A. B. graduate, with distinction, of George Washington University, Washington, D. C., and also has a bachelor's diploma in education. Her parents were born in Germany and she speaks the German language fluently. Miss Weber has taken post-graduate work, has had successful experience in teaching and comes well recommended.

The following are new members of the special faculty:

Mr. Benjamin S. Bates, voice culture, chorus singing. Originally of Boston, Mass, later of Danville, Va., choral director, teacher and soloist; was graduated from the Normal Department of the New England Conservatory of Music, Boston—a pupil of Arthur J. Hubbard, one of Boston's leading vocal teachers; studied with Chas. B. Stevens, of Boston, and Signor Chev. Danti del Papa, of Rome; also studied with the noted Dr. Frank C. Miller, of New York City, specialist on the use of the throat and lips in singing.

Miss Alvera C. Gustafson, piano. Was born in Florence, Massachusetts. After the completion of her high school course, she entered the New England Conservatory of Music. She was a pupil first of Mr. Carl Baermann and then of Mr. Clayton Johns in piano, took the prescribed courses in harmony theory and musical history, and was graduated in both Normal and Soloist courses with honors in 1914 after two years of study. She pursued a post-graduate course for two years, holding a position as teacher of piano in the Perkins Institution for the Blind, in Watertown, Massachusetts, during the latter year. At the conservatory Miss Gustafson took part in several advanced students' concerts and orchestral concerts, was in the Mason and Hamin contest in 1914, played a Beethoven concerto at her graduation, and gave two piano recitals. In 1915 she received honors in ensemble playing.

Miss Meredith Clark, expression and physical culture. A. B. graduate with distinction, Central College, Ark.; special course in Modern Drama, taken in New York; graduate and post-graduate in Expression and Physical Culture, Central College; student of Bertha Runz-Baker, of New York; efficient teacher of Expression and Physical Culture, including folk games; four years of instruction in Voice, Central College, teaching experience in Voice; winner of the medal in the Arkansas State College Reading Contest, 1913.

Mr. Lahser, the efficient director, will conduct the classes in Harmony I and II in addition to Counterpoint and Composition. This arrangement brings the entire theoretical branches of the collegiate music school under a more concentrated management.

Miss Gaskins, who has rendered excellent service for two years, will have charge of the History of Music in addition to Piano.

Miss James, another highly successful teacher, who was present last year, will teach Piano, and will conduct the classes in Theory of Music.

Miss Gustafson, the well equipped new teacher, whose brief biographical sketch appears in this article, will teach Piano.

Mr. Browning, who has been in Greensboro College for Women two years, and whose musical gifts and works are well known, will continue to teach Organ, Piano, and Ear-Training.

Mr. Roy, whose reputation as a superior artist is estabished, will continue to have charge of Violin and Stringed Instruments.

Mr. Bates, the well known tenor singer and voice specialist, a short biographical sketch of whom appears in this article, will have charge of the vocal department and the chorus class.

All of the teachers in Greensboro College of music have attended schools or conservatories of the highest standing either in Europe or America.

For some time Greensboro College for Women has been crowded with students. Last year a few rooms were secured in private families to meet an overflow. It is expected that the attendance of boarding students will again tax the dormitory space to the fullest capacity. Ample provision has been made for day students, a large number of whom are expected, as heretofore.

The proposed new dormitory is much needed to meet the growing demands. Dr. Turrentine reports that about $14,500.00 has been raised on the dormitory fund.

Ole Mamma Mary Persimmons called one day on the village lawyer.

"Well, old lady," he said, "what can I do for you?"

"Ah wants to divo'ce mah husband," said Aunt Mary.

"Divorce Uncle Bill?" cried the lawyer. "Good gracious, why?"

"Bekase he's done got religion, dat's why," said Aunt Mary; "an' we ain't had a chicken on de table fo' six weeks."—Exchange.

Carolina & Northwestern Rwy. Co.

Schedule Effective Nov. 28th, 1915

Northbound	NO. 10 Passenger Daily	NO. 8 Passenger Ex. Sun.	NO. 6 Passenger Sun. Only	No. 4 Passenger Sun. Only	NO. 52 Mixed Ex. Sun.	NO. 50 Mixed Ex. Sun.
Chester.....Lv.	7 43 a m					
Yorkville.....“	8 29					
Gastonia.....“	9 24!					
Gastonia.....“						
Lincolnton.....“	10 20					
Newton.....“	10 55					
Hickory.....“	11 40		5 45 p m			
Lenoir.....“	12 45 p m					
Lenoir.....“			6 50			
Mortimer.....“			8 22 p m			
Edgemont.....Ar.						

Southbound	NO. 9 Passenger Daily	NO. 7 Passenger Ex. Sun.	NO. 5 Passenger Sun. Only	No. 3 Passenger Sun. Only	NO. 53 Mixed Ex. Sun.	NO. 51 Mixed Ex. Sun.
Edgemont.....Lv.						
Mortimer.....“			7 00 a m			
Lenoir.....“						
Lenoir.....“	1 40 pm		8 22			
Hickory.....“	2 35		9 30 a m			
Newton.....“	3 08					
Lincolnton.....“	3 46					
Gastonia.....“						
Gastonia.....“	5 00					
Yorkville.....“	5 46					
Chester.....Ar.	6 35					

x Leave ! Arrive

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CHILDREN'S HOME

VOLUNTARY CONTRIBUTIONS

R. H. Latham's Bible class, Winston-Salem, West End S. S., $5.00; B. L. Pearson, Reidsville, Lowes S. S., $2.00; "Willing Workers," Gastonia, Franklin Avenue S. S., Miss Bertha Allen, $10.00; D. E. Ader, Advance, Good Hope S. S., 80c; A. L. Payne, Rural Hall S. S., $2.00; W. H. Rees, Tr. West Market St. Baraca, Greensboro, $10.00; J. E. Everhart, Lexington, Ebenezer S. S., $1.70; "A Friend," $5.00. Total, $36.50.

TEN PER CENT ASSESSMENT

Junior Epworth League, North Liberty church, Charlotte, $5.25; Rev. E. E. Yates, Sturgills, Helton Ct., $10.00; Rev. P. H. Brittain, East Waynesville Ct., $2.00; Rev. D. F. Carver, Hickory, West Hickory charge, $7.00; Rev. J. G. W. Holloway, Jackson Hill charge, $13.40. Total, $37.65.

CORNERSTONE NEW GRACE CHURCH, WINSTON-SALEM LAID

Sunday was a great day in the life of the membership of Grace Methodist Episcopal Church, South, Winston-Salem, it being the laying of the cornerstone of the new church, now in course of construction. The services preliminary to the laying of the stone were held under the tent now used by the congregation to worship in at the corner of Oakland Avenue and E. Fifth Street.

The following ministers were present and participated in the exercises: Rev. J. D. Williams, of the First Methodist Protestant Church; Rev. C. E. Roming, of Fries Memorial Moravian Church; Rev. J. T. Byrum, of Greenwood Avenue Baptist Church; Rev. W. M. Smith, of Salem Methodist Episcopal Church, South, and Dr. H. K. Boyer, presiding elder of the Winston District, Methodist Episcopal Church, South. Mr. Walter Thompson, superintendent of the Methodist Children's Home, was present and took part in the services.

The pastor of the church, Rev. J. S. Hiatt, opened the services under the tent by giving a brief report of the work of the church from its organization, twenty-three years ago, until the old frame building was torn down a few weeks ago. Mr. Hiatt said: "Twenty-three years ago a Methodist circuit rider established a preaching place in East Winston and soon organized a church. At that time there were only three or four dwelling houses in the immediate vicinity of the church. Only three of the charter members are now living, Messrs. J. S. Lloyd and J. R. Pleasant and Mrs. Mary Ann Walker." Rev Mr. Hiatt then read from the Twin-City Sentinel, of June 10, 1916, an article dealing with the progress of the church.

The following pastors have served the church since its organization: Rev. W. M. Curtis, Rev. J. A. B. Fry, Rev. W. H. Willis, Rev. J. H. Barnhardt, Rev. J. F. Kirk, Rev. W. M. Robbins, Rev. L. W. Collins, Rev. R. E. Atkinson and the present pastor, Rev. J. S. Hiatt.

The excellent choir of the church rendered splendid music for the services. Following the pastor's talk, they sang beautifully "We Are Marching to Zion." Other appropriate selections were given during the service. Special mention should be made of the excellent quartet sung by Messrs. Swain, Hauser, Gwaltney and Spainhour. The title of his excellent song was "The Little Church by the Wildwood." The choir also rendered most beautifully "Sowing as You Go." Mr. V. M. Swain is choir director and Miss Annabelle Yingling, organist.

Dr. H. K. Boyer, presiding elder of the Winston District, was presented by the pastor and talked interestingly on church building and what it meant to a community. Dr. Boyer emphasized the fact that with the Grace congregation, as well as others, it was not personal motives that prompted the building of the handsome new church. Dr. Boyer told of the building of the first temple, saying: "there hasn't been anything like it built since, in the matter of architecture, and no such paintings as it contained have adorned the walls of any house of worship since then. Dr. Boyer said that it was from this temple hat the Greeks got their ideas of architecture. The using of the illustration of the ancient temple was to show those who are prone to criticise the building of costly churches that the practice was not a new one by any means and was of divine origin. Dr. Boyer paid a beautiful tribute to those who always contribute so faithfully to the building of churches, calling it wheat and bread money, which he said, "makes the church sacred to God and His work." Dr. Boyer spoke of the wonderful opportunity to secure great returns from investing in God's enterprise. He complimented the Grace congregation upon the modern church building now going up. He also said that he knew Grace church to be a busy church, and such was always a happy church. Dr. Boyer mentioned especially the splendid cooperation of the churches of all denominations in East Winston.

Mr. Walter Thompson, superintendent of the Children's Home, was next presented by the Rev. Mr. Hiatt. In the beginning Mr. Thompson expressed his appreciation of what Grace congregation was doing for the Children's Home, remarking, "there is no more loyal congregation in the Conference." Mr. Thompson said: "The noblest thing that a man can do is to become the owner of a home suitable to the needs of his family, and likewise it is true with the church." He said that he believed church building should begin at home and recited an instance where the congregation, of which he was a member, contributed to the building of a $15,000 church in Brazil when the men of the home church would chew tobacco and spit the juice through the cracks in the walls. Mr. Thompson said: "Make your home churches prosperous and foreign missions will be benefitted." He also said: "A beautiful church is worth a great deal more to a community than a jail house."

At the close of Mr. Thompson's talk the congregation, led by the ministers, marched to the site of the new church where the corner stone laying exercises took place. All the ministers present took part in this service. The regular prescribed order of service, in the ritual of the church, was used. The following articles were deposited in the corner stone: A copy of the New Testament, a copy of the Twin-City Sentinel, of June 10, cotaining an account of the work of the congregation from its organization to the present and also pictures of the old and new church; a copy of the morning Journal, the North Carolina Christian Advocate and the Union Republican; the official roll of the church, names of the building committee, Sunday school scholars, officers and teachers, and Ladies' Aid Society; the name of J. A. Wall, who contributed the pretty white granite stone; the names of the contractors, Messrs. D. K. and D. R. Cecil, of Lexington; a picture of Mr. J. S. Lloyd, one of the charter members of the church, and a kodak picture of the pastor and family.

The contractors are pushing the work on the new church rapidly. The walls are taking the form of a building, being several feet high. If material can be had promptly the church will be ready for occupancy before Christmas.

A. W. Cline.

GUILFORD COUNTY SUNDAY SCHOOL NEWS

Between the days of September 5-13, a party of Sunday school workers and specialists will make a tour of Guilford county in the interest of educational Sunday school work. A full itinerary has been planned for the week and arrangements made to tranfer speakers from one point to another during the dinner hour so that a full program can be presented at two places on the same date. Evening meetings have been arranged at several points.

Dr. W. A. Brown, of Chicago, Field Secretary of the International Sunday School Association, and one of the greatest Sunday school speakers on the North American Continent, has been secured for the entire itinerary, as well as J. Walter Long, General Secretary of the North Carolina Sunday School Association. Other members of the party are, Mr. A. E. Tate, Vice-Chairman of the Executive Committee of the State Association; Mrs. E. R. Michaux, Superintendent of the Elementary Division of the State Association; A. W. McAlister, Chairman of the Board of Religious Education of Guilford County; E. J. Coltrane, Secretary of the County Association; Dr. Sylvester Newlin; J. Norman Wills; J. Allen Austin; Dr. C. W. Moseley; Rev. T. M. Johnson; Miss Martha Dozier.

The places to be visited are as follows:

Tuesday, September 5, Tabernacle; Mt. Pleasant (Greene Township).

Wednesday, September 6—Hines Chapel; Gethsemane; Monticello (evening meeting).

Thursday, September 7—Mt. Pleasant in Jefferson Township; Friedens; Gibsonville (evening meeting).

Friday, September 8—Groometown; Pleasant Garden.

Saturday, September 9—Oak Ridge; Summerfield.

Sunday, September 10—High Point.

Monday, September 11—Greensboro.

Tuesday, Septemger 12—Alamance (morning) Holt's Chapel.

Wednesay, September 13, Guilford College; Sandy Ridge; Jamestown (evening session).

This itinerary is being conducted under the auspices of the Guilford County Board of Religious Education, a department of the County Sunday School Association which has for some months been promoting new lines of organization and training for more efficient Sunday school work. The tour of the county will do much toward bringing together the Sunday school forces of the county and uniting them for a definite program of service.

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These Switches are mounted on short separate stems suitable for dressing in any style coiffure,

We Guarantee to match all samples.

Visitor: "Well, Robert, how do you like your new little sister?"

Robert: "Oh, she's all right, I guess; but there are lots of things we needed worse."—Judge.

The Sunday School Lesson

THIRD QUARTER—LESSON X
SEPTEMBER 3, 1916

PAUL'S SORROWS AND COMFORTS
2 Cor. 11:21 to 12:10

Golden Text—My grace is sufficient for thee: for my power is made perfect in weakness. 2 Cor. 12:9.

Summary of the Lesson

The essays of Arthur Christopher Benson are remarkable for their self-revelation. You become aware as you move through the pages of exquisitely phrased sentences, glowing with many a soft and quiet light of verbal magic, of the fine and sensitive spirit behind it all. At last you feel as if you have come to know the inner life of this English man of letters in a very intimate way.

One of the documents in all literature most full of the quality of self-revelation is Paul's Second Epistle to the Corinthians. With passionate abandon he draws aside the curtains of reserve and reveals the very hopes and fears and joys and sorrows which are the torture and the gladness of his heart.

Perils Without

In that wonderful little book A Hilltop on the Marne, Mildred Aldrich, a Boston woman living in the Marne valley, tells how the tide of war flowed in about her dwelling, raged fiercely and then ebbed away at last. Her days of peril were the very days of world-wide crisis in the great war. She had her hour of tragic danger preceded and followed by quiet and safety.

It almost seems as if every day of Paul's active life was a day of peril. The tides of danger and confusion were always flowing in about him. It was not an accident that so often he was caught in the clutch of tragic circumstances. He was no chance citizen involved in the rush of a wild charge with which he had nothing to do. He was at the center of the fight because in him the fight centered. The campaign which he was waging for Jesus Christ was more significant than all the wars which were carried on during his life time. He was not a spectator. He was the principal fighter. He was general and army. He was horsemen and chariots. Wherever you found Paul there you found the battle raging.

His catalogue of perils seems fairly palpitating with pain. You catch a sudden vision of terrible prisons, you see the lash descending upon his back with cruel power—thirty-nine lashes on five different occasions. You see the sharp rods bruising his body—beaten thrice with their lustful cruelty. You see him stoned—and left for dead. You see the alarm of three experiences of shipwreck. You see the daily travail of difficult journeys, the sudden descent of robbers, the hunger, the thirst, the cold, the hostility his life encountered. You look on his scarred and heavily lined face, and you feel small and untried and humble before this mighty, suffering veteran of the Lord.

Anxieties Within

The supreme suffering of some men is that which happens to them. The supreme suffering of other men is that which happens in them. A deeply sympathetic heart bends beneath the tragic burdens of all those it loves. Paul tells us that besides the perils without, "there is that which presseth upon me daily, anxiety for all the churches." The Christian Church was not so very large, but Paul carried it all upon his heart.

Robert Browning's powerful delineation of the character of the gospel of the good Pope in The Ring and the Book presents a leader thinking of humanity, feeling for humanity, and acting for humanity—"heartsick at having all his world to blame." This sense of a responsibility larger than his own life, of being bound up with issues vaster than his own destiny, was perpetually with Paul. He rejoiced when Christians were strong. He suffered when they were weak. He was torn with the torture of it when they were persecuted. He not only lived his own life, but he lived in sympathy the life of all the Church.

This passionate participation in the lives of others was both a tragic burden and a wonderful escape. By a curious paradox, what a man suffers for others releases new and vital energies in his life, and what he suffers for himself leaves his strength depleted. When a man's sufferings stretch over a continent a continental quality comes into his manhood. Petty and irritating griefs sometimes disintegrate a life; vast and far-reaching griefs sometimes swing it out into new orbits of strength and power. Heavy and terrible as was their burden, Paul's sufferings enriched his life.

The Thorn in the Flesh

"I can endure anything but that," said an intense and temperamental woman, referring to a cloud of calamity which seemed about to descend upon her. She was silent for a moment after her outburst. Then she said with a flash of intuition, "And I suppose that is just what I will have to endure."

Paul does not go into detail about his thorn in the flesh. He gives us a very real understanding of how hard it was to bear. He lets us see with what tortured impatience he endured its presence in his life. We see that at this one point he would fain have cried "halt" to the invading pain of his experience. Other things may have been more terrible. They did not disturb him as did this. Restless, heavy-hearted, anxious for deliverance, he found this one experience the thing from which he shrank most of all.

Probably no one gets through the world without having in a measure the moral equivalent of this experience of Paul. Life would seem suddenly to have wings if some one thing could be changed. The thing which takes away confidence and hope and which dissipates the proud vital energy which sweeps past obstacles, is just this thing which seems securely fastened to the life. What can be done about it? What ought to be done about it? One turns with eagerness to find what Paul did about it and how the problem was solved for him.

The Sufficient Grace

"Did God answer your prayer?" the question was asked with a half-timid hesitation, "Yes," was the reply. "He answered my prayer by making me strong enough to endure the thing from which I had desired to be delivered."

Some of the most extraordinary answers to prayer came in just that way. Three times did Paul ask that the "thorn in his flesh" might be taken away. At last he came to understand that God's answer was a new strength to endure. And when Paul cries out, "Most gladly therefore will I rather glory in my weakness, that the power of Christ may rest upon me," we understand with what completeness and heartiness he accepted the answers to his thrice-offered prayer.

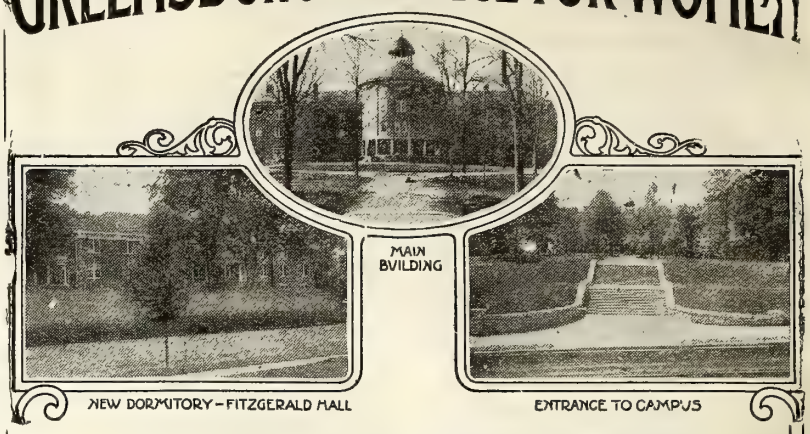
The supreme lesson of life to Paul is contained in these words, "My grace is sufficient for thee."

If a hard experience looms up in the path upon which we must go we may be absolutely sure that God is ready to do one of two things: He is ready either to remove it or to make us able to bear it. And sometimes the second is quite the most wonderful experience of the two.

The truth of the matter may be put very simply and very quickly. A hard thing which we are meeting through the strength of God is curiously changed from what it was before God came to help us bear it. The burdens we share with the living Christ sooner or later reflect the glory of His presence.

It was because Paul knew that conscious weakness drove him to a new nearness to God and a new participation in the eternal strength, that he could say, "When I am weak, then am I strong."—Lynn H. Hough, D. D., in New York Christian Advocate.

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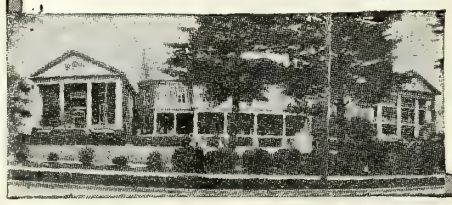
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I'M BUSY, DON'T YOU SEE?

I just saw Gilbert in the yard
And asked him why he worked so hard.
"I wish you wouldn't bother me,
Because I'm busy, don't you see?

I'm picking all these roses red
For grandmamma, who is sick in bed
And then there's aunty, 'cross the way;
I take her flowers every day.

For dear mamma I pick the pink;
She likes that color best, I think.
I wish you wouldn't bother me,
Because I'm busy, don't you see?
—Beth Slater Whitson

THE SECRET OF THE LITTLE TIN HORN

It was Teddy's tenth birthday, and he was showing his mother how much he had saved from selling papers. "Ten whole dollars, mamma," he said with pride, "and I'm going to work hard, so I can have twenty dollars by my next birthday and buy a pony like Jimmy Brown's."

"I'm sure you can," said Teddy's mother. "I wish you could have the pony this year, but father has so many expenses with all of us to feed and clothe."

Just then Billy came running in "Here's a letter from Uncle Ned," he cried, waving a large envelope. But when the letter was opened, there was only a card which said: "I hope Teddy hasn't lost the tin horn."

"Have you, Teddy?" asked his mamma.

But Teddy had gone. He came back presently, carrying a pasteboard box, which he opened and lifted from it a little shiny tin horn and with it a large envelope like the one in which Uncle Ned's letter had come.

At Chrstmas, almost two years before, in the box of gifts from Uncle Ned there had been the little tin horn. and attached to it by a string the large envelope with "For Teddy; to be opened on his tenth birthday;" and under this was, "The little tin horn won't blow; but keep it, anyway. It might some day."

"Who wants an old tin horn that won't blow?" Billy had cried, and the children had all laughed at Teddy. But he put both letter and horn carefully away and had almost forgotten them. And now Uncle Ned had written to say he hoped the little tin horn was not lost.

"Open the letter, dear," said Teddy's mother as he stood hesitating.

And tearing it open, he drew out a sheet of paper on which was written in Uncle Ned's large, bold hand: "Dear Teddy: I want to find out if you are trustworthy. So if you have kept the little tin horn until you read this, look closely at it, and you will find that it unscrews and comes apart. What you find inside you may use as you think best. Perhaps the little tin horn will blow by that time."

Sister Frances and Sister Mary had come in while Teddy was reading the note, so they all gathered about to see what Teddy would find. He unscrewed the little horn, as Uncle Ned had directed, and found the hollow of it stuffed with greenish looking paper. Teddy began pulling it out.

"Why, it's money!" shouted Billy.

And so it was, ten one-dollar bills—one for each of Teddy's years.

"How nice!" said Teddy's mother as he stood silent with astonishment. "You can have the pony now, Teddy boy."

"Yes, won't that be fine!" But his face wore a puzzled expression.

"What if you'd thrown the horn away, Teddy?" asked Billy. "Give it to me. Let's see if it will blow now." And he blew a long, clear note.

"How pretty!" said Frances. "Let me try."

Teddy leaned close to his mother and asked: "Why do you suppose he did it that way, mamma?"

"I think Uncle Ned wanted to see if you could be trusted to do as you were old," answered mamma.—Beth Slater Whitson.

THE MOUNTAIN LAMB

Blue-eyed Nellie lived with her papa and mamma on the Daisydingle Farm. She had no playmates and had often wished for a little pet lamb. One cold morning in March her papa came into the house carrying something very carefully under his big coat.

"Come here, Nellie," he called, "and see what I have brought you this cold morning."

And when Nellie came into the kitchen, he opened his coat and showed her a young lamb he had found on the mountain almost frozen.

"Poor little thing!" cried Nellie. And she and her mother hurried to get some soft woolen clothes to wrap around it They then placed the little lamb in a basket beside the fire, and soon it was able to take a little warm milk out of a bottle.

"May I have it for my very own to play with all the time, papa dear?" asked little Nellie.

"You certainly may, my child. It is your own little lamb, and no one shall ever take it from you," replied her papa.

Every day the little lamb grew stronger and before long was able to run about. After a very short time it would drink milk out of a bowl Nellie would hold on her lap as she sat on the lowest kitchen step. It would follow Nellie wherever she went, and the two loved each other very dearly. They would run and frolic through the clover fields and the meadows, and Nellie would make daisy wreaths and put them around the lamb's neck.

"I never had so much fun before," said Nellie to her mamma. "I love my lamb more every day, and I am going to name it Frolic."

But before the summer was over something terrible happened. One morning when Nellie went out to give Frolic its breakfast, there was no Frolic to be seen.

Nellie called: "Frolic, dear Frolic, come and get your breakfast." But no little white lamb came bounding to meet her.

Nellie and her papa and mamma hunted all through the fields and the meadows white with clover, where the saucy little brook danced and babbled in the sunlight, but no little Frolic could they find. Nellie sat down on the green grass weeping.

"My pretty Frolic will never come to drink her milk out of the little bowl again," she sobbed as she hid her face in her hands.

Just then her papa came hurrying up to her and said: "Our neighbor, Mr. White, sold his lambs last night to Tommy Anderson, and Frolic must have gotten mixed up with them. Get your hat, Nellie, and we will drive over to the Anderson farm. If Frolic is there she will know your voice and come to you."

When they arrived at the farm, Mr. Anderson took them to the pasture where all the lambs were playing about. They all looked alike, but when Nellie called, "Frolic, dear Frolic, come and get your breakfast," her little white lamb came leaping and bounding to her, for it remembered her kind and loving tones.

Nellie put her arms around her pet, and I am not quite sure, but I think she kissed the little lamb and said: "Dear little Frolic, you will never run away again, I know."

Then Nellie's papa put Frolic in the bottom of the carriage with them, and they all happily drove back to Daisydingle Farm.—Meta O'Connor.

BETTY OPENS THE DOOR

The Winn family had been spending the day at Cousin John's, and it was late when they reached home. Seven-year-old Betty was so drowsy from the long drive that she thought she was dreaming when she heard father say something about a lost key. But presently she waked up wide, to find that they were all talking about the key and wondering what was to be done.

"The other doors are all locked on the inside," said mother. "What shall we do?"

Father looked very much worried; he declared that he ought to have a good whipping for losing the key.

After a while Aunt Ellen thought of something. "I don't believe the little pantry window is fastened," she said. "It's so small that we never bother about it."

"And so small," added Henry, Betty's brother, "that I can't get through it."

"We must get in somehow," said mother again. "It is far too late to think of going back to Cousin John's."

"Let's have a look at the pantry window, anyhow," father said gloomily. "Maybe by pushing and shoving we can get Paul through."

So they tramped round to the back veranda.

There was the little window, looking like a small wide-open eye; but everyone had to laugh at the idea of twelve-year-old Paul's getting through it.

"We shall have to cut him in two," said father. "There's no other way."

Betty had been growing drowsy again, but now she straightened up. "I'm more'n half as big as Paul," she cried, "but I believe I can do it! Let me try!"

Mother and Aunt Ellen looked doubtful, but father picked her up, laughing. "Why, sure enough!" he said. "Sometimes the smallest articles are the most useful."

Father held her under one arm while he lifted the sash. As Betty peered across the sill her heart sank a little. It did look pretty dark and gloomy inside; but she would not back down now—and besides, who could open the doors if she failed?

"One—two—three!" counted father, swinging her backward and forward. "Now!"

At the last word he swung her over the sill, and Betty felt herself dangling for a moment in space. The next second she gave a quick gasp. A thick dust was everywhere; her eyes, nose and ears were full of it, and there was a queer, dusty taste in her mouth. Spluttering, coughing and sneezing, Betty suddenly realized what had happened. She had landed feet foremost in the flour barrel! Of course she had stirred up a tremendous dust, for flour is almost as light as smoke. and the barrel was half full. "Father!" she cried, sneezing hard. "Henry!" But the others had all gone hurrying round to the front door, and no one answered.

She shook the dust out of her eyes and clambered over the edge of the barrel, holding by the window sill and moving carefully. But alas for all her care! The first foot out mistook the edge of a keg for the floor, the barrel tilted, there was a lurch and a crash, and Betty was sprawling in a sticky puddle.

She scrambled slowly to her feet. "I'm gummed from top to toe," she said. "I'm just a ball of stickiness all over, but it's my own fault. I forgot to cover up the barrel and the molasses keg when Aunt Ellen told me."

She hung her head as the front door knob turned between her dripping fingers.

It was now the family's turn to gasp. "Upon my word!" cried father. "What's this thing?" He held her up at arm's length.

They could not help laughing, no matter how bad Betty felt. "She looks like a ginger cake," said Paul, "or else an Indian in war paint.'

Mother reached out and took her little daughter, flour, molasses and all. She was indeed a funny sight, all powdery white and sticky brown, with her face in splotches. Her voice trembled a little as she told the story. "I left off the tops," she finished, putting her queer-looking head down on mother's shoulder.

"Never mind," two or three voices said together. "You opened the door. If it hadn't been for you we couldn't have got in."—Nancy Byrd Turner.

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Our Dead

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom has permitted the death of our beloved pastor, Rev. W. M. Biles, therefore, be it resolved:

First, That we, the members of the Missionary Society of the Canton M. E. Church, South, deeply deplore the loss of one of the most active and loyal pastors we have ever had.

Second, That we bow in humble submission, and thank God for the touch of his life, and for the many things he accomplished in the work here.

Third, That we extend our loving sympathy to Mrs. Biles, by whose removal our society has lost one of its most emicient workers.

Fourth, That a copy of these resolutions be sent to the bereaved family, one be sent to the Advocate for publication, and one be spread upon the minutes.

Mrs. J. H. Kirkpatrick,
Mrs. Lyda Garrett,
Mrs. H. D. Secrest.

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Sunday school of Hickory Grove, on the tragic death of Mr. Frank Byrd, July 30, 1916, aged 19:

Whereas, Under the dispensation of God's providence, Frank Byrd, one of our much esteemed and beloved Sunday school scholars, who was so suddenly called away from us to his reward and while we as a Sunday school have sustained a great loss, therefore, be it resolved:

First, That we, as a Sunday school, bow in humble submission to the will of our Heavenly Father, and while we suffer a great loss, he is victor through faith in our Lord and Saviour, and has gone to a higher and more glorious life.

Second, That while we miss his presence in our Sunday school and voice in our choir, he will be enjoying the company of the redeemed and singing songs of glory and life everlasting.

Third, That we extend to the bereaved parents and relatives our deep and heartfelt sympathy in their great sorrow and commend them for comfort to the God of all grace who is able to sustain them by his loving power.

Fourth, That these resolutions be spread on the minutes of our Sunday school and a copy be sent to the bereaved family and to the North Carolina Christian Advocate.

Beulah King,
Freddy Steele,
M. T. Steele (Pastor).

RESOLUTIONS OF RESPECT

Whereas, God, in His infinite wisdom and love, has taken from our midst Mrs. Ella Branner Atkins, the beloved president of our Woman's Missionary Society of Waynesville, N. C., and one of our most faithful and devoted members, we, the members of the Woman's Missionary Society, do humbly bow to the will of our and her loving Father, knowing that He doeth all things well. Therefore, be it resolved:

First, That we submit to His divine will in this our great loss, knowing that he is too kind to pain, and too wise to err.

Second, That in the death of Mrs. Atkins, not only our own auxiliary but the missionary work of the church has lost a most active and zealous member.

Third, That her sturdy integrity and fearless independence won for her many friends. She was possessed of unusual executive ability and business acumen, which had been developed by years of sympathetic interest and cooperation in all affairs pertaining to her society, as was so often manifest in her resourceful and enthusiastic energy, which to the last, was always benefit humanity. We thank God for the inspiration of such a life—loyal and true. May we ever emulate her available in the forwarding of every community movement calculated to example.

Fourth, That a copy of these resolutions be recorded in the minutes of our book; a copy sent to the bereaved family; to the local papers, to the North Carolina Christian Advocate, and to the Nashville Advocate.

Mrs. H. G. West,
Mrs J. P. Rodgers,
Mrs. Geo. H. Crowell,
Mrs. E. T. Wyche,
Committee.

JOHNSON—Susan E. Johnson, wife of J. J. W. Johnson, of Troutman, N. C., was born December 9, 1856, and departed this life July 15, 1916. She made a profession of faith in Christ and joined the church at about twelve years of age. Since then she has lived a faithful, consecrated Christian life. While she was able she took a very active part in the work of the Methodist church, of which she was a member. For more than two years before her death she had been in failing health. During her affliction she was always patient and cheerful. For some while before her death she was conscious that her life's work was nearly done. She often said that she was ready and willing to go at any time that it was the Lord's will.

She leaves behind a husband, five sons and one daughter, together with many loved ones and friends, to mourn their loss. J. A. Keever.



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A "cub" reporter was sent to write up the story of the murder of a rich manufacturer and he made this statement: "Fortunately for the deceased, he had deposited all his money in the bank the day before, so he lost practically nothing but his life."—Harper's Monthly.

DISCOUNT YOUR TROUBLES

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Mrs. Kawler: "Did you ever go to one of those astrologers?"

Mrs. Blunderby: "No, but my daughter Kate is just crazy to have her periscope read."—Boston Transcript.

Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Fourth Round

August

Fairview, Bethany 12-13
Biltmore and Mt. Pleasant, Biltmore 13
Swannanoa, Swannanoa 20-21
Black Mountain, Black Mountain ..20
Asheville Ct., Elk Mountain 27
Chestnut St., night 27

September

Spring Creek, Spring Creek 2-3
Henderson Ct., Hillgirt 9-10
Tryon and Saluda, Tryon 10
Mills River, Mills River 16-17
Hendersonville, night 17
Flat Rock and Fletcher, Pattys Chapel 23-24
West Asheville, night 24
Mars Hill, Bright Hope 30-Oct. 1

October

Sulphur Springs, Montmorenci 7-8
Haywood Street, night 8
Leicester, Brick Church 14-15
Bethel, night 15
Walnut, Jewel Hill 21-22
Marshall and Hot Springs, Marshall, 22
Rosman 28-29
Brevard, night 29

November

Weaverville Ct. 4-5
Central 5
Weaverville, night 5

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.
Third Round

August

Ansonville, Salem, 11 a. m. 12
Lilesville, Shady Grove, 11 a. m., 13-14

Fourth Round

Rocky River, Union Grove, 11 a. m., 19
Matthews, Matthews, 11 a. m. ..20-21
Brevard St., night 20-21
Hickory Grove, 11 a. m. 26
Spencer Memorial and Derita, Spencer Memorial, 11 a. m. 27
Belmont Park, night 27-28

September

Thrift, Moore's Chapel, 11 a. m. ..2-3
Tryon Street, night 3-4
Unionville, Mill Grove, 11 a. m. ..9-10
Central, night 10-11
Pineville, Marvin, 11 a. m. 16-17
Trinity, night 17-18
Weddington, Wesley's Chapel, 11 a. m. 23-24
Hawthorne Lane, night 24-25

October

Chadwick, 11 a. m. 1-2
Seversville, Trinity, 3:30 p. m. 1-2
Calvary, night 1-3
Waxhaw, Mineral Spring, 11 a. m. ..7-8
Prospect, Prospect, 3:30 p. m. 8-9
North Monroe, Icemorlee, night ..8-9
Ansonville, 11 a. m. 14-15
Lilesville, 3:30 p. m. 15-16
Marshville, Marshville, 11 a. m. ..21-22
Polkton, Polkton, night 22-23
Morven, 11 a. m. 28-29
Wadesboro, night 29-30

November

Dilworth, night 5-6

Final Meetings

September

Hickory Grove, 11 a. m. 14
Spencer Memorial and Derita, Derita, 11 a. m. 15
Spencer Memorial and Derita, Spencer Memorial, night 15
Brevard Street, night 19
Thrift, Moore's Chapel, 11 a. m. ..19
Thrift, Big Spring, 11 a. m. 20
Thrift, Thrift, night 20
Matthews, Matthews, 11 a. m. 26
Matthews, Indian Trail, night 26
Matthews, Bethel, 11 a. m. 27
Rocky River, Union Grove, 11 a. m., 30

October

Unionville, Grace, 11 a. m. 4
Unionville, Mill Grove, 3:30 p. m. 4
Unionville, Oak Grove, 11 a. m. 5
Unionville, Zion, 11 a. m. 6
Unionville, Unionville, 3:30 p. m. ..6
Calvary, night 17
Seversville, Trinity, 11 a. m. 18
Seversville, Pleasant Grove, 3:30 p. m. 18
Seversville, Seversville, night 18
Prospect, Prospect, 11 a. m. 24
North Monroe, North Monroe, night, 25
North Monroe, Icemorlee, night 26
Ansonville, Ansonville, 11 a. m. 30
Lilesville, Lilesville, 11 a. m. 31

November

Weddington, Wesley's Chapel, 11 a. m. 4
Weddington, Weddington, 11 a. m. ..5

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Fourth Round

Ruffin Ct., Ruffin .....Aug. 31-Sept. 1

September

Wentworth, Carmel 2-3
Reidsville 3-4
Walnut St. and Car. Mem. 9-10
Gibsonville 10-11
Pleasant Garden, Pleasant G. 16-17
Centenary 17-18
Coleridge Ct., Concord 23-24
Ramseur and Franklinville, Ramseur 24-25
Uwharrie Ct., Oak Grove ..30-Oct. 1

October

Denton Ct., Siloam 1-2
Deep River Ct., Central Falls 7-8
Asheboro 7-8
Randleman 8-9
Greensboro Ct., Bethel 14-15
Spring Garden 15-16
W. Greensboro Ct., Jamestown ..21-22
Wesley Memorial, High Point 22-23
Randolph Ct., Trinity 28-29
South Main St., High Point 29-30
East End 30

November

West Market St., Greensboro 5-6

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

August

August

Micaville, Deytons 12-13
Spruce Pine, Spruce Pine 13-14
Bald Creek 19-20
Burnsville, Concord 19-20

Fourth Round

McDowell, Pleasant Hill 26-27
Marion Mills, Clinchfield 27-28

September

Morganton Ct., Mt. Pleasant 2-3
Morganton Station 3-4
Old Fort, Providence 9-10
Marion Station 10-11
Thermal City, Thermal 16-17
Green River, Bethlehem 22
Broad River, Tanners 23-24
Henrietta and Caroleen, Caroleen, 24-25
Marion Ct., Copemann 29
Rutherford, Gilkey 30-Oct. 1

October

Cliffside, Oak Grove 7-8
Forest City, Pleasant Grove 8-9
Table Rock, Oak Hill 14-15
Connelly Springs, Rutherford College 15-16
Spruce Pine and Bakersville 21-22
Micaville 27
Bald Creek 28-29
Burnsville 29-30

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.
Fourth Round

August

Stokesdale, Mt. Zion 12-13
Mt. Airy, Central 27

September

Mt. Airy Ct., Oak Grove 2-3
Walnut Cove, Palmyra 9-10
Summerfield, Summerfield 16-17
Pinnacle, Chestnut Grove 23-24
Pilot Mountain 24-25
Madison-Stoneville, Price ...30-Oct. 1

October

Yadkinville, Prospect 7-8
Rural Hall, Antioch 8-9
anbury, Davis' Chapel 14-15
Leaksville, night, 21; 11 a. m. 22
Draper, 3 p. m. 22-23
Spray, night 22-23
Dobson, Pleasant Ridge 28-29
Jonesville, Ebenezer, 3 p. m., 29; 11 a. m. 30
Elkin, night 29-30

November

Ararat, Hunters 4-5

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.
Fourth Round

August

Helton Circuit 19-20
Jefferson Ct., Bethany 26-27

September

Watauga Ct., Valle Crucis 2-3
Boone Ct., Rutherwkood 9-10
North Wilkes Mis., Furgeson 16-17
Avery Circuit 23-24
Elk Park, Newland (night) 24-25
Laurel Springs Ct., Laurel Springs 30-Oct. 1

October

Sparta Circuit 7-8
Creston Ct., Creston 14-15
Wilkes Circuit 21-22

November

North Wilkesboro 4-5
Wilkesboro ,night 5-6

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.
Fourth Round

August

West Hickory, W. Hickory, 11 a. m., 20
Hickory, First Church, night 20
Statesville, Broad St., night 27

September

North Lenoir Ct., Harper's Chapel, 2-3
Lenoir Station, night 3
Lenoir Ct., Laurel Hill 9-10
Granite Falls-Hudson, Granite Falls, 11 a. m. 16-17
Rhodhiss, night 17
Hickory Ct., Fair Grove 23-24
Newton, night 24
Iredell Ct., Snow Creek 30-Oct. 1

October

Statesville Ct., Trinity 1-2
Stony Point Ct., Midway 7-8
Alexander Ct., Liberty 8-9
Cool Springs Ct., Cool Spgs. 14-15
Troutman Ct., Shiloh 15-16
Catawba Circuit 21-22
Maiden Ct., May's Chapel 22-23
Mt. Zion-Huntersville, Mt. Zion, 28-29
Davidson, night 29
Statesville, Race St., night 30

November

Mooresville Circuit 4-5
Mooresville Station, night 5-6

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

September

Fourth Round

Concord, Westford 2-3
Concord, Epworth, night 3
Salisbury Ct., Bethel 9
Tast Spencer-N. Main, 11 a. m. 10
Spencer, night 10
China Grove 16-17
South Main, night 17
Cottonville Ct., Rehobeth 23-24
Norwood, night 24
Albemarle Ct., Bethesda 30

October

Albemarle, Central, 11 a. m. 1
Albemarle, First St., night 1
Woodleaf Ct., South River 7-8
First church, night 8
Kannapolis Ct., Unity 14-15
Kannapolis Station, night 15
New London Ct., Bethany 20
Gold Hill Ct., Zion 21-22
Park Avenue, night 22
Bethel-Loves 25
Oakboro 26
Mt. Pleasant Ct., Cold Spring ..28-29
Concord, Central, night 29

November

Salem 2-3
Concord Ct., Rocky Ridge 4
Kerr Street, 11 a. m. 5
Forest Hill, night 5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Fourth Round

August

West End, West End 19-20
Gastonia, Main Street 20-21
Stanly, Stanly 27

September

Lowell, Ebenezer 2
Belmont, Belmont 3
McAdenville, night 3
Crouse, Crouse 19
Polkville, Elliott's 17
South Fork, W. Chapel 23-24
Shelby Ct., Sharon 30

October

Lincolnton, Lincolnton, ...1
Lincoln Ct., Asburry, p. m. 1
Belwood, Fallston 7
Mt. Holly, Mt. Holly 8
Belmont, Belmont, night 8
Rock Springs 14
Lowesville, Hill's Chapel 15
Kings Mountain, ElBethel 21
Bessemer, Concord 22
Cherryville, Beulah 28
Dallas, Dallas 29
Gastonia, Franklin Ave., night 29
Lowell Lowell, p. m. 30
Gastonia, Main Street, night 30

November

Shelby, Central 5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
Third Round

August

Fines Creek, Fines Creek 19-20
Haywood, Davis Chapel 20-21

Fourth Round

Bryson-Whittier, Shoal Creek ...26-27

September

Webster, E. Laporte 2-3
Sylva, Love's Chapel 3-4
Glenville, Norton 9-10
Highlands, Highlands 15-16
Franklin Ct., Snow Hill 23
Macon, Union 24-25
Franklin 24-25
Canton Ct., Liberty 30-Oct. 1

October

Bethel, spring Hill 1-2
Canton 1-2
Judson, Almond 7-8
Andrews 8
Robbinsville, Robbinsville 9-10
Murphy Ct., Peachtree 11
Hayesville, Hayesville 11-12
Ranger, Martins Cr. 13-14
Murphy 12-15
Jonathan, Shady Grove 21-22
Waynesville 22-23
Haywood, Mt. Zion 28-29
Fines Creek, Laurel Hill 29-30

November

Clyde 4-5

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
Fourth Round

August

Centenary, 11 a. m. 27
West End, night 27

September

Linwood, Center 2-3
Burkhead, night 3
Kernersville, Oak Ridge 9-10
Southside, night 10
Davidson, Olivet 16-17
Grace, night 17
Thomasville, Fair Grove 23-24
Thomasville, Main St., night 24
Jackson Hill, Newsom 30-Oct. 1

October

Lexington, night 1
Walkertown, 11 a. m. 8
Mocksville, night 8
Davie, Salem 14-15
Cooleemee, night 15
Forsyth, Mt. Tabor 21-22
Salem, night 22
Farmington, Smith Grove 25
Lewisville, Lewisville 28-29

November

Advance, Advance 4-5

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HUGH M. BLAIR - - - - - - - Editor

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Editorial

A NOTE ABOUT BUSINESS

Most of our readers are aware of the fact that there is a paper famine and that all publishers are having trouble to keep from suspending altogether. For some time it has been apparent that the the Advocate would have to join hands with other publishers in the effort to conserve so as to keep our publication going.

The only possible solution of the difficulty is to issue a half size paper for at least three issues in each month or advance the price of subscription. So we have decided, for the present, to issue one full edition each month, and three half size. We regret very much to do this, but we feel assured that, understanding the situation, our people will stand by us till the storm is over. These abnormal conditions can not last always and when the change comes, as it must ultimately, we hope to be in shape to go right along as we have been accustomed to heretofore. To go on blindly in the face of conditions would be to destroy ourselves altogether.

In the meantime we urge all our subscribers to send in their renewals and thus aid us in this time of peculiar stress and strain.

OUR BROTHER IN BLACK

He was a poor little boy and seemed as bad as well could be for his brief nine years. Being only about six generations removed, though, from the wildest African savagery, he was highly civilized compared to his heathen ancestors. This indicates that even he had made progress but had yet a long way to travel before he would be counted moral, for just the other day he was a prisoner in the Charlotte city court, charged with stealing a suit of clothes. When he donned the new suit he found it too large but boldly returned to the store to exchange it for a smaller size. Then he was suspected, arrested and tried. The judge, not wishing to send a boy of such tender years to the chain gang, turned him over to his black mammy for discipline. She led him away, but in a few days brought him back to the judge, confessing her inability to control him and asked that he be given a sterner sentence. There was no reformatory for colored youth, so the judge gave him a short term on the county roads. It is a sad, sad story that a mother cannot control her little child and thus consent, as this one did, for him to go to the chain gang.

* * * *

What a terrible indictment! But there are mitigating circumstances. She was ignorant and weak both mentally and morally. To consider in the light of charity her case and that of many others of her race, we must not forget the past history of her people. For long centuries before they came to America they were heathen with no idea of morals or of the true God. They were delivered from the horrors of that awful condition when they were delivered into American slavery. The servitude they found here was in reality the largest freedom compared to the life they left behind them. It is true the slave world reached hardly beyond the horizon but in it they were content, enjoyed absolute security and were entirely free from care. They did what they were told to do and asked no questions. They gave no thought for food or raiment for that was supplied from the master's hand. They never anticipated a future want but let the morrow care for itself. The children were subject to masters and parents had little to do with their training. Therefore, when freedom came they were not prepared for it. They did not know how to control, and were ignorant of economy or of duty to childhood. In fact, so lacking were they in experience that they were practically children, and being ignorant of the art of child training, the serious result is that since freedom the colored child has sadly suffered for lack of a wise and discreet mother. With freedom came liberty to do as they choose, to work or play as feeling suggested, and generations of untrained children is the explanation for crowded police courts and congested convict camps.

The foregoing general statement explains a general condition, yet it should in justice to a great many worthy and conscientious colored citizens be said that they are striving to properly fulfill their duties both to their children and to society.

* * * *

While there is much to discourage there is also much to encourage us, as we study the history of these our African neighbors whom God in His providence has brought to our doors for us to help. When they first came, consecrated white preachers ministered to them and one of the brightest chapters of Methodist history records the work of our own missionaries to the slave plantations of the South with such eminent preachers as Bishop Capers and Lovick Pierce leading the hosts.

Other communions had an important part in this work, but Methodism did her full share, as is evidenced by the fact that she claims more than a million black communicants in America today. The preachers who planted the truth in the heart of this great multitude have proved the power of the gospel to save, for they proclaimed it to the slaves with the result that many devout and saintly characters were developed and from them have come great spiritual leaders like Booker Washington, Good, Hosley, Lane, Moore, Price, and many others.

Since emancipation, brave men, consecrated to the stupendous task of uplifting this race, have made great progress in the face of great difficulty. In the first place just after the Civil War, political lines were so drawn that the colored man and his late master, who was generally his best friend, came in direct conflict. This alienated a white support which the negro needed most at that very time for his material and moral betterment. Then, too, the vast ignorance and the low morality incident thereto made the task all the heavier. They have now many capable leaders who are doing their work well, but the rank and file both in pulpit and in class room are yet necessarily poorly furnished for duties so important. They are making progress, though, and while the standards be hard to reach they are looking forward with faith to a better day.

The colored friends are being helped by the white neighbors in many ways and with taxes freely given to carry on their public schools, but they are dependent upon their own race for both teachers and preachers.

* * * *

When freedom was granted to this race, Southern Methodism had a large colored membership. Many of these went to the African Methodists, others to the Northern, while a goodly number remained loyal to the Southern church. In 1870, however, it was deemed wise to set them apart as a separate organization, but with the assurance of our constant help and sympathy. This church now boasts of a membership of 200,000, and maintains two grade schools, Paine and Lane Institutes, for the training of colored preachers and teachers. At the head of Paine Institute is Rev. Dr. Hammond and his consecrated wife, of our church, who are giving their best thought and talent to uplift these needy people. They deserve the prayers and support of the whole church.

Our Methodist people should be grateful for all our fathers did for the slaves and encourage those who now labor for the good of the present generation. One way for our preachers to help is to seize every offered opportunity to preach to the colored people and thus aid their pastors who are struggling hard to plant the truth in their hearts.

The rich man paid a terrible penalty for his neglect of poor Lazarus who lay sick and hungry at his gate. This great mass of black humanity, soul sick and hungry, is very near to our doors. Let us not forget that we owe them a service of sympathy which we can pay, at least in part, by encouraging their leaders, who need our helpful co-operation in their efforts to save their people from their sins.

The poor little boy referred to in this article is the victim of conditions for which he is not responsible and we should lend our moral support to the leaders of that race who are laboring to improve these sad conditions.

THE TRUE RICHES

The Master said, "A man's life consisteth not in the abundance of the things which he possesseth." The rich fool did not find more life in greater barns, and the rich man in hell discovered too late that he had lost life by neglecting the poor man who lay at his gate.

The real differences in men are not to be estimated by material conditions. The seemingly poor man, like Lazarus, may be infinitely rich, while the man who can write a check in eight figures may be miserably poor in the elements which really count in more than one world. Many years ago a man poor in this world's goods but rich in faith, went from England to Africa as a missionary of the Cross. He labored there during all the years of his active life at great physical sacrifice and finally died in the wilderness far from native land and friends, yet David Livingstone, rich in faith, in love for humanity, and devotion to his Lord, had opened Africa to the gospel and that rich continent is now paying back to the world a large material dividend. While he lived the world regarded him as a zealot and a crank, deluded with the idea that he should bury himself in heathen wilds rather than enjoy the pleasures of sin for a season, but his life consisted in doing the will of the Father. When he died his true worth was

appreciated and his sacred dust taken back to England and laid to rest in Westminster Abbey by the side of kings and the distinguished dead who had won fame in all fields of endeavor.

* * * *

A little while ago an old woman died. She had lived a frugal life, had saved by sacrifice the dollars until the pile grew and grew till it reached a hundred millions, and she was said to be the richest woman on the planet. She had lived for self, had never heeded opportunities to help the poor, but, like Silas Marner, found pleasure in watching her pile grow and in devising plans to make it grow faster. The marks of avarice were chisseled upon her face and the more she gained the greater grew her thirst for even greater wealth. Her money did not give her peace of mind nor real happiness—it never does. She evaded the tax-gatherer while she lived and even in death made provision to evade the inheritance tax in order that her children might have the whole estate.

Which of the two, Livingstone or this poor woman, found real life? Livingstone found the true life which shall never end. It came by sacrifice and loving service for his fellowmen, through faith in Jesus. He will for the centuries to come be loved and revered by men, and his heroic life will be inspiration to many a discouraged saint. The poor woman knew so little of human love and in a few short years will be forgotten.

Paul and Wesley and Livingstone lived for God and humanity. They found life, not in material substance and worldly applause, but in the comforting presence of the Spirit as they went forth in the Master's work.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

* * * *

The rich young ruler went to Jesus anxiously seeking the way to the true riches. The Saviour looked down into his hungry heart and saw there the difficulty which stood in the way. He had lived an exemplary moral life. He had kept the law from his youth up. But one thing he lacked. He loved the world too well. He had his affections fixed upon lands and gold. The Saviour demanded all his love and then put him to the test by telling him to sell all his possessions, give the proceeds to the poor and then come and follow Him.

He had come to the parting of the ways. He loved his gold more than he loved the true riches, so he went away sorrowful, having chosen material wealth rather than spiritual life.

* * * *

Again he is seen in great prosperity. His lands had produced abundantly, even beyond his highest expectations. He was more engrossed in business than ever before. He had lost sight entirely of the true riches of which the Master spake. He had grown arrogant and self centered in his life. He decided to build greater barns, to raise larger crops and anticipated with delight the time when he would find his chief pleasure in eating, drinking and merry making. How his ideals had degenerated since that first interview with the Master! But that night his soul was required so that he lost the anticipated pleasure, he lost his property, and alas! his soul.

* * * *

Again he is seen lifting up his eyes in hell, beholding Lazarus in Abraham's bosom. Memories of his empty life filled his soul with anguish. The selfishness which feasted sumptuously and clothed itself in purple and fine linen, while poverty and disease lay suffering at the gate, was reaping its harvest of woe and will continue to reap it through the eternities.

He started out with rare opportunities. He had been well instructed in the law and taught to rigidly respect it. He realized the need of something more but refused to pay the price, and pursued the mercenary way and finally was forever lost.

The young man at first hungered for the better life and earnestly sought the way to it, then appetite hungered for the lower life, craving only to eat, drink and be merry. Finally he lost both and now forever thirsts for a single drop of cold water.

Lazarus was the wiser of the two, for he, through tribulation, found the true riches.

"For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

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NOTE AND COMMENT

The Marvelous Developments in the war zone for the past week have been overshadowed in this country by the strike conditions, interest in which have been tense. The daily shift of the situation increased the interest and finally the gravest fears were entertained that the threatened strike would materialize. When the president first attempted to bring order out of confusion, the railway managers offered to arbitrate every issue involved but the trainmen, refusing to submit the question of an eight hour day, agreed to arbitrate the other issues. The President proposed a compromise of an eight hour day and pro rata pay for overtime. This was rejected by the managers who still insisted that all issues be arbitrated. The Brotherhoods then ordered a strike to begin Monday, Sept. 4, and the importunities of the President and all others in authority to call it off pending investigation were rejected unless the eight hour day was granted. The President appealed to Congress to do something at once to relieve the situation. Congress rushed through a bill making eight hours a working day for trainmen to be operative for nine months, during which time a commission should investigate its workings in order to determine whether or not it was fair to all the parties concerned. Saturday night after the bill was passed the Brotherhoods canceled the strike order and now the nation's fears are relieved.

* * * *

John Pierce St. John, one of the most prominent temperance orators of the country, and the presidential candidate of the prohibition party in 1884, died at his home in Kansas last Thursday at the advanced age of 83 years. He had been active almost to the last. On a speaking tour two months ago he was prostrated by the heat and never rallied. The people of Kansas held him in high regard and twice elected him governor of the state. He was a man of fine presence and pleasing address, always holding the crowds that pressed to hear him speak. In 1912 he stumped Kansas for woman suffrage. It is estimated that during his active career he traveled 35,000 miles and delivered 4,500 speeches in behalf of prohibition.

NOTES AND PERSONALS

—Rev. Albert Sherrill is in a meeting at Gilkey and is being assisted by Rev. C. C. Totherow.

—Rev. J. M. Wacaster reports a meeting recently closed at Pisgah on the Bethel Charge, resulting in twenty-nine professions and the church greatly revived.

—Rev. L. D. Thompson, of Marion, is holding revival services this week. He reports large attendance last Sunday. Mr. D. Ward Milam, of Atlanta, has charge of the singing.

—Rev. and Mrs. H. M. Blair left on Monday for Alkalithia Springs, where they expect to remain for a week or two. Brother Blair is greatly improved and hopes to be ready for work in a short while.

—We acknowledge the receipt of the announcement of the marriage of Miss Kate Wood, daughter of Mr. and Mrs. Burton Craig Wood, of Lincolnton, N. C., to Mr. John Alexander Cook, on Wednesday, August 13, 1916.

—Dr. E. L. Bain, of Charlotte, assisted Rev. N. R. Richardson in a meeting at Weddington last week. At the same time Rev. J. O. Ervin was with Rev. M. H. Vestal in a meeting at Indian Trail.

—A great conservation dinner is announced to be held at the State Normal and Industrial College under the auspices of the Greensboro Chamber of Commerce and the college. The same day there will be a celebration of the opening of the new highway connecting Greensboro and High Point. Special guests of the occasion will be Hon. Newton D. Baker, Secretary of War; Hon. John H. Small and Dr. W. L. Poteat. A great day is sxpected.

—Rev. R. S. Howie delivered a most able sermon from the Methodist pulpit Sunday morning, and the only regret is that more of the citizens of Madison were not present to hear it. His subject was: "The Thing of Greatest Value in Our Community." The first part of his sermon bordered on the boosting order, showing what Madison had and what she needed. This was followed by a strong plea for spiritual things, the speaker emphasizing the fact that these other essentials were good and that every town should work to that end, but the greatest was the spiritual uplift. His sermon was well prepared and delivered in a most impressive manner. Such sermons can but do good.—Madison Messenger.

—Mrs. Lou Ross Palmer, of Albemarle, died at the Whitehead-Stokes Sanatorium in Salisbury, August 28, and the body was taken to Albemarle and buried in the local cemetery after the funeral service was held in Central Methodist church. Mrs. Palmer was a sister of Mrs. T. J. Jerome, of Greensboro, and Mrs. John F. Kirk of Statesville. Her husband was Mr. John L. Palmer, who died a year ago.

—The death of Mr. Phillip W. Shaw, at Concord, report of which appeared in our last issue, was a very sad one. He lived but three hours after the accident. His mother, Mrs. Harold Turner, of Asheville, was notified and she went to Concord on the first train. A funeral service was held at the Training School chapel, and the body was then taken to Columbia, S. C., for burial. A friend writes of him: "Phillip was one of the real heroes, frail of body but strong in mind and purpose. A fine life was so suddenly snuffed out."

—The following has just been received: "Rev. and Mrs. W. W. Bays at home, Monday, September Eleventh, Nineteen Sixteen, 501 North Poplar Street, Charlotte, North Carolina, 6 to 11 P. M. Fiftieth Wedding Anniversary." The editor acknowledges the receipt of an invitation to be present on this happy occasion, along with all the members of the Western North Carolina Conference. This announcement is intended as an invitation to all the members of our Conference, and we trust that many of the brethren may be able to clasp hands with this noble couple who have walked faithfully together in the service of the Master for fifty years. We join heartily in expressions of congratulation to Dr. and Mrs. Bays.

REPORT OF TREASURER OF BOARD OF MISSIONS TO SEPTEMBER 1, 1916

Received on Assessment

	Foreign	H. & C.
Salisbury, Park Ave., C. A. Rozzell,	$ 56.00	
Marion, O. H. Bumgardner		$ 30.00
Cliffside, H. L. Powell	18.00	3.70
Sulphur Springs, T. A. Groce	13.25	
Rock Springs, Tom Gabriel		41.53
West Greensboro, W. H. Robbins		29.75
Jefferson, E. P. Stabler		13.13
Sulphur Springs, T. A. Groce	5.40	11.60
Rock Springs, J. H. Green	10.00	
Yadkinville, W. H. Boring	12.27	
Elkin, J. P. Hipps		159.00
Haywood Ct., A. L. Latham	15.00	16.00
Polkton, W. B. Davis	21.25	
McAdenville, G. A. B. Holderby	4.21	22.86
Hendersonville, F. H. Kincaid		165.00
Wilkesboro, O. J. Jones		9.00
Jonesville, D. A. Oakley	2.00	
Clyde, P. H. Brittain		5.00
Haywood, A. L. Latham		12.50
Total on assessments for August,	$157.38	$519.07

Received on Specials

	Foreign	H. & C.
Wesley Memorial, J. E. Marsh	$300.00	
Mt. Airy, G. D. Herman	50.00	
Hendersonville, H. F. Stewart	50.00	
Morven S. S., J. H. West	4.00	
Unionville S. S., L. S. Gricin	4.50	
Davidson S. S., W. G. Johnson	3.10	
Wentworth S. S., J. T. Smith	2.91	
Total on specials for August	$415.51	

Total receipts for August	$ 1090.96
Previously Reported:—	
Foreign assessment	3146.23
Home and Conference assessment	1617.21
Foreign specials	2137.07
Home and Conference specials	1232.45
Total receipts to Sept. 1, 1916	$ 9223.92
Total receipts to Sept. 1, 1915	11479.36
Total receipts to Sept. 1, 1914	10378.29

R. M. Courtney, Treasurer.
Winston-Salem, N. C.

CONTRIBUTIONS

FOURTH TRIENNIAL CONFERENCE

Article II.

Rev. Frank Siler
Conference Missionary Secretary

Some Things Said

Bishop Lewis—"I shall speak from the standpoint of the Methodism of the world."

"The United States is a great spiritual organism."

"China loves the United States because she has the same political life currents—democracy."

* * * *

W. E. Doughty—"The man for the hour is the prophet of God, with the face of a man—moral mastery; the face of a lion—courage; the face of an ox—sacrifice; the face of an eagle—vision."

"This is America's day."

"America's call is for laymen who rediscover the spiritual functions of laymen.

"Redemption involves the Christian's atmosphere."

"There are two social conditions that are world-wide and age-long—hunger and disease."

"There are three world-wide, age-long sins—Abel's blood of slaughter, Sodom and Gomorrah or the social evil and economic injustice—the labor movement."

"The mastery of the world is to the church that yields to the master of Christ."

Intercession is a great, living reality among the working forces of Christianity."

"Christ has had but one activity since he left earth—intercession—a prayer 2,000 years long."

"In my senior year in the university alone in my room, knowing my limitations, I knew there was at least one avenue open in which I could be a master—prayer."

"Two or three years ago in a hotel alone I considered two things for four hours: First, analysis of my prayer program—the parts of the world not in it; second, any strategic men I was leaving out."

"For several years I have prayed daily with a map of the world before me cut into seven parts."

"Not more emotion, but more action; not more fire but more fuel."

* * * *

T. S. Southgate—"Not military preparedness is our greatest need, but church preparedness. In Germany a generation ago the renters were made owners. This is the secret of their efficiency. Her soldiers are fighting for their own. The rank and file of our church membership must be made to defend their own firesides—their own fatherland."

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C. C. Jarrell—"I want a lay leader who has seen his beliefs."

* * * *

Judge Erskine Williams—"The preacher comes to go, the church is here to stay."

* * * *

E. A. Cole—"One of the things I believe a presiding elder ought to do is to hear his preachers preach."

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John R. Pepper—"I never feel so insignificant as when I stand by a man who has hazarded his life for the cause of Christ."

* * * *

Dr. Paul Harrison—"Mohammedanism has never been checked in thirteen centuries."

* * * *

Rev. H. C. Tucker—"Twenty years ago when I went to Brazil 6,000 volumes of the Bible were being distributed annually; now 60,000. Brazil's Southern Methodists support one missionary in Africa."

* * * *

Dr. L. P. Manget, of our Huchow Hospital—"When I was baptized in infancy my mother prayed that I might go to China. I joined the church at nine and when twelve years of age I told my father that I wanted to be a missionary to China."

"Chinese medicine teaches that there are 300 places in the body that can be punctured by a needle without death. Make holes with the needles and devils will come out."

"In the United States 13 per cent. of children under one year die. In Hongkong, China, 87 per cent."

"It takes the combined contributions of two church members one year to make one copper cent to medical work in China."

* * * *

Dr. John M. Moore—"The most valuable things are ideas."

* * * *

Dr. W. E. Geill—"Mr. chairman and citizens of this planet."

"Mr. President and images of God."

"Livingstone made, not marred men."

"Jesus Christ is quickly detected wherever he is by cannibal or civilized man."

"I have never seen a coward among the missionaries."

"A rut is a grave with both ends knocked out."

"I searched four years to find one human being without a religion and failed."

* * * *

Dr. S. D. Gordon—"The mariner's needle points north, The progress needle points west. The needle of need points east."

"Roman Catholicism is veneering over heathenism."

"The heathen nations are more truly heathen than the Christian nations Christian."

"There is a fire burning in the heart of God." "There is a pain tagging at the heart of God."

"As really as Jesus died for the world we must die for the world."

"There are three sore spots in men everywhere—sex, money, and sense of own value."

"Exchange your money into coin current in the home land."

"Coinage here is gold; coinage there is lives of men."

"There is a divine alchemy that changes gold into life; there is a devilish alchemy that changes life into gold."

"America is the one nation where the word poor has no significance among the nations."

"Meekness at its best is accepting somebody's else place for his life."

"Jesus was not the meekest man, but meekness personified."

* * * *

Dr. Jas. Cannon, Jr.—"I have never gotten beyond use of the perpendicular pronoun I."

"The men who were behind this assembly were my reason for casting my lot with it."

* * * *

"Bishop Jas. Atkins—"I would willingly die for the Southern Assembly."

Dr. Geo. R. Stuart—"Knoxville is a typical Southern city. The president of the biggest bank, owner of the biggest factory, owner of the biggest hotel, owner of the biggest grocery store, two stockholders in the biggest wholesale house, of the biggest department store, owners of the biggest retail shoe store, furniture store, two jewelry stores, four law firs, professors in state universities—all memers of my church. The men of the Southern Methodist Church hold the key to the South."

* * * *

Dr. Calkins—"The proper conception of property brings back the conception of the personality of God. Property means personality."

"The pagan's lodged property in the only person they knew—man."

"Only one nation's conception of property has been related to the theistic idea—Israel."

"God touched but not God conquered history."

"The average man in respect of property is half Christian, half pagan."

"Money is crystalized personality."

"Stewardship is not built on money or property, but on personality."

"Life should be thought of in terms of liability—not in terms of assets."

"When, not if, we get together."

"Education is not an asset to be exploited, but a liability to be met."

"Many are strenuously economical."

"The church collection plate is the old beggar bowl of the East."

"Religious mendicancy is the essence of paganism."

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Mr. W. K. Tate—"The country is the source of things."

"We have too many country churches with too many denominations."

"Make the country church not a missionary church, but a part of a better order of things."

"I favor the settled pastorate for the country as I oppose tenant farmers for the farm."

"The country church is the seed bed of Christianity."

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J. Dale Stentz—"Wife and I sing for but two reasons—to help a saint or save a sinner."

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Dr. Chas. D. Bulla—"Three sacred ties bind me to this hour—the friendship of Mr. Jno. B. Sleeman, founder of the Layman's Missionary Movement; the 8,000 Bible classes that meet at this time, and the unity of purpose of this movement and the Wesley Bible class movement."

* * * *

Bishop Mouzon—"The wilderness temptation of Christ was not private or personal, but official and representative. Its meaning was 'What kind of a kingdom is to be founded and what are the means to be employed?' The particulars are not to be interpreted literally. The first temptation is aimed at surface reforms; the second at the sensational and spectacular in worship; the third at the union of Church and State." Christ's way was the way of teaching. The teacher is the true reformer. The way of living, the way of dying. To recall two persons who have blessed my life—through one there came to me the revelation of what a man ought to be; through the other, what a woman ought to be, and through both, a revelation of Jesus Christ. One my preceptor at Wofford College, the other was my mother."

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Dr. D. Clay Lilly—"The present world's crisis is that nationally speaking it is world leaderless."

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Dr. W. W. Pinson—"Many think big things about little things and little things bout big things."

"The stewardship of nations must be thought of."

"America must have a great mission in the world. All nations know it. We are just discovering America."

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An Explanatory Word About the Speakers

Bishop Lewis—Resident Bishop of the M. E. Church, Soochow, China.

W. E. Doughty—Educational Secretary Laymen's Missionary Movement United States and Canada, New York City.

T. S. Southgate—Lay Leader Virginia Conference, Norfolk, Va.

C. C. Jarrell—Commissioner Emory University, North Georgia Conference, Atlanta, Ga.

E. A. Cole—Lay Leader Western N. C. Conference, Charlotte, N. C.

Jno. R. Pepper, President Laymen's Missionary Movement M. E. Church, South, Memphis, Tenn.

Dr. Paul Harrison—Medical missionary Dutch Reformed Church in Arabia.

Rev. H. C. Tucker—Agent American Bible Society, Rio de Janeiro, Brazil.

Dr. F. P. Manget, Medical Missionary M. E. Church, South, Huchow, China.

Dr. Jno. M. Moore—Home Mission Secretary M. E. Church, South.

Dr. W. E. Geill—Eminent explorer and traveler, Philadelphia, Pa.

Dr. S. D. Gordon—Bible Teacher, New York City.

Bishop James Atkins—Bishop M. E. Church, South, Waynesville, N. C.

Dr. Geo. R. Stuart—Pastor Church St. M. E. Church, South, Knoxville, Tenn.

Dr. Calkins—Stewardship Secretary Methodist Episcopal Church, Chicago, Ill.

Mr. W. K. Tate—Professor of Rural Education George Peabody College for Teachers, Nashville, Tenn.

Dr. Dale Stentz—Assistant Superintendent Southern Assembly, Lake Junaluska, N. C.

Dr. Chas. D. Bulla—Superintendent Wesley Bible Class Department, Nashville, Tenn.

Bishop Mouzon—Bishop M. E. Church, South, Dallas, Texas.

Dr. D. Clay Lilly—Field Secretary Laymen's Missionary Movement United States and Canada.

Dr. W. W. Pinson—General Missionary Secretary M. E. Church, South.

Judge Erskime Williams—Judge of the Court, Fort Worth, Texas.

Rev. Wm. Court—Presiding Elder St. Louis Conference.

SUPERANNUATION

Rev. R. M. Taylor

The term signifies above the age, or too old to work. But a traveling preacher who breaks down physically at any age is eligible to superannuation. We have some superannuates now who are not old men.

We have 257 names on our Conference roll, not counting the preachers on trial. Of these, 22 are superannuates, or just 8 per cent. of the whole. A small per cent. of preachers admitted on trial in an Annual Conference ever reach the "honor roll" of superannuation. Many die in the ranks, some locate, a few, alas! are dropped from the roll for more serious causes. To be on the effective list in an Annual Conference for a whole lifetime of service is an honor to be coveted. The average service of our superannuates is 24 years.

But perhaps most preachers would prefer not to come to superannuation. We have seen them, and heard their pathetic pleadings on the Conference floor for a continuance awhile longer on the effective list. It is sad to be forced to superannuate a faithful old preacher against his will. But it seems to be a necessity sometimes. Let us put ourselves in his place. Is the outlook flattering for bread? The average allowance for the superannuate in Southern Methodism is less than $150.00 a year. This is more than it was some years ago. It is one of the strangest things imaginable that our great church, rich and prosperous, spreading out in all directions, with so many rich pastorates, schools, colleges, universities, missions, and other institutions evidencing prosperity, should so shamefully forget its superannuates as to make the pitiable showing of less than $150.00 per year as the support of the very men who have made the church great.

My brethren, this ought not to be. This must not be. This will not be much longer. The church is waking up to its shame. The time is at hand when the superannuate will come to his own. But the faithful men who have already passed through the humiliation and suffering caused by our neglect. What about them?

Norwood, N. C.

SUMMER CONFERENCES AT MONTREAT

Miss Mamie Bays

An earnest and forceful message which Rev. J. Wilbur Chapman delivered on the subject of personal work marked the close of the program of the summer conferences of Presbyterians at Montreat for this year. The means to be used in personal work which Dr. Chapman emphasized especially were faith, prayer, personal influence adn persuasion. He urged in this connection the recognition of the fact that not upon ministers alone rests the responsibility of winning the unsaved for God, but that an equally great responsibility rests upon all Christians in this work, and that no Christian discharges his duty to God and to his fellow men who does not do his or her part in the work of saving the unsaved and winning them for God.

The climax of the conferences for this season was reached in the evangelistic period with which the session closed. With Dr. Chapman in his message on evangelism and Rev. Andrew Blackwood, of Columbia, who conducted the daily Bible hour, as the leaders of this period, evangelism was the key-note of the ten days included in the period.

The "Horn Night" service which Dr. Chapman conducted on the evening preceding the closing day of the conference, was especially impressive. At this service scores of young people made definite surrender of their lives to God and dedicated their wills to follow His leadership in the choice of life work.

Some of the hundreds and thousands of people who have heard Dr. Chapman during the ten days at Montreat may forget the texts upon which his messages were based and may even forget many of his words, but the earnestness and consecration expressed in every message and which are inseparably connected with his personality and which constitute the key-note of his life and the secret of his power in evangelistic work, will not be forgotten. It could not be otherwise but that the influence for good of Dr. Chapman's life should remain in every community where he has preached and among hundreds of those who have heard him, and this ministry of his at Montreat will be no exception. The oneness of his purpose and the unselfish effort of his life to make the world better as the result of that life are so apparent that it could not be otherwise than that much of the gospel seed which he sows should "fall on good ground . . . and bring forth fruit, some thirtyfold, some sixty and some an hundred."

It is safe to say that the hope of the program committee that the messages of Dr. Chapman will become a permanent feature of the program of the Conferences here will be shared by all who have heard him at Montreat.

Rev. C. L. Evarts, who accompanied Dr. Chapman and led the singing, won many friends among those he met during this his first visit to Montreat.

It has been more than fifteen years since I first heard Dr. Chapman preach. The text of that sermon was "For to me to live is Christ." During the years that have passed since then I have heard him many times and I count it a pleasure and a privilege to say the conviction has grown constantly stronger with me that the words of the text of the first sermon I heard him preach—"For to me to live is Christ"—express the key-note of Dr. Chapman's life. I believe no conscientious man or woman could hear him as I have heard him and fail to be convinced of the fact that the great motive power of his life is Christ and the great desire of his heart is to preach Christ and Him crucified that he may lead men and women from the path of sin into that of righteousness.

It has been my privilege to hear many of the great evangelists of the world and without hesitancy, and without unkind comparison of any of them, I can say that no one shows more plainly in sermon, daily walk and in quiet, personal contact than does Dr. Chapman that "he has been with Jesus." There is no motive but the highest that controls his ministry. Ministers, and evangelists especially, are often the subject of unkind and in many instances unjust criticism from those who claim that the love of money has much to do with their ministry. In the large percent of cases it is probable that those who make this criticism lack information regarding both the amount of money received by evangelists and the disposition evangelists make of what they receive. Be that as it may, however, the criticism that money is any factor whatever in Dr. Chapman's life can never be made truthfully, for the money feature never enters into an agreement he makes regarding his services. He has never received what men call large sums for his services, and what he has received has not been hoarded or used for selfish purposes, but his money, like his life, is used in helping others, and in this way he again exemplifies the impressive truth "for to me to live is Christ."

The honor and love which Dr. Chapman's ministry have won for him are not confined to Presbyterians alone, but are shared by all denominations for the spirit of Christian fellowship which he possesses exemplifies and leads others to realize the truth of the words of Jesus Christ when He said: "One is your Master, even Christ: and all ye are brethren."

Charlotte, N. C.

THE GLORY OF GROWTH

By Thornwell Hayes, President Birmingham College, Birmingham, Ala.

It is a very simple law, but there are a great number of people who do not know it. I mean the law of growth. Some one has said that the greatest thing in the world is "love." Dr. Cadman said, With all respect to Dr. Drummond, I believe 'peace' is the greatest thing in the world; it includes 'love.'"

These may truly be the greatest things, but surely growth is not only the most fundamental and most universal law, but it is the most wonderfully beautiful principle in all God's marvelous creation.

And I am speaking not so much of the development of the caterpillar into a butterfly, nor the blush of the bud into a rose. We do pause, however —at least all healthy human beings do—for some years during our journey toward life's great, white interrogation point, the tombstone, to stand in awe and adoration before a marvelous beauty-getting and growth-creating God who made three primary colors in which every eye-startling splendor of the world clothes itself. From the green in the Garden of Eden to the red of this morning's sunrise, from Michelangelo's pictures to the beauty of your flower-garden, from the farthest fixed star to the light in your friend's eyes, the three colors cover all.

We pause, too, at the wonderfulness of all the universe's sounds from the time the morning stars sang together to the echo of the last gun fired in history's greatest war—all being embraced in seven notes. It may be an infant's laughter or an old man's sigh, it may be the music of a Handel or the whisper of a breeze—all of them are within the seven sounds.

And no less marvelous are the twenty-six letters which, simply according to arrangement, convey the meaning of all the thoughts of all the sons of men—and the thoughts and sayings of the Son of God as well!

Perhaps more mysterious than all these, however, is the fact that all of God's forms of beauty in nature, and all of man's expression in architecture, including Solomon's temple, the Parthenon, and the latest railway station, are built upon two fundamental principles, namely, a straight line and a line that isn't straight.

But we started out to say that growth, to which all the branches of art are simply accessories, is the supreme, awe-inspiring miracle of God. That the acorn has in it the veins and every minute fiber of the giant oak's ten thousand leaves is mysteriously charming, but that humans beget manhood by causing other men to grow is not only much more charming and wonderful, but transcendently more important to us. The recipe for being manly is to make men, and when God said, "Be fruitful and multiply," He meant that in addition to procreation physically, man should also create spirituality. Simply to beget other creatures physically would mean nothing. Flies do that. So do maggots.

And further, when the oak ceases to produce other oaks, it dies. When the rose-bush fails to bring forth roses, by God's inexorable law, its life ends. When man does not beget other men spiritually, there is spiritual death. A man may exist bodily, but it is only a machine-movement; there is no real life.

Some of us, perhaps, would like to live forever. When we look into the mirror every morning we think of seventy or eighty years being the end of it all. Why should we not look at our faces with the thought, "Good for 150 or 200 more years"? Expectancy, with faith in it, has lengthened many a man's life. It will lengthen yours and mine.

But the surest, completest, most glorious way to live forever is to put your spirit in young manhood. If instead of the minute method of carrying one basketful of food to a hungry human—a method which we sometimes dignify by calling service—we should awaken the spirit in another man who would carry a hundred basketfuls, we would begin to grow most marvelously. Carrying one basketful stops when we reach the grave; but making men starts the carrying of thousands of basketfuls which will not stop this side of eternity.

We emphasize, too, that the spirit is the eternal part. I have seen artificial limbs which looked very wonderful and life-like. But they lacked the fundamental principle of creation, and that is life. I have seen artificial eyes which could not be told from the natural eye. I have looked into such an eye, side by side with a real, God-created human eye, and could not tell one from the other. But the awe-responsible glory of light-waves which beat upon the brain can be put there only by a God!

So, to reborn men, to make manhood by educating some boy, we need not look for arms and eyes and legs—we should busy ourselves to find and awaken the spirit, the God-life which moves the arms and eyes and legs.

Would it not be a good idea to start some boy to college? It would, if you want the carrying of basketfuls to continue after a tombstone stands above you.—N. Y. Christian Advocate.

NORWOOD CHARGE

We closed a fine meeting at Randall church August 25. The church was greatly revived, and seven persons were received on profession of faith. The spirit of the meeting was excellent. The preaching was done by Rev. B. A. York, and it was well done. It was sane, sound and strong. I have scarcely ever heard better preaching, and certainly none better adapted to the wants of the church and community.

If the brethren are looking for a man to help in a meeting I would most heartily recommend Brother York, as a good, safe man. He uses no foolishness, nor does he excoriate, but preaches a high, clear gospel in a dignified Christian spirit.

Norwood, N. C. R. M. Taylor.

FROM THE FIELD

ADVANCE CHARGE

We have had four meetings, in all of which great good has been accomplished. The visible results are: First, the church has been strengthened and built up spiritually; second, we have had about forty professions of religion and about 30 accessions to the church. I am to hold meetings at Mocks, Advance, and Bexby Chapel (a union chapel.)

E. Myers.

RUTHERFORD COLLEGE

Rutherford College opened the Fall Term August 29, in the new building, with a fine lot of students. It is a treat for the old students to return and find a new building equipped with modern desks and recitation seats. The new dormitory has delighted the former students who have had to room in the old buildings. Indications are that a good year is ahead of us.

M. T. Hinshaw.

MOORESVILLE CIRCUIT

Last Tuesday night we closed at McKendree the greatest meeting that church has experienced in years. Rev. R. A. Taylor, one of the evangelists of our Conference, did all the preaching in the meeting, and the word was powerful in so much that the people were moved and many yielded their hearts to God. The number of professions, as best we could determine, was 102. A striking feature of the meeting was that most of the converts were grown people, mothers and fathers, and some rather old people. One old Confederate soldier gave his heart to God.

Brother Taylor has a special knack of reaching difficult cases. A number of these were reached. He is an incessant worker, in season, out of season; he rebukes, reproves, exhorts, with all long suffering and doctrine. I have not seen another who was quite so constantly on the job. Almost night and day either at the church or away from it, he was working at the task of catching men for God. His earnest and unwearied labors were gloriously rewarded in that many souls are lifted from sin and death into the joy of the Lord, and the old church is enjoying new life.

J. T. Ratledge.

TRINITY COLLEGE OPENING

The sixty-fourth session of Trinity College will begin September 13. Everything about the college will be in readiness for the opening. The great park has never presented a finer appearance. Walkways and drives have been improved and extended during the summer; the great stretches of grass and beds of flowers show the fine effect of good rains and careful work; the wide stretch of campus west of the main buildings has been carefully graded and rolled, and is now one great verdant lawn; and the handsome stone wall, with its two great entrances, is completed around the whole of the 102 acres. The buildings are also being thoroughly overhauled and made ready for incoming students.

The first official faculty meeting of the year is held on Saturday, September 9. At this meeting important work of the year is discussed and outlined. All members of the faculty return to the college for this meeting. There have been fortunately few changes in the teaching force since last year.

At nine o'clock on Wednesday the college year is officially begun with the faising of the class flag on the college flag pole. Immediately after this impressive ceremony, which is witnessed by the whole college community, the first chapel exercises of the year are held in Craven Memorial Hall. All students of both the College and the Park School attend this service. It has long been the custom here for all pastors of the city to be present and to extend a welcome to new and old students, and to give them a cordial invitation to attend church regularly and to take an active part in Sunday school work.

All indications now point to a fine opeinng, and those in close touch with tne college are looking forward to a great year. Committees of students are organized under the auspices of the college Y. M. C. A. to meet incoming trains and welcome all new students. They are escorted to the college office, where with little delay they are assigned to their proper rooms and are made to feel at home.

There will be no delay in beginning college work. Wednesday is devoted to the matriculation of returning students, and class work for them will begin on Thursday, as their courses of study were approved last May. During the first three days of the college year all students having conditions in any subject will have the privilege of standing special examinations to remove the condition. New students are examined and admitted to college on Wednesday, matriculated on Thursday, and attend classes from then on regularly.

TO THE FRIENDS OF BREVARD INSTITUTE

Dear Friends:

Again I make my annual announcement of the needs in our Brevard Institute. It was my privilege to spend several days recently in the girls' dormitory and study the situation. The most pressing needs are as follows:

The laundry needs better equipment. The wooden floor and old wooden stationary tubs which have done service for thirteen years, need to be exchanged for something more sanitary. A new bath tub should be installed to meet a pressing demand. The dining-room and kitchen need something like $200.00 worth of dishes and cooking utensils. Nothing has been sent for two years, hence the demand for many things. Large utensils for kitchen to supply the table for 120 or 125 cost a deal more than others, for they have to be made to order on account of their size, and the constant use burns them out in a year or two. The last lot has been in use for two years.

Then there are other demands that I need not mention here, but I, as treasurer, am unable to get these things unless I have help, and to whom shall I appeal for help except to YOU? The school belongs to every Methodist, and especially should we, of Western North Carolina, rally to it, for it is building character for the future citizenship of our own beloved state.

I know the suffering and loss caused by the recent floods, but I must pass this information on to you, and leave the responsibility with you. I have done all I can do without help, and now this becomes your privilege, your opportunity to do this service for the Master. May he help you to meet this obligation in a way that will be well pleasing to him and a blessing to you.

Please act promptly, and send your offering to me here in Nashville.

Yours in His service,
Mrs. F. H. E. Ross,
Treasurer Brevard Institute.
Box 75, Nashville, Tenn.

PROSPECT CIRCUIT

As nothing has been written to the Advocate from the Prospect charge this year I thought it well to give a brief report of the work which has been done this year.

I must say that I became strangely nervous when my name was read out at Conference for the Prospect charge, since this is my old home charge. But God has been good to me and the people have stood by me. Just before Christmas the people of Bethlehem church came to the parsonage and pounded us with almost everything that the farm produces. Early in the spring the members of Prospect church followed the example of Bethlehem. Of course all this made the pastor and his family feel that we were among friends, even if we were among old acquaintances.

Our revival meetings are over and we had some splendid ones. The pastor did the preaching in them all. We held two in the early spring. The first was at Prospect church and was held in February. The weather was cold but the services were well attended. We had fifty-five conversions and reclamations and fifteen additions to the church.

In March we began at Trinity church, which resulted in thirty-five conversions and eighteen additions to the church. These revivals have convinced me that the best time to hold the annual revival services is in the late fall or early spring.

The fifth Sunday in July we began revival services at Bethlehem church. There were forty-five conversions and reclamations and five additions to the church. Nearly everybody in that community belongs to the church.

The second Sunday in August we began with the people at Carmel and had a splendid revival, which resulted in thirty-eight conversions and sixteen additions to the church. Since the revival we have organized an Epworth League for the young people at Carmel with a splendid membership to begin with.

The third Sunday we began our last revival at Midway, which resulted in doubling the strength of the church. There were twenty-four conversions and fourteen additions to the church and others to be taken in later.

We are studying Dr. Pell's little book on China in all the Sunday schools but one. I am sure the study of these splendid books will do much good. We have five live Sunday schools and three Epworth Leagues, all of which are doing good work.

M. A. Osborne, P. C.

SHELBY DISTRICT CONFERENCE REPORTS

American Bible Society

The knowledge of the Bible being indispensable to the outspread of the gospel in all lands and in all realms, we hereby pledge our efforts and co-operation with the work of the American Bible Society in the work of giving the Bible to the entire world. Let us not overlook the collections, but give our people an opportunity of contributing to the same on its merits.

A. J. Burrus,
T. A. Plyler,
J. O. Rhyne,
Committee.

Finance

We are greatly rejoiced that the reports from our several charges show marked improvement in financial methods, showing that our people are anxious to apply practical business methods to our Lord's work. We find that about 50 per cent. of our churches use the budget plan and that these show to date, an average of 50 per cent. of pastor's and presiding elder's salary paid. That the other 50 per cent. of the charges using the old plan show an average of 37 per cent. paid.

We also note with pleasure that the aggregate salary of pastors on the district show an increase of $2,100. We believe this is due largely to the improved methods and we recommend that our pastors insist on the budget plan. We find that some of our people believe in tithing and are giving the tenth to the Lord, which spirit and practice, we heartily commend.

Z. Paris,
B. T. Morris,
G. B. Goodson,
Geo. W. Wilson,
Committee.

Epworth League

From reports of pastors we find there are seven Leagues in the district and one now being organized. Two chapters have gone out of existence during the past year. The League at Gastonia is meeting regularly and proving to be a useful force in the church. Lincolnton also reports a live League which is supporting a missionary. Belmont has a growing League. An exceptionally fine League is reported at Denver. Twenty-one members there are always ready to help in any Christian service. These reports show that in several charges the League is filling an important place of service and training in our church. We trust that others in existence may grow in life and activity and that many new chapters may be established wherever the pastor finds it possible.

E. C. Cole,
H. M. Wellman,
F. W. Cook,
Committee.

Advocate

We are very much gratified at the constant improvement of our Conference organ, the North Carolina Christian Advocate, and wish to hereby record our high appreciation of the great service the Rev. H. M. Blair is rendering to the church as business manager and editor, and assure him not only our prayers and good will, but our co-operation in the matter of increasing the circulation of the Advocate among our people, and earnestly request all our official laymen to co-operate with us in our endeavors to place the paper in every Methodist home.

H. H. Jordan,
Geo. W. Wilson,
E. C. Cole,
Committee.

Church Union

Whereas, the General Conference of the M. E. Church, South, and the M. E. Church have agreed upon a tentative plan looking to the organic union of he two bodies, and whereas, a commission has been or will be appointed to formulate a plan whereby this may be consummated; therefore, resolved, that we hail with joy this evidence of good will and fraternity between these two great bodies of Methodists and heartily endorse this movement, and earnestly pray that the great Head of the church guide them in all their deliberations to the end that the unseemly and hurtful rivalry which often obtains in some places, may cease and the waste of both workers and money consequent upon the overlapping of work and building of unnecessary church houses may be avoided and the money and workers used elsewhere, where there is destitution and need of both money and workers both in the home and foreign fields.

H. H. Jordan,
Geo. W. Wilson,
E. C. Cole.

Sunday Schools

We are very much gratified at the reports of the number and state of the Sunday schools in the district. There are 81 churches and 73 of these have Sunday schools, and these seem to be well organized, and in healthful and growing conditions. The reports indicate that there has been a considerable increase in the enrollment of pupils. We are especially pleased to note that there has been a large increase in the attendance of adults in the Sunday school.

We would earnestly urge our pastors and superintendents wherever it is practicable, to organize Wesley Adult classes. We would also urge the Sunday school rallies and institutes be held in all the pastoral charges and in connection with the district conference for the district.

We recommend that all our schools observe Children's Day and that collections be taken at that time. Let this be our motto: "Every member of the church in Sunday school, and every member of the Sunday school in the church." We would also recommend that all our schools be organized into missionary societies, as provided in the Discipline.

H. H. Jordan,
W. L. C. Killian,
W. A. Jenkins,
Committee.

Spiritual State of the Church

Your Committee on the Spiritual State of the Church has listened with glad hearts to the encouraging reports presented by the pastors bearing upon this important subject. The splendid congregations, the attendance upon the sacrament of the Lord's Supper, and last, but not least, the very beautiful and enthusiastic spirit in which the reports have been given indicate the fact that spiritual religion through the church of God has not lost its hold on the hearts and consciences of men, and that the church of God as a holy institution has that to offer the world which cannot be obtained by or through any other institution. The business of the church has always been the edification of believers and the conversion of the world. As the accomplishment of the last can be obtained only through the observance of the first, we urge upon all Christian people the use of the means of grace which the church alone supplies. We urge again upon our people holy living as the only life accepted of God.

We recommend that our pastors continue to denounce in no uncertain terms that kind of indulgence in worldly amusements which is calculated to arrest our spiritual development and rob our souls of peace.

We believe that all our people should not only be encouraged to maintain the family altar as an effective part of family worship, but show that it is an imperative duty.

WANTED—Refined Christian lady as governess. Must be able to teach music. Address Mrs. J. M. Sides, Connelly Springs, N. C.

WEDDINGTON CIRCUIT

We closed a good revival at Weddington yesterday; received seventeen members. Dr. Bain was with us in the meeting. Have added forty-five to the rolls this year, nine by certificate, one from Presbyterian church, two from the Baptist church and thirty-two on profession of faith.

N. R. Richardson.

NORTH WILKESBORO DISTRICT CONFERENCE

The sixth session of the North Wilkesboro District Conference was held at Southerland M. E. Church, South, August 23 and 24, 1916. T. E. Wagg, the efficient presiding elder, was in the chair. He opened conference with an old time Methodist Love Feast, which proved to be a revival. In this service two exhorters took part, W. C. Phillips, who was converted and joined the church with Brother Wagg, and Smith Eggers, who was converted thirty years ago under Brother Wagg's ministry. J. I. Hickman was elected secretary.

The following brethren were present during the session: H. H. Mitchell, Monroe Robins, J. S. Stansberry, L. D. Cole, W. W. Steadman, J. M. Green, W. B. Scarboro, Smith Eggers, T. S. Maxwell, J. W. Wilson, W. R. Osborne, E. E. Yates, C. M. Dickson, E. P. Stabler, Felix Howell, W. C. Bowden, J. M. Turner, A. S. Abernethy, J. B. Johnson and W. S. Cherry.

C. M. Dickson, of Ashe county, was elected lay leader for the district.

While only seven charges were reported, in these many good revivals have been held and 127 members have been added to the church. Four new church buildings have been enterprised.

Grant Lester Donly was licensed to preach.

Joe Marshal Green was recommended to Annual Conference for admission on trial in the itinerancy.

W. H. Worth, J. S. Stanberry, J. D. Moore and G. L. Parks were elected lay delegates to the Annual Conference.

Felix Howell, Smith Eggers, Monroe Robins and T. S. Maxwell were elected alternates.

J. I. Hickman was recommended to the Annual Conference for Local Elder's orders.

Jefferson was selected as the place to hold the next session of the Conference.

J. I. Hickman, Sec.

SOME RESOLUTIONS ADOPTED

The North Carolina Christian Advocate

Believing as we do that every home should take a Christian paper, and, whereas, the North Carolina Christian Advocate is the organ of our Conference, and a most excellent religious paper; therefore, be it resolved:

First, That we most heartily endorse the North Carolina Christian Advocate, and commend it to all our people.

Second, That we urge all our official members to subscribe for the Advocate, and request them to co-operate with the pastors in their effort to place this paper in every Methodist home in this district.

W. S. Cherry,
A. S. Abernethy,
E. P. Stabler,
J. I. Hickman.

Missions and Boundaries

Your committee recommends that the Yadkin river be made the line between the Wilkes Circuit and the North Wilkes Mission, and that four hundred dollars be appropriated to each of them.

We further recommend that the appropriation on the Avery charge remain the same for another year, and that the appropriation for Boone, Elk Park and Jefferson remain the same, with the condition removed, and that additional appropriation of fifty dollars be made to the Helton circuit, with the present condition removed, and that Laurel Springs and the Sparta circuits remain the same, with conditions removed, and that the appropriation for the district remain the same.

J. I. Hickman, Chm.,
W. S. Cherry,
Felix Howell.

Resolved, That we most heartily endorse the movement that is being made by the M. E. Church, South, and the M. E. Church for the unification of Methodism in the United States, and that we favor unification on the Oklahoma plan.

W. S. Cherry,
A. S. Abernethy,
E. P. Stabler.

VOCATION DAY IN EVERY SUNDAY SCHOOL

Vocation Day for the Sunday schools of our church has been fixed for Sunday, September 24, and the lesson in our Sunday school literature for that date is devoted to that subject. It is hoped that the day will be effectively observed throughout our Methodism. Would not this be an appropriate time for our pastors to preach the annual sermon on the ministry called for by the Discipline? The Department of Ministerial Supply and Training will send free to all who write for them a package of helpful pamphlets on the subject by some of our prominent preachers. Will our brethren also send to our office in Atlanta the names of all candidates for the ministry, so that we may put into their hands some helpful suggestions about the great work to which they are called?

R. H. Bennett, Sec.
Dept. Ministerial Supply and Training.
Atlanta, Ga.

THE BOARD OF CHURCH EXTENSION AND NEW MEXICO

By Rev. J. H. Messer

Few people realize what the General Board of Church Extension has done for the New Mexico Conference. I am not exaggerating when I say the aid given us by this Board has saved a mighty empire to our church and has saved thousands of souls to the Kingdom of our Master. I know whereof I speak this morning. I have labored in this field for sixteen years and of course during that time have watched closely the work of our church. Sixteen years ago we did not have an up-to-date church edifice in the bounds of the New Mexico Conference. Our membership was very small and greatly discouraged. We are now the strongest Protestant church in this state, but you may be sure it is not by accident we have achieved this success. We have contended with great difficulties. Sixteen years ago in many parts of the state we were looked upon with suspicion and often with contempt. It was thought we were intruders in this state and that we should go back to the original slave states where we probably belonged. At one place one of our ministers was asked to preach the commencement sermon for one of our state institutions, but there was such a protest raised, he was compelled to permit a Northern man to preach the sermon. Beyond doubt, a good deal of this feeling against us grew out of the fact that other denominations were building expensively, while the most expensive building we had was at El Paso and it was unsightly and poorly located.

About ten years ago people began to pour into this state by the thousands, many of them coming from the sunny South, but finding our church buildings so much out of date, they went into other churches or drifted away from the church altogether. Everything looked so dark that there was considerable talk about turning the whole state over to the Methodist Episcopal Church. This, notwithstanding a majority of the people were from the South and our state is contiguous to some of our strong Conferences.

In 1906 Dr. McMurry visited our Conference, which met at Alpine, Texas. In his public address he spoke encouragingly of our work, thus sounding a note which was new to us. In 1907 he went over the field with two presiding elders and promised to use his influence to have his Board to do all in its power for us. Stirred by this promise, then it was we began to grow. We have built church houses till we now have sixty-two, and parsonages till we have forty. We have approximately eight thousand members and are recognized as the leading Protestant church in this state. Besides this, we care for thousands of our people every year who come here for the benefit of our unrivaled climate, stay with us for a short time and then go back East. We have won such victories for our Lord there is now no power which can keep us from becoming one of the strong Conferences of our church in a few years.

Our General Board of Church Extension has invested in this field $98,784.40. This has enabled us to lead hundreds of men to Christ. It has made the people feel our church is no small affair, but one of the mightiest forces in Christendom. It has put new courage in the struggling bands of our people in our towns and cities, and it has brought joy and hope to hundreds of our fathers and mothers, who have been trying to establish homes far out on our fertile plains or high up on the slopes of our beautiful mountains. Now when one travels over this state he may see in our towns and cities church buildings worthy of our great church, the very erection of which is turning the tide against infidelity, the saloon, the red light district, and all other works of darkness. Often out in the rural sections, on Sunday mornings, he will see scores of people congregating at inviting chapels, and he will find at these chapels, listening to the Methodist circuit rider, some of the noblest Christians to be found on this earth. The General Board of Church Extension has made all this possible, and, my brethren, it is little wonder that the Methodists over this state are loyal to this great Board and that they believe so strongly in Dr. McMurry. Let us this year not only pay our assessment, but let us go far beyond this.

CHILDREN'S HOME

VOLUNTARY CONTRIBUTIONS

Mrs. E. R. Hampton, Asheville, Bethel S. S., $3.50; S. M. Asbury, Morganton, Zion S. S., $1.33; W. L. Gwynn, Mt. Airy, Salem S. S., $1.65; L. J. Horne, Farmington S. S., $1.87; W. H. Manuel, Kernersville, Sedge Gardne S. S., $1.70; Z. W. Wilkinson, Catawba, Pisgah S. S., 40c; R. H. Latham's Bible class, West End S. S., Winston-Salem, $17.50; Jas. A. Gray, Jr., Winston-Salem, $60.00; B. F. Leonhardt, Lowell S. S., $2.40; R. S. Montgomery, Reidsville, $100.00. Total, $190.35.

TEN PER CENT ASSESSMENT

Rev. J. B. Tabor, Thomasville Ct., $15.00; Rev. G. A. B. Holderby, McAdenville Sta., $3.55; Rev. A. L. Latham, Crabtree charge, $12,50. Total, $31.05.

BUILDING FUND

R. K. Seals, Fletcher, $1.00; "Two Salisbury Friends," $2.00; J. S. Bell, Elkin S. S., $3.35. Total, $6.33.

ACKNOWLEDGEMENT

Mrs. W. T. Rowland, Taylorsville, a box of notions.

THE OLD ORGAN

(Dedicated to my friend, Miss Hattie Crawford, who for years has been the faithful organist of the First Methodist church in this city.)

Alas! old friend, must we in anguish bid farewell,
No longer sweet communion hold together?
Thy sacred keys shall toll our last pathetic knell,
While I in reverence hold thy memory ever!
They say you're old, that you have served your day;
Another shall in glory take thy place,
Whose gilded pipes and costly, grand display
Is better suited our new church to grace.
But thou are not forsaken; memory 'round thee clings,
Which binds thee closer to my throbbing, aching heart-strings!
O liquid tones, that melt the cold and wayward hearts,
What holy thoughts thy lofty strains inspire!
Thy tender, pleading voice a purer life imparts,
No sweeter music fell from David's lyre!
For years we've toiled in shadows and in sunshine:
O hallowed hours, that meant so much to me!
My life, my soul have 'round thee been entwined;
How can I bear strange hands caressing thee!
Old comrade, parting brings great pain and useless tears:
May God still keep and use thee through thy future years!

—Lilian Brendall.

Salisbury, N. C.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gallstones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring,
Box 5M, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

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What they say of the book:

"It is well conceived, charmingly written, and as a story will give pleasure to its readers," Dr. A. J. Lamar.

"I wish it might be put in every Methodist home in our church and read aloud in the families," Bishop Waterhouse.

"It is crowded with good sense. Christian teaching, human reason, hope and a compelling eloquence for the care of the retired preachers," Dr. J. T. B. Smith, Advertising agent, Board of Conference Claimants, M. E. Church.

Price 50c. All proceeds go into Superannuate Endowment Fund. Order from John R. Stewart, Nashville, Tenn.

THE NORTH CAROLINA
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DIAGNOSIS AND TREATMENT OF PELLAGRA
121½ S. Elm St. Greensboro, N. C.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 67 Starnes Ave., Asheville, N. C.

LEFT UNDONE

By Addison Howard Gibson

A friendly word I had cherished to say
To one discouraged and laden with care;
But the day sped by, and he went on his way,
And the chance was lost his burden to share.

"The sweetest of flowers tomorrow I'll give
To that poor neighbor who suffers in bed;
They will give her new hope and courage to live."
On the morrow the lonely soul had fled.

A glad song of love I kept on my tongue
To sing to the one held dearest my heart;
But the sun went down, and I left it unsung—
In silence now we have drifted apart.

O sweet songs unsung! O words unspoken!
O beautiful flowers we leave to decay!
Would from the silence we could call hearts broken
And give of the sweetness that's wasted today!

NEW ORGANIZATION

Asheville District, Hot Springs Junior Society

President, Miss Carrie L. Smith; Secretary, Miss Ruth Lawson; Treasurer, J. R. Warren.

WINSTON DISTRICT MEETING

On Friday and Saturday of this week the annual meeting of the Woman's Missionary Societies of the Winston District will be held at Centenary church, Winston-Salem, N. C.

Mrs. R. M. Courtney, the District Secretary, has arranged a most interesting and pleasing program and the meeting promises to be one of great profit. Mrs. Lucy H. Robertson, Conference President; Mrs. H. K. Boyer, Conference First Vice-President, and Mrs. Mattie H. Stewart, Conference Second Vice-President, are among the visitors who will be in attendance.

Let us not forget to ask God's blessing upon this meeting and these workers, as they plan for the advancement of His kingdom.

MISSION STUDY CAMPAIGN

When?—October

Your Conference Superintendent of Mission Study and Publicity is exceedingly anxious that the campaign planned for October for Mission Study shall amount to a great deal—nothing short of our aim for the year will satisfy her—a mission study class in every Adult, Young People and Junior Society in the Western North Carolina Conference. In order to accomplish this aim we must begin at once to work in earnest. Any auxiliary president in whose society there is no mission study class is asked to get busy and organize at the next meeting of the auxiliary. There is no department of our work so necessary to an increase in interest and an awakening of missionary enthusiasm as in this department of mission study.

We hope each week to stress this matter and let us try and reach our goal before October closes. As soon as it is possible to do so your superintendent will publish a list of those auxiliaries in the Conference that have reported this year and that she knows have a mission study class. Will your auxiliary be on the list? If you have no class, lose no time in organizing one and reporting it to Mrs. Harris so you may also be on this Honor Roll.

Let us work earnestly to bring about results, my dear sisters.

SHALL WE GO FORWARD THIS YEAR?

(Missionary Survey)

These three things appear to be self-evident: The First is, our Lord will be pleased if we go forward. His last command has not been annulled or suspended. It is as binding on us as it was on the apostles. His purpose is that the gospel be preached in all creation under heaven for the obedience of faith, and His will for us is that we help Him in realizing His purpose. Our assistance will honor and please Him.

Alexander Campbell uttered a great truth when he said that the Church of Christ is essentially and necessarily a missionary institution, and that until the whole world has heard the message of salvation, the missionary cause will be in order; nay, not merely in order, but the church's transcendent and paramount work, duty, privilege and honor. There is joy in the presence of God when the gospel is carried into new territory and souls are won to faith in Christ.

The second thing is this: We are well able to go forward. We are a numerous and prosperous people, and growing in numbers and wealth every year, and every day in the year. We are not doing all that the Lord has put it into our power to do. The war in Europe is affecting some sections of the country; but the war should be a challenge to our faith and devotion, and not a sedative to our consciences. The British societies are doing as well as in normal years, and some of them better. The Congregationalists of America recently closed a record year. The Baptists, Methodists and Presbyterians have gone forward in spite of the war. What others have done and are doing we can do.

The third thing is this: Having begun we are bound to go forward. We have sent out men and women, and we dare not desert them. We are in honor bound to support and equip and reinforce them. We have opened schools and hospitals and dispensaries and orphanages and we must maintain them. We cannot stand still or go back without injury to our own souls. The Lord has done great things for us as a people. It is for us to manifest our love and gratitude by rendering him a service that will be worthy of his love and mercy. There is only one righteous course open before us, and that is, Go forward.

APPLIED CHRISTIANITY

According to ancient Norse mythology, humanity was the Tree Igdrasil, each individual being a separate leaf.

The tree of humanity has borne perfect fruit but once. Christ himself is the only ideal Christian. The feeblest Christian may trudge and stumble many miles behind the Master, and still be entitled to be called a follower of Christ. The Christian nearest the ideal is, however, in a world of imperfection, and due allowance must be made for environment.

If each were an ideal Christian earth would instantly be transformed into paradise. No evil would exist. The dream of the poet, the vision of the philosopher, the hope of Christianity, and the ideal of Christ would be realized in one, if, on the contrary, Christianity and its best imitations were suddenly obliterated and humanity left unrestrained by Christian ideals and influences earth would speedily degenerate into hell. Between these two antipodal worlds ,the most inveterate foe of Christianity could not hesitate for an instant. Compelled to choose his habitat, he would inevitably elect to live in the world dominated by Christian principles. In itself, this is an unanswerable argument for the divinity of Christianity.

If every nominal Christian were suddenly transformed into the ideal, there could be little doubt as to the speedy conversion of the world itself into the ideal. Should a large percentage of nominal Christians begin to practice ideal Christianity, the result might be somewhat problematic. Multitudes would doubtless suffer for a longer or shorter period, according to circumstances but most thinkers would concur in the belief that sooner or later the ideal would universally and irresistibly prevail. Individuals in all ages have attempted the ideal and made themselves conspicuous for saintliness, influencing the world in proportion to numbers.

The chasm between the ideal and applied Christianity seems immeasurable. The world magnifies it. The Christian recognizes it. The aim of the Church, by the help of God, is to obliterate it. Whatever the imperfections of the age and the failures of Christians to realize the ideal in applied Christianity there can be no question that there is widespread awakening to the need, a sympathetic recognition of the evils which afflict humanity and an intense longing to apply the principles of Christianity as a cure for the world's sorrows.

The increased activity of the church is offset, however, and halted, by the corresponding activity of evil. Not simply in intense opposition, but in producing new and more complex situations. This necessitates new and increased emphasis in the sphere of home missions, which deals chiefly with the perplexing problems confronting the church. Once the supreme effort was in the direction of Church Extension. Now the aim is chiefly intensive.

Vexatious problems challenge the church in ever increasing numbers. Overcrowding in our great cities, disintegration in our country communities, isolation in the mountains, etc., are becoming more serious than destitutions on the frontier. Social evils contaminate even the strongest Christian centres. The church must not only fight for conquest, but is compelled to resort to quarantine and antiseptic measures to preserve her own spiritual health and vitality. Social service volunteers its assistance but the problem is to use it as an adjunct without its becoming a substitute for Christianity itself.

In Great Britain, recognized as one of the most Christian countries of the globe, the situation growing out of the war conditions caused an eminent philanthropist recently to startle the world with the statement that "Each land must be born again." Her conditions are not unique. America, too, needs to be thoroughly Christianized. The principles of Christianity must be applied to our perplexing problems, not simply for our national regeneration, but that we may in turn, contribute our just proportion to the problem of the world's salvation.—Missionary Survey.

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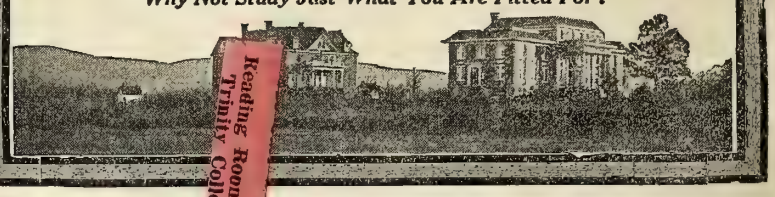
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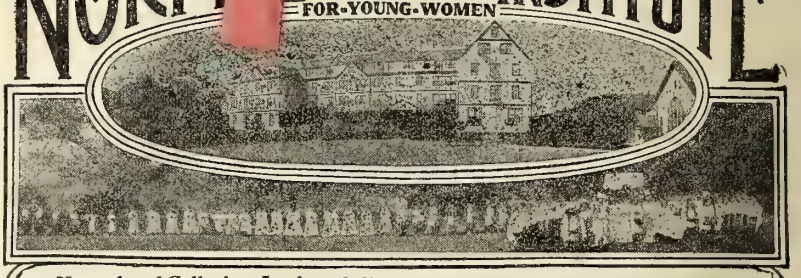
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North Carolina Christian Advocate

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Methodist Episcopal Church, South

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HUGH M. BLAIR - - - - - - - Editor

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Editorial

TIME NEVER CANCELS DEBTS

Pope spoke wiser than he knew when he said: "An honest man is the noblest work of God." The general concept of honesty stops with fair dealing and truthfulness, but in its last analysis honesty embraces not only these splendid qualities but also every other element which goes to make the perfect man.

The honest man is fair with God, with his neighbor and with himself, and therefore cannot be false in any relation. His idea of obligation conforms to the golden rule and his word is his bond. He never pleads the statute against a debt, but rather pays more than is due. He may, because of ill conditions, sometimes be a little tardy in meeting obligations, but can be depended on always to do his best. He commands the respect of men and is the model for youth to imitate. There hangs upon the wall of a New York business office the original of a letter dated 24 Feb., 1909, written by an honest man to the firm which still holds letter and so highly prizes the spirit it carries as to thus keep it ever plainly in view. He wrote that away back in the panicky days of 1893, when all business was paralyzed and thousands of establishments were bankrupted. He was one of the many unfortunate men, financially wrecked. In the long intervening years he had a great struggle but paid on his old debts, $60,000.00 and now all were fully settled but one, and in this letter he enclosed check for $612.50 to pay that bill in full. The old account had long been charged to profit and loss and the holders of it did not suspect that it was against an honest man. Imagine their surprise when they opened that letter and discovered the check to cover an old account, long past due and legally out of date. Such an incident exalts our opinion of humankind and encourages us to be charitable toward the delinquent debtor who has been overtaken by misfortune.

* * * *

Fortunate is the preacher who has never gone to Conference with less salary than the official board assured him would be paid. The debt which a congregation owes a pastor for service rendered is too often practically repudiated at the end of a Conference year. Then they demand a change of preachers and when the old pastor is sent to another charge, too often the old parishoners sharply criticise him if he is forced to go away leaving unpaid bills behind which he was unable to meet because his people refused to pay him the full meagre salary.

It is the law in some churches, notably the Presbyterian, that a congregation cannot secure a new preacher until all the claims of the old pastor have been satisfied, but the Methodist rule, according to the Discipline is, that the preacher has no legal claim for back salary, and the congregation does not lack for a preacher if they refuse to pay it, the church holding that if they will not pay this obligation they stand in even greater need of a teacher of morals. The fact, however, that a preacher has no legal claim for back salery does not relieve the membership of the moral obligation to pay the debt and in rare cases delinquent congregations pay the deficit after long delay. When this is done it generally takes the preacher by surprise, as was recently the case when the stewards of a country church presented their pastor with a purse containing $33.00, balance due of a previous year's salary. That was an honest deed and helped that congregation to a loftier self-respect and enabled the pastor and the balance of the community to entertain a higher regard for the integrity and moral purpose of those people. If every church that owes old balances like this would pay them, what a blessing would come to our whole connection, to the people who pay the honest claims and the needy preachers who, in both justice and morals, are entitled to them. The church stands for common honesty, and its membership should not repudiate the common obligations they have assumed to meet the expenses of the sanctuary. If we fail to be honest there our pleadings to the world to seek the better life will materially lack in force.

The belated check referred to in this article should inspire other delinquent debtors and the belated purse from the stewards to the pastor should encourage other delinquent churches to pay and not repudiate the old debts.

THE BOY PREACHER

The church loves the boy preacher, the young man in his latter teens, fervent with a new found love, zealously proclaiming the truth to men. His logic may be defective and his argument sometimes crude, but he has genuine earnestness, and the people, with a charity that is kind, believe in and encourage him. An old preacher possessing his faults would be held responsible for them, but not so with the young licenciate, for we have faith to believe he will outgrow them. The young preacher has been a mighty force in the Kingdom. Such men as William McKendree, John Emory, Stephen Olin and Lovick Pierce, once boy preachers, grew to be leaders of the hosts of Israel and mighty defenders of the faith. Volumes have been written setting forth their great service.

But we began to write about the eight-year-old boy preacher, the precocious child, who may be carried about to talk to the people and who attracts the attention of the curious. Such a boy professing conversion at six years is not unusual, but being called to preach at such an immature age and then ordained and set apart as a minister before he could have any clear sense ef responsibility or could read, is a very unusual occurence. Some folks think he is a wonder, and so he is, for it is a rare sight for an eight-year-old in knee pants to direct a religious service in the presence of a large audience.

The rarity of it sets people to thinking more than anything the child could think or say. Far be it from us to criticise the honest effort of even a little child who thinks he is doing God's service, or to intimate even an insinuation that would offend the faith of any one who may have been brought to think seriously in the presence of a little child. But the salvation of men is too serious a responsibility to be delegated to one who cannot, in the nature of things, have any clear conception of its meaning and it is amazing that a church should so far forget Saint Paul's warning to Timothy to "lay hands suddenly on no man," as to set apart for holy orders an innocent little boy whose precocity was his only recommendation.

Such a child, wrought up to high tension by conducting four Sunday services, if kept at it will be a nervous wreck before he reaches his teens. One of the rare wonders is that multitudes will flock to hear and accept as gospel truth crude statements from a child, which if uttered by a mature man would be regarded as superlatively commonplace.

But the people always have been inclined to run after strange things in religion and that may be the explanation of this last excitement.

AN AGE OF CARELESSNESS

As individuals we all want to live the full length of the natural life, but are careless of the welfare of other people. Men shoot down their fellows and the balance of us sit on juries to clear them, or if convicted sign petitions for either commutation of sentence or pardon, forgetful that such lax administration of justice lowers respect for law and makes every life less secure.

In the old country people have a greater reverence for authority because law is generally executed with the certainty of convicting criminals and punishment is swift and sure. Men think seriously of consequences before they engage in lawlessness and are thus restrained in large measure from deeds of violence.

In rural communities crime is generally less prevalent than in crowded and congested cities, yet last year there were in staid and conservative North Carolina, with a population almost entirely rural, five times as many murders as in the city of London, which contains more than twice the inhabitants of this state.

Then more people are killed accidentally in the United States than in any other land where a decent civilization obtains. It is a fact that our average death rate from accidents is 160 for every day in the year, and every tenth funeral is the result of accident. The deaths from accident in this country are six times greater than in Europe.

We are reckless in the construction of rairoads and in the running of trains. Our railroad crossings are a constant menace. They should be guarded with such care as to entirely prevent accident and footmen should be prohibited from walking on railroads. In the old country no grade crossings are permitted in town or country. Every highway crossing is either a bridge or an underpass and this arrangement is the salvation of thousands. Such a system here would largely reduce deaths from accident.

Many automobile drivers are reckless and incompetent, yet such persons, often children with no experience or judgment, are permitted to drive these mighty engines at dangerous speed along our highways, imperiling all other travelers, so that

deaths caused by their recklessness are of daily occurence.

The passing of more laws is the panacea suggested for all our public shortcomings, and they do help some, but most of the calamities which shock us daily are due more to thoughtlessness and the "don't care" spirit of these times.

Parents, teachers and employers should emphasize the importance of "safety first" upon those who come under their care. Human life is of great value to us and to others and every means should be taken to preserve it. Its protection should command the support of all men, not only from the lowest, selfish motives, but because of that higher and unselfish interest which every true man has for the welfare of his neighbor.

A SOUL WINNING CAMPAIGN

The good news of gracious revivals comes from all parts of the Conference and it is gratifying to note that this work is being done largely by the pastors, assisted in some instances by our Conference evangelists or by pastors from neighboring charges.

In a large number of cases, however, the preachers are leading in the work and the Lord is wonderfully blessing the labors of many of them. This is a good sign, for the preacher who brings great blessings to his people receives blessings upon his life in the same proportion. One of these blessings is better equipment for service. His success heartens him for further conquest, gives him fuller confidence in his own ability and a firmer faith in the true God. Having demonstrated his capacity as a soul winner, he commands the warm love and absolute confidence of the new converts and they heed his admonitions because they look to him as a capable leader. We feel safe in the assertion that in a meeting held by the pastor, who plainly sets forth the gospel truth, the converts are more easily guided and developed than if they are reached by the methods of some modern evangelists. This is surely a very important advantage.

The work of the preacher is not only to build up the membership in faith, but to be a soul winner, and dependence upon specialists to hold revival meetings tends to weaken, rather than to strengthen, the efficiency of our ministry. The duties of a pastor are manifold. In the modern church he is the man of all work but he should never forget that his chief task is to shepherd the flock and seek for the lost sheep. Whatever interferes with this supreme duty weakens his capacity and exposes the whole flock to peril. The man who surrenders to a stranger this highest work of the ministry, the conversion of the lost, too often surrenders his hold on many people who will then follow him with a measure of reluctance.

The building of churches and parsonages, the raising of debts, the collection of the various funds and so many other duties of a material nature should be performed by the laymen and to their own spiritual advancement, so the preacher could then centre his thought on the weightier duties of his office.

When in humility and dependence upon God for help and to his people for co-operation he enters into the revival he will generally reap a rich harvest and will have a firmer grip on his people, so he may do them lasting good, but when strangers are regularly imported to do the revival work, we preachers gradually lose the fine art of winning souls and later discover that we have grown inefficient in the very work we started out to do.

This is not intended to discount the work of any consecrated evangelist, for many good men thus engaged have the stamp of God's approval upon their labors, but is intended to admonish pastors to constantly cultivate the rare gift of soul winning lest by neglect capacity may be impaired, "for he that winneth souls is wise."

We are thankful that God has this year greatly blessed so many pastors in their revival work, and devoutly pray that the success already attained is the beginning of greater victories further on.

A GOLDEN WEDDING ANNIVERSARY

A social event of interest to all our Advocate readers was the celebration of their golden wedding by Rev. Dr. W. W. Bays and Mrs. Bays, of Charlotte, on Monday evening, September 11. They entertained several hundred friends who called during the evening to congratulate these good people and rejoice with them on the completion of fifty years of happy married life.

A short religious service was conducted in which prayer was offered by Dr. E. L. Bain, of Tryon Street church, after which a brief and appropriate talk was made by Rev. W. L. Sherrill, followed with a response by Dr. Bays.

Congratulatory messages were received from many distant friends, including Governor Stewart, of Virginia, and Bishop Collins Denny. Many friends, too, remembered them with suitable golden wedding gifts, including several hundred dollars in gold coin.

The Advocate extends congratulations and prays that the lives of these friends may be extended yet for many years.

NOTE AND COMMENT

The Congress has finally adjourned, after one of the longest sessions of its history and the enactment of a vast amount of new legislation. The Senate, with practical unanimity, confirmed the treaty, with Denmark to purchase the Danish West Indies at $25,000,000.00, and the completion of the transaction now rests with the Danish Upper House. The price is high but because of the strategic position of the Islands that was not a consideration. If they are needed to safeguard the Panama Canal our Government cannot afford to be without them.

* * * *

On Saturday, Sept. 2, at the summer home at Long Branch, President Wilson in the presence of an immense throng of admirers and friends was formally notified of his nomination by the Democratic National Convention for a second presidential term. He read his speech of acceptance, which made a fine impression on his friends who heard it, and on many others throughout the land who read it. It was a virile statement of democratic policy, expressed in terse language, and will be used as a campaign document.

* * * *

A Marble Memorial Building, which houses the log cabin birthplace of Abraham Lincoln, at Hodgensville, Kentucky, and which was erected by popular subscription through the Lincoln Farm Association, was accepted in behalf of the United States by President Wilson on Monday, Sept. 4. Fifty thousand people witnessed the xercises. Mr. Wilson in his speech of acceptance paid to the martyr president high tribute for his unselfish patriotism and loyalty to the people, who yet hold him in reverent regard. He also drew, from that humble birth and the wonderful life which followed, the lesson of opportunity which opens up before the young manhood of our favored land. It is the land of opportunity which produces such leaders as Lincoln, Jackson and Garfield in our public life, and such industrial captains as Peter Cooper, Geo. Peabody, Rockefeller and J. J. Hill, all of whom were born poor, struggled against heavy odds and conquered. The day of opportunity is still with us.

* * * *

A Conflict between Chinese and Japanese troops in Mongolia August 13, resulting in fatalities on both sides, has stimulated Japan to demand of China the dismissal of the officers commanding the troops, the withdrawal of Chinese troops from that section of her own territory and payment of indemnity to families of the killed Japanese. This shows the militant spirit of Japan and the advantages she now demands when all the powers of Europe are in the grip of war. America has stood with these powers for the integrity of China and the open door for trade and our government alone is in position now to protest against what seems to be the purpose of Japan to seize the present time to put in force her "Monroe Doctrine" for China. The Washington Government views the whole situation with anxiety but Secretary Lansing has not indicated the policy to be pursued, though steps will be taken to ascertain at once the significance of this strange behavior of the Japanese Government.

* * * *

The Representatives of the Mexican and United States Governments, appointed to consider the settlement of the questions in dispute between the two governments has met at the Griswold Hotel, New London, Connecticut, and it is hoped they may reach conclusions satisfactory to all concerned. The Mexican commissioners are Louis Cabrera, Minister of Finance; Ignacio Bonnillas, Minister of Public Works, and Alberto J. Pani, Manager of Mexican Railways. Our representatives are: Secretary Lane, of the Interior Department; Judge George Gray, of the Federal Circuit Court, and Mr. John R. Mott. The commission was first appointed to meet at Portsmouth, New Hampshire, where the Peace Conference between Russia and Japan was held in 1905, but later it was decided for this commission to hold its sessions in New London, Conn. When an agreement is reached it must of course be ratified both by Washington and Mexico City.

* * * *

The Administration Revenue Bill, designed to raise $205,000,000.00 additional revenue annually, passed the Senate early last week. Taxes imposed by the bill are on incomes, inheritances, munition manufacturers profits, additional corporation taxes and special taxes on pawn, ship and custom house brokers, theatres, bowling alleys and billiard tables. The incomes of married men up to $4,000.00 and of single men to $3,000.00 are exempted so that part of the Revenue bill does not affect the great mass of the people and the special taxes above mentioned can well be paid by brokers and managers of places of amusement. It is estimated now that the taxes paid for Federal, State, County and Municipal purposes by the American people averages $35.00 per capita.

* * * *

The Latest Government Cotton Report, issued August 25, estimates the crop prospect for this year 11,800,000 bales, which is, according to acreage, 62 per cent. of a full crop. The North Carolina average is 65 per cent. of a full crop, indicating that our local prospect is 3 per cent. better than the general average. Cotton, since this report was published, advanced from 15 to 16 cents and it is the opinion of expert cotton men that it may be reasonably expected to advance even to twenty cents within the next several weeks and that an early frost would still futrher increase the price. If these conditions are correct, the farmers may expect to realize more from the short crop than from the larger yield of last year.

* * * *

By Authority from Governor Craig, on Tuesday of last week, a condemned murderer, Hardy Wiggins, of Graham County, was taken in a closed automobile, handcuffed and under heavy guard from the State Prison to the First Baptist Church in Raleigh, where he was baptized by the pastor. At the church his hands were freed and at the conclusion of the baptismal service he was sensibly affected but made no demonstration. He and Merritt Miller were convicted of murder on strong circumstantial evidence, but both have protested innocence. This baptism is remarkable for the circumstances under which it was administered. Other criminals have been baptized in prisons, but for one to be led to the altar of the church, guarded and handcuffed, is an experience we never heard of before. They were to have been electrocuted last Friday, but on that morning after they had donned the death robes and just forty minutes before the hour of execution the Governor telephoned a six weeks respite to give their attorneys opportunity to appeal to the United States courts.

* * * *

There Are Now but seven neutral governments in all Europe, viz., Spain, Holland, Denmark, Norway, Sweden, Switzerland and Greece, with every indication that Greece will soon enlist on the side of the Entente Allies. The people are now in revolt against King Constantine, whose pro German sympathies run counter to Greek sentiment, and the latest report is that he has abdicated in favor of Crown Prince George. The king had already been warned not to take part in the election which will express the Greek public sentiment as to the war policy they shall hereafter pursue. Rumania has already declared war on the Teuton Allies and King Ferdinand has ordered the mobilization of his forces and will go to the front to take personal command of his army of 700,000 troops. The greatest value of Rumania to the Entente though is strategic rather than as an armed alley, for her control of part of the Danube will stop communication and supplies through Bulgaria to Germany and will open through friendly territory the way for the Russian forces to approach the Austrian frontier. The declaration of war by Rumania has made the Entente jubilant and cast a gloom over Germany.

CONTRIBUTIONS

CONDITIONS IN MEXICO

G. B. Winton

Mexico is a very choice summer resort. From May to October in the rainy season here the rainfall is sufficient even in bad years to make the grass grow and the flowers bloom. Landscapes that at other seasons appear arid and desert are now soft with verdure and bright with many-colored flowers. The clouds veil the sun and the breezes are cool. One is more likely to be inconvenienced by cold than by heat. It will not do at all to rely on the clothes that are appropriate for summer wear in the Southern States.

The rains, especially in the valley of Mexico, are most considerate. The mornings are invariably bright. By ten o'clock clouds begin to form. By two o'clock they are thick; but it is usually not till about four o'clock that the rain begins. It may be a light shower or a heavy one. If it is accompanied by winds that roll down from the neighboring mountains, the temperature drops down into the sixties or lower, and one longs for a fire. Usually an overcoat or a blanket is made to serve. By next morning all is as fair and sunny as if no such thing as a cold rainstorm were ever heard of.

Two weeks ago when most of my friends were migrating to Canada, the Northern Lakes, the Atlantic Coast, and the Rockies, I set out to escape the heat of Nashville among the mountains of Mexico. Besides the refreshing change of climate which I knew was awaiting me, I had a view to making some personal investigations of conditions in this country. From knowledge I already possessed, it was clear that those conditions were not getting a fair presentation in the United States. Certain political and other influences have been brought to bear so strongly on the mediums of public information there, especially the daily papers, that an almost totally false view of Mexican affairs has become widespread. There have been, and are, powerful influences opposed to the Carranza Government. When the Constitutionalist Movement originated in opposition to the usurpation of Huerta, those influences began a propaganda in the papers of the United States. Later, after Huerta was defeated, came the Villa rebellion. The same influences immediately switched to the support of the rebel bandit. With them it has always been anything to beat Carranza. Now Villa also has been annihilated. They have no champion left, but their campaign still goes on in the American newspapers. The last desperate hope seems to be to embroil the American Government with the de facto government of Mexico, and thus to compass the downfall of Carranza.

Now, politics is a game. People who play it are always partisans of one side. They will use a good many means to win, some of them at times far from creditable. But the American people have seen the game played so often that they ought not to allow themselves to be deceived. The anti-Carranza people are only active in our country. Many of them are living there. They have access to the daily papers and the news agencies. Any picture of conditions in Mexico that appears discouraging, that hints of present or future trouble for the de-facto government is thus sure of generous space and wide circulation. The suppose plots of Felix Diaz, the activities of Villa and Zapata, the alleged scarcity of food, the financial confusion, the ever-repeated and constantly varying rumors of divisions among the Constitutionalist leaders, etc., etc., are only parts of the game. The "outs" are trying to get "in."

It should be remembered that the Mexican "outs" are not simply a defeated political party. They are a discredited and exiled social faction—a fraction, to use the word more exactly descriptive. They are a small fraction of the whole Mexican people. But for hundreds of years they have been the ruling faction. They are of an arrogant spirit and possess still the tremendous power of wealth. Their bank accounts are as enormous as are their land holdings, about which so much has been written. The thought of losing their hold on this rich national domain and on these docile millions of peons is intolerable to them. They are resorting to every desperate form of indirect attack which ingenuity can suggest, now that direct aggression in arms is impossible to them.

Mexico shows still a good many signs of the disasters incident to civil war. But on the whole, conditions here are surprisingly near to normal. Rains have been abundant, and a good crop of corn is coming to maturity. There are still large stores of grain from previous years—enough for several months, I am assured on good authority Corn and beans are the staple of the Mexican people's diet to a degree almost inconceivable to one unfamiliar with this country. There is also a fine crop of garden vegetables and of native fruits. I do not remember ever to have seen either so abundant.

Prices are rather high. The fiat money of the government is oscillating in the neighborhood of five cents, gold, on the dollar. That means ten cents Mexican money. On this general basis prices are showing a tendency to adjust themselves. Naturally wages and salaries have been slower to rise than prices. The prices themselves, reduced to gold, are really better for most articles of food than in the United States. I rarely spend as much as seventy-five cents for a meal, though I often get meals that would go to a dollar or more in any city of the size of this in the United States.

That reminds me of another matter. In spite of the supposed insecurity of things here in Mexico City, the difficulties of obtaining supplies, the typhus and the other bugaboos which in popular fancy infest the place, people have come into the city from the smaller towns and villages in such numbers that good authorities estimate the number here and in the suburbs at a million. There are almost no vacant houses, and the streets are crowded. As for the street cars they are so jammed with people at all hours of the day and evening that only once or twice have I tried to board one. For any distance under two or three miles I had rather walk.

The money situation is hindering the larger movements of commerce, as is also the lack of rolling stock on the railways. Fiat money, which is substantially a domestic loan, seems to be rather an equitable way to finance civil war. But it is very ill adapted to times of peace. The problem of the government now is to reduce expenses of military campaigns and to increase revenue to a point where it will be able to either retire or to guarantee its depreciated currency. Since the war is evidently over, one phase of this problem is about disposed of. As for the other, unexploited fields of legitimate taxation are so abundant and the country is so rich, that I see no reason why it too should not soon be solved.

Opportunities for Christian work were never before so abundant. Representatives of the American Bible Society have been in a campaign here for less than two weeks, and have already disposed of 17,000 separate Gospels and other portions. The Constitutionalist movement has been strongly anticlerical. Some of its adherents have wished to make it antiChristian. This sentiment thas been discredited. A very large number of young men trained under Protestant auspices, are prominent in the army and in the civil service. One of the leading generals, who has a Protestant as his chief of staff (as has also General Obregon) but had not himself been thought of as a Protestant, said brusquely to a man who had spoken publicly in depreciation of evangelicos—"Look here, my friend, such language is an insult to us; you must not go too far." My Protestant friends were much amused at his use of "us."

I think it is perfectly clear that the Constitutionalists will go forward and organize a regular government, and that there will be no further trouble between Mexico and the United States. The anti-American feeling here is mostly a myth. Now is the time for the Christian people of the United States to show real friendship for Mexico by helping the Mexican leaders in the work of educating and moralizing their people.

Mexico City.

THE DILLY DALLIES

By the Rev. Henry S. Coffin, in The Outlook

Proverbs vi. 10: "Yet a little sleep, a little slumber, a little folding of the hands to sleep."

Have you ever met any members of the Dilly Dally family? I'm sure you have, for there are such a lot of them. To begin with, there is little Peter Put-Off Dilly Dally—a very well-meaning child, but who never wants to begin anything he means to do right away. He means to study his lessons for tomorrow and know them well, but instead of commencing on them this afternoon before the sleepy evening time comes he stays out a long while playing. "I'll surely get at them the instant I finish supper," he thinks; but he hangs about listening to his older brothers and sisters, and by the time he opens his books the Sand Man has nearly filled his eyes, so he has to go to bed. He means to get up before breakfast and do them, and he asks his sister Lily to wake him.

But he has chosen a very poor alarm clock, for Lily is Lily Lie-Abed Dilly Dally. You never saw such a girl to call in the morning! Her mother raps on the door but gets no answer, goes in and taps her and she rolls over, pokes her and she murmurs: "Oh, just five minutes more; I'll surely get up then." But her mother is no more than gone when Lily is again sound asleep.

Peter and Lily have an older sister, Bessie Blame-the-Clock Dilly Dally, who walks into the room every morning just as the others are finishing their breakfast, and says: "Dear me, am I late? Your watches must be wrong or my clock is slow." Her clock was all right the evening before, but somehow it has the habit of taking a twenty-minute nap in the middle of every night, for Bessie blames it regularly each morning.

Mr. and Mrs. Never-Ready Dilly Dally can hardly find fault with the ways of their children. They live on Pokey Street, about fifteen minutes' walk from the church they attend; and you should see them on Sunday mornings! It seems as though breakfast would never begin; and there is such a fuss getting Peter Put-Off and Lily Lie-Abed and their brothers and sisters, Bobby Behind-Time, Tommy Tardy, Sally Slow-Coach, and Dicky Dawdle, started for Sunday school. (I told you that the Dilly Dallies were a large family.) And I've forgotten Bessie Blame-the-Clock, who belongs to the Bible class. How annoying it is to their teachers to have them strolling in when the session is half over and interrupting the lesson in their classes!

And when the children are all off papa and mamma hustle about, intending to be in time for the church service; but time has a way of getting lost on Pokey Street. By and by Mr. Never-Ready looks at his watch. "Gracious, my dear, church will begin in ten minutes, and that terrible Dr. Prompt is such a stickler for starting on the minute!" "My dear, are you ready?" he calls up the stairs. "Just a second." But Mrs. Dilly Dally's seconds have a habit of stretching themselves out as though they were made of elastic. When she does come down, where is her husband? He is looking all over for his Sunday hat. "Never mind, take any hat; we simply must start." Down Pokey Street they hurry, when suddenly Mrs. Dilly Dally remembers that she has left her envelope with the money for the collection on her bureau; and back runs Mr. Dilly Dally. Finally, Mr. and Mrs. Never-Ready walk down the aisle when the service is more than a third over.

Now none of this Dilly Dally family are what you would call bad people, but they are really great sinners; for sin is being unlike God, and God is always punctual. We never need worry whether the sun will get up on time in the morning or be late in going to bed at night. Our Father in heaven who sees to the sun's rising and setting never fails us by a minute. To be his true children is to be always exactly on time.

SOLDIERS ASCENDING THE CONGO

From the Belgian Congo in Africa comes the word that while there has been no fighting near the missionaries and their work, many cargoes of supplies and arms and many shiploads of soldiers for the Allies have gone up the Congo to fight the Germans in East Africa. This condition of warfare in Africa makes things very unsettled in the Congo field, although the work has gone on encouragingly.

FOURTH TRIENNIAL CONFERENCE
Article III

Rev. Frank Siler

In the closing session of the Conference the resolutions committee made its report which included eleven items as follows:

1. Congratulations over the success of the Conference.
2. Sympathy for Armenian Christian sufferers.
3. Lay evangelism.
4. Concerning Dr. C. F. Reid, deceased.
5. Our two universities.
6. Stewardship with the suggestion of the tithe as a minimum.
7. The every-member canvass, symultaneous, Conference-wide every-member canvass with the ultimate end of the same for the entire church.
8. Prayer and consecration.
9. Favoring Methodist unification.
10. Centenary celebration in 1919 of missions in American Methodism, with a great Central Laymen's Conference at Lake Junaluska.
11. Pledging support to Southern Assembly, requesting its Executive Committee to send out detailed information to district lay leaders, asking them in turn to send in the names of laymen who could be interested to the General Superintendent. Sunday schools and Epworth Leagues are urged to send representatives to the Triennial Conferences. Each Conference is asked to erect a home on the grounds of the assembly.

The commissioners were requested to arrange with Dr. Stuart to give one year to presenting the Southern Assembly to the entire church. The resolutions were adopted amid great enthusiasm, and at their conclusion Dr. Stuart intimated that he would gladly give part of his time as in the past without charge to presenting the Assembly's claims in various places.

Much credit is due our splendid Educational Secretary Dr. E. H. Rawlings for the great program built and carried out under most extraordinary conditions.

Entertainment at Lake Junaluska was so complete that comparatively few had to go to Waynesville. For the accommodation of such as had to go, as well as for the Waynesville people and summer visitors, the Southern Railway operated a shuttle train.

A number of the prominent speakers made reference to Methodist unification in their addresses which was always greeted with prolonged applause.

The several conferences at Lake Junaluska representative of every part of the church at home and abroad, have demonstrated a most pronounced sentiment for the unification of American Methodism. And so mote it be!

What splendid opportunity for high fellowship the Junaluska Conference afford! George Stuart said he expected to see one thousand picked young men blowing sugar into the ears of as many young women. Two marriages were solemnized at the Lake this summer—one at Dr. Stuart's cottage, where his daughter preferred her own marriage rather than in her father's church in Knoxville. The other was in the auditorium where a couple had arranged to meet the groom from Eastern Carolina and the bride from Kentucky.

THE AUTOBIOGRAPHY OF A SERMON

I am a sermon filed in my minister's cabinet as number 249. I was born somewhere between the hours of two and four o'clock on a Monday morning; for at breakfast that day my minister said to his wife, "I had a very restless night, and was awake from before two until after four; but I've thought out next Sunday's sermon."

After breakfast the minister mowed the lawn. When that was done and the paper looked at, he decided upon my name. I was called "The American Spirit, or True and False Patriotism." I was a patriotic sermon, you see. He also selected a text for me, but the fit was so poor it hurt me very much. The rest of that day he neglected me shamefully; for he wrote letters, went to a civic celebration committee meeting, and in the evening had the Sunday school teachers at the parsonage to talk over the approaching picnic.

Tuesday morning he found two texts that fitted me much better than the first one. It was strange, though, they looked so well together, for there was a difference of two thousand years in their ages. One was from the Bible and the other from a recent speech of the President of the United States. Then the minister read all that morning from Green's "History of the English People," that chapter upon the Puritans, from Rufus Choate's "Address at the Ipswich Centennial, 1834," and from two essays, one on "Democracy" and one on "The Spirit of America." That afternoon he went to a meeting of the library trustees and brought home two more books about the character of the early settlers in this country. He spent three hours on these books that evening.

Wednesday he never so much as looked at me. All the morning he was preparing for a funeral. At noon I heard him say to his wife he was prepared, but that the verses he had written he would not use after all. The funeral was at two o'clock. That evening he officiated at the wedding of a neighbor's daughter.

Thursday he telephoned the Weekly Journal my name, and I felt very happy, thinking how many people would read it the next day and would probably be interested to come and see me on Sunday. He outlined me that morning, to make me more presentable, I suppose, and spent the rest of the morning reading on my account. On the invitation of one of his parishoners, who was interested in nature-study he went some miles out of the city by auto, and the afternoon was devoted to birds and wild flowers.

All Friday afternoon the minister was at his typewriter, getting me on paper, and two hours more in the afternoon. Then he put me aside and made several calls, not thinking of me again that day. I looked beautiful on paper. There were wide margins on both sides of me. The minister likes to have his sermons look well.

But, oh, how he hurt my feelings on Saturday when he took a blue pencil that made a course mark, and crossed out a number of words and sentences! With a pen he wrote on those nice margins, and the back of one page he covered with writing. You wouldn't have recognized me so altered was I from the beautiful sermon of the day before. That evening he sat in a big chair and tried to get me into his memory. The other days he had tried to get me out of his mind, and now he wanted me back. Sunday morning he stood up at his desk in his study with me before him and preached me to an imaginary audience, hardly looking at me.

Then we went to church, I in his pocket. He laid me on the Bible, which was open, and after much singing and reading he preached me to the people present. I was mortified to find only thirty-four there, five of them men. After all the hours and pains spent on me surely I was deserving of a congregation of a hundred to see and hear how fine I was. But my minister never made it appear that he was disappointed; he preached me even better than he had in his study earlier that morning.

When the service was over, four persons tried to be kind and encouraging about me. One said to the minister, "Another of your usual good sermons." Another patted him on the shoulder and said, "Good." Still another added, "Wish more had heard that." While the fourth remarked, "Just my idea exactly."

My minister keeps a card catalogue of his sermons, and after indexing me and making some cross-references, he wrote on the card: "A fine day. 34 present. The church cannot compete with the automobile."

I am truly sorry for my minister, but I did the best I could.

Here I lie in folder number 249, with no hope of being resurrected unless my minister gets another call. Sometimes I wonder if my life were worth while, and I often ask, "What was I begun for when I was so soon done for?"—Exchange.

SUPESANNUATE ENDOWMENT FUND

P. C. Whitlock
Lay Leader of Charlotte District

I am very much interested in the proposition made recently by Mr. Jas. A. Bell, of Charlotte, to establish in the Western North Carolina Conference a permanent fund for the superannuates. This ought to appeal to every Methodist within the bounds of the Conference who is able to contribute in the way suggested by Mr. Bell. His suggestion is that one hundred men pledge themselves to take out ten shares each of Building and Loan Stock and carry it to maturity and turn the proceeds over to the Western N. C. Conference as a permanent endowment fund for the superannuate members of the Conference. He agrees to be one of the hundred, and throws out a challenge to the other districts to meet the Charlotte District at the Annual Conference this fall with the necessary subscriptions. Under this plan in six and one-third years the Conference would have a fund of one hundred thousand dollars, which would produce an annual income of $6,000 to be used for the support of our worn-out preachers.

The treatment accorded these servants of the church and of God and man by the church after their days of activity are passed is a reproach and a shame. They are turned out to perish to death, like an old blind horse. Many of our best and brightest men, who in their younger days have served important charges, have come down in their old age to actual want, and have become objects of charity in the communities where they happened to become stranded.

The Conference is doing all it can, with the means at hand, to support these worthy charges; but the means provided are woefully inadequate. The obligation to increase those means rests upon you and me, the beneficiaries of the good works of these good men. Mr. Bell's plan is practical and simple. Let all those who feel able to do so, become one of the one hundred.

A VALUABLE BOOK FOR CHURCH EXTENSION RECORDS

At the meeting of the Conference Board Representatives held in the city of Louisville, Ky., last May, Dr. McMurry was requested by the fifty-three representatives from thirty-five annual conferences, to prepare a loose-leaf book of records for each Annual Conference, giving the place, date, and amount of each grant made within the bounds of the Annual Conference by both the General and Conference boards. This request was carried by Dr. McMurry before the General Board in its annual meeting, and he was authorized to prepare such a book.

As secretary to the Conference Board, I have just received the complete records of the Western North Carolina Conference for the beginning of Church Extension down to the present time. The book is most attractive in appearance, and the arrangements so admirable that only an instant is required to find any of the multitudinous facts and figures contained therein. Not only does this volume contain the names of every church and parsonage in the Conference to which a loan or donation has been made, with the date and amount of such grants, but it provides for the entry each year by the secretary of the Conference Board of a complete record of the Board's appropriations. Not only grants made to churches and parsonages are to be recorded, but all miscellaneous appropriations with the assessments upon each presiding elder's district and the amount paid each year are to find a place in this ever growing volume of facts and figures as they relate to Church Extension in the Western North Carolina Conference.

According to the records 353 churches and 51 parsonages in the Western North Carolina Conference have received help from either the General or the Conference Board, or from both. Some of these churches are striking examples of how a little help in the beginning brought large returns in the years following. For instance, Main Street, Gastonia, the seat of our approaching Annual Conference, received in 1885 a $200 donation and an equal amount as a loan, which served a good purpose in the beginning of what has been for years one of the the strong pastoral charges of our great Conference.

A. W. Plyler.

AUNT DICIE'S SERMON

Among my mother's slaves there was a good old woman named Dicie. One day when I was at home from school, I met her in the yard. She pointed to a bench and said, "Sit down there, Mars Alex." She stood before me and said, 'Mars Alex, what you gwine to do wid all dat larnin' you are gettin'? Are you gwine to be gubner,? She lifted her right hand and brought it down with a vim, saying, "Mars Alex, all dat larnin' do you no good if you git no ligion." The sermon was over. I walked away in silence. The arrow had pierced my heart. I have heard many great sermons, but none more pointed than Aunt Dicie's. A few days after I went back to college I wrote my mother and told her I had started for heaven. She had seen my sister and my five brothers converted. My conversion must have made her feel as Noah did when he saw his last child step into the Ark.

A. D. Betts.

FROM THE FIELD

NOTES AND PERSONALS

—Bishop Kilgo held the Western Virginia Conference at Charleston, W. Va., beginning Sept. 6.

—Rev. John F. Kirk, with the assistance of Dr. G. T. Rowe, of High Point, is engaged in a meeting with his people at Broad Street church, Statesville.

—We acknowledge with thanks an invitation to the opening of The Lamar School of Law, Emory University, Wednesday, September 27th.

—Mrs. H. F. Chreitzberg, of Spartanburg, has been visiting in Charlotte, where years ago her husband, the late Dr. H. F. Chreitzberg, was the pastor of Tryon Street church.

—Miss Myrtle Graham was married at the residence of her parents Mr. and Mrs. B. D. Graham ,in Mooresville, on September 7, to Mr. Boyce Laban Biggers, of Unnionville, S. C. The Rev. C. S. Kirkpatrick, pastor of the bride, officiated.

—We extend sympathy to Rev. F. Swindell Love, pastor of Page Memorial church, Aberdeen, whose wife died in a Charlotte hospital Sept. 4th, after a lingering illness of seven weeks. The funeral took place in Monroe the following day. Mrs. Love was a daughter of Mr. H. C. Clegg, of Pittsboro. Brother Love spent two years in missionary work in Brazil and is now a member of the North Carolina Conference.

—There is a movement on foot to postpone the meeting of our Conference two or three weeks on account of the damage from the flood which have delayed crops and thus prevented many people from paying their church dues. It is thought that collections may be greatly improved if the date of meeting is deferred and that Bishop Kilgo will consider the change if it is the general desire.

—Mr. Oliver Litaker, son of Rev. D. M. Litaker, passed the state bar examination last week. After spending a few days here with his parents, he left Monday for Thomasville where he has accepted a position as assistant cashier of the First National Bank of Thomasville.—Lenoir Topic.

—The committee appointed to prepare a program for the coming Conference anniversary service and secure speakers for the same, was appointed to meet in Charlotte, Sept. 4. Two members only of the committee were present, Rev. H. H. Jordan and Rev. W. H. Willis. They drafted a tentative program to be substituted to the absent committeemen, and when approved by them will be published.

BREVARD INSTITUTE OPENING

Among the schools of our church Brevard Institute holds a unique place. Originally intended to offer educational opportunities to needy boys and girls of the mountain section, it has broadened the scope of its work, built up a reputation for accurate efficiency in its every department, gathered into its faculty fourteen trained specialists, and widened the reach of its influence, till it is able to find in its present student body representatives from every class and from every section of this state and also from adjoining states.

A good test of a school is the esteem in which it is held at home, also. Brevard Institute meets this test well. For though Brevard can boast one among the best Graded High Schools in the state the Institute draws about one-third of its patronage from homes of the town.

It was my privilege to attend the opening of this excellent institution this week. There were 132 present for registration at the opening exercises. The total present now stands round 150. Every room except one, in Taylor Hall, the large dormitory for girls, is taken. A ten-room and a six-room cottage on the campus are both filled with young men. Besides, homes have been found for several with families in town.

I was impressed with the fine equipment and consecration of the faculty, and with the earnestness of the student body. I predict a good year and a great future for Brevard Institute. W. E. Poovey.

REPORT OF CONFERENCE EVANGELIST

On July 16, we began a tent meeting with Rev. H. M. Wellman, Gastonia, which continued fifteen days, resulting in 120 conversions and reclamations. This being the time of the flood, and so much rain, we were prone to feel that we were handicapped but with it all God was with us and gave great victory.

The first Sunday in August we began a meeting with Rev. W. B. Shinn at Concord church on the Bessemer City charge. Here we labored for eight days, resulting in great good, with thirty conversions and reclamations.

After spending two or three days at home, we went to Brother Ratledge on the Mooresville charge, and conducted a ten days meeting at Old McKendree, resulting in 101 conversions and reclamations.

We are now in a meeting with Brother Strider at Liberty church, on the Gold Hill charge, which will continue for ten or twelve days.

R. A. Taylor.

COTTONVILLE CIRCUIT

We began our series of meetings the fifth Sunday in July at Cottonville, having Rev. R. G. Tuttle, of Albemarle, with us. Brother Tuttle did the preaching and he did it well. It was soul-stirring and uplifting. All our people fell in love with Brother Tuttle. We had several conversions, five joining the church. Our Sunday school is doing good work under the leadership of Superintendent A. F. Ross and W. A. Lillie and E. L. Lowder and T. C. Poplin.

The first Sunday we began at Rehobeth and am glad to say we had Rev. B. A. York, of Hickory, with us. He did some faithful preaching for us and it was soul-stirring. We had a great revival in the church and several conversions. We believe a great work has been done at Old Rehobeth. Any one desiring a helper in meetings will do well to consult Brother York as he has some time open yet.

Then Brother York was with me the second Sunday at Mt. Zion and he had to return to his home and I was alone for a few days, but the Lord was with us. Brother M. C. Ferrell, of Kannapolis, came to us then and did most of the preaching. We had a good meeting at Zion. The church was greatly revived, backsliders came and renewed their covenant with God.

Next we went to Cedar Grove, the third Sunday, and we had a glorious meeting. Brother Ferrell did most of the preaching; had several conversions and the church was greatly revived.

We are in better shape for the coming year. We have as attentive a people as I ever saw. There are several to join the church yet. We had somewhere between fifteen and twenty conversions in all. I feel sure the church is on a higher plane of Christian living.

Our fourth quarterly meeting will convene at Rehobeth Sept. 23-24. We are always glad to meet our presiding elder, Dr. Rowe, and hear him preach. All of our people love him. Pray for us. J. C. Brown, P. C.

OPENING OF GREENSBORO COLLEGE FOR WOMEN

The formal opening exercises incident to the fall term of Greensboro College for Women were held in the college chapel, Friday morning, 8th instant, and were well attended.

Rev. Dr. C. W. Byrd, pastor of the West Market Street church, led the service with a short talk, Dr. Weaver, the presiding elder of Greensboro District, making the invocation. Following Dr. Weaver, Rev. C. E. Hogin, of the ministerial association of the city, welcomed the students on behalf of the association. Re Mr. Hodgin referred to the splendid banquet of the previous evening at the State Normal College, which had for its topic conservation. He declared that the colleges of North Carolina were doing their part in the conservation of the boys and girls of the state, following along the line of thought expounded by the Secretary of War, Newton D. Baker, when he stated that humanity was the greatest asset for conservation.

Hon. A. L. Brooks, as president of the Chamber of Commerce, welcomed the young ladies to Greensboro. Dr. J. I. Foust, of the State Normal and Industrial College, also made a short, instructive talk. He was followed by Mr. C. H. Ireland, of the Board of Trustees, Miss Nannie Lee Smith, of the Alumnae Association, Supt. T. R. Foust, and Mayor T. J. Murphy.

The body of attractive, intelligent looking students paid the speakers the compliment of listening with intense interest to their remarks. It is doubtful if any institution in the South could furnish a more distinctive student body. The old students coming back, listened to words of advice and admonition was also given to the new students. A new enthusiasm was created for work and advancement.

The beginning of the school year for Greensboro College for Women marks the commencement of another year of growth. There is an unusually large number of students enrolled. During the past few years the college has added new departments; has progressed until at the present time it occupies a unique and enviable place in the category of educational institutions.

MISSIONARY NOTES FROM FIELD SECRETARY

Dr. Pinson says the total income for missions on assessments and for specials to August 1st, was $33,000.00 ahead of last year. Will our Conference in November show a corresponding increase?

Our church raised for missions in 1915, $919,000.00. The payment of assessments in full by all Conferences would more than make up the $81,000.00 needed to bring the amount to $1,000,000.00.

Last year the church paid but 73 per cent of the assessment. If the lacking 27 per cent. is raised it will increase our income by $135,00, giving us a total income of considerably over a million. Or if we pay but 92 per cent. of assessment the million will be reached.

A strict observance of the law of missions in the Sunday schools would give us that needed $81,000.00 to make out the $1,000,000.00

But the General Board had to reduce the foreign appropriation $40,000.00 because of payments on mission debt and interest. Prompt remittances will cut down the interest the Board is compelled to pay.

Our Conference up to August 1st had sent in $1,685.71 on an assessment of $21,350.00. The General Board reduced its indebtedness last year an income including $17,000.00 paid in Brazil nearly $60,000.00. Four cents a member increase, of $5.00 a church, or $11.00 a preacher, will put our church into the seven figure column for foreign missions. Our people paid for foreign missions last year a million dollars, but somebody diverted $100,000.00 of it to other causes. How do we know? The Conference Minutes show $200,000.00 raised for missions in Sunday schools. The office at Nashville can not trace receipt of $50,000.00 so given. Some say it went on assessment. Why then is not the per centage of assessment for missions larger than that of the other claims? It is about the same.

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Bryson-Whittier.—J. W. Campbell, P. C. Mission Special, $60.00 Conference.

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The following itinerary has been arranged for me for the Statesville District by the presiding elder, Rev. W. R. Ware:

Lenoir Ct., Sept. 24-25.
North Lenoir Ct., Sept. 26-27.
Hudson, Sept. 28, 11 a. m.
Hickory Ct., Grace Chapel, 3 p. m.
Granite Falls, night.
Hickory Ct., Sept. 30-Oct. 1.
West Hickory, Oct. 1, night.
Maiden Ct., Oct. 2.
Catawba Ct., Oct. 3.
Statesville Ct., Oct. 4-5.
Cool Springs Ct., Oct. 6-7.
Iredell Ct., Oct. 8-9.
Alexander Ct., Oct. 10-11.
Troutman Ct., Oct. 12-13.
Mooresville Ct., Oct. 14-15.
Mooresville Station, Oct. 16, night.

* * * *

The fourth quarterly conference elects charge lay leaders. Every pastor should hold a church conference in each church prior to fourth quarterly conference to enable him to answer question 22, "Who have been elected church lay leaders."

The three committees should be elected for each church by these church conferences. See Discipline, paragraph 95, enquiry 6. Thus is each church organized before conference for the every-member canvass for the Conference collections, which should be made as early after Conference as possible.

The best every-member canvass is made jointly by stewards and committee using duplex system.

The time to prepare the machinery for it is NOW.

THE HAIR OF THE DOG

There is an old saying that "the hair of the dog is good for the bite." In therapeutics this is sometimes true.

For instance, in many forms of irritation of the skin or membranes of the body a rubefacient or counter irritant is the indicated treatment. Counter irritation is good practice in very many forms of inflammation.

In fact, nature itself instinctively teaches this medical principle, for when we are bitten or stung by insects, there is an uncontrollable desire to scratch, and scratching is a form of counter irritation.

It is on this principle that Mentholatum—a delicate counter irritant—is so effective in relieving sunburn, insect bites, burns, poison oak, summer colds, etc.

Mentholatum is an excellent rubefacient. But it is more; it is a germicide and an antiseptic, actually destroying disease germs, if any are present, and protceting against infection when applied to any abrasions of the skin.

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Methodist Mutual Fire Insurance Co.
Statesville, N. C.

Dear Mr. Webb:— I have just received yours of the 18th instant, with enclosures of policies Nos. 176 and 177 in renewal of the policies just expired.

I am highly gratified to note that you are declaring a dividend of 20 per cent on the premium of expiring policies, and we desire to express the appreciation of the Board of Trustees of Davenport College for the credit memorandum to apply on payment of premium on renewal policies.

You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

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10,000 Acres for Sale; suitable for sheep raising. Write for particulars to Louis A. Scholtz, Roanoke, Va.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

MEMBERSHIP CAMPAIGN

In view of the fact that October has been set apart as the month in which to engage in a campaign for new organizations and new members, the Conference Committee of Publicity has issued the following letter and card which has been sent out to the district secretaries for distribution on their various districts. It is with the earnest desire and prayer that the returns may be great, that the committee issues this material. Let us all work together for the accomplishment of our aim which is an adult, young people's and children's society in every church in our Conference. Of course, we will have to work unceasingly to accomplish this end but is it not worth while?

Let us get busy about our Master's work. We need the enlistment of every woman in the Western North Carolina Conference in carrying forward the work which has been committed to us.

TO THE ADULT, YOUNG PEOPLE'S AND CHILDREN'S MISSIONARY SOCIETIES OF W. N. C. CONFERENCE

A great door of opportunity is open before us in the "Whirlwind Campaign" in which we are urged by our Woman's Missionary Council to engage during the current year.

Let us hear and respond to this clarion call to duty, and be up and about the Master's work with all diligence.

The following suggestions printed on a poster at the Council meeting may prove helpful in making the campaign effective:

"Necessary to success in the campaign: thorough preparation, thorough canvass and thorough follow up work. An organization squad for every church having a missionary society, prayer squads, publicity teams, follow up teams."

If each squad does the part its name would indicate, we can accomplish much. See if the organization squad in your church can not organize a society in a church nearby.

We greatly need the co-operation and sympathy of the pastors and presiding elders, for not one half of our organized churches, as yet, have a missionary society either for the children, young people or adults. There is much ripened grain waiting to be garnered, and we must be the reapers.

Let us thrust in our sickles laboring continually until we come with rejoicing, bearing many sheaves to that "Harvest Day" which will be observed early in December, when we shall give a report of our success in carrying out the aims set before us. At the same time let us be able to report in full every dollar in dues and pledges.

For the attainment of these important objects let prayer be made without ceasing, and as we pray, let us labor earnestly, making "Efficiency" our watchword in every department.

Signed by Conference Committee:—Mrs. Lucy H. Robertson, president; Mrs. H. A. Dunham, corresponding secretary; Mrs. H. K. Boyer, first vice-president; Mrs. M. H. Stewart, second vice-president; Mrs. W. R. Harris, superintendent publicity.

N. B. Literature and helps for the campaign can be secured free by application to Mrs. B. W. Lipscombe, 810 Broadway, Nashville, Tenn.

FROM MRS. BOYER

My dear Young People:

We are approaching "Report Time" for the third quarter of the year, and I am making one long, earnest plea for your reports October 1st. I trust that each member, of every society, will feel constrained to do your utmost in your contributions of prayer, service, money, the few remaining months of this year. Our Conference Pledge is $2,500 (Two thousand five hundred dollars) and of this amount $425.56 has been paid. To meet this will require only a steady pull, "all together, at the same time," and I am confident that we are right now ready and anxious to begin. The splendid fact that young people of the Western N. C. Conference raised more money last year than any other Conference in the entire Southern Methodist Church, was accomplished by the work of the faithful, and the contributions of the many, no one person giving any large amount, but many giving something. This is approaching the ideal method—everybody on the job, doing a great big beautiful work.

* * * "the workers, ever repeating something new:
That which they have done, but earnest of the things that they shall do."

If the blanks, which were sent you several weeks ago have gotten misplaced, just confess it to me on a post card, and I will send you others—anything to get a report from you.

I am faithfully yours for every possible service. Mrs. Hugh K. Boyer.

TO SUPERINTENDENTS OF MISSION STUDY FOR YOUNG PEOPLE

Now is the time to begin to think and talk and plan for your mission study class which you will organize some time early in October. The book for teen age is "Comrades In Service," by Margaret Burton. Other books for late teen age and early twenties are: "The South Today," written by our own Dr. Jno. M. Moore, and "Makers of South America," by Margarette Daniels. All same price, 40 cents, paper; 60 cents, cloth. Order from Smith and Lamar, Nashville, Tenn.

Call all the young people of the church together, whether members of your society or not, or if you have no society, try a study class, decide on your book, and order the desired number and be ready to begin in earnest and on time.

Remember each new book studied in class counts ten points on your Roll of Honor. Report your class organization to Mrs. W. R. Harris, Asheville, N. C., and fill out the enrollment card, which you have, or can get from Mrs. Harris, and mail it to Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.

THE CHATAUQUA HOME MISSIONS INSTITUTE

The sixth annual Home Mission Institute, under the auspices of the Council of Women for Home Missions, was held at Chautauqua, N. Y., from August 12th to 18th.

The Council of Women for Home Missions, whose president is Mrs. Geo. W. Coleman of Boston, represents eighteen constituent, corresponding and consulting boards and ten affiliated mission study schools. The purpose of the Council is to establish a medium through which National Women's Boards and Societies may co-operate in wider plans and more effective work for the Homeland. The motto is, "Our Country—God's Country."

A general committee of three, Mrs. F. W. Wilcox, of New York, Congregational; Mrs. H. L. Hill, New York, Methodist; Mrs. George H. Swift, Philadelphia, Baptist, planned the work of the Institute and co-operated with a local committee of which Miss N. C. Patterson, Pennsylvania, United Presbyterian, was chairman.

A feature which received special emphasis was that of advertising well the program each day. This work of publicity was in charge of Mrs. George H. Swift. The editor of the Chauatauqua Daily expressed his appreciation of the co-operation of the Council in submitting reports following immediately upon each session and in the pre-announcements a week earlier of the institute-to-be.

In spite of the fact that the mission study class dealing with the text book "Old Spain in New America" was obliged to meet at eight o'clock each morning because no better arrangement could be made by the Chautauqua Management, the attendance was large. Mrs. D. B. Wells, Presbyterian, of Chicago, who needed no introduction to Chautauqua circles, was the lecturer and the emphasis which she stressed upon the need of presenting a living Christ to the people of South America, Mexico, Cuba, Porto Rico

Jell-O Ice Cream Powder

Makes Ice Cream for one cent a plate

Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes.

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Recipe Book Free.

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What they say of the book:

"It is well conceived, charmingly written, and as a story will give pleasure to its readers," Dr. A. J. Lamar.

"I wish it might be put in every Methodist home in our church and read aloud in the families," Bishop Waterhouse.

"It is crowded with good sense. Christian teaching, human reason, hope and a compelling eloquence for the care of the retired preachers," Dr. J. T. B. Smith, Advertising agent, Board of Conference Claimants, M. E. Church.

Price 50c. All proceeds go into Superannuate Endowment Fund. Order from John R. Stewart, Nashville, Tenn.

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Beaver Board is easily and quickly put up, is very strong, makes a house warmer in winter, cooler in summer.

We can't begin to tell you all its merits here; but write us or call, and get full particulars.

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and our great Southwest was most convincing. At the same hour each morning, Mrs. J. H. String, of Cleveland, of the Reformed Church of America, taught a large class of children in the "Tent-in-the-Woods" from the Junior book, "The Children of the Lighthouse." At five o'clock every afternoon Mrs. String met the adult workers among juniors and held a conference on Methods.

All the speakers and lecturers who were announced for the Institute were able to fill their engagements. Informing messages were brought by Mrs. H L. Hill, a delegate to the recent Panama Conference; Miss Olive Gibson, Congregational, a missionary from San Mateo, New Mexico; Rev. A. B. Howell, Baptist, a missionary of Cristo, Cuba; Rev. M. B. Wood, Christian Church, a missionary of Porto Rico; Attorney Vernon J. Danielson, a former Mormon Elder; Rev. J. A. Francis, Baptist, of Los Angeles, well known throughout the United States.

On Sunday afternoon a Missionary Symposium was presented and those who participated were Miss Schwarberg, Undenominational, representing the Martha Berry School of Georgia; Miss Ellen M. Dodge, Congregational, of the Mountains of Tennessee; Rev. Dr. McAllister, Presbyterian, of Porto Rico; Miss Gibson, Congregational, New Mexico; Miss Howell, Baptist, Cuba. The helpful meeting was closed with prayer offered by Mrs. May Leonard Woodruff, Methodist, a vice-president of the Council.

Dr. Shailer Mathews conducted helpful Bible study classes each morning, which were well attended by the members of the Institute, and on Sunday morning at the regular weekly service of the College Women's Club. Mrs. George H. Swift was invited to give the address, choosing the subject "After College—What?"

The total registration was 1,860. Many states, as well as the Dominion of Canada, were represented.

Julia Dixon Swift,
Chairman Publicity Com.

A DECORATION

On Friday and Saturday, August 25 and 26, the people of lower Crabtree met at Parker's Chapel to clear off, hold appropriate services and decorate the graves of their dead, all of which was done in decency and order. As to the dinner, it was both good and bountiful, as all who know the good people of Crabtree can testify to their unbounded hospitality. I would that all our people would follow their example in respect to the memory of their dead. It was the privilege and pleasure of the writer to be there and remain over to Sunday, spending a pleasant night with Brother Latham, who is the acceptable pastor of Crabtree Circuit. I preached for him Sunday at 11 a. m. He is closing out a successful year, and fortunate will be those who get him for a pastor next year.

W. P. Fincher.

WHITSETT INSTITUTE

The twenty-ninth year of Whitsett Institute is just opening. Students have been arriving for days and in the short time that the registration books have been open students are already enrolled from the following North Carolina counties: Alamance, Burke, Beaufort, Craven, Cleveland, Davidson, Edgecombe, Forsyth, Caswell, Guilford, Greene, Hyde, Lenoir, Mecklenburg, Nash, New Hanover, Northampton, Onslow, Pamlico, Pasquotank, Randolph, Rockingham, Stokes, Vance, Wilson, Warren, Watauga, etc., etc., also from Virginia, South Carolina, etc. All indications point to a very prosperous year. Students will continue to enter for some time yet.

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It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible foot comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to fit perfectly.

Mr. C. G. Simon will gladly send a free catalogue of over 450 tyles of Ezwear Shoes along with self-measuring blank to all who write him. Write for your copy today and make your feet happy. Address Mr. C. G. Simon, 1589 Broadway, Brooklyn, N. Y.

CHILDREN'S HOME

VOLUNTARY CONTRIBUTIONS

C. F. Lambeth, Thomasville, Main Street S. S., $50.00; "A Friend," no postoffice given, $5.00; Mrs. M. D. Coburn, Hendersonville, Shaw's Creek S. S., 90c; G. F. Ivey, Hickory S. S., $11.61; W. C. Daniel, Candler, Oak Hill S. S., $1.15; Robert L. Wisman, Ingalls, Children's Day Pine Grove church, $5.18; Mrs. T. M. Rickert, Statesville, R. 5, Snow Creek S. S., 55c; F. M. Kincaid, Table Rock, Mt. Grove S. S., $2.26; "A Friend," $5.00. Total, $81.65.

TEN PER CENT. AND OTHER CONTRIBUTIONS

R. S. Montgomery, Reidsville, $100.00; Rev. G. A. Stamper, Mt. Pleasant charge, $35.00; A. G. Craig, Tr., Charlotte, Trinity church, $17.93; Rev. J. M. Price, Kernersville Ct., $8.00; Rev. T. B. Johnson, Summerfield charge, $10.00. Total, $170.93.

BUILDING FUND

Mrs. John W. Hanes, Winston-Salem, $3,000.00; Dred Peacock, High Point, $5.00; Miss Bertha Allen, Gastonia "Willing Workers," $10.00; Carl Finger, Gastonia, $1.20. Total, $3,016.20.

MORVEN CIRCUIT

For five weeks I have been continuously in revival work. At McFarlan, New Hope, Sandy Plain and Long Pine we had forty-five additions to our church. A few will join other churches. In these four meetings the pastor did all the preaching with the exception of four sermons preached at McFarlan by Brother McRae, of the North Carolina Conference, and one sermon by Brother Campbell, a local preacher at Sandy Plain. At McFarlan thirty-one have already joined our church.

I closed my fifth meeting at Bethel, my second church in strength, yesterday, with eleven additions. My son, W. B. West, of Charlotte, came on Tuesday, preaching two sermons each day for four days. I feel a delicacy in saying that his sermons were marked with unusual depth and power for one of his experience. He preached his last sermon Friday, returning to Charlotte Saturday. We closed the meeting there yesterday, Sunday, with a high tide of spiritual power, the sacrament of baptism and administering of church vows. "The best meeting ever held at old Bethel," said Brother J. T. Moore, one of my stewards.

In addition to doing nearly all the preaching in these meetings, I have lead practically all the singing. The Lord has blessed us with remarkable endurance in this campaign. We have had about eighty additions to our church this year. With one more meeting to hold and perhaps a second meeting at Morven, our goal is one hundred additions before Conference.

J. H. West.

FROM CONFERENCE EVANGELIST

Since we last reported we have been with Rev. W. M. Robbins in a meeting which resulted in several professions and much good to the church. This meeting was at Muirs Chapel. Brother Robbins continued for several days after we had to leave. We next went to Mount Tabor, on the Forsyth circuit, to be with Rev. J. W. Vestal. Here we had a great meeting, resulting in a large number of professions and a good revival in the church. We next went to Williamson's Chapel on the Mooresville circuit to be with Rev. J. T. Ratledge. Here we had a glorious revival, more than fifty professions, and several accessions. We next go to be with Rev. P. L. Terrell on the Concord circuit.

W. L. Dawson.

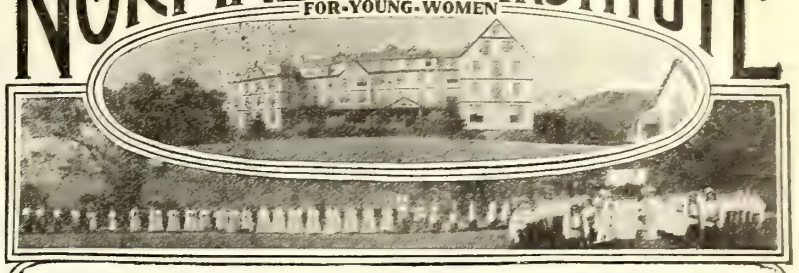
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University opens Monday, October 2nd. High educational standards, vigorous and healthy student life. Wholesome athletics. Revised curriculum. College of Arts and Science. Professional Schools of Law, Medicine, Pharmacy, Engineering, Religion. For catalogue, write, naming department to THE REGISTRAR, VANDERBILT UNIVERSITY, Box 118, Nashville, Tennessee

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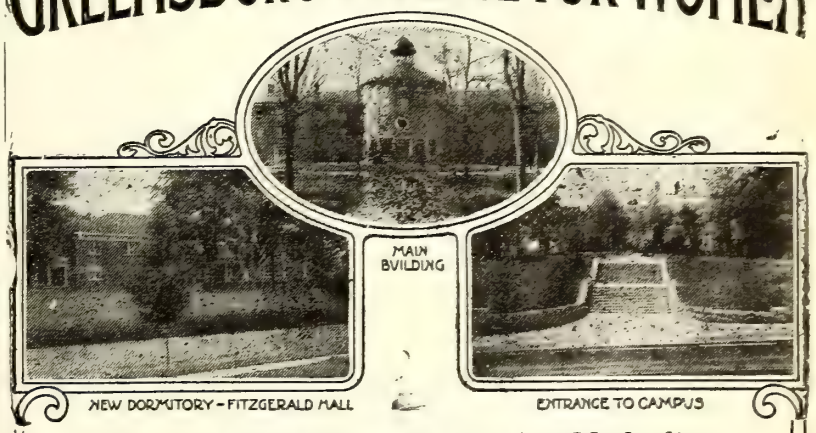
Go to Rutherford College. This school has solved the problem. The cheapness of board is not due to poor fare, but proper method. Hundreds of boys have tried it and grown fat on it. Those desiring more expensive fare can find it in good private homes at $10 per month.

The two splendid new buildings more than double the convenience yet the economic rates will continue. The new thirty-thousand dollar administration building, the new thirty-five-room dormitory, and the strong Faculty make Rutherford College good enough for the wealthiest and the low rates make it cheap enough to enable the poorest to attend.

Remember the Fall Term begins August 29.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.
Fourth Round

	September
Mills River, Mills River	16-17
Hendersonville, night	17
Flat Rock and Fletcher, Pattys Chapel	23-24
West Asheville, night	24
Mars Hill, Bright Hope	30-Oct. 1

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

	September
Pineville, Marvin, 11 a. m.	16-17
Trinity, night	17-18
Weddington, Wesley's Chapel, 11 a. m.	23-24
Hawthorne Lane, night	24-25

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.
Fourth Round

Ruffin Ct., Ruffin	Aug. 31-Sept. 1

	September
Pleasant Garden, Pleasant G.	16-17
Centenary	17-18
Coleridge Ct., Concord	23-24
Ramseur and Franklinville, Ramseur	24-25
Uwharrie Ct., Oak Grove	30-Oct. 1

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

	September
Thermal City, Thermal	16-17
Green River, Bethlehem	22
Broad River, Tanners	23-24
Henrietta and Caroleen, Caroleen,	24-25
Marion Ct., Copemann	29
Rutherford, Gilkey	30-Oct. 1

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

	September
Summerfield, Summerfield	16-17
Pinnacle, Chestnut Grove	23-24
Pilot Mountain	24-25
Madison-Stoneville, Price	30-Oct. 1

R—

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

	September
North Wilkes Mis., Furgeson	16-17
Avery Circuit	23-24
Elk Park, Newland (night)	24-25
Laurel Springs Ct., Laurel Springs	30-Oct. 1

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

	September
11 a. m.	16-17
Rhodhiss, night	17
Hickory Ct., Fair Grove	23-24
Newton, night	24
Iredell Ct., Snow Creek	30-Oct. 1

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.
Fourth Round

	September
China Grove	16-17
South Main, night	17
Cottonville Ct., Rehobeth	23-24
Norwood, night	24
Albemarle Ct., Bethesda	30

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.
Fourth Round

	September
Polkville, Elliott's	17
South Fork, W. Chapel	23-24
Shelby Ct., Sharon	30

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.
Fourth Round

	September
Highlands, Highlands	15-16
Franklin Ct., Snow Hill	23
Macon, Union	24-25
Franklin	24-25
Canton Ct., Liberty	30-Oct. 1

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.
Fourth Round

	September
Davidson, Olivet	16-17
Grace, night	17
Thomasville, Fair Grove	23-24
Thomasville, Main St., night	24
Jackson Hill, Newsom	30-Oct. 1

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Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

Reading Room Trinity College

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Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J, H. Best, J. P.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.
J. D. McClam.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.
H. S. Cunningham,
Editor Leader and Vindicator.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
Wm. C. Carter.

Lexington, Virginia.
I know of several who were cured of rheumatism with this water. Please ship at once and oblige
John P. Rhodes.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
Mrs. H. C. Edwards.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. Crosby, M.D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite something I did not have before.
Chas. B. Counts.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
Mrs. James R. Carter.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. Matheny, M.D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
Mrs. Theo. Kuker.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.
M. L. Underwood.

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HUGH M. BLAIR - - - - - - - Editor

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Editorial

THE CALL TO THE MINISTRY.

We read the other day an editorial in a secular paper containing the statement that there was a lamentably small number of young men entering the ministry, and the explanation made for it was that the salary paid to the average preacher is not sufficient to meet the modest needs of the average family.

The call to the ministry is the appeal of the Spirit of God to the conscience of a man to lay himself upon the altar of service with a willingness to spend and be spent for the promotion of righteousness and the salvation of the lost. When a man heeds the call to such lofty services he little thinks of care or comfort or salary. What did John Wesley or Francis Asbury or David Livingstone and thousands of other heroic and consecrated men care for material comfort when a world filled with sin and sorrow rested heavily upon their hearts?

No man who hears that kind of a call to preach is going to scheme for salary and quibble about what pay in coin he will get for his work. If he did he would hardly be worthy to associate with Simon the Sorcerer, much less stand in the pulpit where holy men are called to proclaim the truth of God.

Paul the Apostle was a preacher capable of teaching the people at High Steeple, but counted it a great privilege to live in his own hired house, make tents to pay expenses and preach the truth on a mission to the glory of God. If he was not appreciated and his service was discounted with persecution and stones his ardor was not one whit chilled. He stood closer then to duty and rejoiced that he was even counted worthy to suffer shame for his Lord. The spirit of Paul and Luther and Wesley was the spirit of Christ and He honored their ministry and we today enjoy all the rich blessings which continue to flow in mighty currents from their lives of self denying love. How small in the eyes of the Master must that man look who would commercialize his ministry or refuse to accept the call because of the faint prospect of a comfortable support.

No man whose life is consecrated to the task ever has fears of support, for the Lord will provide for his servants in these latter days as he did for Daniel and Elijah and every other man who ever trusted him with a whole heart.

We do not believe with the editor referred to, that there is a great dearth of preachers, for God calls men as He needs them and those who heed His call are willing to die to the world for His sake.

A commercial value should not be placed on any preacher though it is a deplorable fact that some preachers and many laymen do estimate ministers as $500.00 or $1,000.00 or $1,500.00 men, as the case may be. Then pastoral charges are estimated by the dollar mark, and when a preacher is sent from a financially good appointment to one that will give him less pay, men wonder and question what is the matter with the brother and sometimes the brother feels humiliated by it. This ought not to be so and we should all, both preachers and laymen have higher conceptions of the office of the ministry and of the needs of the Church. Now it is true that the great founders of the Church did their work at great sacrifice, for the people, in the beginning, were both poor and persecuted for the truth's sake, but our parishioners in this good day are abundantly able to give the ministry all modern comforts.

This is not written to excuse any man for his meagre and miserly gifts to the support of the ministry. A body of laymen charged with the spirit of a live and consecrated preacher are going to take the best possible care of such a pastor. Let a preacher among Christian people have ordinary common sense and consecration and he never lacks for friends or food or raiment. He may labor in the backwoods but God takes the best care of him.

The secular editor who says there is a dearth of preachers because the grass is short, meant in good faith to plead for richer pastures for them, but no man really called of God to preach the gospel of salvation will feel complimented by such insinuations.

METHODIST UNION.

By an oversight the Advocate failed to publish the resolutions adopted at Lake Junaluska by the Laymen's Missionary Movement of the Southern Methodist Church last month, favoring the union of American Methodism.

The resolution was enthusiastically passed and reads as follows:

"We hail with great joy the prospect of a real unification of American Methodism, the way to which has been so auspiciously prepared by unanimous action of the General Conferences of the two Episcopal Methodisms. We rejoice most of all in the impress and guidance of the Holy Spirit evidenced by the enthusiastic approval of the rank and file of both Churches. Therefore, we declare:

"First, that as a Movement and representing the laymen of Southern Methodism, we accept unqualifiedly the principle of unification promulgated by both General Conferences, believing it to be the will of our common Master and Lord.

"Second, that we hereby register the definite conviction that a plan for unifying the two Churches can be found which, unjust to neither, will contribute to the fullest development and largest efficiency of both, at home and abroad.

"Third, that while we welcome the fullest discussion in press and on platform and would not hinder the freest expression of honest conviction upon a matter so vital to the future usefulness of the Church, we do strongly deprecate any disposition to obscure the issues of the living present by reviving those of the past.

"Fourth, we hereby pledge ourselves and our best efforts for the realization of the proposed unification on such a basis of courage, sacrifice, and Christian good will as shall minister to the spread of the Kingdom of God on earth, and which shall be for his glory."

A commission of wise men, who love Methodism has been appointed by both the Northern and Southern branches of the Church to recommend, if possible a plan for union which will be acceptable to all reasonable men. While they are striving to bring order out of confusion we trust that all extremists both North and South may so contain themselves that nothing may be said to promote discord and let us all pray that the Spirit of love may pervade all their deliberations, that wise conclusions may be reached. We feel that the interests of American Methodism are safe in the hands of this commission, composed of carefully selected men representing all shades of opinion of both sections and that a plan of union approved by it will hardly be rejected. We long for the time when Federation or Union may be effected, when altar will not be erected against altar and when Methodism everywhere will have ceased its internal warfare and be united in spirit in the mighty struggle to redeem this old world from sin.

AN ABIDING FAITH.

Mrs. Corra Harris, renowned as the author of "The Circuit Rider's Wife," always writes interestingly out of her own experience. In a recent article in "The Independent," she says:

> "Others may think what they will, but my faith in the good God's economics is so firm that I never pray for rain when it is dry, nor for sunshine when the skies are dark. It all comes out exactly right at the right time, even if in the meantime you must get up and hurry out and lay your body earth to earth and dust to dust in the grave."

The possessor of so sublime an experience has reached the height for which the poet longed when he prayed for an unshrinking faith. If we commit unto Him all our ways we should depend entirely upon Him for all our necessities. We believe He takes knowledge of the sparrow that falleth and even numbers the hairs of our heads; that he feeds the raven and clothes the lily with its beauty. If he cares thus for these, will He not feed and clothe us and cause all things to work together for our good if we but love and trust Him? As the little child leans confidently upon the strength of the parent and is never anxious about food nor raiment and even feels entirely secure from every danger when the father can be seen, so should we who claim the Eternal God for our Father, lean upon His promises with such measure of confidence that we can say with the Psalmist:

"We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Too many of us are prone to under estimate His strength or even to forget Him when the pathway is smooth and the days are full of sun-

shine, but when the storm gathers and the afflictions of life rest heavily upon us so that we are brought low and reminded of our extreme frailty and weakness, then it is that the eye of faith can see through the vanities of the world, into that vast eternity beyond and understand His Almightiness and His infinite tenderness.

Then we feel rich because we can say, thou thinkest Lord of me," and this gives us courage to endure as brave soldiers and to fight the good fight of faith that we may lay hold on eternal life.

This is the strength of the Christian and this alone lifts him above the world, the flesh and the devil.

With such a faith we need not worry about the weather, whether it be dry or wet, hot or cold, for as Mrs. Harris has so beautifully said, "it all comes out exactly right at the right time."

"The Lord is my Shepherd; I shall not want," is the way David expressed the same comforting truth.

REVISING THE COMMANDMENTS.

The General Convention of the Protestant Episcopal Church soon to assemble will consider the question of shortening the first five of the Ten Commandments for the use of that Church in its liturgy.

In the prayer book and in the liturgy the Ten Commandments now appear in full as contained in Exodus, Chapter 20, but a Commission appointed by the last General Convention to draft an abridged form will submit a plan which the Convention will probably adopt. Under the new form these Commandments will read as follows:

1. Thou shalt have none other Gods but me.
2. Thou shalt not make to thyself any graven image, nor the likeness of anything in Heaven above, or in the earth beneath or in the water under the earth: thou shalt not bow down to them, nor worship them.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember that thou keep holy the Sabbath day.
5. Honor thy father and thy mother.

The changes above proposed do not alter the meaning of any one of these commandments but we who have learned them in the original shape are slow to accept alterations merely for sake of brevity.

Moreover we like to have a reason for most everything we do and this amended law is stripped of the explanatory reason for the command. It is true they will still have the Commandments in the original form in Exodus but the children who study the prayerbook will in a generation or so be educated away from that, because they will get their instruction in the law from the prayer book.

The Ten Commandments in this abridged form were published in 1549 in the first prayer book of the English Church.

The last five of the Commandments are not affected by the proposed change.

THE SONS OF PREACHERS.

We have many times, heard that preacher's children are worse than other children and when one of them goes wrong the changes are rung on the old heresy that preacher's sons are the worst boys, and while of course there is not a grain of truth in the statement, it makes no difference to the fellow who wants to reflect upon the ministry.

If such was true it would be a sad commentary upon the character of preachers and equal to saying that while God calls men to be spiritual leaders, these same men are incapable of leading their own households up to Christian standards.

The statement is preposterous for the atmosphere in the homes of most preachers is spiritual. The children breathe it. They hear the message from the Holy Book at morning prayer and are required to attend regularly the services of the sanctuary, so that in early youth the holy influence of religion is impressed upon them and is generally fixed in their habit and thought for all the after life.

Standing in a pulpit on a recent Sunday the writer was impressed with the presence of the preacher's children, all on the front seat. Some of them with little feet swinging between bench and floor, but all listening with apparent interest to the truth spoken from the pulpit that day. The picture clings to memory and suggests the high privileges and opportunities of the preacher's child. These little folks love the Church and they believe truly that it is the greatest institution under heaven. They are growing up in it and surely will go out some day from the parsonage, rich in character and faith to serve the Lord in any field.

In rare cases one of the boys goes wrong, he is brought to shame and dishonors his parents, but the rule is, the children of the parsonage go out equipped with that degree of moral strength which is essential to all true success. They are prepared to make good, and generally do make good, and it is a serious reflection upon the ministry to deny it.

As it is the exception and not the rule for bank officers to become defaulters, so it is the exception and not the rule for the children of ministers to become degenerates.

Nearly eight per cent of the Methodist preachers in North Carolina and seven of the fourteen living Bishops of our Church are sons of preachers.

So many of those distinguished in law, in medicine, in literature, in education and in the ministry were trained by fathers who were ministers.

John Wesley, Jonthan Edwards, Henry Ward Beecher, Ralph Waldo Emerson, James Russell Lowell, Oliver Wendell Holmes, Timothy Dwight, David J. Brewer and hosts of others distingiushed in law, in letters and theology were preacher's sons. In the present contest for the Governorship of New York both Whitman and Seabury are preacher's sons. The fathers of Grover Cleveland and Woodrow Wilson, of Chester A. Arthur and Chas. E. Hughes were all preachers; the first two, Presbyterian, and the latter two, Baptist preachers. So the next President of this Nation whether Wilson or Hughes, will be the son of a minister.

Preacher's sons are generally good citizens and a larger percentage of them become great and distinguished than do the children of those engaged in any other calling.

Let the stale idea that preacher's sons are all bad be cast aside as an exploded error.

NOTE AND COMMENT.

Seth Low, publicist, reformer, one time Mayor of New York City and President of Columbia University, after a lingering illness died at his home in the suburbs of New York, Sunday, aged 66 years.

* * * *

The whole country sympathizes with the President of the United States as he mourns the loss of his only sister, Mrs. Annie Howe, of Philadelphia, who died last Saturday in New London, Connecticut, of peritonitis. The body was taken to Columbia, S. C., and laid to rest by the side of her late husband, who died several years ago. President Wilson and Mrs. Wilson attended the funeral.

* * * *

Gen'l Thos. L. James, Postmaster General under President Garfiield, died in New York last week in his 83rd year. He instituted many reforms in the postal service and was instrumental in reducing letter postage from three to two cents. Upon the assassination of President Garfield he retired from the cabinet and entered the banking business in New York. Robt. T. Lincoln is now the only living member of that cabinet.

* * * *

It has long been the custom after our National nominating conventions are held for committees to visit and inform the National candiates of their nomiation, after which speeches of acceptance are heard and later letters setting forth the views of candidates are published. The conventions of both the leading parties were held nearly three months ago and the committees have just concluded the formal duty of notifying all the candidates of the action of the conventions. Two weeks ago Mr. Fairbanks was officially notified of his nomination for the Vice Presidency by the National Republican Convention and just last week Vice President Marshall got notice of his re-nomination for the same office by the Democrats.

In Maine last week the Refublican State ticket was elected by 13,000 majority and Fernald and Hale chosen United States Senators by majorities of 7,000 and 10,000. The vote cast was the largest for many years and the campaign one of the warmest. Both parties drew upon the country at large for noted speakers, and oratory was common even in the rural districts. The Republicans are gratified at the result and the Democrats are also pleased because the majorities were reduced considerably below previous years.

* * * *

The death of General Basil Wilson Duke, removes the last of the fighting Confederate Generals. He died in a New York hospital last Saturday and was 76 years old. He was a native of Louisville and spent most of his life in that city. When the Civil War began he enlisted as a private in Morgan's band of raiders, of whom he was one of the bravest, was rapidly promoted from the ranks to Lieutenant, then Colonel, and later to Brigadier General. His wife, who was a sister of Gen'l Morgan, died in 1910. General Duke won distinction as a lawyer, author and banker.

* * * *

The scarcity of print paper and its consequent high price continues to be a serious matter with all publishers. As previously stated many of the metropolitan dalies have reduced the size of sheets and in some instances advanced the subscription price of papers. This embarrassment is not confined to America. Paris publishers have decided to reduce by half the size of their newspapers until the war closes and many Spanish papers have been forced to suspend publication. Manufacturers are urging consumers to be economical in the use of paper and give no encouragement for improvement of conditions.

* * * *

The State department at Washington has been given positive assurance by both the Japanese and Russian governments that the recently ratified Russo-Japanese treaty does not affect their adherence to the treaties of 1907 and 1910, in which these powers are pledged to "recognize the independence and territorial integrity of the Empire of China and the principle of equal opportunity in whatever concerns commerce and industries of all nations in that empire." It was feared that the Russo-Japanese alliance meant their repudiation of the treaties above mentioned which established the integrity of China and the open door for trade with all nations.

* * * *

The North Carolina National Guard of 3,100 men which has been mobilized at Camp Glenn, near Morehead City, for some time, has been ordered to the Mexican border and within two weeks these troops will be en route to Southern Texas and will probably be stationed at El Paso, under command of General L. W. Young. Many of our readers are personally interested in and directly related to these soldier boys and we shall follow them in their journeying with more than common interest. It is hoped that our Mexican troubles may be adjusted without bloodshed and that the lives of these gallant young men may not be imperilled.

* * * *

The administration of Governor Manning, of South Carolina, for the past two years deserved the approval of the people and it should please all friends of civic righteousness and clean politics to know that he was victorious over former Governor Cole L. Blease in the second primary held in that State last week. From all reports the type of leadership represented by Blease is dangerous to the welfare of any community and the people of South Carolina are to be congratulated because of his defeat. In the Georgia primary held at the same time District Attorney Dorsey of Atlanta who prosecuted Leo Frank for murder, led his three competitors for the Governorship. The Anti-Catholic and Anti-Frank influences were actively behind his candidacy and he had also the ardent support of Tom Watson. His success, however, was a surprise to many who underestimated his strength.

* * * *

Strategists of the Navy Department have about decided that because of the constant slides in the Panama Canal it can not be depended on as a pas-

sage way for ships in war time, and therefore in order to assure rapid communication between the Oceans it may yet be necessary to establish a sea level canal through Nicarauga. Otherwise our government, in view of western exposures may be forced to maintain a vigorous war fleet on the Pacific coast for the protecting of American interests. The State Department has been working strenuously for some time for the confirmation of our title to canal rights through Nicarauga, in order that such contingencies may be well provided against. The late Senator Morgan, of Alabama, and a really great man, contende for the Nicaraugan route and foresaw the difficulties of the Panama way, but ha was outvoted, and the Nation may have to pay a dear price for the error.

* * * *

Conditions in the war zone grow week by week less and less favorable to Germany. The British and French troops are pressing Germany on the western front and steadily gaining ground. In the East Russian troops continue the offensive and are driving back the Austrian forces. Greece, so long doubtful of her policy, will soon be aligned with the Allies and King Constantine who, it was rumored had abdicated the throne in favor of his son says he will stand by the government and defend Grecian rights. The German-Austrian alliance is weakening. The thick crust of military protection which has so long kept back their enemies has been worn down to a thin shell which may be crushed at any time and then German hopes will vanish. It seems only a question of time, and that limited, when she must give in to an opposition which it is plainly to be seen she can never overcome.

The strike of employees of the Rapid Transit lines in New York City has tied up traffic and a sympathetic strike of allied labor interests is threatened if the differences are not soon adjusted. The managers of the lines insist that labor has no right to organize and refuse therefore to arbitrate the issues, holding that such a compromise would be a recognition of union labor. Both sides should agree to arbitrate their difference and public sentiment will not sustain the managers if they hold out against it. Any just demand of combined labor or combined capital will be given square treatment by any properly organized board of arbitration and a refusal to submit differences to such board arouses suspicion against the party that refuses. The cause of the Railway Brotherhoods was not strengthened when they refused to submit the question of an eight hour day, with the other issues, to arbitration, as was proposed by the Railway presidents at Washington two weeks ago. Every public interest needs the support of public sentiment which will not stand for unfairness on the part of either labor or capital.

* * * *

The Lawless Spirit is by no means sectional. Two weeks ago an infuriated mob put to death five negroes in Florida, the charge being that they aided in the escape of another negro, charged with murder. Now we have another case from Ohio of a negro charged with a terrible crime and the mob failing to find him in the county jail, sought for and seized the sheriff, tied a rope around his neck and threatened to hang him if he refused to lead them to the prisoner, who had been carried out of the county for safety. The sheriff was finally released and upon his return home found that his young daughter had died from fright caused by the mob violence. These two mob demonstrations took place in two enlightened communities, one in a representative Northern State and one in the far South. The best people in both communities are opposed to such brutality, though too prone to sit idly by and allow lawlessness to run riot.

* * * *

It Is the Duty of the health authorities to quarantine against contagious disease and the privilege of the press to publish the news concerning any prevalent epidemic. In some communities the authorities in an abundance of caution have prohibited children from attending public gatherings on account of the danger from infantile paralysis and in some states children are not allowed, without health certificates, to travel on railways. This may or may not be overdoing the case, but the aim and purpose is to prevent the spread of a malignant malady to which all the people are exposed.

CONTRIBUTIONS

THE UNIFICATION OF METODISM—A WESTERN VIEWPOINT

By Rev. C. P. Moore

No two churches in the far west have made a deeper, broader mark upon the life of the people than the Methodist Episcopal Church, South, and the Methodist Episcopal Church. Tspecially is this true in the States of California and Oregon. But, in this work for the cause and kingdom of our Lord a great source of regret has been the competition and opposition alas, between these two branches of American Methodism. Both Churches were early on the field in the pioneer days. Our own church occupied both the mountains among the miners, and the rich valleys amidst the ranchers; but we were not alone in this work. The Methodist Episcopal Church was also there to look after her interests and never failed to faithfully conserve them. Too often both Methodisms went to work in the same small community or place and both have eaked out—and are eaking out an insignificant and miserable existence. Where one Church is weak and the other strong, they are not (that is the weak Church is not) in each others way very seriously; but where both are alike hopeful, there must of necessity come friction and a "tug of war," and before we are aware of it, thoughts, words or deed have been indulged that are contrary to the spirit of the "new commandment." Both Churches have become prime factors in the evangelization of the Pacific coast. Thousands have been converted by their labors, and they love their communion and cannot and will not be induced to desert the one for the other; but in the spirit of all "good will," they feel, in both communions, that there should be a readjustment.

We of the Church South feel that our Bishops and leaders should do all in their power at this time to bring it to pass. That we must all of us, of both Churches sit down calmly and dispassionately and "roll away the stone." Any other point of view than "is it right in the sight of God" will meet with but little approval upon the part of the membership of both Churches in the West.

The Western people believe that two Methodisms with the same articles of faith and the same common origin should not be against each other, either in setting up or maintaining altar against altar. That they are fraternal and exchange felicitations periodically is not enough. Is it not true that the impression on the general American mind is that these Churches stand apart through sectional prejudice? And, with doctrine the same and polity practically the same, can either branch give to the thinking public of this day, any other adequate explanation? Subtleties of law or polity or in the construing of laws or constitutions which may be perfectly clear to the strict constructionist are only distinctions without a difference of the less technically inclined mind, and this is true within the Church as well as beyond its pale. How can we, as Christians, first of all, anxious and busy about our Lord's business afford this? Is it not a fact that both Churches are losing heavily in influence and membership by reason of this fact. The writer, after six years of pleasant and blessed association, traveling all over the State of California in an official relation to Church work is thoroughly convinced that such is the case in the West, and believes it is true throughout the nation. Neither Church can say, "Our doctrines, polity and people are the best." That, said truthfully by either Church, would be sufficient reason for further separation, but it cannot be said, so, as matters stand now, they are many times in each others way, and, moreover, can never get out except when one or the other withdraws or dies. In the border fields and far West at least, so long as the Church remains divided, one or the other, or both must continue to be weaklings. The division has cost too much already, and it continues to be a very expensive luxury. In these fields just mentioned, especially, but also throughout the entire nation as well, it has cost Methodism the loss of men and members of influence, of money (the Lord's money alas) and of usefulness. Now that we are more than fifty years removed from the Civil strife, and our vision has cleared, in the name of our God, let us rise up and have a restoration of all things and celebrate a year of Jubilee, rolling away the stone of differences and becoming one, gathered together as Methodists and gathered also together in Christ.

To the writer's mind there are three overmastering reasons why this should be done. (1) Our Saviour's prayer "That they all may be one" (2) that the rising generation of our boys and girls may not be educated to contend with differences and prejudices that have so materially lessened the power of Methodism; (3) that Romanism is a great unit and is making great strides towards the control of our centers of population and hopes ere long to dominate if not rule in this land. To conform to the first, to prevent the second and to withstand the third should be the desire of all true Methodists, and we of the West look with longing hearts for the time when our beloved Church will indeed be united an like a mighty army go forward as one body to meet and overcome the hosts of satan.

Los Angeles, Cal.

DATE OF CONFERENCE CHANGED

Owing to the damage and confusion caused by the floods of July it is deemed best to postpone the date of the session of the Western North Carolina Conference. I have consulted with the Presiding Elders and take this method of notifying all that the Conference will meet on Thursday, November 23. I find that it will be impossible for me to reach Gastonia from the Virginia Conference on Wednesday, and I am for this reason compelled to open the Conference on Thursday.

Our section has been visited with great disasters, but these should not furnish us an excuse for any shortcomings. They demand of us harder work and larger sacrifices which all, preachers and laymen, should gladly put forth. I therefore, exhort every member of the church to be diligent in prayer and labors that all our obligations may be met and the year may close amid rejoicings, even though we have had distresses. I pray the blessings of God on all our preachers and our people.

JNO. C. KILGO.

STUDENT'S REJOINDER TO BROTHER GREEN'S REPLY

"The mourners' bench experiences" I believed abnormal were those precedent to the simple faith I was emphasizing as the essential condition of salvation—the feelings the mourner experiences while waiting and laboring for the deeper feelings he supposes necessary and helpful to that simple, saving faith—experiences which cannot precede, but must proceed from, this faith. I do not oppose any Christian experience, "definite," or "mysterious" or otherwise; but I oppose "the penitent, believing he is seeking (any) experience before confessing his sins and his Saviour." It is his imperative duty to confess both immediately, feeling or no feeling, and whether at the mourners' bench or away from it. Thus may he secure a glorious experience.

I rejoice in Brother Green's great success in his good work. And I agree with him, that "every soul that comes to God must pass a mourners' bench or a similar place"; but I would not have the seeker stop there, but come immediately to Christ. I really insist that Brother Green ought to have studied my article before replying to it.

STUDENT.

Someone says that authors are divided into three groups—the good, the bad, and the popular. The first make fame, the second make books, and the third make money. We are reminded in this connection of what Solomon says: Of making many books there is no end Evidently the authors of that day were hardly more successful than those of onw.—Ex.

FROM THE FIELD

NOTES AND PERSONALS

—Rev. Dr. T. N. Ivey was in the State last week visiting friends and relatives. On Sunday, September 11th, he dedicated the new church in Roxboro.

—We were grieved to learn of the death of Mr. T. L. Ross, formerly superintendent of the Kannapolis Mills, which occurred at Charleston, S. C., on Tuesday of last week.

—Rev. A. L. Stanford, of Hickory, assisted Rev. R. H. Willis in a series of meetings at Oxford recently. Brother Stanford is in great demand for evangelistic work.

—Rev. J. E. Abernethy, pa ' r of Central church, Monroe, has been engaged to conduct a revival meeting at Central church, Asheville, beginning October 1st.

—Miss Rosalie Lackey, daughter of ex-Sheriff John A. Lackey, of Burk county, was happily married to Mr. Ed Shull, of Elizabethton, Tenn., last week. The ceremony was performed by Rev. E. B. Troy.

—A joint meeting of the Board of Education of the two conferences in North Carolina was held here on Tuesday of this week. We were glad to greet a goodly number of the brethren in the Advocate office.

—Rev. D. M. Litaker, pastor of our church in Lenoir, was in the city Tuesday, and called at the Advocate office. He makes encouraging report concerning the movement for an elegant new church for his congregation.

—Rev. L. D. Thompson, pastor of our church in Marion, has been holding a very successful revival in a large tent during the past week. The tent is located on the court house lawn. Great interest has developed and many have professed conversion.

—The Lenoir Topic referring to the services at the Methodist church on Sunday, Sept. 11th, says : "On last Sunday the college community was heartily welcomed back for the coming year. The unusually large and fine body of students and the return of the former teachers give assurance for a great year at the college."

DEATH OF REV. THOS S. ELLINGTON

A note to the editor, received on Monday, announced the death of Rev. Thomas S. Ellington, which occurred on Sunday at the Presbyterian hospital in Charlotte. We have no particulars, theferore will have to defer a full account until next week.

It has been generally known that Brother Ellington's health had not been robust for a number of years; but, faithful to the call of his Master, he held on in the regular work until our last Conference when he was compelled, on account of rapidly failing strength to ask for a superanuate relation.

Brother Ellington was received on trial in the North Carolina Conference at Raleigh, in 1882, and, during all the intervening years, has proved a faithful and useful minister, serving many difficult and trying fields. A man of gentle spirit he was without "spot or wrinkle or any such thing." His sun goes down amid the radiant splendors of an unclouded day. May God comfort his bereaved companion who has so faithfully shared all his labors, and the only child, the son who bears his name.

A GREAT MEETING AT COOLEEMEE

The men's meeting, held in the midst of the revival now on in the Methodist church at Cooleemee, was attended by a large crowd of men Sunday afternoon. This meeting was the greatest ever held in our town. Scores of men came forward and gave their hands promising to lead new lives. Men who before, had never made any profession, came with feeling and determination to be true men. The revival is in charge of Rev. Tom P. Jimison and Prof. W. A. Bassett. Mr. Jimison's preaching is plain and with power. Prof. Bassett's singing is inspiring and touching

Large crowds are being attracted to the church by these men. The services will continue through Sunday, September 24th.

C. L. McCAIN.

MISSIONARY NOTES FROM FIELD SECRETARY

The postponement of Conference gives us a chance at a grand round out.

Two extra weeks means opportunity to do what has looked impossible.

Years of disaster usually mean good collections, prosperity often brings meager financial returns as the need is not felt.

With flood and late cotton crops this year we need only to fight steadily on to a finish. There is less tobacco than usual, but big prices. There will be less cotton than we are accustomed to see, but the price is way up.

Good reports I hear the preachers say they are going to carry to Gastonia.

One presiding elder says, "We will not get everything paid everywhere, but we are p'lling hard."

I was at a home the other Monday morning when I saw two or three of our preachers bringing in the fruit of the campaign the day before and sending it on.

Yes, it is a busy time and we will all be doing big business now until Bishop Kilgo's horn and Sherrill's roll call gather us in Main St. Gastonia.

NOTES FROM TRINITY COLLEGE

The sixty-fourth annual session of Trinity College opened last Wednesday, September 13, under very pleasing and satisfactory circumstances. The usual opening exercises were held in Craven Memorial Hall, and were attended by a large gathering of students, patrons, and numerous townspeople The devotional exercises were conducted by Rev. John C. Wooten, presiding elder of the Durham District, after which President Few introduced the pastors of the various churches in Durham and vicinity, who spoke briefly to the new students. Mr. C. Frank Warner, secretary of the Durham Y. M. C. A. was also introduced.

Dr. Few's opening remarks were an appeal to the new students to find their proper places in the community and to recognize the heritage into which they were entering. He spoke appropriately of the cumulative intellectual and spiritual heritage of the college and urged the students to conserve their time and energy and to remain faithful to the ideals of Trinity. Afterwards announcements were made and the work of the new year began immediately. The attendance is large. The enrollment to date is already considerably in advance of any previous year; the freshman class numbers around 225, the sophomore class is much larger than ever before, and the senior and junior classes number about the same as last year.

An increase in attendance at Trinity Park School is also very noticeable. Headmaster F. S. Aldridge, who has been connected with the school from its beginning, and who was recently elected headmaster to succeed Professor W. W. Peele, who becomes professor of Biblical Literature in the college, is pleased at the opening. The enrollment is much larger than last year.

Regular class work began Thursday, and in spite of the large body of students to be cared for, the community has settled down to work The numerous activities of the vicinity are alreay progressing, the various classes are organized, the numerous students' organizations have begun their year's work. The authorities are highly gratified at the opening. This is the twenty-fifth year of the college in Durham, and plans will be made for an appropriate celebration during the year.

UNIONVILLE CIRCUIT

Now that my "round" of protracted meetings are over, and have a few minutes for reflection, I will submit a brief report. On July 3rd we began at Unionville with the inimitable Jim Green in the pulpit and Professor Rud Newsome at the organ, for a ten days seige, and notwithstanding the cotton and corn was "in the grass" and the heat intense, we had a fairly good meeting. Some twenty-four professions of saving graces most all of whom were church members.

Next was Oak Grove, Aug. 6-11, in which was ably assisted by one young licentiate F. H Price, and Rev. Mr. Cash, of the Piedmont Industrial School, who I have reason to believe will be a valuable adition to our working force. He comes from Georgia.

Aug. 11-20 Rev. J. O. Ervin led the battle for me at Mill Grove, preaching and singing with an evangelical spirit hard to excell. Ten bright young converts were added to the church at this place, beside a large number of backsliders reclaimed.

Grace came next Aug. 20-26, Dr. Mann preached for us at 11 a. m. four days, Brother J. E. Abernethy twice and our local brother, J. E. Williams and myself did the res.t of the preaching. while the preaching of all these brethren (self excepted) was of a h'gh order and thorough y evangelical, the visible results were small. -pofallB taohirdltuaoihrdl hrdlu unu

But perhaps the fiercest battle, and where we had a signal, but not altogether satisfactory victory was at Zion where our efficient supply at South Monroe, Rev R. H. Kensington did the preaching, and the pastor was only on hand "as one that served." Here the devil has been for some time using his best tactics sowing discord among brethren, using as his most powerful artillery "the tongue among our members." Jas. 3:6. However peace was made between some, and the moral atmosphere made sweeter and healthier. About twenty persons sought and found peace in believing, all of whom but three or four were already church members.

We now face the "wind out" of the year with hopes of considerable advance in most if not all lines of church activity.

J. L. STOVER, P. E.

THE UNCOMMON CHRISTIAN

(Rev. S. T. Barber, pastor of Balm Grove church in West Asheville, has been preaching unusually good sermons. An auditor who was deeply impressed by a recent sermon, sent us the following synoposis of the sermon. The theme was "The Uncommon Christian.")

Text, John 10:10: "I am come that they might have life, and that they might have it more abundantly."

"When the Saviour spoke these words, there must have been in his mind two possibilities; the common Christian and the uncommon Christian.

Who is the uncomon Christian?

1. One who makes God's word the only and constant rule of faith and practice. It is within the reach of every person and his duty to thus live.

2. He has no confidenc in the flesh, but all confidence in the power of the Holy Ghost. He lives to bring the material things in subjection to God's will. Man who feels so strong in his own mind is losing hold of God. He believes in the person of the Holy Ghost to be depended upon to help in time of stress, to lift burdens. He trusts the power of the Holy Ghost for himself and realizes the presence to undertake anything for God.

3. He is one who having accepted Christ as his Saviour, makes Him once and for all the Lord of his life—the king of his soul, as the controlling power in his life. Christ has absolute authority to say where he is to go and what he is to say.

4. He is one who has the vision of those who walk in heavenly places and sees things from a heavenly standpoint. He sees more than a little joy at the time he is saved and sees more than feelings. He soars above difficulties and trials. He can talk big and think big as a Christian because he sees more than his own denomination as part of the Church and sees more than his neighbors.

5. He gives his life unreservedly and irrevicobaly for saving men. He gets so high as to have in him, the 'mind which was also in Christ Jesus.' The humble workman, the servant, and everybody can do that as to the glory of God. Whatever blesses is not menial, but glorious and grand because for God.

6. He is one who in the midst of blessings and joys of life, no matter how highly favored, knows and never forgets that the only hope of the soul is in heaven. Te never loses sight of God the giver. He is looking for the coming of the King and takes life as stepping stones to the future life.

He gets glimpses of God and heavenly things and gest so high in the spiritual life, he never comes back to the groping life again.

It is possible for all. Be encouraged. You may have this life if you meet the conditions, and now."

AN APPEAL FROM THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS

The Executive Committee of the Board of Missions met Monday, September the 11th in the study of Centenary church, Winston-Salem. A number of important matters were considered, but the most pressing was the matter of collections for this year. The reports indicate that there is about $2,500.00 less missionary money paid in than at the same time last year.

Perhaps there has never been a time when the demands made on the Board were so great as at this time. Considerably larger appropriations were made by the Board this year than ever before. In addition to this a great number of very urgent appeals have come to the Board during the year. And the indications are that there will be great pressure brought tob ear on the Board to meet serious situations caused by the conditions caused by the flood.

If the missionary receipts to the present are an index to the receipts for the whole year, one thing is very evident, and that is that there will necessarily have to be a considerable cut in the appropriations for the next year. Any one who is at all familiar with the conditions in our Conference knows that this will be a very serious matter.

In view of the facts stated above the committee wishes to appeal to the pastors and laymen to raise the collections in full wherever possible. We do not ask you to give us more than our part of the conference collections, but we ask that a special effort be made to raise all the collections, and this will mean a larger amount for the Board of Missions to use in supplementing small salaries. Let the pastors and laymen's committees take this atter in hand. Do not wait for Brother Siler. He can not possibly get all around. It is important that Brother Siler give his time to the collection of the Emergency Fund. A few thousand dollars in this fund will doubtless help to solve many problems among our pastors in the next twelve months.

R. M. COURTNEY, Sec.

WHAT IS CHURCH EXTENSION?

By Rev. A. D. Betts

From its very beginning Methodism has been a connectional organization in which each congregation is but a part of the whole church. The remarkable efficiency fo this form of church organization has so impressed all other Protestant communions that they have been more or less affected thereby.

One great advantage of our polity is that our forces are mobile on short notice. The strong can go to the aid of the weak, and unoccupied territory can be entered much more readily. In the mission fields the other churches have become strangely Methodistic in their organization and zeal.

However, our splendid connectionalism of today is the result of gradual development. One new feature after another has been added. Long ago we learned to dispatch the missionary to home and foreign lands. The heroic Methodist circuit rider was sent over every mile of our fair America, and he proclaimed the message of salvation whever the pioneer had pitched his tent or built his log cabin.

In course of time our people grew less nomadic, and with this change the pastoral time-limit lengthened. It was no longer fitting that people housed in beautiful and comfortable residences should worship in the open field or under a brush arbor. It was all right for camp-meetings and special occassions, but there must be a permanent and fitting place of worship for the community. If God is to be first in our city, town, or neighborhood life, then the people should erect a beautiful temple to Him: a building that should be pre-emnient among all the other edifices. The well-to-do communities were able to meet this need as a rule but the weaker ones were seriously handicapped. Indeed our church has lost heavily in scores of communities by a lack of parsonage and proper church buildings. The development of our connectionalism simply had not kept pace with the changing conditions of the country.

Church Extension Appears

In order to meet the great need the General Conference of 1882 formed the Church Extension Board with headquarters in Louisville, Kentucky. Rev. David Morton, D. D., was elected the first general secretary, and laid the foundations of the work with remarkable wisdom and success. Each conference was directed to organize a similar Board auvilary to the General Board.

Beginning with nothing, the work of the Board has grown steadily to its present large proportions of nearly $1,000,000 resources and an annual income of nearly $400,000. At the end of the first decade the annual income from assessments had risen from nothing to $67,359.44, while the loan fund capital had grown to $78,342.74. When the second decade closed (1902) the annual collections amounted to $72,196.74, but the loan fund now totaled $201,882.47. With the close of the third decade (1912) the regular assessment yielded $194,475.47 and the loan fund had increased to $435,-164.50. Since then about $350,000 hag been added to the loan fund, making that fund more than three-quarters of a million dollars. The present annual assessment of $300,000 yields over $200,000 while the income from other sources swells the total income to nearly double that amount.

How Funds are Applied

The amount realized from the regular assessments are divided equally between the general and the local Conference Boards. Thus the auxiliary boards have about $100,000 a year to meet local needs while a like amount is used by the general Board for the needs of the church as a whole. Most of the income from assessments is used as donations to aid worthy congregations to build churches and parsonages. Necessarily donations are confined to weak congregations. Assistance is given wealthier congregations in the form of loans at a low rate of interest, except where they are wealthy enough to finance their way entirely.

The loan fund feature of the Board's work is fast becoming the more important. The donation plan has to be used with great care, lest we pauperize congregations. But the loan fund plan enables a congregation to borrow the money needed at four per cent interest and repay in semi-annual installments covering not more than five years. By this plan almost any congregation could build themselves a beautiful and well-appointed house of worship. The only draw-back is that our loan fund is but $804,000, whereas we need about ten times that much to meet the present needs of the Church, not to speak of the ever increaseing need of the future.

Results to Date

Since its organization in 1882 the Board of Church Extension has loaned for the building of churches and parsonages a total of $1,760,801.50. The amount donated for the same purpose for the same period totales $3,212,993.34. Of our 17,-281 church buildings the Board has helped to build 55 per cent. It had a hand in building about 45 per cent of our 5,671 parsonages. The grand total loaned and donated by the Board to date is $4,9773,794.84. This is truly a marvelous record for only a generation. The blessing of God has been upon this mighty work.

But the needs are still pressing . We have 2,470 Southern Methodist congregations that have no church building of their own. Such "homeless congregations" are in every way worthy of our sistance. Of our preachers 1,124 have to reside in rented homes, because there are no parsonages available. The "homeless pastor" cannot be as useful in this day as he was in former ages; so it is imperative that we provide for him. In these destitute fields our people are heroically trying to supply the deficiencies, but we that are strong should help them that are weak. The Board has calls each year for four and five times as much money as it has funds available. If the church could only see the need how much more rapid woud be our progress.

Annuity Bonds

Henceforth the Church Extension Board will do its most extensive work through the loan fund plan, not to the neglect of wise donations in many cases needed, but because the majority of our congregtions can best be helped through loan funds. After meeting donation needs, the income from the regular assessments leaves but little for building up our loan funds. So the great problem is to build up an adequate loan fund for the building of churches and parsonages.

The best way to increase our loan fund resources is through the sale of Annuity Bonds. These bonds are sold to yield, say 6 per cent each year, to the purchaser, with the understanding that at his death the principle becomes part of loan funds of the Church Extension Board. In fact this principal may constitute a separate loan fund forever bearing the name of the giver. What better monument or memorial would a man or woman leave than that? It will be more enduring than marble or granite.

For example, a man retires from business, divides up his property among his children at the time (thus avoiding the expense and uncertainties of postmortem legal proceedings) and retains $20,000 for the support of himself and wife. This $20,000 he gives to the Church Extension Board by buying that amount of Annuity Bonds. Thus he blesses the Church forever by his gift, and insures himself and wife, as long as either lives, a certain income of $1,200 a year. Our Annuity Bonds are as good as United States Government bonds and yield two and three times as much income.

Think what a great advantage it is for a widow to invest the insurance, and other funds left her by her husband, in Church Extension Annuity Bonds. It gives her an investment that is absolutely safe, and gives her a 6 per cent income as long as she lives. And it makes her name a blessing to the Church as long as time shall last.

Annuity Bonds are being bought in increasing quantities eveyr year.

Other Activities of the Board

In other ways the Church Extension Board at Louisville has made itself very useful. (1) In cases of emergency it has frequently saved valuable property to the Church. Times of calamity occasionly upset the best laid plans, and it is well that we have an agency that can step in and give timely assistance. (2) Plans are about to be consummated for the erection of a great church at a cost of $400,000, to worthily represent our Southern Methodism in Washington City, our national capital. The scheme is being engineered chiefly by the Board of Church Extension at the direction of the General Conference. (3) In recent years the Louisville office has given much attention to church architecture, and now any congregation can quickly be brought in touch with the best architects that the land affords. Church architecture has become a highly specialized art, and the adaptation of buildings to our modern needs is of vital importance. By means of its department of Church Architecture our Board of Church Extension has already done great service to the church. Our latest buildings are singularly beautiful in appearance and furnishing, commodious for public worship and yet provided with every equipment for the best Sunday school work and social service. This work is yet in its infancy.

The Board's New Home

Up to the present year (1916) our Church Extension office has been in rented quarters, and consequently has had to itinerate almost with the regularity of a Methodist preacher. But a beautiful and well-appointed building, costing $65,000 has just been completed in Louisville, Kentucky, which will now be the permanent home of our Church Extension office. Ample provision has been made in it for the enormous growth of the work that will surely come in the next few years. So all of our general boards should be housed. It makes for economy and progress.

Get In Line

Southern Methodists are giving now only 10 cents per capita a year to the Church Extension cause in the regular collections, and that is the main dependance of the Board. Yet we are building two parsonages a week, and about one church building for every working day of the year. If that is not success I don't know what to call it. But think what might be done if we were giving 50 cents a year to this cause. Yielding over a million of dollars, it would enable the Board to extend its work five-fold.

"Nothing succeeds like success," and everybody wants to get in with a "going concern." Here is an opportunity for every Southern Methodist preacher and layman (and sister). If further light is desired you may have it in abundance by writing to Dr. W. F. McMurry, Louisville, Kentucky. He is the highly efficient secretary of our Board of Church Extension.

Office Phone 571 Res. Phone 485

DR. C. W. MOSELEY

DISEASES OF

STOMACH AND INTESTINES

DIAGNOSIS AND TREATMENT OF PELLAGRA

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ICE CREAM POWDER

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a cost of about nine cents a quart.

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Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

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RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed. The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring,

Box 5S, Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

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(Please write distinctly.)

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Beaver Board is easily and quickly put up, is very strong, makes a house warmer in winter, cooler in summer.

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Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

LINEN SHOWER OF DAISY DAVIES SOCIETY OF HIGH POINT

Mrs. J. V. Garrett sends the following interesting account of the linen shower recently given by the Daisy Davies Society for the Brevard Institute. The action of this society is to be highly commended and we hope other of our auxiliaries will remember our school at Brevard.

The Daisy Davies Missionary Society of Wesley Memorial church held its linen shower on Monday afternoon last at the home of Miss Bessie Siceloff, on North Main street. Bringing in as their special work for this year quite a collection of linen: sheets, pillow cases, towels and napkins, which will be sent at once to the Brevard Institute. The meeting was opened by devotional which was led by the president, Mrs. H. A. Millis. This was followed by a talk on "Home Missions in Action," by Mrs. Jim Kearns. All together the meeting was most successful from every standpoint, the work of the society showing up splendidly.

REMEMBER THE MISSION STUDY CAMPAIGN IN OCTOBER

Remember our goal: A Mission Study Class in every Auxiliary and Every Woman and Child a Member.

In the Western North Carolina Conference there are 112 ad lt, 64 young people and 76 children's societies according to the reports of the Conference officers in Annual Report of 1916, ad not one third of these have a mission study class that is reported to the Supt. of Mission Study and Publicity. Now, my sisters, will you not listen to the entreaties of your Supt. and make the effort to organize a study class within the next few weeks? It is so necessary that this department of our work be strengthened by enlisting our women, young people and children in the study of missions.

If there is an auxiliary in the Conference that has no study class will not the president or superintendent of mission study of that auxiliary write at once to Mrs. W. R. Harris, 87 Starnes Avenue, Asheville, N. C., who is our conference superintendent of Mission Study and procure the necessary helps to effect an organization.

Blanks for th third quarter report are being issued now an once more let us urge that these blanks be filled out promptly and returned to Mrs. Harris. If you have no Mission Study class fill out the blank anyway and return, so that your superintendent may know how many and where the Mission Study classes are in the Conference. Let us not be neglectful of this important matter. Co-operate with your superintendent of Mission Study to that extent and help in that way to further the work.

MISSION STUDY TEXT BOOKS

Authorized by the Woman's Missionary Council.

ADULTS

World Missions and World Peace. By Caroline Atwater Mason. Price, paper 37 cents; cloth, 57 cents.

Maid in America. A book of programs for girls of "World Missions and World Peace." Price 10 cents. (Order from Home Base Secretary, 810 Broadway, Nashville, Tenn.)

New Posters. Price 25 cents a set. To be used in connection with the study of "World Missions and World Peace." Order from Home Base Sec.

"South American Neighbors." By Homer C. Stuntz. Price. Paper 40 cents; cloth 60 cents.

"The South of Today." By John M. Moore. Paper 40 cents; cloth 60 cents.

"Old Spain in New America." By Robert Williams and Grace Petrie Williams. Paper, 40 cents; cloth 60 cents.

YOUNG PEOPLE—TEEN AGE BOYS AND GIRLS

"Comrades in Service." By Margaret Burton. Paper 40 cents; cloth 60 cents.

"Makers of South America." By Margaret Daniles. Paper 40 cents; cloth 60 cents.

JUNIORS

"Soldiers of the Prince." By C. E. Jefferson. Price paper, 30 cents.

"Children of the War Zone." A set of ten paper dolls with costumes to illustrate the Junior book. "Soldiers of the Prince." Price 25 cents. Order from Home Base Secretary.

"Children of the Lighthouse." By C. L. White. Paper 30 cents.

"Working, praying, giving come to their fulness only by intelligence. "Read and study until you become a world citizen though you live in a hamlet." "The printed page is another lever for the lifting of civilization and a channel of influence for the redemption of the people."

RESULTS OF MISSION STUDY.

Mission Study

Broadens the mind's outlook; prompts original thought; stimulates reading; develops missionary ideals; strengthens life purposes; leads to in intensive, systematic prayer; prompts systematic missionary giving; trains leaders.

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Uses the Church and Secular Papers.
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Increases Interest.
Catches Attention.
Inspires Confidence.
Tells in Results.
You can Use it if You will.
Missionary Bulletin.

Report your Mission Study Class to your conference superintendent of study and publicity.

AFTER MISSION STUDY, WHAT?

Have you seen the new leaflet with this title? This leaflet, a prospectus of the text books authorized by the Woman's Missionary Council and an enrollment card and the blank for the third quarter's report is being sent out to each auxiliary in the Conference. Read the leaflet carefully, study the list of books and when in need of a new study order the one you think best suited to your auxiliary. Fill out the blank and return to the Conference superintendent of study and publicity.

Fill out the enrollment card and mail it to the educational secretary, Mrs. Hume R. Steele, 81 0Broadway, Nashville, Tenn.

MISSION STUDY—WHERE?

Arthur C. Tippens.

I wonder if with Mission Study taken for granted as an essential part of the work in Woman's Missionary Societies and Young People's Societies, there is not with all of us a tendency to overlook some most promising fields for Mission Study open in other organizations of the Church.

1. For instance, there is the Sunday School with its various departments and classes, troups organized and ready for the Mission Study teacher. Why might not a Sunday School teacher take up for one quarter, instead of the regular Sunday School lessons, one of the fascinating Mission Study courses offered this year? It would mean deepened spiritual life and broader outlook for the class. The adult classes, the intermediate classes, even the junior classes would find Mission Study wonderfully interesting and attractive. Personally, I just studied one quarter with a class of intermediate boys Dr. Pell's graded course—"Heroes of Faith in China"—with splendid results.

2. The Prayer Meeting. The pastor looking for something to increase the attendance at prayer meeting and to carry out a series of programs that will stimulate study, show God's wonder working power in the world, and with a continuity of thought, will find some of the short courses in Mission Study just what he needs. A number of books have been prepared with this purpose especially in mind and have been used widely in prayer meeting groups. Among the books used in former years are Doughty's two books, "The Call of the World" and "Efficiency Points," and Dr. Shailer Mathews' book, "The Individual and the Social Gospel." For this year there is a most attractive book by Mr. Robert E. Speer on "The Unity of the Americas," carrying out the Mission Study theme for this year—"The Two Americas." In the press notices the book is described as a "four chapter book discussing relations in commerce, education and religion between the two Americas." Do not miss the opportunity for a Mission Study class in your prayer meeting.

3. With groups of men—the board of stewards, the church missionary committee, or any group of men that can be gotten together for a few weeks, there is an opportunity for reaching with the missionary ideal the heart and life of the church in a way not offered by any other group or organization. In past years "The Call of the World" has been, perhaps, the most popular book with these groups, with "Efficiency Points" a close second. This year Mr. Speer's book—"The Unity of the Americas" is recommended for a short course, or if an eight weeks' course is desired, the book by Bishop Stuntz, "South American Neighbors," or the one by Dr. John M. Moore, "The South Today," should be used.

ANY GROUP.

After all, the problem of Mission Study is not that of the group. No matter where we turn, we find a group of some sort. The Missionary Committee, the Board of Stewards, the Epworth League, the Sunday School, the Prayer Meeting, or any group of people drawn together by a common religious interest is your opportunity. A gentleman once organized a Travel Club out of a band of street urchins, using "Uganda's White Man of Work" as the basis of his work, and such enthusiasm was aroused that by special request of the boys the club was continued with another book when "Uganda's White Man of Work" was completed. The same experience has come in all sorts of groups and will come as long as there are consecrated men and women, boys and girls who are willing to undertake a hard thing for the kingdom in the leadership of a Mission Study group, and as long as there are hearts that thrill to the appeal of the heroic and are open to the call of human need.

Mission Study—where—Anywhere, provided there is one willing to teach and others willing to learn.

THE SOUTH TODAY—A SUGGESTION FOR PASTORS

Mr. H. W. Hicks, General Secretary of the Missionary Education Movement, in a recent letter to the Educational Secretary says:

"May I add a word about Dr. Moore's book, 'The South Today'? I have read it with the very greatest interest since it came from the press and have coveted for it the largest possible use among the denominations in the South this year. I feel sure that any effort which may be put forth to introduce the use of this book widely in the churches of your denomination will yield splendid results. In addition to use as a book for reading and a book for study in Mission Study classes, could it not be used in many churches in a series of eight consecutive weekly prayer meetings? We are finding that ministers who are keeping abreast of the times are increasingly ready to base their remarks in prayer meetings on the contents of books like this, always reserving of course time for brief discussion and considerable prayer. Is it not true that many prayer meetings are without power because they have no specific objective such as would be involved if the study of such a book as Dr. Moore's were to be carried on in a series of mid-week prayer meetings for the purpose of stimulating prayer?"

ONE HUNDRED YEARS OLD

A Benevolent Idea That Has Developed Into a National Institution.

The American Sunday School Union of Philadelphia is preparing to celebrate its one hundreth anniversary the coming year.

This unique and istinctive organization has grown steadily from the time of its inception until now. It is known throughout the country as one of the most practical and efficient benevolent societies in existence.

Its headquarters are in Philadelphia, where it owns a modern four-story building on the main shopping thoroughfare in the business center of the city. This building contains over twenty thousand square feet of floor space, and is occupied exclusively by the various departments of the organization; including the retail book store, the stock and shipping grooms, editorial department, missionary department, mailing rooms, composing rooms, bindery, etc.

At the present time, there are over 230 active field missionaries promoting the work of the American Sunday School Union in the United States. It is the particular object of these field workers to establish and equip Sunday schools in communities which are without religious development. These schools are founded on union principles, under which the people of each community are brought together in common worship. These people are also supplied with the general literature and periodicals published by the organization; the object of which is to disseminate news and knowledge of the entire religious world.

The work of these field missionaries is very frequently in undeveloped sections of the country, difficult of access, and many of them have experienced hardships of almost every conceivable kind. It is their work, however, to go where they are most needed, regardless of the sacrifices involved.

The wide scope of the work of the American Sunday School Union is readily recognized by reference to some of the actual statistics. During the past year, nearly fifteen hundred new Sunday schools have been organized, into which over seven thousand teachers and over sixty-eight thousand scholars have been gathered. The society's representatives also visited and rendered aid to 14,753 schools, including 76,156 teachers and 902,109 scholars. And, in connection with this work, 10,770 Bibles were distributed and 25,633 copies of the New Testament Scriptures. The various periodicals distributed number more than two million.

During the entire history of the society, approximately 130,000 Sunday schools have been founded, or an average of about four a day. Thus, literally millions of children have been taught the principles of Christianity and the advantages of upright living—

many of whom otherwise would never have known the Word of God nor the meaning of worship in any from. And, in addition to these millions of children, many thousands of parents have become converted to Christian lives as a direct result of the society's work.

With results of such incalculable value to look back upon and still greater results to be attained in the future, the American Sunday School Union and all its affiliated workers may justly feel a deep sense of satisfaction and pride in the forthcoming celebration of a whole century of uplifting service.

The American Sunday School Union is undenominational. Its board of managers consist of laymen, representing seven different denomiations. No work can be issued by the society to which any one member objects. The large percentage of the Sunday schools organized, later become affiliated with, or develop into, denominational churches; all of which is governed entirely by the wishes of the community residents in each case.

The principal officers are as follows President, Martin Luther Finckel; vice presidents, Clarkson Clothier and James F. Stone, Md. D.; recording secretary, William H. Hirst; treasurer, John E. Stevenson.

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

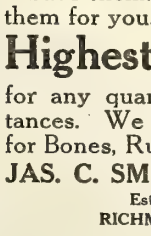
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W. E. Kerley, Huntersville, Union ss., $2.55; Geo. I. Ray, Charlotte, Trinity ss., $11.59; Miss Jennie Deane Love, Hendersonville, Moses Grove ss., $1.00; Robert E. Keener, Maiden, May's Chapel ss., $1.25; D. L. Webb, Statesville , general support, $3.45; Miss Julia Brookshire, Biltmore, ss., $13.87. Total, $33.71.

TEN PER CENT ASSESSMENT

Rev. M. W. Heckard, Thermal City Chg., $15.00; Rev. T. V. Crouse, Dobson Chg., $8.05; Rev. D. S. Richardson, Franklin, Macon Ct., $4.40. Total, $27.45.



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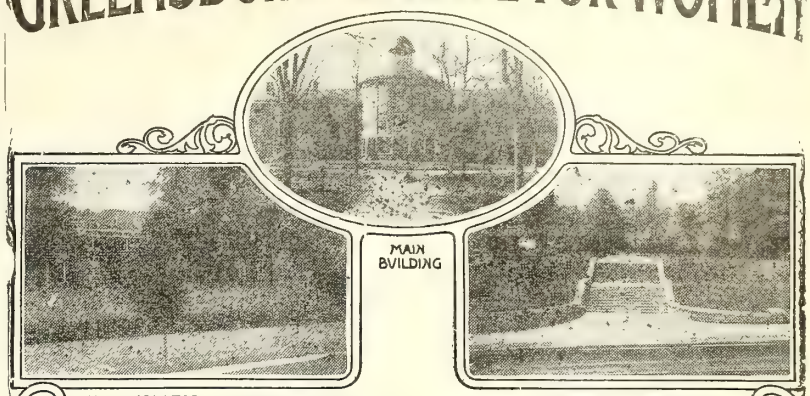
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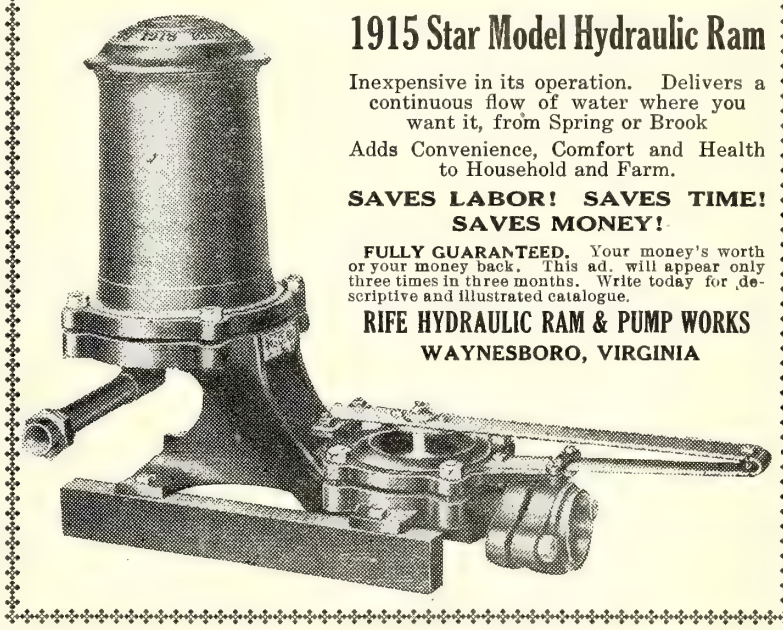
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You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

For information and rates write
W. E. WEBB, Secy.
Statesville, N. C.

Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Fourth Round

September

Flat Rock and Fletcher, Pattys Chapel 23-24
West Asheville, night 24
Mars Hill, Bright Hope 30-Oct. 1

October

Sulphur Springs, Montmorenci 7-8
Haywood Street, night 8
Leicester, Brick Church 14-15
Bethel, night 15
Walnut, Jewel Hill 21-22
Marshall and Hot Springs, Marshall, 22
Rosman 28-29
Brevard, night 29

November

Weaverville Ct. 4-5
Central 5
Weaverville, night 5

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

September

Weddington, Wesley's Chapel, 11 a. m. 23-24
Hawthorne Lane, night 24-25

October

Chadwick, 11 a. m. 1-2
Seversville, Trinity, 3:30 p. m. 1-2
Calvary, night 1-3
Waxhaw, Mineral Spring, 11 a. m. ..7-8
Prospect, Prospect, 3:30 p. m. 8-9
North Monroe, Icemorlee, night ..8-9
Ansonville, 11 a. m. 14-15
Lilesville, 3:30 p. m. 15-16
Marshville, Marshville, 11 a. m. ..21-22
Polkton, Polkton, night 22-23
Morven, 11 a. m. 28-29
Wadesboro, night 29-30

November

Dilworth, night 5-6

Final Meetings

September

Hickory Grove, 11 a. m. 14
Spencer Memorial and Derita, Derita, 11 a. m. 15
Spencer Memorial and Derita, Spencer Memorial, night 15
Brevard Street, night 19
Thrift, Moore's Chapel, 11 a. m. ..19
Thrift, Big Spring, 11 a. m. 20
Thrift, Thrift, night 20
Matthews, Matthews, 11 a. m. 26
Matthews, Indian Trail, night 26
Matthews, Bethel, 11 a. m. 27
Rocky River, Union Grove, 11 a. m., 30

October

Unionville, Grace, 11 a. m. 4
Unionville, Mill Grove, 3:30 p. m. 4
Unionville, Oak Grove, 11 a. m. 5
Unionville, Zion, 11 a. m. 6
Unionville, Unionville, 3:30 p. m. ..6
Calvary, night 17
Seversville, Trinity, 11 a. m. 18
Seversville, Pleasant Grove, 3:30 p. m. 18
Seversville, Seversville, night 18
Prospect, Prospect, 11 a. m. 24
North Monroe, North Monroe, night, 25
North Monroe, Icemorlee, night 26
Ansonville, Ansonville, 11 a. m. 30
Lilesville, Lilesville, 11 a. m. 31

November

Weddington, Wesley's Chapel, 11 a. m. 4
Weddington, Weddington, 11 a. m. ..5

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Fourth Round

September

Coleridge Ct., Concord 23-24
Ramseur and Franklinville, Ramseur 24-25
Uwharrie Ct., Oak Grove ..30-Oct. 1

October

Denton Ct., Siloam 1-2
Deep River Ct., Central Falls 7-8
Asheboro 7-8
Randleman 8-9
Greensboro Ct., Bethel 14-15
Spring Garden 15-16
W. Greensboro Ct., Jamestown ..21-22
Wesley Memorial, High Point 22-23
Randolph Ct., Trinity 28-29
South Main St., High Point 29-30
East End 30

November

West Market St., Greensboro 5-6

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

September

Broad River, Tanners 23-24
Henrietta and Caroleen, Caroleen, 24-25
Marion Ct., Copemann 29
Rutherford, Gilkey 30-Oct. 1

October

Cliffside, Oak Grove 7-8
Forest City, Pleasant Grove 8-9
Table Rock, Oak Hill 14-15
Connelly Springs, Rutherford College 15-16
Spruce Pine and Bakersville 21-22
Micaville 27
Bald Creek 28-29
Burnsville 29-30

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

September

Pinnacle, Chestnut Grove 23-24
Pilot Mountain 24-25
Madison-Stoneville, Price ...30-Oct. 1

October

Yadkinville, Prospect 7-8
Rural Hall, Antioch 8-9
anbury, Davis' Chapel 14-15
Leaksville, night, 21; 11 a. m. 22
Draper, 3 p. m. 22-23
Spray, night 22-23
Dobson, Pleasant Ridge 28-29
Jonesville, Ebenezer, 3 p. m., 29; 11 a. m. 30
Elkin, night 29-30

November

Ararat, Hunters 4-5

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

September

Avery Circuit 23-24
Elk Park, Newland (night) 24-25
Laurel Springs Ct., Laurel Springs 30-Oct. 1

October

Sparta Circuit 7-8
Creston Ct., Creston 14-15
Wilkes Circuit 21-22

November

North Wilkesboro 4-5
Wilkesboro ,night 5-6

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

September

Hickory Ct., Fair Grove 23-24
Newton, night 24
Iredell Ct., Snow Creek 30-Oct. 1

October

Statesville Ct., Trinity 1-2
Stony Point Ct., Midway 7-8
Alexander Ct., Liberty 8-9
Cool Springs Ct., Cool Spgs. 14-15
Troutman Ct., Shiloh 15-16
Catawba Circuit 21-22
Maiden Ct., May's Chapel 22-23
Mt. Zion-Huntersville, Mt. Zion, 28-29
Davidson, night 29
Statesville, Race St., night 30

November

Mooresville Circuit 4-5
Mooresville Station, night 5-6

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Fourth Round

September

Cottonville Ct., Rehobeth 23-24
Norwood, night 24
Albemarle Ct., Bethesda 30

October

Albemarle, Central, 11 a. m. 1
Albemarle, First St., night 1
Woodleaf Ct., South River 7-8
First church, night 8
Kannapolis Ct., Unity 14-15
Kannapolis Station, night 15
New London Ct., Bethany 20
Gold Hill Ct., Zion 21-22
Park Avenue, night 22



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Bethel-Loves 25
Oakboro 26
Mt. Pleasant Ct., Cold Spring ..28-29
Concord, Central, night 29

November

Salem 2-3
Concord Ct., Rocky Ridge 4
Kerr Street, 11 a. m. 5
Forest Hill, night 5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

September

South Fork, W. Chapel 23-24
Shelby Ct., Sharon 30

October

Lincolnton, Lincolnton, ...1
Lincoln Ct., Asburry, p. m. 1
Belwood, Fallston 7
Mt. Holly, Mt. Holly 8
Belmont, Belmont, night 8
Rock Springs 14
Lowesville, Hill's Chapel 15
Kings Mountain, ElBethel 21
Bessemer, Concord 22
Cherryville, Beulah 28
Dallas, Dallas 29
Gastonia, Franklin Ave., night 29
Lowell Lowell, p. m. 30
Gastonia, Main Street, night 30

November

Shelby, Central 5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Fourth Round

September

Franklin Ct., Snow Hill 23
Macon, Union 24-25
Franklin 24-25
Canton Ct., Liberty 30-Oct. 1

October

Bethel, spring Hill 1-2
Canton 1-2
Judson, Almond 7-8
Andrews 8
Robbinsville, Robbinsville 9-10
Murphy Ct., Peachtree 11
Hayesville, Hayesville 11-12
Ranger, Martins Cr. 13-14
Murphy 12-15
Jonathan, Shady Grove 21-22
Waynesville 22-23
Haywood, Mt. Zion 28-29
Fines Creek, Laurel Hill 29-30

November

Clyde 4-5

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Fourth Round

September

Thomasville, Fair Grove 23-24
Thomasville, Main St., night 24
Jackson Hill, Newsom 30-Oct. 1

October

Lexington, night 1
Walkertown, 11 a. m. 8
Mocksville, night 8
Davie, Salem 14-15
Cooleemee, night 15
Forsyth, Mt. Tabor 21-22
Salem, night 22
Farmington, Smith Grove 25
Lewisville, Lewisville 28-29

November

Advance, Advance 4-5

VOLUME LXI NUMBER 39

Reading Room
Trinity Col

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, SEPTEMBER 28, 1916

Go Work Today

"Up, and be doing. The time is brief,
And life is frail as an autumn leaf.
The day is bright, the sun is high,
Ere long 'twill fade from the glowing sky;
The harvest is white, and the fields are wide,
And thou at thine ease may'st not abide.
The reapers are few and far between,
And death is abroad with his sickle keen.
Go forth and labor! A crown awaits
The faithful servant at heaven's high gates.
Work with thy might ere the day of grace
Is spent, ere the night steals on apace.
The Master has given his pledge divine,
'Whoso winneth souls, like stars shall shine.'"

—*Anon.*

North Carolina Christian Advocate

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HUGH M. BLAIR - - - - - - Editor

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Editorial

A PERSONAL NOTE

On Thursday, July 27th, I was taken violently ill and for some days seemed to linger on the borderland. While there was no intense suffering at any time I fully realized for days in succession that only a fragile thread kept me moored on the shores of mortality. It seems almost a miracle that I am, at the end of eight weeks, ready to resume my work, and who will say that it is not the answer to many prayers in my behalf. God has been very graciously manifest and I feel that I am coming back clothed with the strength of a new covenant to finish the task which the church has given me and to be a more faithful witness to the simplicity of our faith.

As Moses turned aside from the holy vision when he met God face to face, with a new sense of his obligation to serve God by serving his fellowmen, so I want to go out from this experience better qualified to do the will of God. I think every one should try to interpret the will of Ged as manifest in the events of his life whether these events seem great or small, and the blessedness of our afflictions comes to us through our ability to see God in them. I am so glad to testify that, out of long weeks of weariness and weakness, I can now come to my task feeling amply compensated. I know God better than ever before and heaven seems so much more real to me. I am now able to understand as never before that only the "unseen things are eternal," and that with all God's people, "to be absent from the body is to be present with the Lord."

Another compensation is the stack of letters bearing messages of sympathy and the assurance of prayer, besides scores of verbal assurances that I have been prayed for. I wish I could sit down and write each one a personal letter of acknowledgement, but this statement must suffice. I hope some day to greet each one in the home of the blest if I may not render some service to them here.

In obedience to the positive orders of Dr. Moseley, my physician, who has so skillfully handled my case, I have abstained from all work or care of the office. In the meantime, Rev. W. L. Sherrill has done the editorial work at long range, and Miss Renn has had entire charge of the business. Every one will testify that Brother Sherrill has done his work well and I am greatly indebted to him for his faithful and efficient service. Our people have been very considerate and kind for which I feel profoundly grateful.

I wish also to state that after a trial of three weeks with the half sheet it has been determined that we must go back to the full size and not try to economize in this way. Nothing less than sixteen pages will suffice to carry our matter. A great Conference of more than one hundred thousand members should support a decent paper and I believe they will, even under extraordinary conditions.

I feel it not only my duty to thank the pastors for what they have done, but to urge that an extraordinary effort be made between this and Conference to secure the full allotment of new subscribers in each charge. If an honest effort is made to do this and to collect what is due on old subscriptions, we shall go on in spite of war and floods. Let everybody lay hold and help. H. M. B.

REVEREND THOMAS SETTLE ELLINGTON DEAD

One by one the workers rest from their labors. It is with sadness that we chronicle the death of Rev. T. S. Ellington, a faithful man of God, who, after many years of hard service in different fields has been called to his eternal reward.

On last Saturday, September 16, in a Charlotte hospital he died in his 70th year, of a stomach trouble from which he had suffered for some time and his mortal remains, on the following Sunday were laid to rest in Mint Hill cemetery in Mecklenburg county, the funeral service being conducted by Rev. L. A. Falls, assisted by Revs. John W. Moore, A. R. Surratt and Dr. E. L. Bain, of Charlotte.

Broter Ellington was admitted on trial into the North Carolina Conference in 1882 at Raleigh in the class with Dr. C. W. Byrd, John H. Hall, M. D. Giles, C. W. Smith, J. A. Lee and others. He served various charges in that Conference, the record of which is not at hand, but was preaching in our territory when our Conference was organized in 1890. His fields of service from that time on were Stanley Creek, Rock Spring, Morganton Ct., Norwood, Uwharrie, Ramseur, Lowell, Bessemer, El Bethel, Cottonville, Salem and Henderson Circuit. His health, which had been feeble for several years past, was so delicate last year that he was forced to give up active work and the Conference at Reidsville granted him the superannuate relation. Brother Ellington was a native of Rockingham county, and came of splendid stock. The Ellingtons were substantial and influential people and his mother was a daughter of the elder Judge Thomas Settle, the 2nd, of Greensboro, and of Mrs. Reid, wife of the late Governor David S. Reid. He possessed many splendid traits of character and was a preacher of far more than average force. His retiring disposition and modesty combined to keep him in the background and he cared nothing for prominence or high position, being content rather to serve the Master in the rural fields and in these his real gifts were exerted and his fine influence felt. His gentle spirit, his deep piety, his constant adherence to principle and unwavering faithfulness to duty were known of all men and are registered in heaven.

Those who knew him best loved him most and the announcement of his death has brought sadness to all his brethren in the Conference and to many scattered all over the State whom he had served in the gospel. A good man has entered into the rest which remaineth to the people of God.

We extend Christian sympathy to the stricken widow and sorrowing son, and hope an accurate and extended obituary will be furnished for publication in the Advocate.

THE COUNTRY CHURCH AND PASTORAL SUPPORT

In a very sensible and practical paper read before the meeting held at Chapel Hill in July, Mr. Archibald Johnson, editor of Charity and Children, rightly placed more frequent services and an adequate support of the pastor in the forefront of all the requisites of making the country church what it should be. No church can more than barely eke out an existence with only one service per month. The fact that a congregation has not become extinct under such conditions is conclusive evidence of the church's divine origin.

Such a state of things has come to pass in this country as the result of the one-time necessity of grouping several churches in one charge in order to secure a bare support for the pastor. In many instances these churches have long since passed the stage where such necessity exists, but they have settled down into the groove and it seems almost impossible to convince them that a change for the better can now be made.

In the Methodist system the tact and skill of the presiding elder comes in at this point, and it is a great blessing to the church at large when he has the nerve and the diplomacy to deal with the situation. We know many charges now where the cause is suffering for the lack of proper leadership on the part of this important officer. In many instances little weak organizations should be dissolved and the remaining congregations strengthened, while all charges should be reduced to not exceeding four congregations. Then the individuals should be shown how easily they could increase their contributions for the sake of having the more frequent preaching service. It requires nerve and tact to do such things and a man who shows the lack of these qualities should be—well, he should ask for lighter work.

Not long since we had occasion to inquire somewhat into the affairs of a church with a membership of some three hundred or perhaps four hundred members, and were told that this church has never contributed more than one hundred dollars per year to the support of the pastor. We are glad to state that this is not a Methodist church, but it is a church with a history running far back into the past century, and notwithstanding this meagre financial support, exerts a large influence. The reader will not be surprised to know that the penuriousness of this congregation blights every other congregation for many miles around. A great campaign of education inaugurated among these people and persistently carried on from year to year would be worth many times its cost to the whole county in which it is located. It will require years of patient effort to bring such a congregation to see what a glorious opportunity it has for getting and for doing good. The members feel little sense of obligation because no serious effort has been made by pastors or other leaders to show them their duty. Mr. Johnson well says:

"Our country churches, as a rule, do not feel the obligation to support their pastors. They think the pastors ought to support themselves, and accept with thankful hearts the little the churches dole out to them of their surplus pocket change. The churches would resent this charge but it is true nevertheless. A hundred and fifty members, after a mighty struggle raising one hundred and fifty dollars for the preacher for a year's service, means exactly what I have described. In their hearts they think a pastor ought to find his own living and preach once a month for the dime they carry in their vest pockets to church on Sunday morning!"

* * * *

Discussing this subject, one can not avoid giving attention to the related question of the very unwise custom of organizing too many churches and erecting too many houses of worship in the same vicinity. It is frequently the case that churches of the same denomination are so closely crowded as to make it impossible for them to develop sufficient strength to give any appreciable help in supporting a pastor. Yet such congregations insist upon sharing the time of the pastor, when by a proper readjustment they could be served just as well with another congregation.

The wise superintendency of our presiding

elders should effectually forestall any movement of this sort among Methodists. In every instance they should firmly resist a movement which would needlessly divide and weaken a congregation. Our work in the country is suffering much in many localities because of a failure to keep down needless church building enterprises. It is often the case that some well meaning, but ill advised soul will thus sacrifice thousands of dollars and embarrass the administration for years by "building a church" to satisfy a mere whim or notion.

By all means let us thin out these feeble organizations and bring our country churches as rapidly as possible to the point where two of them joined together can give a pastor adequate support. As we have said before, no charge should ever be composed of more than four churches.

VOCATION DAY

One of the most significant advances made by our Sunday school department in recent years is the provision for a regular Vocation Day in the calendar of the Sunday schools. Nothing has so strongly emphasized the vital relation of the Sunday school to the church or done so much to banish the superficial notion that the Sunday school is something apart from the church.

Of course the chief object of Vocation Day is to bring prominently before the young people the importance of giving serious thought to the matter of choosing the sphere in which they are to work, and especially to turn their thoughts to the Christian ministry. It is generally agreed that God calls men to this work and that the call comes early in life as a rule. We venture the assertion that the great majority of men in the ministry at the present time will testify that they first felt the call in tender years.

Many whom God has called have failed to respond, either for the lack of some one to assist them in interpreting their own minds, or because of hostile influences that have taken possesson and excluded from their hearts the more serious convictions of early years. No greater tragedy can come into ones life than to be thus called of God, and, through some alien influence, be turned away from the path of duty. Many men today, in advanced years, too late to remedy their mistake, will sadly testify that they have missed the best that life had for them, because they now realize that God called them and that they failed to respond.

Vocation Day is intended to stress the importance of hearing and obeying the divine call, and every pastor and Sunday school teacher should do the utmost to explain the nature of this call and to help the young men and women in their congregations and classes to discover themselves, and to avoid the fatal mistake of failing to heed and obey. Many of the choicest spirits are timid and distrustful of themselves. Like Gideon they are ready to say, "My family is poor * * * and I am the least in my father's house." It is not an uncommon thing for this special call of God to be felt by the poor and obscure. These especially need the cheering advice of their seniors and those whose special duty it is to direct them. The wise teacher and pastor will take these young people one at a time and give them a heart to heart talk and pray with them for the light and leading of the Holy Spirit.

If this day has not been observed regularly by the schools, we urge that it be arranged for yet and that the pastors preach a sermon on the call to the ministry in all the churches. There has never been a time in the history of the church when men were so much needed.

NOTE AND COMMENT

In front of the New York City Hall there stands a life statue of Captain Nathan Hale, one of the bravest soldiers of the Revolution and a grand uncle of the late Dr. Edward Everett Hale. It was just 150 years ago last Friday, September 22, since this patriot was arrested by the British as a spy and hanged in New York almost on the spot where the statue stands. His last words: "My only regret is that I have but one life to give for my country," breathe the spirit of noble courage and devotion to principle which should ever be an inspiration and example to every true American citizen. This land of freedom owes a great debt to the men of heroic spirit like Nathan Hale, who, forgetful of self, dedicated their lives to liberty.

* * * *

La Fayette, the French patriot and soldier, is next to Washington, the most distinguished military chieftain connected with the American Revolution. A study of his life reveals the fact that he, a French nobleman, just twenty years old, was so imbued with the spirit of liberty that he left France over the protest of the court and came to the rescue of the American colonies, taking his life in his hands and at sacrifice of great treasure, fought with our soldiers for the establishment of free government on this side of the Atlantic. His unselfish service in our behalf has placed the American government under everlasting gratitude to him and has linked the two nations together as nothing else could have done. It was fitting and proper on 6th September that appropriate exercises be held in his memory, for that was his birthday, and right grandly was it observed in New York in a meeting presided over by Judge Alton B. Parker and addressed by several distinguished Americans besides the French ambassador.

* * * *

Saturday, October 7, will be the one hundred and thirty-sixth anniversary of the battle of King's Mountain and elaborate arrangements are being made for a proper celebration of this important event. Bancroft, the historian said that the signal victory of the patriots at King's Mountain changed the aspect of the war. It fired the patriots with fresh zeal and heartened the colonists to devote all their resources to the cause. Jefferson wrote: "that memorable victory was the hopeful annunciation of that turn of the tide of success which terminated the Revolutionary War with the seal of Independence." Governor Henry C. Stuart, of Virginia, will attend the forthcoming celebration with his official staff and make the address of the day, and it is expected that the governors of both the Carolinas will be there.

* * * *

John D. Rockefeller, the richest man on earth, has a brother, Frank Rockefeller, who many years ago on account of some business disagreement became estranged from his brother John and has steadily refused ever since to be reconciled. William Rockefeller, a third brother recently went from his home in New York to Cleveland to see his brothers and exhausted every effort to bring John and Frank together, but Frank to the last rejects every suggestion for an amicable adjustment of differences. Frank is seventy years old, William seventy-five and John D., seventy-seven. Our human nature is saturated with prejudice whether we are rich or poor. It seems a pity that men brought up in the same home with the same parents should grow far apart and become enemies in old age. Wealth hath its hindrances as well as poverty.

No people live quite so well as the Americans. They work hard, get good wages and spend freely. The great majority are wasteful and extravagant, while those who combine economy with energy and good judgment have the finest opportunity to mass fortunes. Henry Ward Beecher, many years ago, when the Chinese exclusion act was being agitated favored the admission of the Chinaman on economic grounds. He said we are a very extravagant people and that the Irishman could live on what the American wasted, that the German could live on what the Irishman wasted, the Italian could live on what the German wasted and that if the Chinaman was admitted he could live on what even the Italian wasted. Statistics just published reveal the surprising fact that out of every thousand people in Switzerland 554 have savings bank accounts; in Belgium 397 to the thousand; in Germany 317; England 302; Australia 340 and in the United States only 99. Wages in the old country are smaller than in America and the average man has so many more privations, yet they are frugal to a wonderful extent compared to the average American, who always lives up to his privileges and often to his wages with always the hope that adversity will never reach him. As the country becomes more densely inhabited and the competition grows sharper our people will have to learn some lessons of economy from the less favored European.

* * * *

The great war still rages with all fury and it looks as though Europe is determined to spend all the accumulated treasure of the ages and the very flower of her citizenship before the end is reached. Lord Derby, of the British war office, is not one of those who thinks the war will end within six months, but that it will surely continue all of the coming winter. He further says that it would be a sad reflection upon the allied troops not to say that the German forces are brave and splendidly organized. The news reports give more attention to the struggle on the Western front, but the battle is realy being fought in the East where Russia is driving Austria further and further back. The Allies in the West are merely keeping the Germans interested there lest troops might be withdrawn to assist Austria in the East. While the issues are yet far from a settlement the Allies are hopeful and the Germans cast down with every prospect of final defeat.

* * * *

Henry Ford sells almost as many automobiles as all other manufacturers combined, and now is busy developing a tractor which will be placed on the market next year. He says he is going to make the Ford car, the Ford truck and the Ford tractor so that every farmer can secure all three for $600. He is also trying to perfect a new fuel so that every farmer may make it on the farm at small cost and thinks he is near the solution of it. Cheaper cars for the people and cheap fuel to run them with will enable people generally to ride in Fords instead of buggies.

* * * *

An authentic document has been found written by General Von Falkenhayn, chief of the Kaiser's general staff, urging economy in the use of shells as the supply is steadily growing less. The blockade is so complete that it is now difficult for the Germans to secure food or munitions from the outside. So long as Roumania was neutral American wheat to the value of $60,000,000 a year was passing through that province for German use, but since she has declared war against Germany that road is stopped and the Teutons are thrown entirely upon their own resuroces for supplies.

CONTRIBUTIONS

RETROSPECT AND PROSPECT

By Rev. W. W. Bays.

I stand upon a little mount
'Twas hard for me to climb;
I rest awhile, and then recount
My little length of time.

I backward look until the haze
Of infancy appears;
I see myself in childhood's days,
And then in youthful years.

I view the pitfalls that I passed,
And see evaded snares;
And then my manhood on me cast,
With life's increasing cares.

I then behold my middle-life,
With aspiration full,
Then downward start with less of strife,
The coming of the lull.

The raven then puts on the gray,
The frosts that never melt,
Grow thicker, thicker, day by day,
As added years are felt.

I higher climb the steep ascent,
And from the wider view,
Look o'er my life that came and went,
Its sun and shadows too.

And oh! the mixture it hath been,
Of the sun, and shade, and doubt;
How constant were the wars within,
How fierce the foes without!

I read the checkered history through,
The bliss, the conflict sore;
I crave not to begin anew;
My life I'd not live o'er.

I rather to the future look;
I know that God presides;
He tells me in His blessed Book,
The darkness He divides.

He lets the glorious day-light in,
And drives the darkness out,
Although the dread results of sin
Would sometimes make me doubt.

And though beneath the weight of years,
I tremble on the road,
I know the end in sight appears,
When I'll lay down my load.

And on I walk; on Him I cast
Mine eveinng burdens all,
Assured He'll keep me to the last,
Nor ever let me fall.

Charlotte, N. C.

MEHODIST REUNION

J. M. Rowland.

"I have always thought that one of my good fortunes was to be a boy at a time when men and women were willing to die for what they believed. I imbibed something of the very earnestness of the time in which I lived and maybe that is why I cannot like so many now seem to trip with light fantastic step the "Organic Union Path" and feel happy over the prospect that issues so sacred to our fathers are to be surrendered "before the roses bloom in June." O, no. We believed things in those days."

These are not my words but the words of Dr. Samuel A. Steel, of South Carolina. He has long been one of our most prominent ministers and has been much honored by our church, having served Centenary Church, Richmond, Washington Street, Petersburg, and is now ending his fourth year at our First Church in Columbia. He has also been Epworth League Secretary. He has a reputation as a great preacher as well as a master of the lecture platform. He is also a fluent, racy writer. I read everything I see from his pen. His paragraphs are like mountain streams flowing with ceaseless music along banks abloom with flowers. I have honor and admiration for him.

All of this being true I cannot but think the Doctor is propping up his propaganda against Methodist Union with mighty poor props. In the above paragraph he has sifted more of the pepper of sentiment than salt of sense when he seasoned the preaching he is doing. I hope I have too much of the Southern grace the Doctor talks about to be unkind in my criticism, but since this statement of his contains the gist of all that is being said against Union it may be well to examine the contents and thereby get at the grounds the opponents stand upon.

All of those who oppose the Union of Methodism are like the speaker who in the midst of an eloquent deliverance cried out "The generality of mankind in general is inclined to oppress the generality of mankind in general." He was interrupted by a fellow who called out "Stop! Stop! You are coming out at the same hole you went in at." The opponents of Union get their blood up and plunge in and go about with a great deal of vigor, then they come out at the "same hole they went in at." That hole is the sores of the Civil War.

Let us look at what Dr. Steel is saying. Remove the silken sash from his poetry and see what it means. Don't let his "light fantastic step" and his "before the roses bloom in June" obscure the real thing he is saying against Union. He rejoices that his boyhood was in a time when men and women would die for what they believed, and he reaches the climax by saying "O, no. We believed things in those days." Does he mean to say that men and women today would not live and die for their faith? Does he mean to say that today we believe nothing?

We of the South would do nought but honor our fathers for what they believed. As we see it they sacrificed all but their honor for what they believed. To us it is a sacred thing, and we hold it as a priceless heritage even as our brethren of the North hold what their fathers left them. We also honor those who fought for the Abolition of Slavery and the preservation of the Union. We honor them for the belief for which they were willing to die. While we honor and reverence the belief that lived on the battlefields of the Civil War we are not willing for any man to say that we—the sons of our fathers—have no belief today. We believe things—some of them different—just as strongly as our fathers did. Many of us today believe with all our souls that the sores of the Civil War should be healed by the Balm of Brothery Love. We believe it is high time for us to tear the fithy rags of Political Prejudice from the Altars of the Church of Jesus Christ and meet from North and South as brothers and celebrate the triumphs of our common Lord. We believe that since the business interests as well as the Political Parties of the country have buried the bones of Poltical Strife it is time for the Church of Christ to do the same. Surely the Church should have been expected to lead in the matter! We believe that a Church that has preached a Gespel of Reconciliation that brings a sinning man to God in peace and forgiveness, and makes two men forget their differences in the joy of a Saviour's love ought to bring two Churches of the same faith to forget their fight of fifty years ago and unite in brotherly love again.

Moreover we believe that since a polyglot army of various languages and natures can meet as Allies on European battlefields and fight against a common foe, that the religion of Jesus Christ can bring together the bodies of Methodism which have the same faith, the same blood, the same language, the same hopes, the same aims, and the same Lord, and enable them to fight together against a common foe at home and in lands beyond the seas. Again we believe that from 1844 to 1916—sixty-two years (twenty-two years longer than the Children of Israel wandered in the Wilderness is long enough for Methodists of America to drag the corpse of Poltical Contention with them in their journeys to the Promised Land. I do not say they have been in the Wilderness all this time but I do say they have been carrying a corpse with them. And our corpse has been a greater burden and the journey has been longer than was the case with the Children of Israel as they journeyed with the corpse of Joseph. It is a fine thing to honor the dead but the best way to do this is to give the corpse a decent Christian burial instead of embalming it and perfuming it and carrying it as baggage when we travel and putting it on the parlor table when we stop.

Can't we Methodists have a first-class funeral and bury those old dead issues? Dr. Steel laments because we propose to surrender them. We do regret to bury our dead friends but when they are dead we commit them to the ground. Are the issues that separated the North and the South not dead? Is slavery not dead forever? Yea and not a soul among us would restore it. Is State's Right not Dead? Are not the dark days of hatred and oppression gone? Can't we bury all these things and turn from the graveyard of the past and clasp hands as we face the greatest future God ever gave a church? Will we be doing our duty if we fail to do this. Will any man among us stoop to the level of a dog and go back to that cemetery and dig up those bones to fight over them any more?

We now meet on Memorial Day and weave garlands and sing songs for the Blue and the Gray. We now honor the veterans of both sides of the Civil War. It is no longer proper to use such words as "Yankee" and "Rebel." The North has come to know the South was sincere and the South looks upon the North in the same light. And cannot we attribute sincerity to the veterans of the Church of God on both sides? And can we not have even more charity to forgive and forget than those outside the Church are having? Why keep alive the wrongs that were done? Many a husband and wife have wronged each other in some way. Shall they keep this alive to cause division or shall they bury it in love? We can have divisions all the time and everywhere if we magnify our differences and think not on the points wherein we agree.

Shall we hold one another responsible for the mistakes our fathers made? I think perhaps I am a descendent of Cain who slew his brother but must I be called a murderer on this account? Shall we hold the Methodists of 1916 responsible for what mistakes the Methodists of 1844 may have made? Shall we hold the Church of God responsible for what any man or set of men may do?

Dr. Steel speaks of those who walk the Union Path going with "light fantastic step." He has made a great mistake in thus judging the movement. This is not a movement of the ballroom or the picnic where the "light fantastic step" is in vogue. We are not marching with the "light fantastic step" nor are we marching to rag time music. This is not a parade of the gay and the frivolous, although we are

marching happily on. The Union Path—the highway the Master went—is filled with the best, the truest, and the bravest of the North and the South. The step is the stately tread of an "Army with Banners" marching on to victory, and the music we are marching by is the hymn of Samuel Johnson and we are singing from our own hymn book—

"One holy Church, one army strong
One steadfast high intent
One working band, one harvest song,
One King omnipotent."

Like Dr. Steel I grew up where the Southern sun shone hot upon my heart. My fathers were great and good and brave and true. that tore all things almostf rom their moor-They were slave owners and in the great War that tore all things almost from their moorings to them the names "Yankee" and "Republican" became hated names. I rejoice that while my faith may not be better than theirs it is in some things broader. I am not sorry that some of the things of those days are passing away. The moving years demand of us more breadth. Some things that would do sixtyy ears ago will not stand now. I have an account book of an old ancestor of mine. He was one of the best men of his day. He had family prayers every day and always had his slaves to take part. He built a church and gave it to the Conference. In this old church I was carried and given to God when I was a baby, and in it I found the Old Time Religion. From this old church I went out as a preacher of the Gospel. My grand sire was class leader here and here he looked after the interests of the kingdom, including the salvation of his slaves. I have his account book where he sold goods long before the war. On the pages of this book I find entries where he sold liquor along with the food and raiment, and there are several entries of slaves changing hands at several hundred dollars. Now I have confidence in his religion then, but I could not do those things now and stand right with God. Our faith must grow with the light of the years. Abraham had two wives at a time, in his dark day and was counted a friend of God, but it is safe to say no man could do that deed and claim that friendship in this enlightened day.

I have learned more and more to love the people of the North. In fact with me there is not much North and South now. I am coming to regard the Mason and Dixon line like the little girl who when asked in the geography class what it was said it was "an imaginary lion running around the earth seeking whom he might devour." I have learned to love my brethren more because I have learned to know them better. Wherever Northern and Southern people do not like one another it is because they do not know one another well enough. I have been thinking more and more on the points wherein we are alike and less and less on the things wherein we are unlike and in this way I have learned to love the people of the North.

I want to see us unite—to re-unite for we were united once. When we get our Southern steam in the Northern machienry we will move the world. I believe most of the people of the South favor it, and I believe if John Wesley were here he would favor it, and I believe with all my heart that our Saviour favors it. O yes. We believe things today as strong as our fathers did. I believe in the creed I have set forth only I believe it much stronger than I have been able to state it. Many of us believe it, and we are willing to publish it to the world; to be criticised for it; to suffer for it, and to go to our graves believing it.

Both sides have made mistakes and both sides will forgive and forget. Also both sides will concede. We have faith enough in the commissions to believe they can settle all differences so that Union will be a reality and the great heart of the Church both North and South will greet each other across the border, yea, we will obliterate the border, and with a united heart and a united voice will sing from our Common Hymnal—

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims, are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows,
The sympathetic tear.

The glorious hope revives,
Our courage by the way
While each in expectation waits,
And longs to see the day.

A PLAN FOR BETTER SUPPORT FOR OUR SUPERANNUATES AND OTHER CONFERENCE CLAIMANTS

Rev. R. M. Taylor

1. We recommend that the Joint Board of Finance first place all the Conference claimants on an average basis, which may be a home, rent free, without income. Any income of any claimant may be considered at the discretion of the Board. Also that the Board provide for all cases of special necessity, before making a general distribution of the Conference fund.

2. In the distribution of the Conference fund to the claimants we recommend that a superannuate member of the Western North Carolina Conference shall be a unit, his wife a unit, the widow of a deceased member of the Conference a unit, each child of a superannuate or deceased member of the Conference a half unit, up to the age of seventeen years.

3. We recommend that a unit be allowed a sum equal to one per cent. of the average salary of all the preachers of the Conference, including the presiding elders, for each year of effective service rendered the church, up to a maximum limit of twenty-five years. And that no claimant's family shall receive a greater amount than the maximum claim of two units. **Provided**—The claim of a preacher's widow might be computed on the number of years she was the wife of the said preacher. And **Provided**—If the fund be not sufficient to make distribution as this paragraph recommends, it be raised by assessment upon the Conference, increasing the assessment at the rate of two thousand dollars a year till the amount be sufficient. Meantime, that the fund be distributed, pro rata, on the basis provided for in this paragraph.

It will be recalled that this plan was offered for adoption at our last Conference as the working plan of the Joint Board of Finance, was referred to that Board, and reported adversely. This report was accepted by the Conference, and the "Taylor Plan" was rejected.

I am not quite satisfied about the matter. Others are not. Quite a number of the preachers have requested me to follow it up, and offer it again at the coming session of the Conference.

Agitation of the subject will do good, whether this plan is adopted or not. It needs to be agitated. The shame of this matter needs to be laid bare before the church by somebody. Discussion is invited. Adverse criticism of the plan is invited, if anybody has any to offer.

I have decided to write a number of short articles for the Advocate, to appear occasionally between now and the meeting of the Conference, in order that the matter may be more thoroughly understood. If any reader of the Advocate is willing to offer a criticism of the plan I will endeavor to answer it, briefly, as best I can. If any brother is impressed with the plan, and in favor of its adoption, and is willing to say so in the Advocate, please do so briefly.

I have no "railing accusation" to bring against the manner in which the Joint Board has done its work. The distribution of the funds has not given entire satisfaction. I realize that it would be very difficult to make an entirely satisfactory distribution.

The superannuate fund is not a charity. The superannuate is not a pauper. His manhood would not allow him to accept a single dollar on the charity proposition. It is his **right**. It is an unpaid salary due him for services rendered. The church is morally bound to pay this as long as he lives.

Norwood, N. C.

FIRST AND MOST IMPORTANT

Many very far reaching changes we shall need to make in Sunday school work unless we refuse to hear the call of God and of the hour. But first in order and first in importance is the prepared leader—pastor—teacher, who is to make possible the better things. New and enlarged conceptions of the mission of the Sunday school and personal equipment to do the order of work that is needed are first essentials.

The State provides its normal schools for the training of its teachers and salaries for those who teach. How shall the Church provide a correspondingly thorough training for its larger corps of unsalaried Sunday school teachers and officers? This is the question that must somehow be answered. Until we see the necessity of answering it, no real advance is possible.

New Standards in Teacher-Training.

This question has become one of primary importance for the Protestant churches of the Uinted States and Canada. The Religious Education Association and the Sunday School Council have each been emphatic in insisting upon more thorough-going courses of training for Sunday school teachers and officers. After two year's careful work on the part of its teacher-training committee the council, at its annual meeting last January, adopted and recommended to the denominations the general outline of an entirely new teacher-training course.

On the basis of the Council's recommendation our church is preparing jointly with the Methodist Episcopal Church a new course of study. "The Pupil, the Teacher, and the School," by Barclay, and "The Worker and His Bible," by Eiselen-Barclay have been adopted as a part of the new course, embracing the first five of the twelve units of the course. These two books will be continued in the course until the new texts can be written. The Department of Teacher Training will be glad to supply information regarding the new training course and the new plans of the Department for training work. Address John W. Shackford, 810 Broadway, Nashville, Tenn.

Joe Ramsey, well known throughout Tennessee and in other sections of the Church's territory as a lay evangelist, died recently at his home, in Viola, Tenn. In his early boyhood he lost his eyesight, but in spite of this handicap he secured an education and was a diligent student to the end of his life. He was a successful evangelist, and under his ministry thousands were brought into the kingdom.

* * * *

In amount contributed for missions the Missouri Conference shows this year a gain of $1,776 as compared with last year's figures.

NEWS AND NOTES

NOTES AND PERSONAL.

—Revival services are in progress this week at Walnut Street church, Rev. F. L. Townsend, the pastor is conducting the service.

—Rev. J. E. Woosley, pastor of Greensboro Circuit, is conducting revival services at Zion in the southern suburbs of the city of Greensboro this week.

—Rev. E. J. Poe, of New London, was in Greensboro last week en route to Durham in company with his son, Charles, who entered the freshman class of Trinity College.

—Many friends in Greensboro will be interested to know that Mr. Paul Sherrill, of Charlotte and a son of Rev. R. D. Sherrill, for four years pastor of Centenary church in this city, has entered the Illinois University to take a post graduate course in history.

—A press dispatch from Nashville, dated Sunday, Sept. 23rd, tells of the death of Rev. T. L. Moody, of the Tennessee Conference. Mr. Moody was pastor at Culleoka, Tenn., and was killed by a Louisville & Nashville train while walking on the track from Pleasant Grove to Culleoka.

—Last Sunday was Promotion Day at West Market Street church in the Sunday school and next Sunday will be observed as Rally Day when it is hoped to increase the roll of members to at least 1,200. This Sunday school has grown rapidly during the past year.

—Rev. Dr. Roy B. Guild, of New York, occupied the pulpit at West Market Street church on last Sunday evening and delivered quite an interesting address on "Real Tasks for Real Men." His address was a plea for the united effort of our city churches in promoting social welfare.

—Rev. F. L. Townsend, pastor of Walnut Street and Caraway Memorial, recently returned from Robeson county where he assisted Rev. B. E. Stanfield in a meeting of eight days at Bethesda church on the Fairmont circuit. There was good interest and some 25 or 30 professed conversion.

—Rev. R. J. Parker, for eight years one of our missionaries in Cuba and now stationed at Cienfugus is on furlough and has just recently removed his family to Greensboro, where they will live at 606 Walker avenue. Brother Parker will leave at an early day to resume his work, but his family will continue to reside in Greensboro.

—Mrs. Henry C. Fisher, widow of the late Sheriff Fisher, of Cumberland county, and a member of Hay Street Methodist church, Fayetteville, passed to her reward on Saturday, the 23rd inst. Mrs. Fisher was Miss Nan G. Elder, before her marriage and was a sister of Messrs. W. N. Elder and J. H. Elder, of Trinity, Randolph county.

—Mrs. E. A. Abernethy's home in East Lenoir was the scene of a delightful reception on last Monday afternoon from three till six o'clock, when the Woman's Missionary Society of the First Methodist church was "at home" to the faculty and student body of Davenport College, and to the faculty of the Lenoir graded school. Rich fall flowers, artistically arranged made more beautiful the spacious rooms which are admirably adapted to a gathering of this kind. Throughout the afternoon delightful musical numbers were rendered by young ladies from the college and town, adding much to the enjoyment of all present. It was a great pleasure to the Methodist ladies to have for the afternoon so many charming guests from widely different sections of the state.—Lenoir Topic.

Change of Conference Date.

We call attention again to the change of date of our Conference as announced last week by Bishop Kilgo. The Conference will convene in Gastonia on Thursday, November 23, thus giving us a date two weeks and one day later than that announced in the plan as heretofore published. This, however, will not save the day where the most diligent effort is not put forth. For many people are ready to make excuse because there have been storms and floods. With all these disasters, our country was never more prosperous, and farmers in particular are favored by unusually high prices for all the products of the farm.

Sparta Charge.

We have just closed our last meeting. The Lord has been with us this year. There are six churches on the charge. Had good meetings at all of them. The preaching was done at each meeting by the pastor. The one just closed at Shiloh church was indeed great; the church took on new life and had large crowds at almost every service. Had a number of conversions; have already received thirteen in our church and have the names of others to be received in the first Sunday we are hoping to receive at least forty in our church this year. Pray for us. I am yours truly,

A. S. Abernethy.

Gold Hill Circuit.

Our special meetings for the revival season have not been as great a success as we expected in every particular. We have had a goodly number of conversions and added to the church six persons on profession and two by certificate.

Our meeting begins at Gold Hill next Wednesday evening. Brother Leroy Shaver did the preaching for us at Zion and did it admirably well. We had no conversions here, but the church was stimulated to deeper consecration tion to the service of God.

Brother E. C. Sell, of Maysville, N. C., did the preaching at Wesley Chapel, and gave us some very strong gospel sermons. We had one conversion, and two additions to the church.

Brother R. A. Tylor was with us at Liberty, and gave us most excellent service. He is thoroughly consecrated to the work of an evangelist. Every service was very good and made a deep impression on all who came and the attendance both day and night was fine. We had about 25 or 30 conversions. We think Brother Taylor is the right man in the evangelistic field. Will write a full report at the close of our meeting at Gold Hill. Pray for us.

J. H. Strider.

Pinnacle Circuit.

I should have written sooner, perhaps, but owing to the press of work in the closing part of the year I have waited till now. We in many respects have had a good year on the Pinnacle circuit. We have some as appreciative people as can be found in any section of the state. Big hearted, broad minded, and loyal to church and pastor. We have just had our fourth quarterly meeting with Chestnut Grove with every church on charge represented with good reports, which were indeed gratifying to the presiding elder sa well as preacher in charge. The presiding elder, Rev. H. C. Sprinkle, was at his best and preached most excellently.

It seems now, that the financial report is going to be far beyond what it was last year, for which we are very grateful.

The good people of our little town came to the preacher's home on the evening of the 16th with everything that is good, for a preacher to eat from peanuts to salmons, sugar, coffee, and—and, well, I can't tell all. The company seemed to enjoy the occasion very much, and we know that the preacher and family did. May the good Lord bless each one.

T. H. Stimpson

Revival in Oxford

Dear Brother Blair: Your readers will doubtless be interested in a gracious revival season through which we have recently passed in Oxford, N. C., since the preaching was done by one of your preachers. Brother A. L. Stanford, of Hickory, N. C., came to us on Tuesday, August 29, and remained with us nine days. The attendance was good from the beginning, Brother Stanford saying that the attendance at the morning service on the day after his arrival was the best he had ever had at the first day service, and the attendance grew and the interest increased until the close. There were not a large number of conversions during the meeting, but we believe here that through the meeting the church received a preparation for service that it had not received before, and that the end is not yet. The first Sunday in October has been named as the day on which new members are to be received, and we are expecting quite an ingathering at that time. Brother Stanford has now held meetings in nearly all the larger churches in our conference, and in a number of the smaller ones, and in each of these meetings the Lord has wonderfully blessed his labors. We appreciate more than words can express his giving us so much of his valuable time.

R. H. Hillis.

Oxford, N. C.

Beaverdam Valley News, Canton Circuit.

A very successful revival began at the M. E. church here at Beaverdam, Aug. 27th, continuing for two weeks. It was a union revival, being conducted by our pastors, Rev. W. G. Warren and Rev. W. H. Pless. The visible results of the meeting were twenty-one professions including reclamations. Eight joined the church at close of meeting. Others will join later. The entire church received a great spiritual blessing and we were all quickened into newness of life in Christ Jesus.

The gospel was preached with unusual strength and power. Large and appreciative congregations were present at every service.

Rev. Ballew, of Canton, came out a few times and greatly assisted the meeting. Rev. Patton, presiding elder of M. E. Canton Circuit, delivered the closing sermon Sunday. These messages so forcibly proclaimed will long linger with us and prove a blessing.

Sinners who did not yield to the spirit of our blessed Saviour can not soon forget the strong appeals of pastors and Christian friends who wish to help them out of darkness into light.

On Friday evening before the meeting closed on Sunday our people met at the home of Mrs. H. G. Reno to give our pastors an old fashioned pounding. Giving is a means of grace and I am glad our folks are finding it

out. A large crowd was present and two large tables were loaded with all kinds of good things to eat, and the ministers pockets were made to gingle also.

Refreshments were served and all went home feeling better for having taken a part in so good a cause.

Sunday, Sept. 17th, the Canton Juniors met at our new schoolhouse and presented to our school a nice Bible and flag. The flag was raised by four little girls while the congregation sang "Nearer My God to Thee."

As I have not seen anything in the Advocate in quite a while from this section I will if you'll allow me further space, tell the readers something about what we have been doing recently. Since last Conference our people have built a nice church at Liberty. A new schoolhouse was just completed in time to open school. M. E. church was erected only two years ago. Our roads were greatly improved during the past spring and summer. So, with two new churches, a new schoolhouse near the center of the district, and good roads we have much to be thankful for. I know folks think we ought to have taken hold of some of these things sooner. I admit we were slow to get on the job, but when once on we stayed at it until things are looking pretty well round about us.

No wonder our pastors can preach so well. All these improvements encourage them to proclaim the full and free gospel of our blessed Lord. May we continue to strive to better things from every standpoint, spiritual, intellectual and physical.

Mrs. Sidney Smathers.

Conference Brotherhood

Assessment No. 14. On account of the death of Rev. T. S. Ellington, Sept. 16th, 1916, I have sent check to Mrs. E. C. Ellington, his widow, for the sum of five hundred and thirty-seven dollars and nine cents ($537.09. This amount was paid by one hundred and sixty-three preachers and forty-nine laymen. The expense of collecting was five dollars and ninenty-one cents ($5.91).

Assessment No. 15. This assessment was called for on the 20th of Sept. 1916, and is due, therefore, to be paid before or on the 20th, Nov. 1916. The members will take note that this is three days before the meeting of the annual conference. The amount of this assessment will be kept on hand for the purpose of paying the next claim.

The following clerical members have paid three dollars each on this assessment: C. H. Caviness, S. Taylor, M. F. Moore, H. M. Blair, G. D. Herman, W. A. Lambeth, A. W. Plyler, J. O. Ervin, J. W. Moore, R. M Hoyle, Frank Siler, H. K. Boyer, J. H. Weaver, W. M. Curtis, D. R. Proffitt, R. C. Sprinkle, J. E. Abernethy, J. B. Carpenter, W. E. Poovey, W. L. Sherrill, W. F. Womble, G. H. Christenberry, O. P. Ader, C. S. Kirkpatrick, P. T. Durham, A. C. Loftin, F. L. Townsend, M. T. Steele, J. T. Stover, E. O. Cole, D. P. Waters, J. G. Holloway, N. M. Modlin, J. I. Hickman, and J. A. Wiggins.

The following laymen have paid one dollar each: J. A. Bell, J. W. Cuthbertson, J. K. Dixon, Clyde R. Roey, A. S. Webb, J. B. Sherrill, D. R. Anderson, C. S. Stone, J. A. Haygood, Mason Lillard, W. P. Wood, H. G. Chatham, E. E. Gray, W. H. Nicholson, Frank S. Smith for T. C. Smith Co., Guy Weaver, C. W. Tillett, O. S. Dean, G. T. Roth and J. W. Long. A. B. Blalock and Walter Thompson sent two dollars each.

C. M. Pickens, Sec. and Treas.
Spencer, N. C.

Revival at Walkertown.

On Wednesday night, September 20, we closed what is said to be the most sweeping revival that has visited this community in many years. The meeting lasted for two weeks and the interest was splendid from the very beginning. Large congregations were present at almost every service and on the two Sunday nights the large church was full to overflowing. Brother McLarty came over from Winston and did the preaching every night except three. As a clear and forceful preacher of the gospel he more than gave satisfaction and our people will never cease to appreciate his most earnest efforts to persuade men to give up sin and take Christ as their Saviour. The spirit of God was present in every service, but there were times when he poured himself upon us and the congregations were made to rejoice, to pray, and to work.

It is estimated that there were as many as seventy-five conversions and reclamations. Fourteen have their names for church membership. There will be others. But the biggest work, by far, was done in the church. Men and women have higher ideals and purposes as a result of the meeting, and their determination to live close to the Christ is stronger than ever, for Christ means more to many than he ever meant before. The faith of the church has been greatly strengthened by reason of their experience, for have they not seen how God can and will use themw hen he has a chance with them? and have they not had direct answer to prayer? It is confidently believed that the influence of this revival will be felt for years to come.

To God we give the praise for what he has done for us and with us.

Robert E. Hunt, P. C.

Rev. Thomas S. Ellington

Rev. Thomas S. Ellington was born Feb. 28, 1845, in Rockingham county, and died in a hospital, in Charlotte, Sept. 16, 1916. His body was buried at Mint Hill. The funeral service was conducted by Revs. L. A. Falls, E. L. Bain, J. W. Moore and A. R. Surratt. He was married to Miss E. C. Blair, of Mecklenburg county, Dec. 17, 1867, who was a true helpmeet indeed to him. They both possessed the true itinerant spirit. They had two children, a daughter who died in infancy and a son, Mr. Settle Ellington. The mother and son live together in Mecklenburg county.

Brother Ellington was a local preacher and served as a supply for several years. He joined the North Carolina Conference, at Raleigh, in 1882. He served in that conference until the Western North Carolina Conference was formed, in 1890.

He took the superannuate relation at conference last year, 1915, at Reidsville. As a member of conference he gave the church thirty-three years of his life in continuous service. It was service of high quality. His health was never robust, physically he was frail, but mentally he was a giant. His manner was modest, meek and reserved. His type of mind was that of a natural philosopher. He analyzed the subjects of his sermons and made them clear to the minds of his hearers. He never bungled or confused an idea. His style was deliberate. He took time and put such clear analysis into his sermons that the listener knew the sermon when it was closed. This made him an instructive preacher. He taught the people knowledge.

His ministry was a benediction to any community, fortunate enough to have him as pastor. He was a profound student of the Scriptures and a sound interpreter of their teaching.

His command of Scripture, and his settled faith in God and divine things and his Christ-like compassion for people made him an effective comforter in time of sorrow. He knew what to say to the heart broken to revive their hope. I never knew him to indulge in idle conversation. His nature was serious, but not melancholy. He never complained of his appointment. Place seeking was unknown to him. His life purpose was to do good by inspiring people with hope. He was a preacher of righteousness. It may be said of him as it was of Barnabas: "For he was a good man, and full of the Holy Ghost and of faith and much people was added unto the Lord.

J. C. Rowe.

Salisbury, N. C.

CHURCH NEWS ITEMS

Bishop R. G. Waterhouse and family will at an early day reach Emory, Va., their old home. They will return to make that town their permanent residence.

Any contributions for the relief of the suffering Armenians and Syrians or for war sufferers in other lands can be sent to our Board of Missions, Mr. J. D. Hamilton, Treasurer, Nashville, Tenn.

The Missouri Conference, with 52,091 church members, reports 3,068 copies of the general organ and conference organ taken—one church paper to seventeen members. This appears to be a small percentage, and yet it is about the average for the entire church.

During September, "Good Literature Month," each pastor in our church is expected to call the attention of his people to the Advocates—the Conference paper and the general organ. Only about ten days remain for this special appeal and canvass, but in those days many names can be added to the subscription list of the Church papers.

At Dallas, Tex., September 19-21, there is to be held a meeting in the interest of the superannuate preachers of Texas Methodism. All of the presiding elders of the Texas Conferences and a number of laymen from each district are expected to be present. Bishop J. H. McCoy and Bishop E. D. Mouzon are among the speakers announced for this occasion.

One of the recent volumes for mission study classes, published by mutual arrangement among the home and foreign mission boards of North America, is "The South To-Day." The book was written by Dr. John Monroe Moore, Home Mission Secretary of the Board of Missions. "The New Era on the Farm," "Industrial Development," "Educational Efforts and Achievements" are reviews of the South's progress that have facts and figures as authority for statements made. In "The South's Human Problems" Dr. Moore writes of the negro, the mountain man, and the Indian. The industrial development of the South has brought its problems, and these are stated and discussed in a chapter on "Social Responsibility and Endeavor." The religious life of the Southern people, its characteristics, its strength and weakness, is given deserved prominence in the book. The call for "A Stronger South for a Better Nation" is a strong appeal to the Protestant Churches of our section to see and to use the great opportunities that are ours. The book is for sale by Smith & Lamar, Agents, Nashville, Tenn.; Dallas, Tex.; Richmond, Va. Price, cloth, 60 cents; paper, 40 cents.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

THE TALENT PLAN

By Egbert W. Smith, D. D., in the Missionary Review of the World.

(Dr. Smith was formerly pastor of the First Presbyterian Church of Greensboro, N. C. For several years he has been secretary of the executive committee of foreign missions in the Southern Presbyterian Church.)

In 1913 the Southern Presbyterian Church paid off a large foreign mission debt. One of the most effective methods employed for this purpose, a method approved by the Assembly's Executive Committee of Foreign Missions, and widely used throughout the church, was the Talent Plan. Scores of societies, Sunday schools and churches broke all their previous records by the use of this plan.

An ex-moderator of the Assembly and pastor of one of our largest city churches wrote: "In the twenty-one years of my present pastorate I have never advocated a plan which worked so smoothly and pleasantly, which brought forth as satisfactory results, and which I can as confidently and heartily commend as I do the Talent Plan."

A few quotations and answers will explain the plan to those not familiar with it.

Whence?

From the illustrative teaching of our Lord Himself.

"And He called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come." Luke 19:12 (R. V.)

What?

The putting into practice of the Parables of the Talents and the Pounds (Matt. 25:14-30; Luke 19: 12-26) by distributing sums of money among as many as will accept them, to invest, trade with, and increase, for Christ.

Dollars are suggested as suitable talents for the congregation, quarters for the Sunday school, and dollars, halves, or quarters, as preferred for the church societies.

How?

The talents for distribution may be borrowed from bank at regular interest by some responsible person, or may be advanced, indiviually or jointly, by members who wish to render this service.

Why?

(1). It is a thoroughly scriptural plan.

(2). It solicits no money, imposes no extra canvass or subscription, and interfers with no regular contributions.

(3). Instead of soliciting, it offers a talent for Christian service "to every one. (Matt. 25:15), enabling the poorest to join in work for Christ on equal terms with others.

(4). It is an object lesson in Christian stewardship. It says: Just as this talent is not yours, but is entrusted to you to be used for Christ, so nothing that you have is yours, all is entrusted to you by God to be used in His service.

(5). It is pre-eminently suited to that largest class of every ordinary congregation, the men and women and young people who have little or no ready money, but some unemployed time and energy. Furnishing them a little capital to start with, it invites them to become successful workers and liberal givers.

(6). It is a wonderfully fruitful plan.

For Example.

In the case of the original Talent-users (Matt. 25:14) the increase was 87 1-2 per cent, though only one of the three was a "wicked and slothful servant."

A pastor borrowed fifty dollars from a bank. Fifty of his members took one each to invest and trade with for Christ. At the Report Meeting four months later $600 was brought in, out of which the pastor paid back the loan plus one dollar interest, leaving $549 net gain, an elevenfold increase.

A Sunday school superintendent offered five-cent pieces (quarters would have been much better) to his pupils to increase for Christ. At the Round Up Rally a few months later 116 pieces came back with $109.37 in addition, an eighteenfold increase.

A class of girls, starting with 25 cents of talent money. in six weeks made $13, a fifty-two fold increase

A good lady invested her one dollar talent in calico, made aprons, and returned her talent increased tenfold.

Another, seventy years old, invested her dollar in bulbs, nursed them into flowering plants and returned her talent increased fifteen fold.

A youthful member invested his much smaller talent in a board of rich pine, made it into bundles of fagots, reinvested, "was diligent in business," and returned his talent increased 260 fold.

The field for consecrated enterprise and ingenuity is boundless.

Nashville, Tenn.

A HAPPY DAY

A heart full of thankfulness,
A thimbleful of care;
A soul of simple hopefulness ,
An early morning prayer.

A smile to greet the morning with;
A kind word as the key
To open the door and greet the day,
Whate'er it brings to thee.

A patient trust in Providence,
To sweeten all the way,
And these combined with thoughtful ness,
Will make a happy day.

—Selected.

NEW ORGANIZATIONS

Charlotte District, Adult Society, Wesley Chapel. President, Mrs. Prof. Mendenhall. We have not the names of the other officers or the P. O. Address.

Young People, Wesley Chapel. Mrs. W. D. Hawfield, leader.

Juniors, Wesley Chapel, Miss Minnie Huston, Manager.

Young People, Waxhaw, Mrs. Y. L. Sanford, Leader, Waxhaw, N. C.

Juniors, Waxhaw, Mrs. L. E. Guin, Manager, Waxhaw, N. C.

MEMBERSHIP AND MISSION STUDY CAMPAIGN

When? October is the month which has been set apart by our Conference for the campaigns for the increase of our organizations and members and for the enlistment of the adult, young people and juniors in the study of missions. There is a great work to be done during this month if we meet the demands of our Council and Conference and we urge every auxiliary in the Western North Carolina Conference to get busy and work earnestly for the accomplishment of the aims of this campaign.

There are in our Conference 887 preaching places and according to the last annual report of the Woman's Missionary Society we have only 112 adult, 64 Y. P. and 76 Junior organizations, so we can see what remains for us to do before we have reached our goal—a missionary society in every church in the W. N. C. Conference. Many of our auxiliaries have appointed the committees and have launched the campaign in their own society and we trust that their every effort may be rewarded with a most encouraging increase in membership. More than six hundred churches without a woman's missionary organization! May these figures be greatly decreased ere October closes.

A SELF-INTRODUCTION

I was born of a craving for a wider knowledge, more efficient work, and deeper spirituality.

I dispel ignorance and remove prejudice.

I overcome indifference and arouse interest.

I encourage benevolence and make giving joyful.

I increase and vitalize prayer and I develop strong Christian character.

I present the best literature for study and spend hours with the greatest heroes.

I have called forth many missionaries.

I am a blessing to every church and society and through me all nations of the earth are blessed.

I am the MISSION STUDY CLASS.

Resolutions adopte by the Woman's Missionary Society of Central Church, Asheville, upon the death of one of their most valued members. Realizing the great loss we, the members of the Woman's Missionary Society of Central Methodist Church, Asheville, have sustained in the going home of our friend and co-worker. Miss Mary Stewart; therefore be it resolved:

1st. That while we recognize the infinite wisdom of God in removing from our midst this follower of his and our friend who has given her untiring efforts in service for others, yet as a society and friends we shall miss her very greatly.

2nd. That her loss is keenly felt in our society and church and we wish to express our appreciation of her devoted and beautiful Christian life.

3rd. That we tender to her relatives our heart-felt sympathy and pray that the spirit of God shall fill the vacancy made in their hearts by her passing.

4th. That a copy of these resolutions be sent to her relatives in Monroe, and a copy be spread on the records of the society and that they be published on the woman's page in the North Carolina Christian Advocate.

Miss Rena J. Murphy,
Miss Pearle Weaver,
Mrs. J. Drayton Miller,
Committee.

The following letter comes to us from Mrs. L. N. Presson, District Secretary of the Charlotte District with the request that we publish:

To the Auxiliaries of the Charlotte District:

As I will not be able to write each auxiliary of the Charlotte District, I am trying to reach you through the columns of the Advocate. I consider the prospects for the year most encouraging on our district.

I wish to urge every auxiliary to get busy and let's reap a great harvest during the remaining months of the year. Much depends on these last few months and the efforts that we are willing to make will determine our success. Our Lord is depending upon us. What will our reward be when we are weighed in the balances at the end of this year? Will we be able to stand the test? Will our Lord say of each of us, "She has done what she could?" If we are to make a success in our missionary work this year, there are several lines along which we must arouse ourselves.

1st. There is the Membership Campaign, in which each member of every auxiliary can render service. You have your friends, pray and labor to interest and enlist them in your missionary society. Then, too, look around and see if there is not a church near you in which there is no organized missionary work. If so, take some of the members of your society, go to that church, in the spirit of prayer and see if you cannot organize a society there.

2nd. We must reorganize our mission study classes. If you have completed a book loan it to some society near you or exchange it with some society for another book. This department of our work is most essential and we cannot afford to be without a mission study class in every adult, young people and junior auxiliary on the district.

3rd. We must look well after our finances and not wait until the close of the year to bring them up in full. I am anxious that every auxiliary on the district plan to observe "Harvest Day" during the first week in December. Plan an all-day program and have it understood beforehand that all obligations for the year must be met that day. Harvest day can and should be made a day of rejoicing.

4th. Let every one of the auxiliaries on the Charlotte District plan for the observance of the Week of Prayer, November 5-11. We cannot overestimate the value of prayer in connection with our work. It is the "chief cornerstone." Without it we cannot succeed. So let's be much in prayer each day as individuals and then as a society let us come together during this Week of Prayer and unite our voices in behalf of this great cause hich we represent. The fields on our district are ripe unto the harvest. Let us pray that the Lord of the harvest will send us forth as reapers in His vineyard.

Mrs. I. N. Presson,
District Secretary Charlotte District.

We are glad to give the following splendid paper by Mrs. J. N. Hauss, our efficient Supt. of Supplies. This paper was read before the District Meeting at Winston recently, and was requested for publication.

The Supply Department of the Woman's Missionary Society was originally a part of the work of the Home Mission Society. When the foreign and nome societies united, it was continued as a part of the work of the home department. Finally when organic union was effected, its ministries were extended into the foreign field and it now serves in every part of the earth. Mrs. J. H. Rarbrough, our present Council superintendent of supplies, has been at the head of this particular work since the organization of the Home Mission Society in 1886.

To give an idea of the scope and purpose of the supply department, I quote from a leaflet by Mrs. Yarbrough as follows:

"Its work may be classified under three heads—help sent to (1) preachers, (2) home mission institutions, (3) foreign mission institutions.

The noble men of our church, when called of God to preach the gospel, realize that they must go where duty calls. Many of our noblest have accepted hard, uninviting fields, and the supply department of the Woman's Missionary Society offers opportunities to help these heroes over hard places which try their souls. It is not our purpose to supplement poor salaries; neither is it our purpose to send help every year to the same family, for that would surely injure the preacher's usefulness and cause his children to be less self-reliant. This is a kind of 'emegrency department'—for instance, in cases of severe illness where the meager salary is used to provide medicine and such things as are necessary in sickness. Again, an overflow in certain sections destroys crops, and the people are unable to pay even the small salary promised, or it may be that a fire consumes the home and contents.

(Continued on Page 11)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

AN EXPLANATION

No doubt many of our Leaguers have been wondering why our League page has been omitted for the past several weeks. The explanation is that, on account of the reduced size of the paper, several of the departments had to be omitted—and our page was one of them. Send us the news and let's make up for lost time.

CAN WE AFFORD TO IGNORE THIS MATTER?

Several weeks ago we published on this page an appeal from our president, Dr. Bain, for contributions to a fund with which to reimburse Rev. J. O. Ervin for the loss of his car which was stolen from him at Greensboro during our conference in June.

For several reasons we, as Epworth Leaguers, cannot afford to ignore this appeal. Brother Ervin has always been one of the League's best friends and has rendered valuable service in the cabinet for a number of years. At present he is superintendent of the Knights of Ezelah. With his characteristic zeal for the cause of our League, last June he crowded six or seven Charlotte Leaguers who could not have otherwise attended, into his new Ford and brought them to our Conference at Greensboro. During the last night of the Conference his car was stolen from in front of the residence where he was stopping and all efforts to recover it have been in vain.

In Brother Ervin's case this machine was a necessity, rather than a luxury and this loss is proving an embarrassment in more ways than one. And the average Methodist preacher can hardly afford to buy two automobiles—especially within the short time of a few months.

We cannot believe the Leaguers of our conference will allow our friend to stand this loss unmitigated, especially since it was incurred in our service.

Let's have a contribution from every League—if only a dollar or two—and we can raise the amount needed. Make all remittances to Rev. E. L. Bain, Charlotte, N. C.

BACK ON THE EASTERN DISTRICT

Two days at home after a mouth's campaigning are not a sufficient interval for the recovery of one's appetite for the rod; but if one must hasten way for further field work, there were certain decided compensations in such a case as mine. First, the way lay through Western North Carolina, along the French Broad and by some of the most charming cities in America. At Knoxville Dr. George R. Stuart and a part of his family boarded the sleeper, bound for Lake Junaluska. It is always good to see and talk with "George" and such an interview never leaves one without many things to think about to profit. Just completing his fourth year at Church Street, Knoxville, a pastoral experience after twenty years spent in evangelistic labors, Dr. Stuart has discovered a good many things that the books on pastoral theology do not teach—that, in fact, the teachers of homiletics do not know.

Through Asheville and Salisbury, arriving at Greensboro about 10 p. m. I was conducted by the courteous young Epworthian who met me at the station to the church, where the initial speech-making had been concluded and refreshments and social interchange uere going on. Thence Mr. Odell conveyed me in his automobile to the beautiful home of Mr. R. L. Justice, who was too hospitable to object to being called from his bed to admit and care for the comfort of the stranger.

The Western North Carolina Conference Epworth League has grown since 1910 the last time I met with them but it is not yet strong. For several years the Conference work was entirely suspende. It was an oft-told tale of the same persons continuing to discharge the duties of leadership without training in others to succeed them. Dr. E. L. Bain has been instrumental in reorganizing the young people and has greatly endeared himself to the Epworthians throughout the Conference. There is now no lack of enthusiastic and able young men and young women to take up the administration of the Conference, and probably the time has come when a layman should assume the responsibilities of the presidency, a view which Dr. Bain himself expressed. But the Leaguers would not hear of his having a successor.

The Conference session was shorter than usual, giving but a day and a half to the working sessions, but the time was well used and the work thoroughly done. In another respect the program was unusual; the General Secretary monopolized the platform for most of the addresses. But a most sympathetic audience lightened the task. Dr. J. H. Weaver, the presiding elder, Dr. C. W. Byrd, in whose church the Conference met, and others of the brethren were present, giving most helpful suggestions and sympathy. The presence of Dr. W. A. Betts, a superannuate member of the South Carolina Conference, now almost blind, was a benediction. Considering the strength of the Conference, the prompt assumption of $500 on the Africa Special is an expression of missionary zeal worthy of its source.—Dr. F. S. Parker, in Epworth Era.

ASHEVILLE DISTRICT NOTES

The work in the Asheville District is progressing nicely. The officers of the local chapters are very enthusiastic over the work and are pushing their work very ardently.

UNION MEETING.

Our regular monthly business meeting was held at Skyland League Friday night, September the 8th. The church was filled. Automobiles and trucks carried the crowds from Asheville, Biltmore and Hendersonville. Several reports are to the effect that this was the best union meeting we have had. The League at Skyland is a live wire. They treated us like we were kings. Delightful refreshments were served. The merit senior banner was won by Chestnut Street League and the Junior merit banner by the monthly business meeting Friday ner was awarded the Hendorsonville League. A splendid program was rendered consisting of a solo by Miss Marion Case, pantamine by four young ladies, a solo by Mr. Hudson and a reading by Miss Ma Bel Hansard. The next meeting will be held at Mt. Pleasant League.

CENTRAL LEAGUE

Central League held their regular monthly business meeting Friday night, September 15. A large number were present. The league adopted the budget plan for financing the league. They also decied on a new plan to draw larger crowds to the evening services. The young ladies will promote a social hour just prior to the evening service and serve light refreshments. It is hoped in this way to do away with the old excuse "I can't get my supper in time to get to the league." The social hour will begin at 6:30, the league at 7:15 and preaching at 8 o'clock. This is an experiment with Central and will be watched with a great deal of interest. The following officers were elected:

President, J. J. Nichols; vice president, George Robertson; secretary, Miss Robena Hyder; corresponding secretary, Miss Thelma Smathers; treasurer, Miss Mary Bess Barnhardt; Era agent, Miss Harriet Johnson; pianist, Miss Lucile Dinkins; assistant pianist, Miss Gertrude Hyder; 1st Supt. Miss Margaret Mathis; 2nd Supt. Miss Mary Barnhardt; 3rd Supt. Miss Linda Ward; 4th Supt. Miss Emily Mathis.

W. W. EDWARDS,
District Secretary.

HELPFUL PUBLICITY

Dr. Chas. W. Byrd, pastor of West Market Street church, this city, preached a special sermon to young people last Sunday morning and after the sermon conducted the installation of the new officers of the Epworth League. Dr. Byrd is a staunch friend of the Epworth League and is always ready to do everything in his power to advance its interests. His custom of occasionally giving one of his Sunday services to the league is a great encouragement to the leaguers and also a splendid means of keeping this important organization in the prominence that it deserves.

Such services are of great value to the league—especially when enthusiastically supported by the pastor—and every chapter would do well to arrange for an occasional service of this kind.

A CREED FOR CHRISTIAN STEWARDS.

What do we need? Not more collections. Not fewer collections. We need a generation of Christian men who will understand the plain truth about the stewardship of money. What is this truth? We might put it into a creed for Christian stewards.

I BELIEVE

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is not the devil's con. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

3. God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in new kingdoms of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgement of God's sovereignty over all of my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.

6. The proportion to be set aside for these purposes should be not less than one-tenth of my income. The Old Testament enjoined the tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church and its work that I may give wisely. I should give systematically. I should pray with my giving—Epworth Herald.

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS
Division Pas. Agent, Charlotte, N. C.

C. G. PICKARD
Pass. and Ticket Agent, Greensboro, N. C.

CHILDREN'S HOME

VOLUNTARY CONTRIBUTIONS

J. F. Eagle, Statesville, Chapel Hill S. S., $1.45; J. R. Johnson, Smethport, work day offering, $1.00; C. T. Archer, Greensboro, Bethel S. S., $1.83;. Total, $4.28.

TEN PER CENT ASSESSMENT

Rev. C. F. Sherrill, Pleasant Garden, Bethlehem Ch., $1.66; Rev. A. R. Surratt, Charlotte, Calvary Ch., $46.00; Rev. J. D. Pyatt, Procter, Judson Ct., $10.00; F. H. Kincaid, Tr., Hendersonville Ch., $100.00; Rev. Z. E. Barnhardt, Greensboro, Spring Garden St. Ch., $11.00. Total, 169.26.

BUILDING FUND

K. R. Seals, Fletcher, $1.00.

JOINT MEETING BOARD OF EDUCATION

On Tuesday afternoon, Sept. 19th, a joint meeting of the two conference Boards of Education of North Carolina Methodism was held in Greensboro College for Women to consider important educational interests concerning both conferences.

As offical representatives of the conferences the two Boards in joint session were called together by the chairmen to consider the two special needs of increased endowment and of enlarged and improved physical equipment for Greensboro College for Women, the joint property of the two Conferences of North Carolina Methodism.

In selecting Greensboro as central place for such joint meeting, it was deemed desirable to have the custodians visit the college, when opportunity was afforded to view the plant in its present condition, as well as to consider plans for its enlarged usefulness.

After hearing the mission, relation and needs of the college presented by Dr. S. B. Turrentine, President of College, Mr. C. H. Ireland, Sec'y of Board of Trustees and Miss Martha Dozier, President Alumnae Association, the two boards unamiously endorsed the proposition of the college to raise $150,000.00, to be used as additional endowment fund, and for improvements to college buildings, including the proposed new dormitory. It was announced that the alumnae association had agreed to cooperate in the raising of the proposed $150,000.00 for endowment and equipment. It was also announced that nearly $15,000.00 has been raised on the proposed new dormitory by the President and others, and that about $6,000 of the $10,000 has been raised by the Alumnae Association on the Chair of English to be included in the endowment fund.

During the afternoon the visiting friends of the college were taken on a tour of inspection by President Turrentine, and while realizing the crowded condition of the buildings and consequent need of more room, yet they appreciated the high order of work that is being done by this noted institution.

The work of the college here did not occupy all the time of the meeting, for enlarged work in education under the auspices of North Carolina Methodism was considered.

The meeting was presided over alternately by the chairman of the North Carolina conference board and the chairman of the Western North Carolina conference educational board.

At the conclusion of the meeting and tour of inspection, the boards were invited to dinner with the college students in the dining hall.

Those attending from the North Carolina conference were: Rev. J. C. Wooten, Chairman, Durham; Rev. W. A. Stansbury, Wilson; Rev. D. N. Caviness, Morehead City; Rev. C. L. Read, Washington; Rev. C. W. Robinson, Jonesboro; Rev. J. B. Hurley, New Bern; Rev. J. M. Ormond, Hertford, and F. B. McKinnie, Louisburg. Those comprising the educational board of the Western North Carolina conference follow: Rev. J. F. Kirk, president, Statesville; Rev. H. H. Jordan, Gastonia; Rev. J. H. Barnhardt, Asheville; Rev. E. W. Fox, Weaverville; Rev. T. F. Marr, Salisbury; Rev. E. J. Poe, New London; Rev. R. M. Taylor, Norwood; E. H. Kochtitzy, Mt. Airy; J. S. Stansbury, Boone, and A. E. Ward, Clyde.

Others who were present were Rev. J. H. Weaver, presiding elder of Greensboro district Z. E. Barnhardt, of Greensboro; R. B. John, the newly elected president of Carolina College, at Maxton. Members of the Board of Trustees present were C. H. Ireland of Greensboro, a member of the executive committee; Niss Martha Dozier, president of the Aumnae Association and Miss Nannie Lee Smith, secretary of the association and some other representative members of the college.

SHOWING HIS COLORS.

A certain New Jersey laundry man, who is a member of the Chinese Methodist Sabbath school of Orange, N. J., lately asked his teacher to make a sign for his shop window. This was the sign as it appeared when finished an hung up a few days later: "This Place is Closed on Sunday." He was a Christian now, declared the Chinese, and he wanted his customers and friends to know it. No trying to carry the water of a Christian profession on one shoulder and that of a worldly life on the other, as so many members of our churches do, who have not come out of heathenism, but belong to staunch old evangelical stock, that endure trials if need be for its religion, but was never ashamed of it, as their descendants frequently seem to be. Are the one-time heathen to show a regard for the Lord's day that Christians-for-generations do not?—The Presbyterian.

BUY YOUR PHONOGRAPH THROUGH THE CLUB

Numerous requests from Club members for advice and assistance in the selection of the best phonograph has induced Ludden & Bates, Managers of the North Carolina Christian Advocate Piano Club, to add a complete line of talking machines and records to their stock. After careful comparisons of the various makes they have selected the new Columbia Grafonola, whose makers own the fundamental patents, are the pioneers and are now recognized as distinctly the leaders of the perfected talking machine industry. The new Grafonola is a distinct improvement over similar instruments and is clearly entitled to the distinction, "The One Incomparable Instrument."

The prices on the Grafonola range from $15.00 upwards; convenient terms of payment are provided and safe delivery and satisfaction are guaranteed to all. A most attractive and convenient service for the delivery of music records, needles, etc., is provided and readers of this paper are cordially invited to place their orders through the Club. Write for catalogues and full particulars. Address Ludden & Bates, Managers North Carolina Christian Advocate Piano Club, Atlanta, Ga.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Carolina & Northwestern Rwy. Co.

Schedule Effective Nov. 28th, 1915

Northbound	NO. 10 Passenger Daily	NO. 8 Passenger Ex. Sun.	NO. 6 Passenger Sun. Only	No. 4 Passenger Sun. Only	NO. 52 Mixed Ex. Sun.	NO. 50 Mixed Ex. Sun.
Chester.....Lv.	7 43 a m					
Yorkville.....“	8 29					
Gastonia.....“	9 24!					
Gastonia.....“						
Lincolnton.....“	10 20					
Newton.....“	10 55					
Hickory.....“	11 40		5 45 p m			
Lenoir.....“	12 45 p m					
Lenoir.....“			6 50			
Mortimer.....“			8 22 p m			
Edgemont.....Ar.						
Southbound	**NO. 9 Passenger Daily**	**NO. 7 Passenger Ex. Sun.**	**NO. 5 Passenger Sun. Only**	**No. 3 Passenger Sun. Only**	**NO. 53 Mixed Ex. Sun.**	**NO. 51 Mixed Ex. Sun.**
Edgemont.....Lv.						
Mortimer.....“			7 00 a m			
Lenoir.....“						
Lenoir.....“	1 40 pm		8 22			
Hickory.....“	2 35		9 30 a m			
Newton.....“	3 08					
Lincolnton.....“	3 46					
Gastonia.....“						
Gastonia.....“	5 00					
Yorkville.....“	5 46					
Chester.....Ar.	6 35					

x Leave ! Arrive

CONNECTIONS

CHESTER—Southern Railway, S. A. L. and L. & C.
YORKVILLE—Southern Railway LINCOLNTON—S. A. L.
GASTONIA—Southern Railway, Piedmont & Northern Railway
NEWTON and HICKORY—Southern Railway

E. F. REID. G. P. Agt. **CHESTER, S. C.**

Time Table Watauga & Yadkin River Railroad Co. and Connections

WESTBOUND					STATIONS—So. Ry.	EASTBOUND		
A. M. 8 15 9 30		A. M. 8 15 9 30			Eastern Time Lv Greensboro Ar Winston-Salem	P. M. 9 15 6 35	P. M. 9 15 6 35	
5 Sun. Only	3 Sun. Only	Daily Ex. Sa. Su.	7 Sat. Only	Miles	STATIONS W. & Y. R. R.	2 Daily Ex. Sun.	4 Sun. Only	6 Sun. only
P. M. 4 30	A. M. 10 15	P. M. 2 00	P. M. 2 00		Eastern Time Lv N. Wilkesboro Ar	A. M. 10 20	A. M. 10 00	P. M. 5 15
4 35f	10 20f	2 04f	2 05f	1	Gordon	9 59f	9 57f	5 12f
4 41f	10 31f	2 19f	2 15f	5	Brown's Ford	6 44f	9 46f	5 00f
4 46f	10 38f	2 28f	2 26f		Minton	9 34f	9 37f	4 52f
4 54f	10 45f	2 38f	2 35f	9	Goshen	9 24f	9 29f	4 44f
5 06f	10 55f	2 51f	2 51f	11	Marley Ford	9 07f	9 18f	4 33f
5 16f	11 05f	3 00f	3 00f	13	Goulds	8 55f	9 03f	4 18f
5 26s	11 13s	3 12s	3 20s	16	Ferguson	8 43s	8 53s	4 08s
5 35s	11 20s	3 25s	3 40s	19	Elkville	8 33s	8 45s	4 00s
5 36	11 22	3 30	3 45		Elkville Junction	8 30	8 43s	3 58
	11 33f		4 00f	20	McNeils	8 15f	8 23f	3 48f
	11 42		4 15	23	Denny	8 10	8 25	3 40
				27	Darby			
	11 43		4 16	23	Denny	8 00	8 24	3 39
	11 48f		4 25f	20	McNeils	7 20f	8 16	3 31f
	11 54		4 30		Elkville Junction	7 10	8 10	3 25
5 45	12 04	4 00	4 40	21	Grandin	7 00	8 00	3 15

f Stop on Signal s Regular Stop

NOTE—Trains will commence running to Darby about Sept. 15.

LIST OF OFFICERS

W. J. GRANDIN, President - - - - - - - - - - Grandin, N. C.
M. K. McMULLEN, Vice-President - - - - - - - - Pittsburg, Pa.
R. T. ROSSELL, Secretary - - - - - - - - - - Pittsburg, Pa.
W. W. BEATY, Treasurer - - - - - - - - - - - Warren, Pa.
H. C. LANDON, General Manager - - - - - - North Wilkesboro, N. C.

THE BEAUTY OF UNSELFISHNESS

The story is told of a famous lady woh once reigned in Paris society, that she was so very homely that her mother said one day: "My poor child, you are too ugly for any one ever to fall in love with you." From that time Madame de Circourt began to be very kind to the pauper children of the village, the servants of the household, even the birds that hopped about the garden walls. She was always distressed if she happened to be unable to render a service. This good-will toward everybody made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unselfish interests in others made her, it is said, perfectly irresistible. Her life surely furnishes a valuable lesson.—The Presbyterian.

IMPATIENT SUSIE

"Oh, I can't thread this needle," ma,"
Was little Susie's cry;
"Just as the thread is going through,
The needle winks its eye."
—Woman's Home Companion.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THE MECHANICS OF A BAD COLD

The disease of the membranes of the organs of breathing known as a cold, consists of an inflammation of the membranes caused by germs.

Any safe antiseptic or germicide will cure a cold by killing the germs if they can be reached.

In an advanced cold the mucus thrown out by the membranes hardens in the air passages, protecting the germs from the application of the germicide.

To reach them it is necesssary to loosen and remove the mucus deposit from nostrils and other air passages.

This expains why good germicides are often useless in curing old colds.

Mentholatum is especially helpful in such cases. It is not merely a germicide, for its pungent volatile oils encourage secretions by tickling the nerves of the air passages.

The fresh flow loosens the hardened phlegm and permits the germicidal effects of Mentholatum to have full sway. For this reason millions of people use Mentholatum for coughs, colds, cold sores, sore throat and croup. It is cleanly, safe, agreeable and useful whenever there is inflammation.

DEPARTMENT OF WOMAN'S WORK

(Continued From Page Eight.)

Many such unexpected and trying experiences come, and the missionary women are glad to respond to their needs.

In past years poor boxes with old clothes have sometimes been sent out; but now that the work is more fully understood, this is seldom done. One of our home mission women has well said: "Quality, not quantity, should be the groundwork of our plans. Consider the humiliation of feeling one's need and heaped upon that the indifference of those sending." Many letters come to the superintendent asking how to get up boxes and what to put in them. Mothers and wives know the needs of a home—table linen, bedding, and such things as are needed to make their own little ones comfortable. If the golden rule is observed, no box will go out improperly prepared. When we realize that we are doing this in His name and unto Him, we will never need to be told how to do it.

With the growth of mission institutions there has come a need for supplies of linen, curtains, towels, etc., that may be easily met by a "box of supplies." These needs vary, and careful lists should be secured by the donors. A Christmas or Thanksgiving box may add much to the effectiveness of the work done by missionaries. Great care should be exercised in sending boxes to the foreign field. Explicit directions should be obtained from the Council superintendent, both as to the contents and shipping directions. No boxes should be sent to the foreign field except those that are requested by workers on the field, who will hereafter send their requests regularly."

Mrs. Yarbrough's last annual report gives the following figures:

Donations	
To preachers	371
To mission schools, rescue homes, city mission boards, etc.	792
To Mexicans	18
To foreign fields	25
Total number of donations	1,206
Total value	$30,337.64

The foregoing will give some idea of the work of the Supply D partment as a whole, but as a Conference, it is to our part in this work that I should like to direct your special attention.

Because of the destruction of crops and property as a result of the unprecedented floods in some portions of our Conference, many of our preachers and their families will of necessity suffer this fall unless some outside help comes to them. In the flood sections, preachers' salaries will fall far short this year because the people will have nothing with which to pay. In this emergency it is the opportunity and the privilege of the Woman's Missionary Society to help them, and I trust that many well-filled boxes may soon go out to these as well as to other preachers who may have passed through some trying experience during the year.

Next, I should like ,to call attention to Brevardl Institute, which, as you know, is one of our home mission schools. In view of the fact that this school is located within our own conference bounds, and because, too, of the splendid and far-reaching work it is doing, I feel that we should give to it our special interest and hearty support.

It is a good thing to minister to those who are in immediate need of the necessities of life, but to me, it seems a greater thing to make it possible for the helpers to help themselves by giving them a chance to develop the powers within them so that they may become useful and resourceful men and women. This is the work that Brevard, through the ministries of the Woman's Missionary Society, is doing for many poor, but worthy and ambitious boys and girls. If you want to have a part in this great work, write to the conference superintendent of supplies, who keeps in touch with this school, and can tell you of the specific needs there.

In order that the work of the supply department may be carried on systematically and effectively, it is important that each auxiliary elect a superintendent of supplies, whose duty it shall be to keep in touch with and co-operate with the Conference Superintendent in sending out boxes and to report promptly all donations made by her society, giving value of same.

Some of our auxiliaries have not. as yet, given much attention to this work. There are many, however, that would not feel satisfied to let the year pass without packing at least one box for some needy preacher or for a mission institution. I trust that we all may get a new vision of the importance of this particular work and that we may be found more faithful in the performance of it, for "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

REMEMBERED OR FORGOTTEN—WHICH?

By Rev. W. J. Snyder, of the Upper South Carolilna Conference

"Shall I be remembered after I am gone?" is a question that comes to every man. That it comes often and clamors for an answer is evidenced by the many ways in which men have ever endeavored to perpetuate the memory that once they lived and labored and loved.

The age-old query of Job, "If a man die shall he live again?" finds its counterpart in the question, "If a man die shall he be forgotten?"

The fear of sinking forever into oblivion has its foundation in the fact that the departure of even the great leaves hardly a ripple on the ocean of time. The grave is banked with flowers, soon to fade and crumble into dust; mourners and friends turn away and return to the old paths of life; the world moves on and forgets. True, in the fond heart of parent or child there will linger for years a memory of the face and form, but ere long that heart too will bestilled and—who remembers then?

This longing for an earthly immortality finds expression in many ways. Each of us would be remembered for the virtues we possessed and for the good we may have done. The polished shaft or simple slab attests this fact. Over faults and frailties the mantle of charity gently falls while virtues are carved in the rock.

A world conqueror desires to be remembered not for the blood he shed but for the good he did, and so with means gathered at the point of the sword he builds a city and gives it his name .A Carnegie carves his name in stone over the doors of the many libraries his wealth makes possible. A Lawson pays a florist $50,000.00 to name a carnation for his wife, and whenever a Mrs. Thos. W. Lawson Pink decorates a bride or bier, its marvelous beauty recalls her for whom it was named. Lord Raglan would long ago have been a memory as evascent as the cloud that floated in the last year's sky were it not for the garment which bears his name. Who could have told in a year's time the name of the hero, for hero he was, who gave his life that the Atlantic might be wedded to the Pacific, if our President had not changed the name of Culebra to Gaillard Cut? And thus it goes, man longing for his name to live and striving to find some way in which to perpetuate it.

Another desire of the human heart is that the good which a man does shall live after he is gone. Of course, it is known in a general way that influence never dies, but the mind yearns for something tangible with which to continue that influence. In order to gratify this commendable desire men have endowed charitable and other institutions so that their money will continue to work after they have passed to the great beyond. That the gratifying of both these desires was within the range of possibility for every one who wished to make them a reality seemed almost too good to be true till the thought foud expression in one of the great enterprises of our Church. Your name or the names of your loved ones need never be forgotten and untold thousands will rise up and call you blesssed for the good you do even to the end of time. This desirable combination is to be found in the Memorial Loan Fund of the Mehodist Episcopal Church, South.

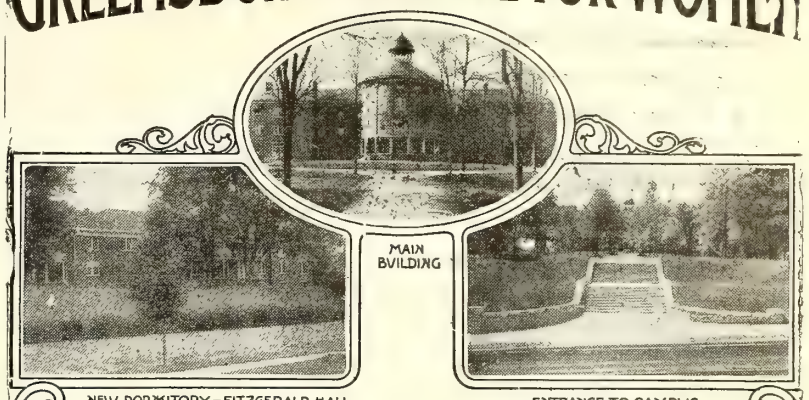
Would you fittingly memoralize your departed loved one and also mark the resting place of that body so dear? A simple slab will designate the spot as well as magnificent mausoleum, while the difference in cost, invested in a Memorial Loan Fund bearing the name of the one dear to you will from year to year be speeding on its mission of building churches and blessing humanity. Moreover in the archieves of the church and in every annual issue of the book which tells of the work will appear the name of the one whose memory made the loan possible.

Each year the memorial, increased by the interest, become more efficient and productive of greater good till in a hundred or thousand years no one could estimate the amount of work accomplished. The territory in which the loan shall be placed may be designated by the donor, who has the privilege of saying wheter it is to be administered throughout the entire connection or within the bounds of a certain annual conference or even in the district where the one memoralized lived and labored.

Thus at home or in distant lands the ministry of a life will continue to bless mankind till the time when the redeemed turn away from temples built with hands to worship in the City of our God, the Holy Jerusalem which has "no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

Would you like to invest in a memorial fo this kind? Then write to the Board of Church Extension, Louisville, Ky., and all necessary information will be gladly furnished.

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Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken, is, like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—Francis Quarles.

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The Sunday School Lesson

FOURTH QUARTER—LESSON I
OCTOBER 1, 1916

A PLOT THAT FAILED. Acts 23

Golden Text—They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith Jehovah, to deliver thee. er. 1.19.

Summary of the Lesson

"He is a good man but his life has been superficial in suffering." The speaker was privately summing up the life of a man who had won actual distinction and was loved and admired wherever he was known. Life had treated him royally and he had made a royal response. It would be impossible to use the word "superficial in suffering" with regard to the apostle Paul. Indeed, he was an expert in suffering, and it can be said that the full measure of ministry of pain for the perfecting of character was realized in his life. In our study for today we see him the victim of a plot made by forty fiercely hating men, which seemed to insure the end of his life, but the loyalty of his nephew and the quick action of the military tribune averted the danger and Paul was brought safely to Caesarea.

The Conspiracy

A popular lecturer was discussing the power of collective action. "One man can be a hero," he said, "but it is organized heroism which moves the world. One man can be a villain, but it is organized villainy which endangers the moral security of society."

The conspiracy against Paul's life is a characteristic example of organization for an evil purpose. It is also a striking example of the strength of Paul. He was not an easy man to attack successfully. It was felt that only the most persistent and relentless measures would lead to his undoing. He had a way of emerging triumphant after attack. He had a way of turning reverses into successes, and of bringing complete discomfiture to his foes. So deeply was this felt that the men who tried to secure his death decided on very extraordinary measures. Forty of them made a vow that they would eat no food until they had killed Paul. Under the pressure of that vow surely no means for securing their end woul be neglected.

The plan was to have the military tribune bring Paul again before the Jewish leaders, and on the way by a sudden attack, take his life. It was a carefully thought out plan and it seemed to have every prospect of success.

Those forty men, panting for Paul's blood, would make a strangely interesting psyshological study if one could get at their inner life. What experiences and what prejudices had made them capable of such remorseless cruelty? How much sincerity entered into their fanatical wrath. To what degree was hostility to Paul hostility also to the voice of conscience as it spoke deep in the life of these men? Were they typical men in the ordinary relations of life, as husbands and fathers, and workers? About such questions we may surmise, but we can have nothing more certain than conjecture. The plotting forty, with their fearful purpose, appear for a moment, and then vanish forever.

A Glimpse of Paul's Nephew

The middle ages had scornful phrases in which to describe the fashion in which the nephews of powerful ecclesiastics received fat favors from the Church. In the stern, simple days of apostolic sacrifice and apostolic victory, the capitalizing of leadership in the church for the furtherance of family interests had not yet spoiled ecclesiastical life. We hear practically nothing of the family connections of the apostles. We would not know that Paul had a nephew in Jerusalem if this nephew had not heard of the plot against his uncle and brought the news to the very man whose life was in danger.

We would like to know more about Paul's relatives Did his richly affectionate nature have those deep satisfactions which come from loyal and loving comradeship with those bound to him by ties of blood? At least we know that in one of his hours of grave danger it was his sister's son who learned of the conspiracy and brought the word of warning.

There is a noble family loyalty and a tender family devotion, which has been a part of American life at its best and which should be preserved as something priceless. The steel framework of modern life supports a brillian and efficient civilization, but over it all the beauty of green growing things and fair and fragrant bloom should be kept forever. In that fine story "Old Glory" Mary Raymond Shipman Andrews tells how a force deeper than reason, the primal, tidal movement of a great acection, made a man know how he loved his country. As it is with one's country so it is with one's family—or so it should be. There is a tide of loyal affection, deeper than reason, which binds a man to his own. It is not an ugly, blighting and exclusive thing. A man will love all the world better because he loves those bound to him by blood deeply and truly. You do not have to hate your family in order to love your neighbors. It is happily refreshing to come suddenly upon the story of a boy's loyalty to his uncle as we read the life of Paul.

The Strategy of the Military Tribune

There were two friends who often discussed their likes and dislikes among the men and nations of the past. One of them was an enthusiastic admirer of everything Greek. The other was as heartily enthusiastic about everything Roman. "Greece taught the world how to think," cried the one. "And Rome taught the world how to act," retorted the other.

The typical Roman was always a man of action. He was not speculative, but he knew how to deal with a practical situation quickly and effectively. When the military tribune heard from Paul's nephew the tale of the plot against the life of the prisoner who interested him so much, he quickly formulated a plan of action. Hastily calling two army officers he arranged to have an escort of four hundred and seventy soldiers take Paul safely away from Jerusalem that very night. Feli, the governor at Caesarea, could well deal with the perplexing problem of this Jew who was also a Roman, and Jerusalem hatred would find itself outwitted when once Paul was safely in Caesarea. Claudius Lysias was glad to turn a clever piece of strategy against the Jerusalem Jews, and everything about the account makes it clear that Paul had deeply impressed him. He was glad to save this much-hated man whose innocence seemed so clear to him.

Claudius Lysias represents something very signilcant in human life. The capacity to act quickly and effectivly is most important in the kingdom of God and in all the affairs of men. The man who cannot transform thought into action is a difficult and dangerous person in this world of deeds. There have been too many Hamlets. Thinking is completely justified only as it issues in right action.

Under the cover of darkness, with the clatter of the horses' hoofs and the heavy tread of the foot soldiers and the clink of the armor of the spearsmen, Paul was escorted from Jerusalem. The movements of Roman soldiers were common enough on Jerusalem streets and no suspicion was aroused as the cavalcade moved out and away from the city.

The forty men who had vowed to taste no food until Paul lay dead before them were left behind. One wonders how they met the dilemma in which they found themselves when they learned of the departure of their victim.

The journey to Caesarea must have been a time when many thoughts struggled for the mastery in the mind of Paul. There were some very bitter thought struggled for the mastery in the mind of Paul. There were some very bitter thoughts. He was leaving his own city. He was escaping from his own countrymen and he owed his safety to the soldiers of a foreign power. Had it not been for the protection Rome afforded Paul would never have left Jerusalem alive. In the city he loved he found hatred. The men he wanted to serve desire to slay him. He remembered that other Man who was taken out of Jerusalem, hounded by the hatred of the Jews. Like Him, Paul had come to his own and his own received him not.

But the very remembrance of the Lord for whom Paul suffered changed bitter thoughts to thoughts full of tenderness and hope. Paul was willing to follow in His train.

The cavalcade moved onward, the lights of Jerusalem became distant and dim. Away from Jerusalem Paul was moving. So it was with the gospel. Out to the great world—on and on it moved, and as Paul thought of this he was glad. The light which Jerusalem rejected was burning in many a city all about the Mediterranean.—Lynn H. Hough, D. D., in New York Christian Advocate.

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For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

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Gentlemen:—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

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(Signed) C. M. CAMPBELL,
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WHEN I'M A MAN

When I'M a man I mean to keep
A little candy store,
And I'll give the sweets in handfuls
To the children at the door.

I'll never, never, frown at them
When they only have a penny,
Nor toss it roughly in a drawer
And give them scarcely any;
I'll bow to them politely,
And inquire: "Well, how is Jane?"
And I'll ask them in to help themselves."
And say: "Please call again!"
—Caroline Hoffman, in St. Nicholas.

A BOY'S COMPOSITION ON BREATHING

Breath is made of air. We breathe with our lungs, our lights, our liver and our kidneys. If it wasn't for our breath, we would die when we slept. Our breath keeps th e life a-going through our nose and when we are asleep. Boys that stay in a room all day should not breathe. They should wait until they get out of doors. Boys in a room make bad, unwholesome air. The make carbonicide. Carbonicide is poisoner than mad dogs. A heap of soldiers was in a black hole in India, and a carbonicide got in that there hole and nearly killed everyone afore morning. Girls kill the breath with corsets that squeze the diagram. Girls can't holller or run like boys, because their diagram is squeezed too much. If I was a girl I would rather be a boy, so I can run, holler and row, and have a great big diagram.—Unidentified.

ENTERTAINED AND ENTERTAINING

Not long ago I heard a young girl say: "I don't know why it is, but I enjoy myself much more going to a church entertainment than I do going to a moving picture show."

This girl was an earnest worker in church affairs, played the piano for Christian Endeavor and prayer meeting, led the singing in the choir, and was always on as an entertainer at church entertaiments.

I said: "The reason you enjoy the church entertainments best is that you are not only being entertained yourself, but are helping make others happy as well as helping the church financially, also being with friends; while at a picture show, strangers are all about you, and your pleasure is purely selfish. In the one you go for your own pleasure only; in the other you have double enjoyment, because you are giving and getting. A one-sided amusement can never bring true happiness, and doing for others coupled with the Christ spirit, can only bring true happiness, regardless of what others are saying."

Our Christian endeavor and choir recently gave a little entertainment at the Kenny Home, a home for old gentlemen and ladies. A beautiful spot, and many lovely old people there. I was on the program to tell stories. After the program was over, the matron, a most noble and beautiful woman, who was giving her life to the work, out of love for her own dear mother was was blind, came to me and said: "An old lady here wants to speak to you; she is blind so cannot come to you."

She took me to the old lady, who at once asked:

"Aren't you Mr. Snohamish?"

"Yes," I replied.

Don't you know me?" such an eager, wistful look on the upturned face.

"Why, Mrs. E——!" I exclaimed. "Is it you?"

Twenty-six years before we had been neighbors and friends. In later years she had gone blind and eventually found a shelter in this beautiful home for the aged. She told me she knew my voice which she had not heard in twenty-four years (we had been neighbors two years). The moment I spoke, her own joy was great, but I believe my own was greater.

All the theaters and ten cent shows and picture shows and dances and card parties in the world could not have given me the great pleasure it gave me to hear the little old lady say: "Don't you know me? I knew your voice the moment I heard you speak."—Mabel H. Monsey, in Herald and Presbyter.

EATING HUMBLE PIE

Long ago, in the British Isles, when men lived largely on the products of the chase, humble pie was a familiar dish. It was originally a meat or game pie, made for the servants or noblemen, and furnished a means for utilizing the less desirable parts or animals brought inf rom the chase. After a prolonged and successful hunt, an enormous humble pie, sufficient for all the retainers on the estate was made and eaten in the great kitchen after the nobleman and his guests had enjoyed the choicer portions. That sort of pie is still met with in the rural districts of England, Scotland and Ireland.

Have you ever eaten any? Those who have tell us that it is a savory and wholesome dish. And if we never have even seen the kind of humble pie baken in an oven another kind of humble pie often is set before us. We are invited to eat a piece of humble pie every time we have made a blunder, every time our confident and loudly expressed opinions, have proved mistaken opinions, every time we have been sure we were right then be shown that we are wrong. When any of these things happen to it is time to pass our plate and ask for a generous helping of humble pie.

It is a mark, not of weakness, but of strength of character, to be willing to confess one's mistakes and to shoulder the lame for them. The Bible tells us to be not "wise in your own conceits." It is splendid counsel for young people who believe that they know it all.

Never turn up your nose at humble pie. It is wholesome, strengthening, and, though a little hard to swallow, leaves a good taste in the mouth.—King's Treasuries.

THE NEW ARITHMETIC

"No," said the Dwarf to the children, when they came around him as usual, "no games today. Instead we will have an arithmetic lesson.

"Sit down, childern," he went on. "This is a new kind of arithmetic, and this morning we will only have addition and subtraction. We will take subtraction first. Let Jimmy step forward."

"Now, children," said the Dwarf, "who knows anything bad about Jimmy?"

Jimmy blushed, for all hands went up except that of a little girl who liked him.

"Ah!" said the Dwarf, "wonderful lot of thinkers you are! Now, Clara,

"He never washes his face if he can help it," testified Clara.

"And," said Reggie, "his finger nails are—." He did not need to finish the sentence for all knew about Jimmy's fingernails.

"He has an orful temper," said little Margery.

"And," said another child, "he copies at school."

There was evidence to the same effect, and after a bad seven minutes, which Jimmy bore very well, the Dwraf put up his hands for silence.

"Now," he said, "add up all the bad things we know about Jimmy and subtract them from Jimmy. What is there left?"

At this there was a great scratching of heads and knitting of brows, but no one knew the answer.

"Stoopids!" said the Dwarf, shaking his index finger at everybody. "Why the answer is nothing. There is nothing left of anbody when you have thought of all the horrid things you know about them and have never a thought to the others. So let poor old Jimmy remove himself to his proper place, and let Millicent come and sit here instead.

Rather reluctantly Millicent came forward, and the Dwarf smiled more than ever.

"Our next lesson," he commenced, "in our new arithmetic will be addition. Who is there that knows anything really nice about Millicent?"

For a moment there was dead silence.

"Nice ot you are," said the Dwarf. "Why, when I was little I used to sit up alll night trying to think of nice things about people; and once I nearly though of something nice about my schoolmaster. Now, then, up with your hands, those who know something nice about Millicent."

"Please," piped a small girl whose eyes were watering. "Millicent lends me her handkerchief when I have forgotton mine."

"And," said a boy who must have been quite eight, "she's awfully decent to youngsters and she treats little children splendidly."

"She never eats her candy by herself," said a fat boy, "she always divides it."

"She never tells lies," said one boy.

"Always keeps her temper," said another

While these things were being said, the Dwarf was beaming and beaming until his face shone like a full moon.

"Good children," he said, at last. "Now let us add up all the good things we know about Millicent. What does the addition come to?"

Again there was silence.

"Stoopids!" said the Dwarf. "Why all the nice things we know about Millicent add up to Millicent. Millicent is the answer to the sum."

Then he smiled uite a lot for no particular reason.

"Now," he said, "before this important class breaks up, does any one know the real moral of the new arithmetic?"

The fat boy put up his hand.

"Well," added the Dwarf, "if you know, you do a lot of thinking inside and talk accordingly about everybody. If you all like you can stay awake tonight and think of all the nice things about me!"—J. G. Stevenson, in London Christian World.

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DISEASES OF
STOMACH AND INTESTINES

DIAGNOSIS AND TREATMENT OF PELLAGRA

121½ S. Elm St. Greensboro, N. C.

Our Dead

We print two hundred words of obituaries or resolutions on the death of any person, and tributes, without charge. The rate is one cent a word for all words beyond that limit. Count the words and send the money with the obituary. Extra copies of paper five cents each.

NEISLER—Mrs. Kate Neisler was born March 18th, 1866, and died September 9, 1916, aged 50 years, 5 months and 9 days. Her husband, John Neisler, preceded her just a few months ago. She leaves two orphan children to mourn her departure. She said to her pastor during her sickness, "There is nothing between me and my God. I am ready to go." Her funeral service was conducted by the writer in New London Methodist church and she was laid to rest in the New London cemetery to await the resurrection morn. May God care for the orphan children, and comfort the sorrowing ones. E. J. Poe, P. C.

KERN—Joseph Mason Kern was born at Romney, Va., July 9th, 1842, and died at Brevard, N. C., Sept. 5th, 1916, aged 74 years, 1 month and 26 days. Brother Kern had been a lifelong Christian and Methodist. He was a Confederate veteran, having served through the war, first in the infantry of Gen. A. P. Hill's division under Jackson, and later in the cavalry. He was a brave soldier both of the Confederacy and of the Cross, and bore upon his heart and body the scars of battle. The last enemy that he conquered was death. When the summons came he went 'not like the galley-slave, scourged to his dungeon, but like one who wraps the draperies of his couch about him and lies down to pleasant dreams." His passing was peaceful, and in the evening time—and there was light. His Pastor.

VOGLER—Sallie Bell Sheek was born June 27, 1867, and ied July 17, 1916, aged 49 years and 20 days. She was married to E. E. Vogler May 5, 1887. To them have been born ten children, five sons and five daughters, all of whom are living She professed faith in Christ and joined the Moravian church at Macedonia, when she was young. Her membership remained there till about five years ago when she moved to Advance Methodist church, where it remained till death transferred it to the church triumphant. She expressed herself as willing and ready to go and requested her family and friends to meet her in heaven. She leaves two brothers, three sisters, ten children and her husband to mourn their sad loss. The funeral services were conducted from Advance M. E. Church, South, by the writer, on Tuesday, July 18, at 11 a. m. in the presence of a large number of friends and relatives, and she was laid to rest in the cemetery there to await the resurrection morning. May the dear Lord abundantly comfort and save the mourning relatives.

Her pastor, E. Myers.

POTTS—Francis A. Potts was born June 11, 1828, and died June 8, 1914, at the age of 85 years, 11 months and 27 days. He was married to Lieutitia Cotton, Feb. 3, 1853. To them have been born eight children, and three of them survive him; the other five have gone before him, some of them in infancy. Brother Potts had been a member of the church for 66 years. He was an official in the church for many years, was superintendent of the Sunday school for a long time. He was a good man and a great worker in the church for many years. He was a good citizen and his life stood for something in the community. E. Myers.

POTTS—Lieutitia Potts was born Nov. 16, 1833, and died Jan. 27, 1916, at the age of 82 years, 2 months and 11 days. Sister Potts joined the church when she was quite young and has thus spent nearly all of her life in the church, was a great help to her husband in his work in the church. Some wives are an actual hindrance to their husbands as workers in the church. Not so with Sister Potts. She was an affectionate wife and mother, and a good neighbor, and has had her influence on the sideo f righteousness all these years. May her ashes rest in peace till the resurrection morn.

E. Myers.

WINGATE—R. J. Wingate, of Charlotte, fell asleep June 17, 1916, at the ripe age of 75 years. His wife, a very saintly woman, preceded him to the glory world about a year. After her death he had not wanted to live, but was anxious to go where he would be forever with her, and with his Lord. Though feeble, he felt better than usual the day before his death. He visited the scene of the great flood on the Catawba, and went to the home of his brother-in-law near by. He retired bright and cheerful, and woke up, as we believe, in the better world. He was a brave Confederate soldier, and for a number of years before his death was a true and faithful soldier of Jesus Christ. He leaves a large family of children and grand children to mourn his departure.

J. A. Baldwin.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father, in His infinite wisdom, has removed from her earthly home a loving wife, a devoted mother and our excellent coworker, Sister Mary McGinn; therefore, be it resolved:

First, that we, the members of the Woman's Missionary Society of Dilworth M. E. church, do deeply feel the great loss that has come to us.

Second, that this example of a useful life leaves the lasting impression for good upon us who are left, as we try to serve the God he loved.

Third, that we extend our heart-felt sympathy to her grief-stricken family.

Fourth, that a copy of these resolutions be sent the family and a copy be spread upon a page in our minute book.

Miss Connie White, Pres.,
Mrs. E. F. Harden, Sec.

PLEMMONS—Texas A. Plemmons, wife of James Plemmons, was born Nov. 5, 1861. She made a profession of faith in Christ at the age of 20, joined the church and since then has lived a faithful, consecrated, Christian life. For thirty years she was a teacher in the Sunday school. At last her health gave way and she was compelled to give up the work. But her work did not stop here. While upon her bed of affliction the light of her soul was thrown around all who came in contact with her. She was always cheerful and happy, with a word of cheer for all. Se loved her pastor devotedly. She was loved by everybody. The church and community has indeed lost a friend, one that will be missed by all. She leaves a husband and a number of brothers and sisters to mourn her departure . May the God of love comfort and sustain them in their hour of grief and sorrow.

J. W. Carver, Pastor.

MRS LUCRETIA GASH SITTON.

Mrs. Mira Lucretia Gash Sitton, wife of Brother A. W. Sitton, of Brushy Creek, Anderson county, was born November 16, 1844, and died Feb. 23, 1916.

Mrs. Sitton gave her heart to God in her girlhood days and united with the Methodist Church. She remained a faithful member of the Mills River church on the Mills River Circuit in Western N. C. Conference until she moved to S. C.

Our departed sister was married to Brother A. W. Sitton on Aug. 3, 1869. To this union God gave five children, two of them sarvive their mother.

Some ten years ago Brother and Mrs. Sitton moved to S. C., and located in Brushy Creek, Anderson county. They immediately moved their membership to St. Paul M. E. church South. She was a faithful member of St. Paul. She loved her church, and was interested in its progress. Her pastor always found a royal welcome in her home.

Mrs. Sitton was in bad health for many months before her death. She suffered very much for a month before she died. She bore all her suffering with Christian fortitude. The writer had the pleasure of visiting her in her sickness, and just a few days before her death she said: "I am prepared; I will meet you in heaven." We sorrow, but not as those who have no hope. We know where she has gone. She has entered into His presence, in whose presence there is "fullness of joy," and at whose "right hand there are pleasures for evermore."

The funeral of Mrs. Sitton was conducted from St. Paul church, February 24, at 11 a. m. by her pastor. Her remains were laid to rest in the church cemetery to await the resurrection morn.

Mrs. Sitton is survived by her husband, brother A. W. Sitton, one daughter, Mrs. W. C. Pickens, one son, Mr. Andrew Sitton, all of Brushy Creek; one brother, Mr. J. R. Gash, of Etowah, N. C., and one sister, Mrs. J. R. Garren, of Fletcher, N. C., and a host of relatives and friends who mourn her death.

Mrs. Sitton was a consecrated Christian, a true wife, a devoted mother, a kind neighbor, and a friend to all. Her beautiful character and kind disposition won the love and respect of all who knew her.

"Precious in the sight of the Lord is the death of His saints."

W. L. Mullikin.

AN APPRECIATION

John Franklin Lilly was born Dec. 21, 1849, and died July 25, 1916. He was married to Miss Nannie Smith October 9, 1873. Their marriage was a union of hearts and lives. They were blessed with eight children. Seven survive. The fifth child, William, died in 1908 while a student at Trinity College. Mrs. Lilly died about six weeks before he did.

Brother Lilly joined the church in his boyhood. He joined the Methodist church in 1886, at Stony Hill, on the Albemarle circuit, under the ministry of Rev. P. F. W. Stamey. I knew Brother Lilly long and intimately and do not hesitate to pronounce him a model Christian gentleman. He was a very quiet, gentle, calm natured man, inclined to seriousness. He was not a talkative man, but when he talked every word was to the point. He was a wise and safe counselor. But he never volunteered to give advice. He was always ready when called on for advice. He was a leader without intending to be. His opinion always settled a matter because of the wisdom with which he spoke. Whatever he proposed was always seen to be the right thing to do.

He had a sublime faith, altogether free from every form of speculation. His kind of men give reality to religion. In such men of faith and humility Christianity is seen in a living personality. There is no mysticism about it. There is very little professing, but a substantial daily living that goes into all the details of life and beautifully exemplifies the principles taught by Christ. They are the men in whom the hope of the church is centered. They are men with whom Christ is a reality, his teaching the infallible truth, and Christianity a life of principles of righteousness. Their character is beautiful in its simplicity and profound in its solidity. One such man is of inestimable value to the church and community where he lives.

Brother Lilly was free from all selfish ambition, there was not a sinister element in his nature. His daily life was a manifestation of the virtues of a noble manhood. He loved his neighbors and his church and lived for their good. He never spoke of what he had done, or any sacrifices he had made. He spoke words of encouragement, based on the conscious immanence of God. He never complained or pointed out the faults of people. He was his pastor's true friend in every way. Such characters deserve to be held up before the public, both from the pulpits and in the newspapers. Because they are worthy models and must awaken incentives for good in every one who will give attention. Such saints ought to be held in lasting remembrance. We shall miss Brother Lilly in all places where true men are needed. Such men are always missed. But when they go they leave their impress on others who take their places. J. C. Rowe.

Salisbury, N. C.

FOR EVERY DAY

God, make my life a little light
Within the world to glow,
A little flame that burneth bright
Wherever I may go.

God, make my life a little flower
That giveth joy to all;
Content to bloom in native bower,
Although the place be small.

God, make my life a little staff
Whereon the weak may rest,
That so what health and strength I have
May serve my neighbor best.

—The Christian Register.

POLITICAL OFFICE AND THE MINISTRY.

Some of the Presbyterian and other religious papers are pluming themselves on the fact that a Presbyterian preacher is named on one of the tickets in the coming national elections for the Vice Presidency. There is not much to boast of in the matter. And this, first of all, in view of the fact that there is not the slightest probability of anything coming of it in the way of a successful candidacy; and, next, in view of the fact that the preacher has already a higher position than that of being in either a hopeful or hopeless race for a political place; and, finally, in view of the fact that consenting to enter such a race savors, in the judgment of many, of notoriety-seeking of a very bald kind. In addition to all these facts is the further fact that whenever such incidents occur they give to the Church's adversaries "occasion to blaspheme." They never help the Church. They always bring it into reproach or criticism.—Presbyterian Journal.

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Dr. Chas. E. Walker, a Charlotte N. C., physician, says: "I have used Barium Rock Springs Water in a case of pellagra with very beneficial results. The skin eruption was entirely relieved after using fifteen gallons of the water and condition of the stomach and bowels so improved that the patient could eat and digest anything desired."

Barium Rock Water is recommended for use only in such cases as reliable testimony has proven that it will give relief. If you are a sufferer from indigestion, dyspepsia, rheumatism, gout or diseases arising from disorders of the stomach, kidneys, liver or bowels, if you are in a nervous, run-down condition, give this guaranteed water a trial. Ten gallons for only $2.00. If it fails to benefit your case, tell us so and we will promptly refund your $2.00. It is understood that the empty demijohns are to be returned to us prepaid. Address Barium Springs Co., Box A-12, Barium Springs, N. C.

Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Fourth Round

September

Flat Rock and Fletcher, Pattys Chapel 23-24
West Asheville, night 24
Mars Hill, Bright Hope 30-Oct. 1

October

Sulphur Springs, Montmorenci 7-8
Haywood Street, night 8
Leicester, Brick Church 14-15
Bethel, night 15
Walnut, Jewel Hill 21-22
Marshall and Hot Springs, Marshall, 22
Rosman 28-29
Brevard, night 29
Matthews, Indian Trail, night 26
Matthews, Bethel, 11 a. m. 27
Rocky River, Union Grove, 11 a. m., 30

November

Weaverville Ct. 4-5
Central 5
Weaverville, night 5

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

September

Weddington, Wesley's Chapel, 11 a. m. 23-24
Hawthorne Lane, night 24-25

October

Chadwick, 11 a. m. 1-2
Seversville, Trinity, 3:30 p. m. 1-2
Calvary, night 1-3
Waxhaw, Mineral Spring, 11 a. m. ..7-8
Prospect, Prospect, 3:30 p. m. 8-9
North Monroe, Icemorlee, night ..8-9
Ansonville, 11 a. m. 14-15
Lilesville, 3:30 p. m. 15-16
Marshville, Marshville, 11 a. m. ..21-22
Polkton, Polkton, night 22-23
Morven, 11 a. m. 28-29
Wadesboro, night 29-30

November

Dilworth, night 5-6

Final Meetings

September

Hickory Grove, 11 a. m. 14
Spencer Memorial and Derita, Derita, 11 a. m. 15
Spencer Memorial and Derita, Spencer Memorial, night 15
Brevard Street, night 19
Thrift, Moore's Chapel, 11 a. m. ..19
Thrift, Big Spring, 11 a. m. 20
Thrift, Thrift, night 20
Matthews, Matthews, 11 a. m. 26

October

Unionville, Grace, 11 a. m. 4
Unionville, Mill Grove, 3:30 p. m. 4
Unionville, Oak Grove, 11 a. m. 5
Unionville, Zion, 11 a. m. 6
Unionville, Unionville, 3:30 p. m. ..6
Calvary, night 17
Seversville, Trinity, 11 a. m. 18
Seversville, Pleasant Grove, 3:30 p. m. 18
Seversville, Seversville, night 18
Prospect, Prospect, 11 a. m. 24
North Monroe, North Monroe, night, 25
North Monroe, Icemorlee, night 26
Ansonville, Ansonville, 11 a. m. 30
Lilesville, Lilesville, 11 a. m. 31

November

Weddington, Wesley's Chapel, 11 a. m. 4
Weddington, Weddington, 11 a. m. ..5

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Fourth Round

September

Coleridge Ct., Concord 23-24
Ramseur and Franklinville, Ramseur 24-25
Uwharrie Ct., Oak Grove ..30-Oct. 1

October

Denton Ct., Siloam 1-2
Deep River Ct., Central Falls 7-8
Asheboro 7-8
Randleman 8-9
Greensboro Ct., Bethel 14-15
Spring Garden 15-16
W. Greensboro Ct., Jamestown ..21-22
Wesley Memorial, High Point 22-23
Randolph Ct., Trinity 28-29
South Main St., High Point 29-30
East End 30

November

West Market St., Greensboro 5-6

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

September

Broad River, Tanners 23-24
Henrietta and Caroleen, Caroleen, 24-25
Marion Ct., Copemann 29
Rutherford, Gilkey 30-Oct. 1

October

Cliffside, Oak Grove 7-8
Forest City, Pleasant Grove 8-9
Table Rock, Oak Hill 14-15
Connelly Springs, Rutherford College 15-16
Spruce Pine and Bakersville 21-22
Micaville 27
Bald Creek 28-29
Burnsville 29-30

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

September

Pinnacle, Chestnut Grove 23-24
Pilot Mountain 24-25
Madison-Stoneville, Price ...30-Oct. 1

October

Yadkinville, Prospect 7-8
Rural Hall, Antioch 8-9
anbury, Davis' Chapel 14-15
Leaksville, night, 21; 11 a. m. 22
Draper, 3 p. m. 22-23
Spray, night 22-23
Dobson, Pleasant Ridge 28-29
Jonesville, Ebenezer, 3 p. m., 29; 11 a. m. 30
Elkin, night 29-30

November

Ararat, Hunters 4-5

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

September

Avery Circuit 23-24
Elk Park, Newland (night) 24-25
Laurel Springs Ct., Laurel Springs 30-Oct. 1

October

Sparta Circuit 7-8
Creston Ct., Creston 14-15
Wilkes Circuit 21-22

November

North Wilkesboro 4-5
Wilkesboro ,night 5-6

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

September

Hickory Ct., Fair Grove 23-24
Newton, night 24
Iredell Ct., Snow Creek 30-Oct. 1

October

Statesville Ct., Trinity 1-2
Stony Point Ct., Midway 7-8
Alexander Ct., Liberty 8-9
Cool Springs Ct., Cool Spgs. 14-15
Troutman Ct., Shiloh 15-16
Catawba Circuit 21-22
Maiden Ct., May's Chapel 22-23
Mt. Zion-Huntersville, Mt. Zion, 28-29
Davidson, night 29
Statesville, Race St., night 30

November

Mooresville Circuit 4-5
Mooresville Station, night 5-6

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Fourth Round

September

Cottonville Ct., Rehobeth 23-24
Norwood, night 24
Albemarle Ct., Bethesda 30

October

Albemarle, Central, 11 a. m. 1
Albemarle, First St., night 1
Woodleaf Ct., South River 7-8
First church, night 8
Kannapolis Ct., Unity 14-15
Kannapolis Station, night 15
New London Ct., Bethany 20
Gold Hill Ct., Zion 21-22
Park Avenue, night 22
Bethel-Loves 25
Oakboro 26
Mt. Pleasant Ct., Cold Spring ..28-29
Concord, Central, night 29

November

Salem 2-3
Concord Ct., Rocky Ridge 4
Kerr Street, 11 a. m. 5
Forest Hill, night 5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

September

South Fork, W. Chapel 23-24
Shelby Ct., Sharon 30

October

Lincolnton, Lincolnton, ...1
Lincoln Ct., Asburry, p. m. 1
Belwood, Fallston 7
Mt. Holly, Mt. Holly 8
Belmont, Belmont, night 8
Rock Springs 14
Lowesville, Hill's Chapel 15
Kings Mountain, ElBethel 21
Bessemer, Concord 22
Cherryville, Beulah 28
Dallas, Dallas 29
Gastonia, Franklin Ave., night 29
Lowell Lowell, p. m. 30
Gastonia, Main Street, night 30

November

Shelby, Central 5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Fourth Round

September

Franklin Ct., Snow Hill 23
Macon, Union 24-25
Franklin 24-25
Canton Ct., Liberty 30-Oct. 1

October

Bethel, spring Hill 1-2
Canton 1-2
Judson, Almond 7-8
Andrews 8
Robbinsville, Robbinsville 9-10
Murphy Ct., Peachtree 11
Hayesville, Hayesville 11-12
Ranger, Martins Cr. 13-14
Murphy 12-15
Jonathan, Shady Grove 21-22
Waynesville 22-23
Haywood, Mt. Zion 28-29
Fines Creek, Laurel Hill 29-30

November

Clyde 4-5

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Fourth Round

September

Thomasville, Fair Grove 23-24
Thomasville, Main St., night 24
Jackson Hill, Newsom 30-Oct. 1

October

Lexington, night 1
Walkertown, 11 a. m. 8
Mocksville, night 8
Davie, Salem 14-15
Cooleemee, night 15
Forsyth, Mt. Tabor 21-22
Salem, night 22
Farmington, Smith Grove 25
Lewisville, Lewisville 28-29

November

Advance, Advance 4-5

A CHALLENGE OF A MILLION

W. W. Pinson.

Talk of a million for foreign missions stirs the red blood. We have not long been using seven figures in our missionary reckoning. Many of us remember how we were startled when Chaplin McCabe raised the slogan: "A million for missions," in the M. E. Church twenty-five years ago. We remember, too, the enthusiasm it created. They got it. Now they are close to $2,000,000, exclusive of the Woman's Board.

He have quietly crept up close to a million, including what the women raise—so close we ought to reach it this year. It looks more and more as if we shall. The Conferences that have met are showing progress, and those yet to meet report encouragement. It is a great year financially. Farmers are getting record-breaking prices for heavy yield. Prosperity smiles on our Southland. If we did well when the financial storm cloud lowered what may we not do when the skies are serene and sunny and plenty smiles on every hand? If there ever was a time when we could go out on a full tide, it is now. Shall we not unite to do it?

The Church is meeting the challenge. A preacher writes:

"Unless some calamity happens, this Conference is going away beyond anything it has ever done."

Another:

"I am with you for the million, Am going to turn in my Sunday school money as a special."

A Presiding Elder says:

"My district paid seventy per cent of assessments last year. We have ninety per cent already and expect to make it one hundred."

Another Elder:

"My district will pay out on everything. We shall then want you to help us put on a worthy special."

We are ahead of last year on all the regular sources of income. We should keep ahead an get further ahead.

Think of what it will mean to raise a round million in one year for foreign missions! It will begin to look as if we are in earnest. Not so desperately in earnest, but getting out of the play stage. It will be only fifty cents a piece on an average for our big husky 2,000,000 people, but what a lot of these 2,000,000 half dollars will do.

Therefore, let's gather them in from the churches, Epworth Leagues, Sunday schools, Missionary Societies—then send them in before they run any risk of nestling into a cozy, neglected corner.

After all, big things like this are never done till some loyal souls with full grown ideals give more than their share. They are the make-sure contingent When you call out the reserves they fall into line. They are those of whom the Apostle could write: "For to their power I bear record, yea, and beyond their power they were willing of themselves." It has always been so. It was so last year—it will be so this year. A thousand people will read these lines hu to whose hearts there will come a great glad desire and prayer that we may cross the million line. That will mean a call to search and see if there are not means in their keeping that would help make sure. If the good impulse is obeyed, that one little thousand—you and 999 others—will turn a beautiful hope into a glad realization. So before you lay down this paper make up your mind how much you wish us to get our million. Then make a check and send it in for the "Million Dollar Fund." Last year the emergency contributions saved the day. The same loyalty this year will crown the day.

I am almost afraid to mention what it will take to reach this figure. It is almost too good to be true, it will do so many things that will have to wait unless we get the million.

Pray that you and we and all the church may be led to do His will and do it now.

When God speaks through His Word it is the end of all controversy. —George W. Truett.

The census bulletin lately issued puts the population of the United States at 109,000,000. This is a gain of about 7,000,000 since the last bulletin was issued four years ago.

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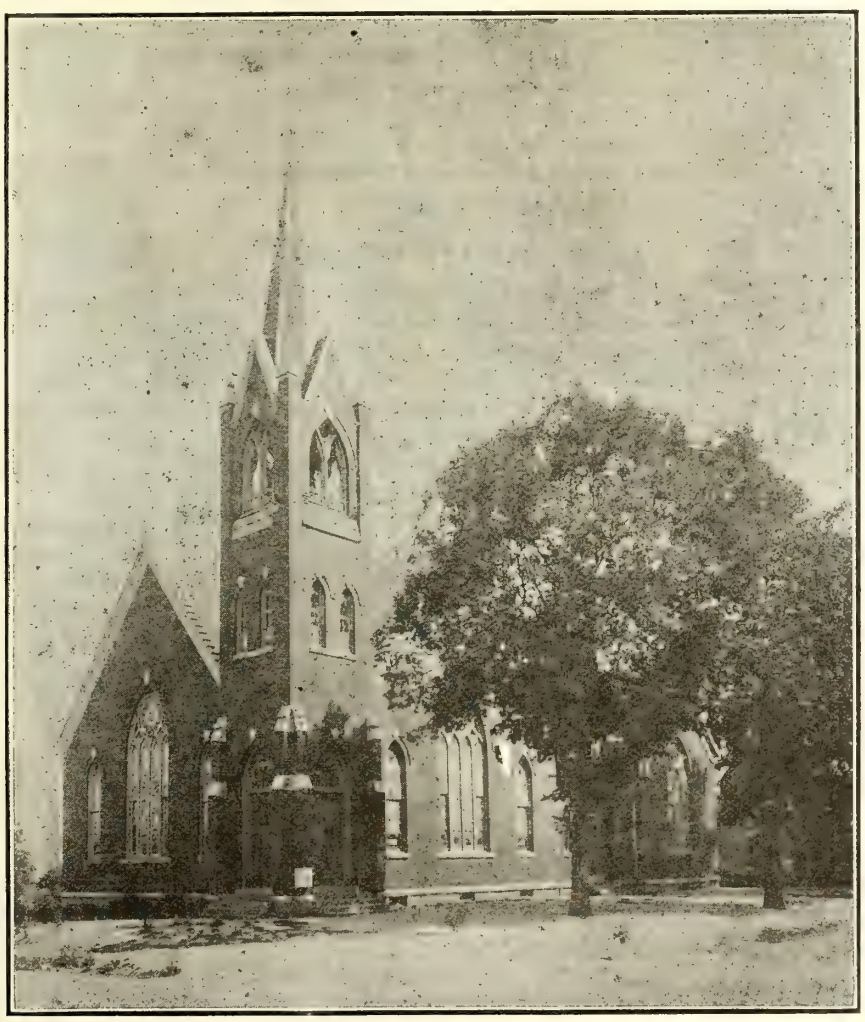
VOLUME LXI NUMBER 40

Reading Room Trinity College

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, OCTOBER 5, 1916



MOORESVILLE METHODIST CHURCH

REV. C. S. KIRKPATRICK, Pastor

THIS CHURCH WAS DEDICATED LAST SUNDAY

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor

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Editorial

SOME NEW LEGISLATION.

Our last general conference proposed a change in the lay representation in the Annual Conference, making the Conference lay leader and the lay leaders of each of the several districts ex-officio members of the Annual Conference. This will come up for endorsement or rejection in the Annual Conference this year.

We are by no means certain that there can be any advantage in increasing lay representation in the Annual Conference, but if it is to be increased we prefer that all should be chosen by the same method. Ex officio membership in any organization should be abandoned, and the tendency of all bodies is to do away with it. Representative bodies can not be made up in that way.

Our Conferences are frequently a burden as it is. If we increase the lay representations we should at once consider seriously the question of self-entertainment. Even now in a large Conference we are not sure that some provision should not be made to lighten the burden of entertainment.

DEATH OF MR. JAMES H. SOUTHGATE

The news of the death of Mr. James H. Southgate, of Durham, which occurred on last Friday afternoon was a great shock to the whole state and to Methodists in particular in North Carolina, and throughout the south. Mr. Southgate had gone out to his country "cabin" as he was wont to call it on Thursday evening in his usual health and was taken suddenly ill on Friday morning and died at one o'clock Friday afternoon.

James Haywood Southgate was born in Norfolk, Va., in 1859 and came with his parents to North Carolina when he was but two years old. His father was principal of Olin Academy in Iredell county for several years and here young James spent several years of his boyhood. He received his college training at the University of North Carolina, after which he entered the insurance and banking business at Durham.

Mr. Southgate was a man of great public spirit and always stood ready to connect himself to the task of helping forward any movement having for its object the social and moral advancement of society. He was a great champion of the cause of temperance and was the candidate for Vice President on the National Prohibition ticket in 1896. For some twenty years he has been chairman of the board of trustees of Trinity College. He was a life long Methodist and will be greatly missed in the councils of his church. He was that type of man that we can ill afford to lose and his death at an age when a man should be just in the midst of his most useful years is deplorable indeed.

THE ASSESSMENTS TOO HIGH

This is the cry in many quarters just now, and it will be heard till the end of the "Annual tug." Unfortunately not many who join in this cry will see this editorial, for they are not Advocate readers as a rule. Their lack of intelligence explains their narrowness of vision. They do not know that in the Methodist Episcopal Church, South the average assessment for missions has decreased from twenty-nine cents in 1891, to nineteen cents in 1914. Will any intelligent member of the church say that an average assessment of nineteen cents is excessive? Is it not humiliating to have to acknowledge that a great church, representing the best element of the South, should have decreased its estimate for the support of a great missionary propaganda ten cents per capita in twenty-three years? This, too, in the face of the most insistent need and the most inspiring opportunities.

The editor of the Midland Methodist calls attention to this fact, and says: "This year the missionary assessment has gone up to twenty-five cents per member, which is still four cents per member less than it was twenty-five years ago. Surely this ought to shut the mouths of complaint and mightily stir us to greater endeavor. If our increase in membership cannot bear a corresponding increase in liberal provision for the gospel growth, then we are getting in a sorry lot of folk. Let us all cheer up and talk about doing something really worth while.

There is great need now that each pastor thoroughly inform himself and go before his people, after much prayer, with that holy boldness which will enable him, like the Master, to speak as one having authority. In spite of our multiplied organization and increased facilities for gathering and disseminating information, we are losing ground, and the weak spot is the pastor and pulpit without vision or message. Scattering leaflets and organizing mission study classes, good in their sphere, will never effectively substitute a prophet's message. Is there not some method yet undiscovered that will awaken the dormant energies of our pulpit and give to our ministry a tongue of fire in laying upon the conscience of the church a sense of duty and of opportunity?

METODISTS AND AMUSEMENTS

Not long since we were told frankly by a young lady that she had lost interest in the Methodist church and was carrying her church letter in her trunk because of the attitude of the church toward the theatre, dancing, card playing, etc. No doubt there are scores of young people in the same fix and it is easy to account for this when we know that after removing from the old home church the certificate of membership was left in the bottom of the trunk and these social novices turned themselves loose to have "a good time." The chief character in our Lord's parable of the Prodigal Son was not unlike these. He never got rid of his conceit nor believed that his father deserved to rank other than as a poor, deluded old fogy, till his money gave out and he found himself in humiliation and distress. So it is with these young people who have suddenly discovered that Methodists are a narrow, non-progressive sect. Ashamed of their antecedents, they befoul the nest in which they were nurtured and consort with those who despise the truth and make sport of unpretentious piety. Like the pitiful little insect which persists in flying about the great arc light till its wings are burned off, the young lady to whom we refer has become so infatuated with the glare of social life in the city that she is no more capable of appreciating the sterling piety and personal religious experience of the good old fathers and mothers of the country home.

The theatre, the dance, the card table and such forms of social amusements as have been classed by Methodists with those that "can not be taken in the name of the Lord Jesus," are the more dangerous because of their insidious nature. It is so difficult to convince the young that these things tend to destroy one's capacity for intellectual and spiritual development—that they quench the fires of the nobler aspirations and leave their victims spiritually, if not intellectually, incapacitated. On the other hand, it is quite as difficult to convince them that there are intellectual and spiritual delights of an infinitely higher degree to all who, by self denial and self discipline, will seek for them. tI is well worth the time and the effort of pastor and teacher to labor with young men and women in order to show them the more excellent way and to lead them into it. By precept and example our pastors and teachers should strive to do this, rather than to make a weak or cowardly compromise.

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Writing under the head of "A Very Dangerous Example," the editor of the New York Weekly Witness says:

"A lady who has strong objections to the theater writes that her son went to the theater and saw their minister in a front seat with his wife. The lady's husband thinks, perhaps the minister had only gone to see how the show was conducted. It may be so, but it seems much more likely that he is one of a large class of good people who think that many plays given in the theater are quite proper and afford innocent entertainment, if nothing more, and that it is quite proper to go to such plays.

As the editor of the Witness has never seen any play in the theater he is not in a position to have any opinion about it based on personal observation, yet he is in full sympathy with those who look upon the theater as a very harmful institution, and believes that he has abundant reason for holding that opinion.

But this opinion does not involve the assumption that all exhibitions given in the theater are inherently immoral or injurious. If that that was the case good people would go to the theater. But these good people who go only when the plot of the play and the manner of its performance are both innocent—or at least, who intend to go only at such times—do not seem to attach sufficient importance to the fact that their presence in the theater gives it a standing which it would not otherwise have in the eyes of young men and women, and encourages them to break away as early as possible from the rules laid down by their parents.

If ministers and other good people who by their occasional presence in the theater encourage young people who know them to form a habit of going there could trace the effect of their example in all cases to its final outcome, our impression is that few of them would want to take the responsibility. Jesus left us some very solemn warnings about the sin of putting stumbling blocks in the way of other people, which should be remembered.

Even if there was a theater in which no indecent or immoral exhibition was ever given it would be a very doubtful place of resort for young people because the theater has so great a fascination for many minds that it is apt to become the chief interest in life, and when there is even an approach to such a condition the young person who gives way to it is unfitted for the serious responsibilties of life.

The great danger of theater-going, as also of card-playing, and dancing, and liquor-drinking, is that all these things have a strong tendency to excessive indulgence, because of the fascination which they exert upon the minds of a very large proportion of those who at first intend to enjoy them only in moderation.

The moving picture shows are also in this class. Even if entirely proper, they will undoubtedly have a harmful influence on the minds of those who visit them too frequently.

DEDICATION OF MOORESVILLE METHODIST CHURCH

Like many other thriving cities in our state, Mooresville is not an old town, though it has a population of near 5,000 with good prospect of eight or ten thousand in a very few years. In ante-bellum days the railway from Charlotte to Statesville was first built and a flag station at a country crossing was called "Moores," for Mr. Moore whose farm house was located nearby. During the Civil war the Confederate government needing a northern connection tore up this track and used the rails to fill the gap between Greensboro and Danville, and then the old Moores depot was for a season used for a school house.

In 1871 the road was relaid and Mooresville took its place on the map and has since grown steadily in population, manufactures and general trade.

The citizenship is sturdy and the moral standards of the people are high.

Soon after the village was started churches were built. The Presbyterians were first on the ground, but it was not long you may be sure, until the Methodist circuit rider was there, too, organizing the Methodist forces, and filling regular preaching appointments. This church has grown as the town has grown until it outgrew the old church, and some eight years ago under the wise leadership of Rev. S. T. Barber, then pastor, the movement for a new and modern church building was launched.

The people rallied to the enterprise with enthusiasm and at great sacrifice the church was built and finally through the faithful labors of Rev. C. S. Kirkpatrick the present pastor all the indebtedness has been paid and the handsome new temple is a monument to the faith and devotion of that loyal band.

Last Sunday, October 1, was the time appointed for the dedication service and Bishop Kilgo had been secured to preach the sermon. Last Friday, however, he was unexpectedly called to Durham to conduct the funeral of Mr. James H. Southgate and notified the Mooresville friends that he could not, therefore, be present for the Sunday dedication. This was a great disappointment to the people who had for weeks looked forward with great pleasure to his coming, but the time was set, all arrangements for the service made and at the eleventh hour the pastor was fortunate on short notice in securing as a substitute, the Rev. Dr. E. L. Bain, of Tryon St., Charlotte, to preach the sermon.

Sunday was an ideal autumn day. The sky was clear and the air was cool and bracing and the large new church was packed from choir loft to vestibule and no man ever had a more appreciative audience.

Dr. Bain's text was John 16:7-11 and the preacher magnified the work of the Holy Spirit in indivdiual believers and then showed how God through the spirit has controlled all the great world movements which have lifted humanity upward, proving that the Church of Jesus Christ is the ruling force and mighty agency of God for the conservation of righteousness in the world. The sermon contained the note of hopefulness and was a spiritual, scriptural and scholarly presentation of a great truth delivered with so much of fervor and earnestness that it got hold of the people who will remember it for many days to come.

After the sermon Bro. M. W. White, one of the leading members of the congregation read an interesting historical sketch of the Church and then in the name of the Board of Trustees presented the church for dedication.

In all the service Rev. C. S. Kirkpatrick, the pastor, was master of ceremonies of course, and it was appropriate that he should read the sentence of dedication. In the pulpit service Dr. Bain was assisted by Rev. S. T. Barber, who lead the opening prayer and by Rev. W. L. Sherrill and Rev. J. W. Jones, who read the Scripture lessons and by the pastor who dedicated the building. Altogether it was a beautiful and impressive service. It was a glad day for our people in Mooresville and they were both happy and thankful to Almighty God who had enabled them to perform this splendid task.

The pastor read letters from Rev. R. M. Courtney, of Winston, Rev. Mr. Hay, of the Mooresville Presbyterian church, and others expressing regret at their inability to attend the service.

The congregation was delighted to have Rev. S. T. Barber, the old pastor, who began



REV. C. S. KIRKPATRICK

Pastor of the Mooresville Methodist Church

the work on this new church to take part in the dedication exercises and to preach the sermon at the evening service, and there was general regret that all the old pastors could not attend.

The church has prospered wonderfully under the earnest labors of Rev. C. S. Kirkpatrick who is closing up the fourth year of his pastorate there. During these years he has added 283 members on profession of faith and 170 by certificate. The Sunday school too is prospering. Mortimer McKnight, the superintendent, seems to be the right man in the right place and the Baraca class with Capt. Murdock as president and B. D. Graham as teacher, rejoiced Sunday morning because that day the attendance numbered 125 men.

NOTE AND COMMENT

England is Protestant to the core. Roman Catholicism has ever since the days of the reformation been under the ban, and it is therefore a surprise to learn from the press dispatches that the recently elected Lord Mayor of the city of London is a leading Roman Catholic.

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The death of Judge Chas. H. Duls, of Charlotte which occurred at his summer home at New Switzerland removes a splendid citizen and a good lawyer, who was a leading member of the Lutheran church.

Judge Duls was appointed to the bench by Gov. Craig in 1913 and presided over but one term of court when his health gave way and ever since he has been under the treatment of medical specialists.

Mrs. Lucy Kidd Key, the second wife of Bishop Joseph S. Key, died Sept. 13, in Sherman, Texas. Her first husband was Dr. Henry Kidd, of Yazoo, Miss. She has long been well known as a teacher and in 1888 was made president of North Texas Female College at Sherman, and has held the position ever since.

In 1892 she was married to Bishop Key. The heart of the whole church goes out in sympathy to the beloved Bishop in this season of great loneliness.

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Before our next issue the annual Kings Mountain celebration (Oct. 8) will have been observed. As previously announced Gov. Henry C. Stuart, of Virgina, will deliver the principal address. Gov. Craig and staff will attend the celebration. Governor Manning, of South Carolina, had also been invited, but on account of engagements out of the State he cannot attend.

The public exercises are to be opened with prayer led by Rev. W. E. Abernethy, of Shelby.

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Hon. James P. Clarke, former Governor of Arkansas and United States Senator from that State since 1903, died at his home in Little Rock last Sunday from an apoplectic attack. He had been for four years president pro tempore of the Senate and was regarded as one of the wisest and most influential members of that brilliant body. He was a strong personality of deep and fixed convictions. He presided over the Senate when the recent eight hour railroad bill was passed and was one of the two Democrats who opposed the measure and he refused to sign the bill.

* * * *

The Japanese ever since their contest with Russia in 1905 have been conscious of their strength, and it is plainly observable that she is jealous of American interests in the Orient. The Californians have also legislated against land ownership by Japanese in that State and that has cut to the quick the pride of many of her people. This makes our relation with Japan of great importance, and the periodical references to the danger of conflict with that government, however much it may be explained away is all the same a matter of grave concern to those who have given the subject serious thought. There are many interests which should unite Japan and America. When the great war closes these governments alone will have husbanded the profits and the European alliances will be cemented for trade protection as well as for military defense. By such an arrangement America and Japan will be the principal losers, but if complete confidence could be established between them these mutual interests would be powerfully promoted. We are anxious to see such results but it will require rare tact and diplomacy to fully satisfy Japan's sensitiveness occasioned by the land legislation in California.

Concerning the value of the Church paper, Bishop W. A. Candler says in the Texas Christian Advocate: "It is not saying too much to affirm that the number of successful Christian workers in any Church is almost identical with the number of subscribers to the Church paper. The men and women who make contributions to missions are the men and women who read their Church paper. These are they also who are interested in the cause of Christian education, Church extension, and all other benevolent enterprises of the Church. Any pastor may test this statement by having his Church paper sent for three months to a dozen families in his charge.

CONTRIBUTIONS

THE 7TH DAY SABBATH; A LOOK AT THE OTHER SIDE.

By Rev. D. H. Tuttle.

Look No. 1. Where is the proof that God ever rested, as the Law required but the one Sabbath? The devil got in his work before another Sabbath, and God went to work at once to put the devil out of commission, and has been on the job every day since. Did not Jesus say (John 5:17) "My Father worketh hitherto, and I work." Jesus worked on the Sabbath that very day. John 5:14-18.

Look No. 2. If the 7th day was so very important why did not Jesus mention it in the sermon on the mount? He mentioned other commandments. Was Jesus' memory at fault? 'Fess up.

Look No. 3. Give the proof that any man ever kept the seventh day, except by special command, before the giving of the Law at Mt. Sinai. Gen. 2:2, 3. Ex. 1 30 and Ex. 20:1-17.

Look No. 4. If 7th dayists keep the Sabbatn as commanded, why do they leave their homes that day, inasmuch as the law plainly said they should not do so? In Ex. 16 19 we read, "abide ye every man in his place on the seventh day."

Look No. 5. If we keep the 7th day Sabbath why not the Sabbath of the land, and also the year of jubilee? Who gave authority to 7th dayists to leave off keeping Sabbath year, or the Sabbath of "seven times seven years?" If you offend in one point the law are you not guilty of all? See James 2:10.

Look No. 6. How do 7th dayists live in cold weather or cold climates, since the law says "Ye shall kindle no fire, etc., upon the Sabbath day. Ex. 35:3. Poor quality of religion that must be kept in a refrigerator all the time. Fireless cookers ought to sell well among our 7th day folks.

Look No. 7. Do 7th dayists make it the duty of all Christians to put to death all Sabbath breakers? Read Numbers 15:32-36. If you do who is the Electrocutor? If you do not what becomes of the law? Does not the law say "whosoever doeth work therein shall be put to death?" Ex. 32:5. Do you say penalties are abolished? Prove it. In doing so will you not prove that the law is abolished also, by the same Scriptures? Try it. If you grant that the penalties are still in force, and they are, if the law is, there is not a 7th dayist living or dead who will not meet its awful wrath.

Look No. 8. If Jesus was such a stickler for the Sabbath (7th) day why did he not name the 4th commandment when speaking to the rich young ruler whom he loved? Matt. 19:16-20. Luke 18:18-24.

Look No. 9. If Christians must keep the 7th day what is your answer for the way in which Jesus trampled the Sabbath law under his feet? Is He not our great exemplar? Will you try to get out by saying that He who made the law could set it aside, and did so? See Matt. 12:1-8. John 7:22-23. Was Jesus a trickster?

Look No. 10. If Christians are to keep Moses' Sabbath law, is it not strange that when the apostles et al met in the Jerusalem conference they left it out of their request of the Gentile churches? See Acts 15,1-29. That apostolic address was written because certain self-appointed teachers had gone about saying Gentile converts must be circumcised in obedience to Moses' law or they could not be saved, in answer to which the apostles said: "We gave no such commandment." I am sure that conference would have said the same of the 7th day teaching.

Look No. 11. Where do we read of any prophet or apostle giving a command to Gentiles to keep the law of Moses in anything? Where is the proof? Put up or shut up.

Look No. 12. If early Christians kept the 7th day why did they break bread on the first day, and "take the collection for the saints" on the first day? Acts 20:7. I Cor. 16:1-2. Worship and collections go together, do they not?

Look No. 13. Paul says the ministration of death written and engraven in stones (Ex. 31:18) was done away. (See II Cor. 3:18.) When, where and by whom was it again put in force. Give proof, name the day, state your authority from the Bible. If your teaching is right then Paul was either misguided by the Holy Spirit or wilfully added to God's Word.

Look No. 14. If Christians are to keep the 7th day will you please tell us why Peter, Paul, et al, in preaching the gospel did not command a single individual or church to keep it? Were they not working under the Holy Spirit's inspiration? Did they disobey the Holy Spirit? Acts 2:1-47. Acts 8:1-40, etc.

Look No. 15. According to the Bible (Acts 20:7) is it not true that the thing done is more important than the day on which it is done? If the 7th day is more important than preaching why do not 7th dayists preach only on that day? Would it not add to its success?

Look No. 16. Are you able to demonstrate, beyond doubt, that your 7th day is in unbroken descent from the day that God kept? If not, wherein is your day better than another? Since each day of the week begins and ends at exact moments, and since we have Eastern, Central and Western time, and since law requires strict obedience, might not a fellow's watch, being too slow or fast, get him caught "between the devil and the deep blue sea" and bring on his unsuspecting pate the divine vengeance of Sinai? The gospel of Christ frees all Christians from all such technical tyrannies of law does it not? Reader, which will you take, the gospel or the law? Answer yes or no.

Look No. 17. Then brother 7th dayist, how are you going to make your Sabbath fit in with the geography of the world? You know that in going from the equator toward the north or south pole we come to a land where days and nights are six months long. How about your Sabbath (7th day) there? Which fits best in such a land—the law or gospel. How about fire on a six months Sabbath in those regions? Thank God for the gospel with its gracious liberty to kindle a fire on a cold day.

Defense of the First Day Sabbath followers will follow.

LAY LEADERS AND THE ANNUAL CONFERENCE

W. W. Pinson

Why should the District Lay Leaders be members of the Annual Conference?

1. Because the laymen are not adequately represented. The preachers of the Church number only one to 300 of our membership, yet they make up six-sevenths of the voting strength of the Conference. It is in accord with the hour in which we live, with the growing sense of the worth and capacity of the laymen, and with a sense of fairness in the division of responsibility that laymen should have a larger share in the affairs of the kingdom.

2. Because these lay leaders are truly representatives of the Church. They do not represent a class or a special interest. They are elected by the same body that elects other lay delegates except one who is elected by the Annual Conference. We trust the District Conference to elect four. Can we not also trust the same body to elect a fifth? When elected will the fifth man be any less representative than the other four? In addition to the fact that this electoral body will be choosing a lay leader they will be conscious at the same time that they are electing a member of the Annual Conference also, and will make their selection accordingly.

This has been called class legislation. Surely this is using words without thinking of their meaning. In what sense is it class legislation? There is not a layman in the Church who is excluded from the benefit of the legislation. There is not a voter who is excluded from his electoral right. These men have no special interests to serve. What are the duties assigned these men composing the Board of Lay Activities in the Annual Conference? "The duties of this Board to consist of considering plans for the better support of the ministry, the larger activity of laymen in evangelistic work and co-operation with other Conference Boards in executing their plans for larger service in all church work." Par. 413. No one of these duties is a "special interest", and there is nothing here to be dreaded. These men have no salary; no position of honor open to them; no temptation to protect a class.

3. They represent the entire lay activities of the Church. The same General Conference that originated this legislation gave to the laymen's work in the Church organic form and legal recognition. The Committee on Lay Activities in the Annual Conference was formed. These activities are represented under three heads, Missions, Social Service, Evangelism. These three departments of Lay Activity are meant to include all the forms of lay service in the Church. When a lay leader is admitted to the Annual Conference he is there not only as representative of the great body of laymen in the Church, but as one who has knowledge, skill and interest in the lines of work committed to laymen by act of the General Conference. The preacher properly has a predominant place in the Annual Conference because he has special knowldege and skill and interest in the affairs of the body. For the same reason these laymen, whose office puts them in a similar relation to laymen's work, should by all reason have a place in the councils of the Church. The purpose of representation in a delegated body is to secure two things, viz., (1) The representation of the interests and desires of those represented. (2) A knowledge of and devotion to the interests to be represented. These lay leaders fulfill these requirements. They are elected by the people they are to represent and not by any special class or organization, and they are chosen because of their special fitness to represent the great trunk line interests of the Kingdom.

The suggestion that laymen of other Boards should bear the same relation to the Annual Conference as these leaders is a curious mode of reasoning. In the first place, the lay members of other boards are not chosen in the same way. They are nominated by the presiding elders and elected by the Conference. They are therefore, not representative in any general sense. They are not delegatd by any tributary body. Such a form of ex officio membership would make it possible for the Conference, on nomination of the presiding elders to double their lay membership at will, and would open the way for dangerous manipulation. Those who, like myself, would like to see the lay representation increased would naturally hesitate to increase it in that way.

In the next place, the members of other boards are appointed to represent definite interests. Their duties are not to look after general interests, but specific. The cry of "spe-

cial interests'' could be raised against them with some show of reason.

4. Not only does the Church need these men, but they deserve this recognition. I have for ten years been thrown in the most intimate official and personal relations with leading layme nof the Church. My deliberate judgment is that they are as devoted, as self-denying, and as competent as the average preacher. They love the Church and can be trusted with its interests. They labor and travel and spend their own money, asking nothing in return. Sometimes they have to face discouragement and, sad to say, even scant courtesy at the hands of those they are trying to serve, but they keep right on. Their names are on high. We can afford to record them on our membership rolls. ''He that will be great upon you let him be servant of all.'' This badge of honor these men as a class have won. We should recognize it and give them and their fellow-workers the encouragement and the confidence they deserve.

I cannot conceive that the church will negative this legislation. It is in the interest of progress, and is in recognition of the most significant and most hopeful movement of the last half century. To veto this reasonable and logical legislation would be to discourage and to hurt the movement.

If defeated this defeat will be due to the votes of preachers. Will it be quite considerate and generous for the preachers who already have a lifetime tenure as members of the Annual Conference, to close the door on these men, who like themselves are set apart to a definite official relation and work in the Church?

THE RELIGIOUS QUESTION IN MEXICO

By Rev. H. L. Powell

As our readers know, in the neighbor republic of Mexico, as well as in Spain and in Peru there is being waged a regenerating anti-clerical campaign. The Romish Church, which is the most despotic institution in the world, has raised a cry of lamentation to the sky that ''in Mexico there is no liberty.'' What a friend of liberty has now been raised up to us! But I will yield the floor to Dr. Luis Cabrara, Secretary of the Treasury (Ministro de Hacienda) of the said Republic. Hear him:

''The question of the Church in Mexico cannot be understood in the United States, for the conditions of the Mexican Catholic Church are very different from those which characterize that Church here. In my native land ninety-nine of every hundred profess the faith of Rome, and, for this reason, the influence of the clergy there has no wholesome force to counteract it. In the United States there are other religions which counterbalance catholicism. Again, the American Catholic Church does not rule society with supreme power, nor is it able to obtain supreme political power; the education of the American people, moreover, has impeded Rome from exercising a determining influence here such as it has abused in Latin America.

''The reform laws, a collection of rules passed before the year 1860, with the purpose of depriving the Church of its temporal power in Mexico, have remained a standing need, because the same conditions that made their adoption necessary remain even until now, making their continuation necessary.

''The reform laws, passed fifty years ago, separated the Church from the State in Mexico, determined as illegal the possession of lands by the Church, and prohibited convents.

''The clergy made a desperate fight against these laws to rob them of their power, and, finding that they were overcome, appealed, in 1860, for the intervention of Spain, France and England, which powers attempted to intervene under the pretext that the government of Juarez had not complied with its financial obligations.

''But not even the Emperor Maximilian dared to revoke the laws passed in the time of Juarez. When the French troops were retired and the Constitutional Government of Mexico was re-established, said laws were not only retained, but were incorporated into the political constitution.

''One of the ends which the Carranzistas are seeking to attain is the enforcement of the aforesaid laws to the letter, both in disturbing and even in the desolution of our national life, and among its recent responsibilities I will cite the fall of President Francisco I. Madero.

''The Constitutional Government, on the other hand, has never tried to deprive the Mexican Catholics of the exercise of their religious rights nor of participation in public affairs.

''Ninety-nine of every one hundred of our population is Catholic, and, for this reason, the Constitutional Party could not in this fight which it is waging to the end, deprive the Catholics of their rights of conscience and political rights, which are inalienable under the Mexican constitution.

''During the reign of President Diaz, the Catholic clergy did not attempt to organize itself with political ends in view, but maintained itself in strict obedience to the law, because it deemed it better to exercise its influence in political matters, dealing indirectly.

''When Francisco L. de la Barra became the first Magistrate, with its time serving charactertistic, the Mexican Catholic clergy thought that its hour had come and formed for itself a political group composed mostly of large land owners.

''This group assumed the name of the ''Catholic Party,'' with the deliberate intention of using the religious sentiment of the people to induce them to vote according to their instructions.

''Going back to the fall of Madero: Although Huerta was not the candidate chosen by the Catholic party to succeed Madero, the fact is this that the clerical chief, de la Barra, formed part of the cabinet which decided on the historic assassination of the President and Vice President.

''The confiscation of the lands, which the Mexican Catholic Church now holds unlawfully, is a legal measure just and necessary, and the Constitutional Government acting within the law, will not only cotninue this same policy with respect to the Church, but will investigate much property which appears to be in other hands, but is in reality the property of the Catholic clergy.

''The leveling of Convents, the violation of nuns, and the robbing of Catholic churches which are attributed by the defenders of the Church to the Carranza soldiers are calumnies or real incidents misrepresented in telling them.

''In conclusion: The Constitutional Government proposes to grant full guarantees in religious matters for the exercise of whatever form of worship, but will exact strict conformity to the reform laws of the Mexican Constitution.''

Translated from the Spanish by H. L. Powell. Article is found in the current number of ''El Evangelista Cubana.''

Cliffside, N. C.

Emory University School of Medicine opened with an enrollment of about two hundred and fifty students, and the Lamar School of Law enrolled more than thirty students on opening day—a splendid showing for the first session of this school.

CHURCH NEWS ITEMS

The Kentucky Conference adopted resolutions declaring in favor of Methodist unification.

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By more than a two-thirds majority the Kentucky Conference at its recent session declared against the proposed measure increasing lay representation in the Annual Conference.

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The Southwest Missouri Conference reports a membership increase of 1,302 for the year just closed, the total number of members, including local preachers, being 41,059. In number of Sunday school scholars enrolled the increase was nearly nine thousand.

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Dr. E. G. B. Mann, who for some years has been editor of the Central Methodist, organ of the Kentucky and Louisville Conferences, has sold his interest in that paper to Rev. W. A. Swift, who will be the sole owner and editor of the Central Methodist. The new editor in chief has been the associate editor for several years.

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Including the class of 1916, four hundred and six trained workers have gone out from the Scarritt Bible and Training School into service for Christ and the Church. One hundred and sixty-two of these have gone out as foreign missionaries, fifty-eight as graduate nurses, and one hundred and seventy-six are deaconesses and home missionaries.

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The General Conference Board of Education has just received as a gift a well-improved farm of nearly five hundred acres, the cash value of which is thirty-five or forty thousand dollars. While it is not immediately available for the purpose for which it is given, the title has been transferred, and the deed is now in the hands of the Board. Fuller particulars will in time be given by Secretary Stonewall Anderson.

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At a meeting of the presiding elders of the Virginia Conference at Richmond, Bishop Candler being present, the following resolutions were adopted,

''Whereas the Educational Commission has adopted a special plan for raising funds for Emory University and has recommeded the calling together of the presiding elders of the Conference interested; and whereas Bishop Candler, President of the Commission, called the elders of the Virginia Conference to meet at Richmond Septemer 5, 1916; therefore we, the presiding elders of the Virginia Conference, in meeting assembled, do adopt the following resolutions:

''1. We have heard with great pleasure the encouraging report of the Educational Commission relative to the establishment of our two Methodist universities unanimously ordered by the last General Conference—viz., Southern University, at Dallas, Tex., and Emory University, at Atlanta, Ga.

''2. We are pleased to hear of 'The Plan of Campaign' for raising funds for the two institutions and of the generous response of the conferences to the call of the Church.

''3. We are persuaded that the Virginia Conference will gladly take her place with her sister Conferences in the great work of establishing Emory University; and when she shall have approved the plan, we pledge our best efforts to secure for the institution $50,000, the amount apportioned to Virginia for the erection of the James A. Duncan Hall.

''4. When the Conference shall have given its sanction, we will cheerfully co-operate with the representative of Emory University in the campaign to raise the amount stated.''

NEWS AND NOTES

NOTE AND PERSONAL

—The Epworth congregation, Concord, Rev. A. S. Raper, pastor has decided to install a heating plant.

—At Dilworth church, the pastor is in a meeting this week and Rev. C. S. Kirkpatrick, of Mooresville is doing the preaching.

—Rev. R. G. Tuttle, pastor of Central church, Albemarle, was in Montgomery county assisting in revival services last week.

—Rev. Frank Sandford recently held revival services at Flint Ridge school house resulting in fourteen accessions to the church.

—Rev. P. W. Tucker, pastor of our church at Kannapolis, has been holding revival services with Rev. G. W. Vick, of Salisbury as his assistant.

—Rev. L. A. Falls, of Brevard St., Charlotte, expects to conduct a meeting in his church this month with the help of Rev. Jim Green, of Rock Spring circuit.

—Rev. T. C. Jordan, pastor of Wentworth circuit, was in the city on Monday and called at the Advocate office. He reports more than forty added to the church this year on his charge.

—A new car shop is to be built at Spencer by the Southern Railway at a cost of $690,000. The Methodists are planning to keep pace by erecting a splendid modern style house of worship.

—Rev. J. C. Postelle, pastor of the Lenoir circuit, recently closed a fine meeting at Gamewell church, in which he was assisted by Rev. W. R. Ware. There were ten professions and reclamations.

—Rev. Tom P. Jimison requests us to state that he has located permanently at Horse Shoe, N. C., also that he has open date for one meeting between this and the meeting of Annual Conference.

—The Albemarle Enterprise says: "The series of meetings conducted by Rev. R. M. Courtney at Central Methodist church last week were well attended throughout and were productive of much good.

—Rev. C. M. Pickens and his people of the Spencer church are enjoying a gracious revival meeting now in progress. Rev. Loy D. Thompson, of Marion, is assisting the pastor and doing some very effective preaching.

—Rev. E. B. Troy, pastor of the Table Rock circuit brought his wife to Greensboro last week where she is undergoing treatment at St. Leo's Hospital. We sincerely hope that Mrs. Troy may soon be fully restored to health.

—A very successful revival meeting has been in progress for the past ten days in Belmont Park church, Charlotte, of which Rev. J. H. Bradley is the pastor. He is being well assisted by Rev. G. A. Stamper, of Mt. Pleasant.

—Capt. J. F. Henderlite, a well known Southern Railway track foreman and useful official of Park Avenue Methodist church, of Salisbury, is suffering from a partial stroke of paralysis. It is hoped that the attack may not prove serious.

—The Mooresville correspondent of the Statesville Landmark says: "The protracted meeting held by Rev. C. S. Kirkpatrick at No. 2 mill closed Sunday at the afternoon service. This closes the protracted meetings—12 for this year—for this hard-working minister."

—Rev. W. R. Ware, presiding elder, requests us to announce that the campaign of Rev. Frank Siler in the Statesville District is called off for the present. The Board of Missions has given Brother Siler some special work for the time he was to have been in the Statesville District.

—From Lenoir under date of Sept. 28, comes the announcement that Miss Sadie Downum, daughter of Rev. and Mrs. J. M. Downum will be married on December 14th. Mr. Postelle is the son of Rev. and Mrs. J. C. Postelle. The young couple will reside at Atlantic Beach, Fla., where Mr. Postelle is in business.

—South Carolina Methodists have undertaken to raise $168,000 for Wofford College. The people of Spartanburg alone will undertake to raise $56,000 of this amount. Beginning October 19, they hope to complete this fund by a whirlwind campaign continuing only one week.

—Dr. D. D. Johnson, formerly of Concord, and for some years a druggist there, died at his home in Gainesville, Ga., on last Saturday. Dr. Johnson was a good man and a prominent Methodist. He was a native of Burke county, a brother of the late Dr. J. T. Johnson, of Hickory, and was widely and favorably known.

—Rev. A. P. Rutledge and his congregation at Belmont have just brought to completion a successful movement to raise a debt of $2,500 on their beautiful new church. Things are looking up in this new charge. Revival services will begin next Sunday in which the pastor will be assisted by Rev. Yoy D. Thompson, of Marion.

—Mrs. Lucy Kidd-Key, wife of Bishop J. S. Key, died September 13 at her home in Sherman, Texas, after a very short illness. She had been president of the North Texas Female College located at Sherman, Texas, since 1888. The college prospered under her care. Great sympathy is felt for the good Bishop thus bereaved in his old age.

—A Mooresville press correspondent writes: Rev. C. S. Kirkpatrick was at the protracted meeting at Wesley's chapel Tuesday. The meeting closed that night. The church and community were greatly revived and a number added to the church. The busy pastor of that circuit began a meeting this week at Shiloh church.

—A revival which has been in progress at Spencer Methodist church for the past week with able sermons daily by Rev. L. D. Thompson, of Marion, took on new life Sunday when large congregations were present. At 11 a. m. the minister spoke on "Sowing and Reaping" and at the close there were many who made a public avowal to live the new life. The meeting continues all this week.—Spencer Crescent.

—Rev. T. A. Groce writes that Mrs. Groce is just back from a short stay in the hospital and is improving rapidly. This is the fourth member of the family to be in the hospital this year. Notwithstanding much affliction Brother Groce makes a cheering report from his work. All collections expected in full and a good canvass for the Advocate before Conference. The Lord bless and preserve this good man and his family and give us more like him.

—The Monroe Enquirer of last week had the following note which will be read with sympathetic interest by many Advocate subscribers: "Rev. and Mrs. R. H. Kennington returned last Tuesday from Lancaster county, S. C., where they had been to attend the funeral of Mrs. Kennington's sister, Mrs. John Jones, who died last Thursday at Great Falls, S. C. Mrs. Jones was before her marriage Miss Mary Todd. She visited her sister here a number of times and by her bright mind and splendid character made many friends."

—A correspondent of the Lincoln County News writing from Iron Station under date of Sept. 26, says "The protracted meeting at Lebanon closed last Friday night. The pastor, Rev. Jim Green, did all the preaching and we think much visible good was accomplished. He is this week holding protracted services at Bethel church near Denver. Next week he goes to Charlotte to help in a meeting there. This is one preacher that is always on his job and his service seems to be in demand everywhere."

—The Lenoir Topic last week had the following editorial reference to the new church movement in that town: "Under the wise leadership of their pastor, Rev. D. M. Litaker, the members of the First Methodist church of Lenoir are planning to build a new house of worship at an early date. From the pastor's notice appearing elsewhere in this paper, it is learned that there will be a special meeting next Sunday morning to consider this important matter. The Methodists of Lenoir are abundantly able to build a splendid church edifice, and it is pleasing to note that steps are now being taken looking to that end.

—The plucky little congregation of Bethel church in the Northwestern suburbs of the city of Greensboro will soon be housed in a beautiful new house of worship situated on the Battle Ground road just outside the city limits. This congregation sprang from a Sunday school organized by Rev. H. M. Blair in a school house nearby in March, 1907. In June, 1911, Rev. E. K. McLarty held a revival meeting and at the close organized a church with 18 members. The membership has grown to about 40 and the church is being served by Rev. J. E. Woosley, pastor of the Greensboro Circuit. It is expected that the opening services will be held in the new church on Saturday and Sunday, October 14-15 which will be the occasion of the Fourth Quarterly meeting of the Greensboro charge. Rev. Dr. J. H. Weaver, presiding elder, will be in charge of the services. The new church will cost about $3,000, and makes the eighth church of our denomination in the city of Greensboro and suburbs.

From Conference Evangelist

We have been with Rev. P. L. Terrell on the Concord charge, at Mount Carmel, in a meeting that resulted in much good to the church and several professions. We next went to Rev. N. M. Modlin on the Lincolnton charge, at McKendree, where we had a glorious meeting, resulting in several professions, some accessions, and a gracious revival in the church. We are now with Rev. J. M. Varner, at Denton. This is our thirtieth meeting for the year, with four more to hold before Conference. We have had a busy year, but a very happy year. W. L. Dawson.

From Robbinsville Circuit

I began a series of meetings here on the second Sunday in August and closed on the fourth Sunday. The tabulated results were sixteen professions with four accessions.

Only those who know the conditions can appreciate this meeting. The charge has suffered reverses running back through the years, some of which are not to be mentioned here. Such that the leading official here wrote me, before my coming to the circuit, that we would do well to overcome the untoward conditions during the Conference year.

Among other things, I was told that our

Church was isolated; we had not had crowds for years. The crowds had fallen out of the habit of gathering there. On every hand I was told that I need not expect congregations, such doubts were expressed with a view to our meetings. No one seemed to expect much. I felt that it would take the effort of my life to get results in a meeting. In buying books, encouraging the choir in training, cleaning the grounds, getting the house in good shape, advertising, talking up the matter, planning and, withal, much praying, with all this I suppose I put forth near as much effort as in my whole last year's work.

We had good crowds, the best for many years. The preaching was done by myself, Rev. J. A. Wiggins, Rev. B. L. C. Trull, Methodist preachers; and Rev. Isaac Crisp and Rev. Phillip Elliott, principal of our State School, Baptist preachers, and Rev. William Eller, a Free Will Baptist preacher. So God gave me the co-operation of the people. I think that we all feel that we got the matter out of "a hole" and got it to the top of the hill. I expect better results to follow. As certain developments go forward with other forces at work, I have a great vision for our work in Graham county.

I must say that our hurriedly developed choir deserves the highest words of praise for the fidelity and efficiency.

G. R. Hall, of Canton, N. C., led our singing and did it well. I heartily commend him to any one desiring such service. He is spiritual, works anywhere, free from any kinks; and a great strength to the pastor, sunny and hopeful; and withal, good help. Very truly,

J. J. Eads.

To the Pastors of the Western North Carolina Conference.

Dear Brethren: I have decided to handle your books again at our approaching conference to be held in Gastonia. So many of the brethren say every year: "I intended to have brought a number of my books to be placed on sale, but I clear forgot it." Now is the time to get ready, its none too soon; only seven weeks until we meet in Gastonia. Go now and pack up that bundle and have it ready. The under-graduates may not be quite through with their books yet, but just so soon as you complete those books, and if you want to place them on sale, bundle them and have them ready. The books of the course of study are always in great demand. Do not place the price too high, for you must remember that they are "second-hand" and must take second-hand prices for them. A few of the brethren by placing so small a reduction in price have been made to carry their book home unsold. The Exchange has been crippled by such. This exchange ought to be made permanent, and a lasting blessing. I have not pleased all the brethren. I did not expect to, but the very few criticisms have encouraged me. One brother only has severely censured me. Remember I cannot be responsible for books lost. Its remarkable the very few that are lost. To be sure there is no pay in this business worthy the name. I did not take it with such a consideration. I am perfectly willing to do this small service if I can see good accomplished, and I am glad to know that many of the brethren thus consider the Exchange. Remember to get your books ready. It is possible that there will be several complete libraries on hand this year. Very fraternally,

Lee A. Falls.

We strive to excel—ourselves, or rather the selves we were this time a year ago.

SHORT HISTORY OF MOORESVILLE METHODIST CHURCH

Read by Mr. M. W. White, at the Dedication Service Last Sunday.

Some time between the years 1873 and 1876 the pastor of South Iredell Circuit, Rev. T. L. Triplett, organized a Methodist church in Mooresville with 30 members, of which number Mr. Jas. W. Butler is the only surviving member. At very great sacrifice on the part of the struggling little band a framed building was erected with the help of the Masonic fraternity. The Masons reserved the second story for a lodge room.

When plans had been completed for the erection of this church Brother Triplett, axe in hand, led the way to the forest, helped the brethren fell the trees, haul the logs to the saw mill, and then assisted in raising the frame and completing the structure. Of course a debt was accumulated, but this was later raised during the pastorate of Rev. Junius T. Harris and the church was dedicated by Dr. Braxton Craven. During the ministry of Brother Harris a great revival was held and at its close 115 members were received into the church at one service. After Brother Harris had faithfully served the church for four years, it has had pastors in the following order: 1883, R. G. Barrett; 1884-1885, P. W. F. Stamey; 1886, A. P. Tyre; 1887, L. E. Thompson; 1888-1889, W. M. Bagby; 1890-91-92, Frank H. Wood; 1893-94, J. A. Bowles, and in 1895, the church was made a station and J. A. Bowles in 1895 and 1896 completed his four years of service; 1897, M. H. Hoyle, 1898-1899, J. W. Clegg; the latter half of 1899 with J. J. Havner as supply; 1900-1901, W. P. McGhee, who built the present parsonage; 1903 to 1906, T. J. Rogers.

Before Mr. Rogers' term expired, the congregation, realizing the need of a modern church building, authorized the pastor and Mr. M. W. White to secure a suitable church site for a new building, and they at once purchased the present site. The new pastor for 1907 and 1908 was Brother S. T. Barber and he was the leader in planning and building the new church which we have this day met to dedicate to the service of Almighty God. The work of building was still in progress when Brother Barber was assigned to another field, but the work was carried on by the next pastor, Rev. R. M. Courtney in the years 1909 and 1910, and in 1911 and 1912 by Rev. J. E. Thompson. The final work of clearing the church of debt was accomplished under the able leadership of our present pastor, Rev. C. S. Kirkpatrick, in the years from 1912 to 1916, during which time many souls have been added to the membership of the church.

In 1895, when the church was made a station, it was with difficulty that the 300 members raised annually the $400 which was assessed for pastor's salary; in fact, it was so difficult, that the members had to accept help from the Board of missions. In the two decades since, the congregation has grown steadily, until now the membership reaches the grand total of 800, and in the conference takes rank as a church of more than average importance and influence.

Mt. Zion in Mecklenburg and all the county of Iredell south of Statesville, was formerly the territory of South Iredell Circuit with several churches in Rowan and Cabarrus counties. Altogether they had a membership of about 400, and paid the pastor a meagre salary of $300. In the same territory we now have Troutman Circuit, Mooresville Circuit, Mooresville Station, Davidson Station, and Mt. Zion Station, with a combined membership of 4,251, paying pastors salaries aggregating $5,334. What wonderful things God hath wrought here in this short period of time.

An interesting part of the history of Mooresville church is her giving of sons to the sacred ministry of the church. In 1886, Geo. A. Page, who had, for a number of years, been superintendent of the Sunday school, was licensed to preach, and his faithful service in the local ranks is familiar to us all. Finding conflicts in his school and preaching work, he resigned, and was succeeded by W. L. Sherrill, who held the position four years, when he, too, was licensed to preach. Bro. Sherrill joined the Conference where he has since been active as pastor and associate editor of North Carolina Christian Advocate. He has also been secretary of our Annual Conference since 1894. As co-laborers with Bro. Sherrill, superintendent, were Rev. Thos. N. Ivey served as teacher. He was also a local preacher and principal of Oak Institute, but now editor of Nashville Christian Advocate; Rev. H. H. Jordan, then a bright young lawyer, was a member of this church, and is now one of the leading preachers of the conference, and serving at Main St., Gastonia. Rev. A. W. Plyler and his twin brother Rev. M. T. Plyler, are now prominent members of W. N. C. and N. C. Conferences, respectively.

We might also mention the names of Rev. J. H. Bradley, now useful pastor in Charlotte, Rev. T. A. Smoot, now a leading minister in the Virginia Conference, Frank Smoot, who as a promising young minister was called early to his eternal reward, and the Triplett boys, John, Thomas and Latta, sons of Father Triplet, who have served in this and other conferences.

Three, at least, of the ministers mentioned above, have been members of the General Conference and they were all active to a more or less degree in the Mooresville Sunday school as young men from the years 1886 to 1890.

Bishop Candler reports several substantial donations to Emory University. Mrs. T. T. Hillman, of Birmingham, Ala., has given $5,000, and other recent gifts in Birmingham aggregate some $2,000. From Sylvester, Ga., have come two gifts of $1,000 each—from Mr. C. H. Strongward and from Dr. T. C. Jefford and wife. The Methodists of the Bowden Circuit, in Carroll county, Georgia—the native county of Mr. Asa G. Candler, Sr.—have given $1,000. Since the close of the campaign in Atlanta in March, in which campaign more than $700,000 was contributed to Emory University, there have been added other contributions from outside Atlanta to the amount of $150,000.

Bishop Kilgo in an address to the student body of Trinity College last week made the statement that twenty-two years ago there were in the institution but nine teachers and 128 students. Then too, there were but eight buildings, $20,000 endowment and $40,000 indebtedness, with total assets of hardly $250,000. Today there are 61 instructors, 874 students, 26 buildings, $1,595,000 endowment, no indebtedness, with total assets valued at $2,546,000. This statement was justly applauded and the Bishop stated that now was the time for the alumni to raise a thank offering with which to erect a handsome gymnasium building. The suggestion was at once taken up and presented by Rev. J. C. Moten and $1,200 was in a few minutes secured as a starter and the $25,000 needed will be raised without any difficulty.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

THE POTTER'S WHEEL.

If, by the turning of the potter's wheel,
A vessel unto honor made shall be
The consummation of my destiny;
If, like to gold or silver He anneal
And fashion this poor clay for earthly weal;
If in the House of Life the high decree
Doth place me there for uses glad and free,
Meet for the Master's service, wrought with zeal
All blessed were my lot! But if, perchance,
Of dull, brown earth, or wood or common stone,
With naught of blazonry, or glint of gold,
The Potter's hand doth shape life's circumstance,
Shall not His wisdom and His love atone,
If thus I serve His purpose manifold?

Emma Frances Lee Smith.

OCTOBER

With the coming of October comes the beginning of the last quarter of the missionary year. Only three months in which to make our collections and finish our record. There remains so much to be done during the few remaining days of this year. In order to meet our obligations, we will have to be up and doing these coming days. As a Conference organization we cannot afford to fall short in our collections, the money is needed so badly and can be used to such great profit in furthering the work of our Master.

During this month, too, the campaigns for Mission Study and Membership must be waged. How many new auxiliaries will our Conference gain from a united effort on the part of our workers? How many of our unenlisted women will we strive to interest and enroll during these days? Let us work faithfully and unceasingly for the accomplishment of great results. Of the 887 preaching places in the Western North Carolina Conference, only one-third of them with a woman's organization! A startling fact, is it not? Surely in the remaining two-thirds there are some churches where organizations might be effected. Of the vast number of women and children in our Conference who should be affiliated with this work, we have a membership (according to reports of 1915) of 3,004 adults, 1,214 young people and 2,142 children in the woman's organizations. Let us work to change this record. We can do it if we will.

WEEK OF PRAYER—NOVEMBER 5-11, 1916

Why?

1st. The inspiration and uplift to the membership of the auxiliary observing this season. You cannot come together daily and spend an hour in the study of the work and in prayer for the work and fail to catch a great vision and receive a great blessing.

2nd. The growth of the kingdom is dependent upon the prayers of the children of God. Why this is so we cannot tell but it is true that every forward move is the result of earnest prayer. The Week of Prayer will make possible great advance and success for the Church of our Lord in the whole earth.

3rd. The offering of love which will spontaneously accompany our earnest prayers will provide the necessary money for this advance movement. Many places are to be occupied for our Lord for which money is needed. After prayer and study of the field the Council has selected the two points most needing attention now—holding Institute at Laredo, Texas, and the school to be established in Brazil. The collections from the Week of Prayer will be applied to these two points.

How?

1st. Gain the enthusiastic interest of the society and form a circle of prayer.

2nd. Lay early plans. Do not wait until November 1st to plan for the meetings.

3rd. Put the program into the hands of a special committee who shall arrange time, place, leaders, etc., for meeting some weeks in advance. The literature will be sent from the office of the Home Base Secretary and will be sent to your auxiliary in time to be given out and studied by those who shall lead the meetings.

4th. Give wide publicity through church announcements, local press and by personal mention and invitation. Place an attractive poster of invitation in the church vestibule, at least two weeks in advance. Talk Week of Prayer.

5th. Make an earnest effort to get the women of your church to arrange social and domestic affairs beforehand so that they will not conflict with the Week of Prayer. In arranging the program provide for one hour and adhere strictly to that. Begin on time, close on time.

Young People During Week of Prayer

One afternoon during the Week of Prayer shall be given to the Young People. The topic for the week is Latin America; $5,000 is the goal that has been set for the offerings of the Young People.

Children's Meeting for Week of Prayer

On Tuesday afternoon, November 7th there shall be a meeting for the children. A special program with the necessary literature has been arranged for the children. Let the Second Vice President take charge of the program and direct all preparation for this meeting. The topic for their study and prayer is Latin America.

MISS GRACE McCUBBINS

We are glad to announce the fact that Miss Grace McCubbins, of Salisbury, one of our own W. N. C. Conference girls has entered Scarritt Bible and Training School to equip herself for work in the foreign field. Miss McCubbins will enter Korea as soon as she has completed her course at Scarritt. We are sure many prayers from interested friends will be with this splendid young woman as she prepares herself to enter into her chosen field of labor.

Letter to Second Vice Presidents

Dear Sisters: There are five things to which we must give very careful attention at this time, viz:

Campaign for New Members

Doubtless you are planning and working with your local committee and pressing the line of activity as outlined by our Conference Committee.

Campaign for Increased Subscribers to Young Christian Worker

I am sure you agree with many others that the Y. C. Worker is greatly improved and is the essential instrument for carrying on the children's work. Its stories and other reading matter are correlated with the current year's activities and are most helpful and stimulating. The subscriptions in our Conference now number 674, but our goal is 1,000 subscriptions. Will you not seek to place this children's missionary magazine in every home? You are also asked to supervise personally or through an assitsant the work of the little agents. The value of the Young Christian Worker should be kept constantly before the women of the adult society and special attention given to renewals. Let us constantly keep in mind not only the missionary education of the children, but also the work of putting this magazine on a self-supporting basis.

Mission Study Classes

October is the month to begin and the new books are most interesting. These are, as you know: "Soldiers of the Prince," and "Children of the Light House," the price of each being 30 cents. Paper dolls with costumes accompany the "Soldiers of the Prince," costing 25 cents extra, and five cents for postage.

Week of Prayer, November 5-11

The children are to have a special time during the Week of Prayer and their own little programs, which I am sending you, are simply suggestive and may be elaborated to suit the need and occasion. If you have not had a public meeting this year, this will afford you a good opportunity. Please remember that the ocering on this occasion, while going to the one object of all societies, viz: the Latin-American work, must be directed through the children's own treasurer to the Conference treasurer that their department may receive credit for it.

Full and Prompt Reports

The importance of full and prompt reports is urged. Do not wait till Christmas gets the attention of parents and children, but make very effort to have all obligations paid in full at the earliest possible moment, so that if there is a shortage there will be time to make special effort and offerings to meet it.

Let us labor continually so that when "Harvest Day" is observed early in December we shall be able to report in full every dollar in dues and pledges paid for 1916.

Faithfully yours,

Mattie H. Stewart,
Conf. 2nd Vice President.

PAPER ON SOCIAL SERVICE

By Mrs. W. C. Wright, Supt. Social Service Com. West End Church, and read at Winston District Meeting.

(Published by request.)

When our District Secretary requested that I write a paper on Social Service for this meeting, my first impulse was to refuse, both for the reasons that there were others who could do the subject far greater justice (for they have had more experience in the work) and the subject is so extremely great (and of course I mean literally the work) that it seems an impossibility to even attempt touching upon it.

We feel overwhelmed when we realize the wide scope and inexhaustible demands which the Church of God should meet if it fulfilled its true purpose in supplying those needs for which Social Service stands. It is the same old story, Christ's very words, "The harvest truly is great, but the laborers are few. Pray ye, therefore, the Lord of the Harvest that He send forth laborers into His harvest. Go ye therefore." But this same command from our Lord is only under a different name—that of Social Service, and which we understand as "Whatsoever thy hand findeth to do, do with thy might," or ministering to the spiritual, moral, mental and physical being of others, to the general comfort and uplift of the whole man and his surroundings.

With this short survey of the topic, we can readily see the immensity of the work—this great work of bettering humanity, and which finally results in the term "Social Service" or serving humanity. And while it is realized as an immense undertaking it is still the real work of the church—that of taking by the hand the discouraged, the needy, the helpless, the unfortunate, the oppressed, the aged, the young, the dependent, the afflicted, the sick and sorrowing of every name and station, the immigrant, the negro, the fallen, the prisoner, the weak, the lonely, the sick and dying—all of these come under the head of Social Service, with the bettering of their peculiar conditions.

No wonder the work seems great, and we see why our Lord said, "Go ye," and that "the laborers are few," when the work is so great We are grateful indeed that our age is demanding that we go to the causes of disease, poverty, ignorance, crime and the many ills of life, and are finding the cause so that a cure may be effected or the disease prevented. How thankful we should be that God is leading His Church into paths of this kind and that He is opening the eyes of His followers who have been so spiritually blinded and the ears of those who have heard not that they may see and hear the cry of humanity with all its needs. Who could fail to realize this great call of the Church to service, We used to call this same work "Benevolent work," for a better name, or "Missionary work" or "Christian work," and while there is a distinction in terminology—to my mind when it is all summed up it is simply ministering to the whole man from the Christian's viewpoint, and the work is called "Social Service" and the Church has taken it as her work, realizing after all the centuries have rolled around that Christ wants the whole man, his heart, his intellect and his body, an that God gave His Son to suffer and die to save humanity. When such a sacrifice was made is it not very clear that God would have all give their best and be their best and do their best to make this world for whom Christ died better, in every sense of the word? And to have humanity become well rounded it must be lifted up by better social environment. Could we not say that we should begin in our own homes—to do our part to make our families stronger Christian characters, more useful, more ambitious, more interested Church workers, greater lovers of the home, by cultivating the spirit of home and family interest and affection? Should we not encourage and teach our children to know that it is their duty an privilege to help make a happier and more beautiful Christian home? If we do these things are we not strengthening Society by sending out into it stronger characters, or in plain terms, going back to our subject, helping as in no other way the home which is the foundation of Social Service?

God give us stronger homes and home ties, should be our earnest prayer. For the Christian influence of every home God alone knows the vacant space that is made in the jail, the reformatory, or the penitentiary. Then if we as Christian workers know these things should we not do all in our power by our example and the raising of the Christian standard to create a strong influence for those less fortunate than we? Should we not feel our responsibility in this respect?

To sum up the many opportunities that Social Service stands for, I will briefly review a few things which if carried out our earth, it seems, "would be full of the knowledge of the Lord as the waters cover the sea."

Lend a hand in helping to make

(Continued on Page 11)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

NOTES

The attractiveness of the Epworth Era was greatly enhanced last month by cuts of many of our recent conferences, also likenesses of many Leaguers who are rendering our cause fine service in official capacity. It is too bad that our conference did not have its picture taken, for we are sure many readers of our League page and the Era would have been glad to see it appear in both these papers. It is gratifying to note that many conferences that rank much higher than ours in many respects did not make much better showing in regard to numbe of delegates than did ours. We believe that if it came to a show-down our own conference would compare favorably in every detail with other conferences that have much bigger reputations.

* * *

Has your chapter made a contribution to the Ford fund? If not, please attend to this matter at once and send your contribution to Rev. E. L. Bain, Charlotte, N. C. We hope to make a report in these columns on this matter soon and we would like to be able to report every chapter as having contributed to this worthy cause.

* * *

The time is at hand for the formation of mission study classes. It is to the highest interest of every chapter to have at least one class, for nothing is more conducive to a liberal support of the missionary cause. Although the expression "study class" does not sound very attractive to most young people, these classes, when properly conducted, are entertaining as well as instructive. Dr. E. H. Rawlings, 810 Broadway, Nashville, Tenn., has valuable suggestions and helps that are yours for the asking.

* * *

With the approach of the crisp, invigorating weather of autumn, nearly all our activities are taking on new life. Do not let your League be an exception. An attractive social meeting about now would be well worth while. Invite every young person to this meeting and after you get them there explain to them the many attractive features of the League and urge them to attend regularly. We have seen this plan tried and know it to be worth while.

* * *

By Blanche Wyatt.

"Where did you get your new standards, Charles, your new vision of what life may mean?"

"I can't say exactly, but I believe the mission study class is largely responsible."

The leader of the mission study class was also the teacher of the young men's class, and the young man belonged to both. The two were friends of long standing. For an hour or two they had been working over Sunday school problems. Then the boy had laid down his pen and suggested that he be allowed to finish the work later, since he wanted now to talk with the teacher about his life work, a topic they had well begun on a long tramp shortly before.

"I am interested in the needs of Africa, and I want to talk with you about going," he said. As they talked of the years necessary for preparation, each knew without speaking that the other was thinking of the little widowed mother for whom the boy must care. Then the teacher told him of his own experience while working one summer in homes very near to him and almost in the shadow of his church. The crippled woman down there whose people allowed no one to see her, whose room was as filthy as the African huts of which he had studied, the scores of young men "hanging around" on the corners smoking cigarettes and engaging in conversation by no means uplifting—these were calls to service no less insistent than those to Africa itself. To give the gospel to these at home who cared not for it was going unto "every creature" as surely as to carry it across the seas.

As they talked his face grew eager and alight with the glow of purpose. "Really," he said, "I believe it is a harder task to convert these people, who are not Christians because they are indifferent, than to win those who are not Christians simply because they have never heard of Christ."

"I believe one may be a home missionary, Charles, without appointment and live a life as truly missionary as that of any man in any field." Then eagerly he suggested plans for that street to be worked out by his class. He remembered boys on that street whom he thouht the class might well strive to win first since they would have a following in the crowd. Prayer meeting should be held in the homes from week to week. He had seen that he need not live a small life—that in his own sphere and of his own initiative he might thrust himself into the extension of God's kingdom—and he had seen that there was no dividing line between foreign and home missions.

After some time spent in thinking out these new plans for personal and class activity, he laughed and told the teacher that he must go; that he was beginning a series of walks to his work, for he had recently had a vision regarding his stewardship. It was a joy to walk to and from work that he might invest the savings in the Warioto Settlement and in food for a poor woman whom the class was helping. That reminded the teacher to ask how he was geting along in another plan they had talked over together. He had given up smoking that he might have the money for God's work, as well as that he might have a stronger body. He had won the fight. Better yet, he was helping others to win. Just the night before he had pledged a comrade to give up soft drinks for the same reasons; another was about to join him in his antismoking resolve. With a joyous "I'll see you at the mission study class tomorrow night," he was off for home.

For years the teacher had planned a program for the monthly Missionary Sunday. Since the introduction of the mission study class members constantly brought forward stories from mission lands to illustrate the lessons, weekly as well as on missionary programs. Missions was getting to be a familiar subject; missionary leaders were being developed.

The book used in the study class was "Rising Churches in Non-Christian Lands." It deals with all the mission fields and with the foreign policies of the boards. A splendid opportunity to show the class what their own denomination is doing and how few people know aught about the work was afforded by the annual report of the Board of Missions. Every denomination is glad to furnish its report for such use. Study classes may use this report to great advantage, whatever the book studied. The report affords much information to supplement the book. It is a good plan to devote one whole session to a study of the work of the Board, one member taking each field and giving complete review of the work there. Maps of the several fields add greatly to the interest. Charts supplied by the Board of Missions at small cost would make a deep impression and would be a worth-while gift to the Church for use throughout the year. The Board furnishes excellent stewardship leaflets which the class might distribute among the entire Church membership. Certainly the little band who have received a broader vision of life through their study should not feel that their responsibility has ended when the book is finished; it has just begun. God counts on them to place the missions first in the hearts of the people.

Nashville, Tenn.

LAKE JUNALUSKA INSTITUTE

To hold or not to hold the Institute—that was the anxious question debated by the Central Office staff when the news of terrible flood devastations in North Carolina reached us. Towns had been isolated, human lives had been lost, large sections of the Southern Railroad track had been washed into the French Broad River, and traffic had been suspended, with no promise of a time when it would be restored. However, with nearly two weeks before the day of meeting, announcement was made by faith through all the Church papers that the Institute would be held as announced, and preparations already well under way were completed.

It was well that the original determination to hold the Institute was persisted in. Not a great many Leaguers registered, as doubts were entertained as to the restoration of passenger service, and the threat of a universal railroad strike was loud and menacing, giving prospect of travelers having to return by the original mode of locomotion from whatsoever part of the United States they might happen to be sojourning in; but the attendance was sufficient to justify the output. Especially was was there a gratifying attendance from Richmond, Va., and neighboring cities led by Mr. Proctor and Mr. Ford. Mr. Edwards, of Asheville, also had a fine bunch of young people encamped on the heights overlooking the lake from its most beautiful viewpoint.

Dr. Young and Mr. Culbreth were missed, but the other speakers were present and furnished the best program, taken all in all that we have ever had. Professor Kern and Dr. Bain held the interest of classes in Bible with increasing power to the end; Professor Trawick charmed and inspired by his vocational hours and his poblem conferences. His address on the negro question was a heart searcher and an eye-opener. The presence of the Rev. H. C. Tucker, of the Brazil Conference, was greatly enjoyed, and his platform message was excellent. Dr. O. E. Brown, instead of formally speaking, as was expected, on the "Ministry as a Vocation," delivered a striking address on "Bishop Asbury, the Greatest Constructive Force of the Revolution and Post-Revolution Period of American History." The Rev. T. W. Lewis, of Memphis, also contributed a much-appreciated address on "The Work of the Christian Ministry."

The Rev. W. S. Quillian was especially generous in filling two vacancies on the program made by the absence of engaged speakers, and he endeared himself to the Junaluskans, as he does to all the Leaguers whom he serves. On his cottage porch Miss Emma Tucker, that queen of evangelists, held the closing consecration meeting, a meeting confined to the Epworthians, and all save one present were included in the solemn covenant of life devotion to the kingdom as the King may direct.

The lack of comfortable accommodations has been a felt want hitherto, but has been entirely supplied both by the improvement in the Public Service Building and by the completion of the Junaluska Inn. Here by the side of the beautiful lake, perched upon the hillsides and nestling in the groves, are cottages and flower gardens that give the touch of home to the lovliness of natural scenery. It is the place for pondering life problems, for seeking the Lord, for finding fellowship with the Spirit-filled souls of Christ's people. If we had accomplished nothing more than to make it reasonably certain that we shall each year come together in the Institute at Lake Junaluska, we should have done what seemed chiefly necessary when the trying conditions were created; but far more has been accomplished—results that will continue to enlarge.

F. S. P.

CLASSIFIED ADVERTISEMENTS.

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REAL ESTATE.

SMALL MISSOURI FARM, $10 cash and $5 monthly; no interest or taxes; highly productive land; close to three big markets; write for photographs and full information. Munger C-135, N. Y. Life Building, Kansas City, Missouri.

VIRGINIA FARMS—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.

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F. M. Shannonhouse, Charlotte, N. C., writes: "I was suffering from shattered nerves and disordered stomach and kidneys, and the Barium Rock Springs Water brought a speedy cure." Others testify to even more remarkable cures but we do not ask you to take their word or ours. **We guarantee you relief.** If you are suffering from stomach, kidney, liver or bowel trouble—if you have rheumatism, gout or other ailments caused by uric acid poisoning, send $2.00 for ten gallons of Barium Rock Water. After drinking this extraordinary water according to directions, if you are not benefitted, tell us so and we will refund your $2.00. It is understood that the empty demijohns are to be returned prepaid. If you want further proof of the efficacy of this water, write for statements from many prominent people who have been benefitted by drinking it. Address Barium Springs Co., Box B-12, Barium Springs, N. C.

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C. M. Grier, Macon, Ga., Special Support, $45.00; W. H. Rees, Greensboro, West Market St. Baraca, $10.00; Total: $55.00

TEN PER CENT. ASSESSMENT

Rev. R. L. Melton, Coleridge Ct., $10.00 Chas. F. Lambeth, Thomasville S. S., on pledge, $25.00; T. M. Hovis, Bessemer City, Concord Ch., $3.00; Rev. J. B. Tabor, Thomasville Ct., $15.00; Rev. W. M. Robins, Guilford College Chg., $21.60; M. L. Kizer, Tr., Spencer Ch., $16.00; Total: $90.60

BUILDING FUND

Jas. A. Gray, Winston-Salem, $3,000.00.

DEATH OF MISS GERTRUDE EDWARDS

Great symathy among Advocate readers goes out to Rev. J. J. Edwards and family on account of the death of his daughter, Miss Gertrude Edwards, who passed to her reward at the parsonage at Taylorsville last Friday night. Miss Edwards was only twenty-one years old but had been ill for several months and her death was not unexpected. She was a graduate of Brevard Institute and had first begun her life work as a teacher and was looking forward to entering the missionary field May God greatly comfort the ereaved family

WHAT MR. BRYAN THINKS OF JUNIORS

What is the critical period in a school boy's life? And what kind of instruction shoud be given him at that time? Here is the answer given by Mr. William Jennings Bryan in an interview published some weeks ago in Collier's Weekly. Said he: "If I could leave a memorial when I died. it would be a school for boys, taking them when they are juniors in high school and fitting them to enter the junior class in college. That, to me is the critical period of a young man's life. During these years I should put the punils under religious supervision and give them a thorough religious training."

THE UNSURPASSED SOUTH

The South was designed by nature to be the seat of great activities along broad lines, with a dense population rich in all material things—well housed masses, broadly educated, independent. and progressive.

Her natural resources are delightful climate, fertile soils, a satisfactory rain-fall, a large number of navigable rivers, an abundant supply of valuable timber for construction purposes, an inexhaustible wealth of minerals, a marvelous topography, wonderful valleys, fertile hills, and picturesque mountains.

These are essential factors in the making of a mighty civilization. No equal area upon the globe surpasses the outh in these natural resources.—Dr. Seaman A. Knapp.

Jimmie giggled when the teacher read the story of the Roman who swam across the Tiber three times before breakfast.

"You do not doubt a trained swimmer could do that, do you, Jimmy?"

"No, sir," said Jimmy, "but I wondered why he didn't make it four, and get back to the side his clothes were on."

"Only the new days are our own;
Today is ours, and ours alone."

NOTES FROM TRINITY COLLEGE

The entire college community and the friends of the college everywhere were greatly saddened last Friday at the news of the death of Mr. James H. Southgate, Durham's foremost citizen and Trinity's warmest friend and supporter, which occurred at "Southgate's Cabin," his country home a few miles from Durham. The suddenness of the death added shock to the sadness of the news which told Durham and the college that their distinguished friend had passed away. The college flag was put at half mast, college duties were suspended Saturday out of respect to the memory of one so universally loved and honored, and special exercises were held in Craven Memorial Hall at nine o'clock when President Few reviewed the life and services of the man who represented the best of every phase of Durham's life from its infancy to the present.

Dr. Few spoke appropriately of Mr. Southgate's invaluable services to Trinity and the cause of Christian education. For twenty years he had been a member of the board of trustees and president of the board most of that time. Wise in council, sympathetic and broad in his interests, judicial in temper, and vast of vision, he has been a pillar of strength to the college and the cause for which it labors.

The remains lay in state in the parlor of the East Duke building from eleven Saturday mornig until late in the afternoon, under honor guads composed of Trinity students, and were viewed by hundreds of people of all walks of life. The body was then removed to the residence of Mrs. T. D. Jones, on Chapel Hill street, until the funeral services Sunday afternoon, which were conducted by Bishop J. C. Kilgo, Rev. C. J. Harrell, Rev. J. C. Wooten, and Rev. R. C. Beaman.

"If I had Not Come," or "Things Taught Only by Christ," is the title of a book by Bishop E R. Hendrix, of the Methodist Episcopal Church, South, which will be of interest to North Carolinians because the lectures contained in the volume were given first at Trinity College last spring under the auspices of the Avera Foundation and at that time attracted wide attention. The book is published by a Chicago publishing house. The series of lectures under which these of Bishop Hendrix's were given was established at Trinity in 1897 and are given every two years. Prominent men have always been secured to deliver the lectures but Bishop Hendrix is the second one to publish them in book form later. The first one to publish them was President Thornton Whaling, of Columbia, South Carolina, who delivered the lectures at Trinity in 1913.

The Southern Association of Colleges and Preparatory Schools will meet here November 16 and 17 and will hold its sessions in East Duke building.

The 9019, local scholarship society, have recently elected the following students to membership: Edwin Burge, of Hendersonville; G. B. Cauthen, of Durham; F. C. Caviness, of Coleridge; John Cline, of Lincolnton; D. F. Dunstan, Eliabeth City; E. C. Few, of Greers, S. C.; R. L. Fisher, of Gatesville; L. L. Gobel, of Spencer; A. H. Gwyn, of Yanceyville; E. G. Harris, of Festus, Mo.; H. W. Kendall, of Shelby; R. E. Parker, of Lasker, A. Poole, of Jackson Springs; P. L. Smaple, of Elizabeth City; J. R. Smith, of Mount Airy; K. C. Towe, of Roanoke Rapids; and F. R. Yarborough, of Carey.

Rev. A. D. Betts, a venerable Methodist minister of Greensboro, known widely for his long service as a preacher and for his saintly life, has recently donated to the college library a large number of very valuable books. Many of the books are rare and hard to secure and this timely gift from a great admirer of the institution will be of much service.

Mr. Charles L. VanNoppen, of Geensboro, has presented to the college library a steel engraving of William Sidney Porter (O. Henry.) This portrait will serve as the frontspiece of volume nine of the Biographical History of North Carolinians of which Mr. Van Noppen is publisher.

The annual reception, given by the Y. M. C. A. to the new students, was held in the parlors and auditorium of East Duke building September 19, and was largely attended.

R. G. Cherry, of Gastonia; A. S. Brower, of Raleigh; Mrs. F. B. Souders, (nee Miss Lucile Gorham), of Fayetteville; Miss Emma B. McCullen, and F. S. Bennett, of Durham, all members of the class of 1912, met at the college recently, as a class committee, to arrange for a class reunion to be held at next commencement.

The various classes have elected officers as follows:

Senator: J. R. Smith, of Mount Airy, president; J. H. Burrus, of Shelby, vice president; T. R. Summers, of Orangeburg, S. C., secretary; E. C. Harris, of Wendell, treasurer; and H. N. LeGrand, of Hamlet, representative on the Athletic Council.

Junior: A. H. Gwyn, of Yanceyville, president; C. A. Poole, of Jackson Springs, vice president; L. L.

Sophomore: C. W. Toms, Jr., of Durham, president; A. J. Hobbs, of Corapeake, vice-president; Miss Vera M. Wiggins, of Denmark, S. C., secretary; W. B. McCutchen, of Rougemont, treasurer; and H. C. Beal, of Asheville, representative on the Athletic Council.

Freshman: W. G. Braswell, of Whitakers, president; M. B. Loftin, of of Mount Olive, vice-president; Miss Bernice Ulrich, of North Wilkesbroo, secretary; J. L. Hooper, of Winston-Salem, treasurer; and R. G. Groome, of Greensboro, representative on the Athletic Council.

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Chester Lv.	7 43 a m					
Yorkville "	8 29					
Gastonia "	9 24					
Gastonia "						
Lincolnton "	10 20					
Newton "	10 55					
Hickory "	11 40		5 45 p m			
Lenoir "	12 45 p m					
Lenoir "			6 50			
Mortimer "			8 22 p m			
Edgemont Ar.						
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Edgemont Lv.						
Mortimer "			7 00 a m			
Lenoir "						
Lenoir "	1 40 pm		8 22			
Hickory "	2 35		9 30 a m			
Newton "	3 08					
Lincolnton "	3 46					
Gastonia "						
Gastonia "	5 00					
Yorkville "	5 46					
Chester Ar.	6 35					

x Leave | Arrive

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CHESTER—Southern Railway, S. A. L. and L. & C.
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Time Table Watauga & Yadkin River Railroad Co. and Connections

WESTBOUND					STATIONS—So. Ry.	EASTBOUND		
A. M. 8 15 9 30		A. M. 8 15 9 30			Eastern Time Lv Greensboro Ar Winston-Salem	P. M. 9 15 6 35	P. M. 9 15 6 35	
5 Sun. Only	3 Sun. Only	Daily Ex. Sa. Su.	7 Sat. Only	Miles	STATIONS W. & Y. R. R. R.	2 Daily Ex. Sun.	4 Sun. Only	6 Sun. only
P. M. 4 30	A. M. 10 15	P. M. 2 00	P. M. 2 00		Eastern Time	A. M.	A. M.	P. M.
4 35f	10 20f	2 04f	2 05f	1	Lv N. Wilkesboro Ar	10 20	10 00	5 15
4 41f	10 31f	2 19f	2 15f	5	Gordon	9 59f	9 57f	5 12f
4 46f	10 38f	2 28f	2 26f		Brown's Ford	6 44f	9 48f	5 00f
4 54f	10 45f	2 38f	2 35f	9	Minton	9 34f	9 37f	4 52f
5 06f	10 55f	2 51f	2 51f	11	Goshen	9 24f	9 29f	4 44f
5 16f	11 05f	3 00f	3 00f	13	Marley Ford	9 07f	9 18f	4 33f
5 26s	11 13s	3 12s	3 20s	16	Goulds	8 55f	9 03f	4 18f
5 35s	11 20s	3 25s	3 40s	19	Ferguson	8 43s	8 53s	4 08s
5 36	11 22	3 30	3 45		Elkville	8 33s	8 48s	4 00s
	11 33f		4 00f	20	Elkville Junction	8 30	8 43	3 58
	11 42		4 15	23	McNeils	8 15f	8 33f	3 48f
				27	Denny	8 10	8 25	3 40
	11 43		4 16	23	Darby			
	11 48f		4 25f	20	Denny	8 00	8 24	3 39
	11 54		4 30		McNeils	7 20f	8 16f	3 31f
5 45	12 04	4 00	4 40	21	Elkville Junction	7 10	8 10	3 25
					Grandin	7 00	8 00	3 15

f Stop on Signal s Regular Stop

NOTE—Trains will commence running to Darby about Sept. 15.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

DEPARTMENT OF WOMAN'S WORK

better Christians of others as well as benefit our own souls, by:

Personal Christian work or soul-winning;

Visiting the sick and strangers;

Comfort the sorrowing;

Give to the needy;

Encourage the discouraged.

Visit the prisoners, or better still, help make conditions so that there will be no prisoners—for if we will help lead to Christ, He sets the captives free.

Help in every way for civic righteousness, namely: Better laws for the abolishing of those things which, if enforced, make a moral city, cleaner city, more beautiful city, more intelligence and less ignorance, by doing all you can for educational uplift.

Better conditions for the laboring classes, which would mean health and greater ambition to live better lives.

Better Church organizations, and last, a more consecrated life for all who are workers in Christ's Vineyard—the result will necessarily follow—that of the uplift of society at large.

We have tried to do some little work here in our society, and it does seem so little when we see how much there is to be don for our brothers and sisters of earth and for our Lord and Father of all. But let us try and at least catch a larger and more earnest vision of the need of humanity and of our own duty in carrying out God's command "Go ye," and thereby make this world a better, more beautiful and sweeter place in which all may live and praise His holy name.

Sisters and fellow workers:

Love the soul of humanity.

Love the intellect of humanity.

Love the physical well-being of humanity.

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Crosby, a South Carolina physician writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case and I believe that, if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rhematism, or with any chronic disease, accept the guaranntee offer below by signing your name. Clip and mail to the Shivar Spring,

Box 5R, Shelton, S. C.

Name .....

Address .....

Shipping Point .....

THE RIVER OF CHURCH EXTENSION

By Rev. W. J. Heys

"And everything shall live whither the River cometh." Ez. 47:8.

Rivers are types of blessing. Man's first home was a watered garden. Egypt would be a desert but for the river Nile. The Amazon and the Paraguay make South America a land owing with milk and honey. To come nearer home, the Mississippi is a wonderful river well called the "Father of the Waters." It rises in the heart of the Rocky Mountains and flows over golden sands. Where the distant Alleghanies rest upon beds of buried sunshine, a mighty contribution is gathered to swell the flowing river. Where the sun melts the snows of northern drifts, where undiscovered pennies lie, his waters leap forth. Like mighty Vulcan, it turns the turbines of Keokuk, lighting the cities, propelling the cars and saying to man, "Here am I at your service."

Not only does it gather waters, but it brings from North and East and West, a wonderful deposit which it spreads over unnumbered acres of bottom lands where flourish abundant crops of wheat, corn, alfalfa and cotton. The Father of Waters does not despise the smallest contribution. He welcomes little Plattin Creek as well as the big Ohio river.

"The Mississippi never stops
To grumble at the tiny drops
Of rain, the clouds fling from aloft;
Or flakes of snow so white and soft.
They only make his waters flow,
Until he bears upon his breast
The commerce of the North and West:
And yet he's made of drops so small
No one can tell from whence they fall."

So it is with the Church Extension River. It gathers and conserves the resources of the Church for the day of need.

1. The Source of the River.

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"Blest river of Extension,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay;
Stay not till all the homeless
Have found a worthy home
Until the last disciple,
Shall to the Kingdom come."

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Think of it prayerfully,
Deep in thy heart let its precepts dwell.
Slight not its history,
Ponder its mystery;
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chiings
Found in this volume of heavenly lore
With faith that is unfailing,
And love all prevailing,
Trust in its promise of life evermore.

With fervent devotion
And thankful emotion,
Hear the blest welcome, respond to its call.
Life's pure oblation,
The heart's adoration,
Give to the Saviour, who died for us all.

—Anonymous.

The Sunday School Lesson

FOURTH QUARTER—LESSON II
OCTOBER 8, 1916

PAUL BEFORE FELIX—Acts 24.

Golden Text—Herein I also exercise myself to have a conscience void of offense toward God and men always. Acts 24:16.

Summary of the Lesson

A man who had come through a life of testing struggle to a place of eminent success was talking about his experiences to some intimate friends. "My hardships and difficulties have all turned out to be doors of opportunity," he said. "Turn an obstacle over and you make it into a support. I have learned how to capitalize my liabilities."

Paul knew very well the art of turning a misfortune into an opportunity. When he became a prisoner he simply turned a prison into a pulpit. When he was brought to trial his very defense became a sermon. The judge was likely to feel the tug of conscience before Paul was through with him. Paul di not pretend to be a professional orator, but brilliant tricks of rhetoric became ineffective in the presence of his straightforward, keenly reasoned speech. Paul before Felix reveals a resourcefulness which commands our instant admiration.

Insincere Oratory

The Atlantic Monthly once published a story of a family with a wonderful gift for fine phrases. They all had the art of alluring speech, and with each one of them the words outran the meaning. You could be sure that they would say the right thing, but you could not be sure that they meant the right thing.

The orator Tertullus was a master of words. He was an adept in oily flattery. He was the kind of man who at any moment can make a speech on any question. He was not troubled by delicate conscientious scruples. In fact, he was not troubled by any scruples at all. He knew how to let the light fall in such a way that a given fact would appear innocent and harmless. He knew how to let the light fall so that this same fact would appear sinister and full of hidden an evil meaning. If he knew how you wanted a situation to appear, and you employed his talents, he would use all his resources to make it appear in just that way.

This was the man who was employed to appaar against Paul before Felix. The Jewish leaders came with him, ready to give his words their complete support. When he made a point their eyes flashed with approval and their whole bearing was a reinforcement of his utterance. It was a formidable attack which Paul found it necessary to face. When Tertullus had finished there remained in the mind a picture of a man possessed of vast ability to do mischief, a sort of world-wide disturber of the proud Roman peace, a man whose very appearance was the signal for tumult, a profaner of the temple and the leader of an outlaw sect. Tertullus had spoken with infinite shrewdness and every word of his attack had been chosen with the nicest calculation. The Jews felt that he had won his case in his very statement of it.

Tactful and Honest Speech

A gesture of the hand of the governor told Paul that he might speak. There was something about his small figure, tense with personal power, which aroused instant interest. His eye secured a hearing before he had spoken a word.

His brief, friendly reference to the governor was noticeably free from the over-luscious flattery of Tertullus and had a note of simple sincerity which told in his favor. His statement of his case had a lucidity and a directness which made quick appeal to the candid mind. He did not try to create an atmosphere of prejudice. He candidly stated the facts and let them speak for themselves. There was a judicial poise about his words, and his whole bearing and attitude revealed a man accustomed to deal with men and things and experiences in direct an sincere and serious fashion. It was evident to Felix at once that the kind of man Tertullus had described could not have made the speech which came from the lips of Paul. The false glamour of merely rhetorical effect stood in vivid contrast to the clear vigor of Paul's words. His gift of analysis, his power to get quickly at the heart of a situation and his sense for the luminous and vital word stood him in good stead. When he had finished the speech of Tertullus seemed somehow quite beside the mark.

Felix was not ready to set Paul free. He was not willing to deliver him over to the wrath of the Jews. So he delayed his judgment, stating that when Claudius Lysias had come down from Jerusalm he would reach a final decision. In the meantime Paul was treated with every courtesy. His friends were allowed to see him and to minister to him, and from the prison his influence went forth. So from many prisons in many ages ruling spirits have made themselves felt in the world.

The Fear of Felix

"The Old Testament gives conscience new ears and new eyes," said Principal George Adam Smith in a fine flash of inspiration. The true preacher is always giving conscience new ears and new eyes. In this, as in many another sense, Paul was a true preacher. When Felix and his wife Drusilla listened to Paul they forgot that he was a prisoner. His words took loftier wing as he continued to speak and soon they found themselves completely under the spell of his intense and commanding utterances. He seemed to become in a very high and adequate sense an interpreter of life and a setter forth of its inmost meaning. "He reasoned of righteousness and self-control and the judgment to come." As Felix listened his heart quailed within him. He seemed in the presence of a mighty moral authority, whose sanctions he had evaded and ignored. He seemed in the grasp of invincible moral processes from which therew as no escape. He was terrified. He hastily interrupted Paul. "Go thy way for this time," he said; "when I have a convenient season I will call thee unto me." He seemed to think that by sending Paul away he could send away the still small voice. He was not willing to face the behests of his conscience. He only wanted to quiet his stern and insistent utterance of condemnation within his own soul.

A fear like that of Felix may be made a stepping stone upon which a man rises to a stern and terribly honest appraisal of his life, a true repentance and a new quality of character, or it may be a mere shudder of alarm, after which a man wildly runs away from his conscience and its stern demans. Felix never found true ethical propulsion in his fear.

The Avarice of Felix

Cecil Rhodes is said to have quoted the cynical adage "Every man has his price," and to have added, "and I am ready to pay the price." Felix was quite candid in admitting to himself that he had his price, and he was all the while watching for men who would pay the price. When he refused to take Paul's message seriously his old avarice reasserted itself and he began to wonder if this particular prisoner would not pay a good sum for his release. He knew that Paul had brought money to Jerusalem and he assumed that a man who handled so much money would have access to money which he could use for his own purposes. He instinctively read his own code of morals into his thought of Paul, and he saw no reason why some of the money which Paul handled could not reach the hands of the governor who held him a prisoner. So he talked with Paul often. In sly and indirect ways he made it evident that money could accomplish many things, even with a Roman governor. Paul was always ready to talk with Felix, but he never seemed to understand these subtle suggestions and no money was forthcoming. Two years passed by. The time camew hen Felix was succeeded by Porcius Festus. It would have been easy for him to set Paul free before surrendering office, but with his characteristic method of thinking of political expediency first and of justice afterward, he reasoned that here was an opportunity of gaining favor with the Jews. So he left Paul in prison. One wonders how often he thought in after days of that passionately sincere and earnest Jew whom he treated with such entire injustice.—Llynn H. Hough, D. D., in N. Y. Christian Advocate.

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OLD BRINDLE

"I found the bars down again this morning," said Grandfather Towner, severely.

"Is that so?" said Sam, the bright-faced young hired man who had just come in with the brimming milk pail. "I'm sure I put them up last night.

"It's the third time now that I've found them down," continued grandfather, "and every time the cattle have gotten out, and it has cost me a good many dollars. I don't like to doubt you, but I'm afraid you've been careless, and if it happens again I'll have to find another man, that's all.

Sam's face grew very red, but he looked more troubled than angry, and after grandfather had gone out he said to Henry, the grandson who was visiting at the farm: "I wish I knew how those bars got down. I remember that I fixed them the last thing before supper, last night; but I can't make your grandfather believe it. I don't want him to think I'm careless and don't want to lose my place either, for my wages are about all the home folks have to live on this year.'

Henry liked Sam and he felt sure that it was not his fault that the cattle had gotten out, and he made up his mind to help him if he could. He examined the heavy bars carefully and the last thing before he went to bed he slipped out to see that they were as they ought to be. A night owl was hooting in the tree and he stood still a few minutes to see if he could get a glimpse of it. He did not see the night owl, but presently the cattle came walking up to the bars with Old Brindle at their head. Old Brindle was "the wisest and most crafty cow that ever lived," grandfather declared.

"What are they coming up here for, I wonder," thought Henry. He had not long to wonder, for Old Brindle walked straight to the bars, and, putting her long horns under the first one, she pulled an lifted it until off it came. She, then, was the mischief maker, and Sam had not been careless.

Away to the house Henry ran swiftly and quietly. "Oh, grandfather, come," he cried. Grandfather was back with him in time to see Old Brindle let down the second bar.

"So it was you that did the mischief, was it?" said grandfather, as he put them up again. "Well, we'll just fasten them with wire after this, and even if you are pretty wise, I guess you can't manage that. We'll try and see."

"I'm glad we've found it wasn't Sam. Aren't you?" said Henry. "I was sure he was not careless."

"Indeed, I am," said grandfather, heartily. "I was a little hasty, but I'll go right upstairs and tell him so before I go to bed. I believe he deserves to have his wages raised a dollar a month for holding his tongue, most boys would have said something back to me. Don't you think that would be a good way to make him feel that I am really sorry for judging him so hastily, and that I truly appreciate his work? I think that's the best thing to do."

"I certainly do," said Henry, very eagerly.

"I think that's a good idea," said grandmother, who had followed them out. "Old Brindle's mischief is going to do some good, after all. She never meant to make so much trouble."—Louise M. Oglevee, in Exchange.

SHIP'S LANGUAGE.

It may seem strange to you to learn that ships talk to one another. They do, however, by their flags. A ship can say, "How do you do?" to another ship; also, "Be careful! Look out! I am coming!" and a thousand and one other things. The way ships talk to one another usually is through their flags, though whistles and bells have their places also in ship language. There is an international code that anyone can read who has learned the meaning of the flags. By means of that code, German ships can talk to French ships, or to American ships, or to any other ship that knows what the flags say.

Groups of flags mean certain things; that is, one string of three different flags mean, "Will you take my letter?" another group of two flags means "Need food! we are starving," and still another says, "I am on fire," and so on. Any ship, anywhere in the world, could read those signals at once. When you study the flags that ships fly you will soon learn that there are many kinds of flags, not only in color but in shape. When a seaman speaks of a flag he means one that is rectangular in shape, like our United States flag. A pointed flag is called a pennant, but a triangular flag with the end notched or cut is a burgee. A flag proper with its end notched is called a broad pennant, and a long narrow flag, like a ribbon, is a coach-whip pennant. By the flags on a ship you tell where the ship has come from, where it is going, the line it belongs to, whether it carries mail, and many other things too numerous to mention. This little account can only give a hint of the fun you will have if you learn what flags mean and how to read "ship-talk."—Picture Story Paper.

AN OLD-HOME PARASOL

When Dorothy Winthrop went all alone from Boston to Montville to spend August with Grandfather and Grandmother Winthrop, she forgot to take with re one very important thing—her new pink parasol It was the thing that she thought the most of, too, for Aunt Harriet had given it to her on her birthday in June—and now to foget to take it on her first journey! But she had so many things to pack and so many things to think of that morning that it was not strange that she forgot somehing.

She thought of the parasol almost as soon as the train had left the station, and even the many interesting things that she saw from the car window during the all-day ride could not wholly take her mind from it.

Grandfather Winthorp met her at the Montville station, and before they had reached the big house at the end of the shady village street she had told him about the parasol.

"Well, well, that's too bad!" said grandfather. "But perhaps you won't need it, after all. We don't have much rain at this season."

"But, grandpa, it is to keep off the sun, not the rain," said Dorothy. "I really cannot go calling or to church or anywhere without it."

"Oh, I see!" said Grandfather Winthrop. "Well, well, that's too bad! We'll see what we can do about it."

That night Dorothy wrote a letter to her mother to tell her that she had come safe to grandfather's, and in the very first line, and also in the first of the three postscripts, she begged her to be sure to send the parasol at once.

But it would take the letter a day to go and the parasol a day to come, at the very quickest, and in the meantime there was to be Sunday—Old-Home Sunday, too, when everyone would go to church and when there would be many city visitors. Of course, no young lady could go without a parasol!

Grandmother Winthrop had been full of sympathy for Dorothy from the first. She understood, better than grandfather could, what the parasol meant to Dorothy, and had thought much about it; and on Saturday morning an idea came to her. She climbed the attic stairs, and from a big chest under the eaves she brought out a little silk parasol that had been her own grandmother's many years before. It was gray, not pink, and the handle, which was long and rather large, was of bone.

"I don't suppose Dorothy will like it or want to use it," said Grandmother Winthrop softly, as she carefully opened the old parasol, "because it is not new or handsome; but it is the best I can do for her. I broke my own parasol last year, and I never thought to have it mended."

Strangely enough, however, Dorothy was the happiest girl in Montville when she saw the faded old parasol and heard its story.

"Your own grandmother's!" she exclaimed. "How many 'greats' does that make her to me? And to think that a little girl carried it a hundred years before I was born!"

"And it was made in England, too," said Granmother Winthrop, "for in those days there were very few parasols or umbrellas in America; they were not made here till later."

Dorothy's new parasol itself, if it could have come flying through the air to her from Boston, would not have given her so much pleasure.

"To think," she kept saying, "that I can go to church under a parasol that my great-great-grandmother carried, away back when there were Indians, and perhaps when her father was off fighting the British soldiers!"

"But I did not suppose children liked old things," said her surprised grandmother.

"Oh, but I love old things!" cried Dorothy. "Especially when they mean something."

Sure enough, at church next day the minister preached his sermon on the subject of old things, especially the old things of the old homesteads, and told why we should cherish them and honor the memory of those who used them long ago.

And all the while Dorothy sat in the highbacked pew with Grandfather and Granmother Winthrop and clasped tightly the bone handle of the precious old parasol. After the service there were many who spoke to her, and nearly all of them had something to say about the quaint, old-fashioned parasol that she carried. So she bore it more proudly than ever when she walked home ahead of Grandfather and Granmother Winthrop.

Two days later the pink parasol came by parcel post, and of course Dorothy was glad to see it; but she was even happier when at the end of her visit, Grandmother Winthrop gave her the old parasol to take home with her as her very own.—Marion Hallowell.

Neglected Wounds Troublesome.

Did you ever notice how a small wound often festers and produces pus? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises, skin abrasions, sores, cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound and prevents the serious and common after-effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 845 Gray Bldg., Nashville, Tenn.

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Our Dead

MORRIS—Adolphus Morris was born Dec. 1st, 1858, and died at his home near New London, N. C., Sept. 21, 1916, aged 57 years, 9 months and 20 days. Brother Morris was married to Miss Patsy Harris on Dec. 11, 1879; from this union there were three children, two girls and one boy. His first wife died Sept. 22, 1889. On the 8th of May, 1890, he was married to Miss E. A. Blackwelder, who survives him. From this marriage there were eleven children, six of whom are living and five are dead. For long years brother Morris had been a faithful and true member of the Methodist church. He was a regular attendant at church and Sunday school. He was always in his place, unless providentially hinderd, in the house of God. He lead a simple, earnest Christian life. We shall miss him much. The funeral service was conducted in the New London church, by the writer, assisted by Rev. R. L. Melton a former pastor, in the presence of a large congregation of people.

E. J. Poe, Pastor.

FOSTER—Mary Ellen Foster was born near Creston, N. C., March 18, 1897. She was converted an joined the M. E. Church South at Creston, Sept. 9, 1914, and lived a consistent member until suddenly taken away in the bloom of life. Some months ago she decided to be a trained nurse and had gone to Knoxville, Tennessee, where with enthusiasm she had pursued her course until failing health compelled her to come home, where she died of appoplexy, Sept. 18, 1916. The burial service was conducted by her pastor in Creston church before a large audience. Her body was laid to rest in the Baker cemetery by the side of her father.

J I. Hickman, P. C.

HARVELL—On August 19, 1916, Brother Duffy Harvel went from his earthly tabernacle of clay to a "house not made with hands, eternal in the heavens." Brother Harvell was born April 18th, 1891. He professed faith in Christ early in life, at the age of thirteen years, and lived a devoted Christian till death. Brother Harvell was a model young man. He was tender-hearted, kind and true, firm in his convictions, dared to do right, and was a devoted Christian, son, and brother. He was loved and highly respected by all who knew him. Brother Harvell's life was not a long one, but a true one. Devoted to the great principles that build real manhood and Christian character. To his family and relatives we want to say: "Weep not for him as those who have no hope;" for, like Paul, "he has finished his course, he has fought a good fight, and has kept the faith."

H. H. Robbins.

LONG—Mrs. Hattie Revis Long was born Jan. 17, 1894, and departed this life at the age of 22 years, six months and 18 days. In the home she was a dutiful child. Good to father and mother, loving, tender and true to her brother and sisters. She possessed a genial spirit and scattered sunshine wherever she went. She was taught to love God when a child and was always religiously inclined. She joined the M. E. Church, South at the age of 10 years, at home and was received into the church by her brother, Walter Long. She was married to Mr Charles Revis. To them were born two children. She was taken away in young womanhood. Our loss is her eternal gain. She rests in Center churchyard to wait the final coming of her Lord.

W. M. Boring.

BOST—Mrs. Mary Seagle Bost, wife of Caleb E. Bost, of Cornelius, was born November 30, 1842, and passed to her reward August 6, 1916. In early life she united with the Lutheran church, but after marriage joined the M. E. Church, South. Her husband with two sons and one daughter survive.

For more than three years she endured great suffering with patience and fortitude, many times expressing her willingness to go hence when God calls. A noble mother and faithful Christian is gone. May God's richest grace abide with the sorrowing ones.

E. M. Hoyle.

SLOAN—Miss Sarah Eliza Beaty was born in Mecklenburg county June 28, 1851, and died at the Presbyterian Hospital in Charlotte July 15, 1916. She was married to James M. Sloan July 31, 1873. Five children were born to them: Mrs. M. S. Garrison, Mrs. W. R. Ford, and Charles H. Sloan of Belmont, Mrs. W. P. Harris of Waxhaw, N. C., and Mrs. John R. Rankin of Gastonia.

Mrs. Sloan was a faithful member of the M. E. Church, South, and in her quiet manner lived a beautiful Christian life. She endured many months of suffering but through it all maintained her spirit and thought of others more than of herself. While in the hospital and down to the last days of life, she manifested her beautiful character in the thoughtfulness she had for her nurses. How like the Master to think of others more than of self.

Her body was laid to rest by her pastor in the cemetary at Belmont on July 17, 1916. May the comforting presence of Christ be with those who miss her most.

A. P Ratledge

RELATIONS BETWEEN AMERICA, JAPAN AND CHINA

Important moral issues considered by leading churchmen.

American missionaries from China and Japan, with mission Board secretaries and eminent Christian laymen, forty men all told, have just held a conference at the Yale club on 44th Street on the relations of America with Japan and China. The meeting was entirely private in order that there might be utmost freedom of discussion. The following statement, however, has been made public:

An infomal conference was arranged for by the World Alliance for Promoting International Friendship though the churches and the Federal Council of the Churches of Christ in America in order to secure accurate information and carefully consider the great moral issues involved in the relations of America and the American Christians in these matters.

Such men as Bishops Roots and Lewis and President Lowry of China, Bishops Harris and Tucker and Dr. Dearing of Japan, Dr. Robt. E. Speer, Mr. Mornay Williams, Bishop Lloyd and Governor Baldwin of America were prominent in the discussions.

The problems considered dealt, not only with the unfair treatment of Japanese and Chinese in America, but with the relations of Japan and China and with the question of America's right attitude in these difficult matters. It was shown that the alleged menace to America of large Japanese immigration has been completely solved by Japan's faithful administration of the "Gentlemen's Agreement," that 15,139 more Japanese males have left America during the past seven years than have arrived. The alleged clash of Japanese and American policies in China was looked at from many new angles.

Three resolutions of general interest were passed. The first call upon the President and Congress "to create a non-partisan commission of not less than five members whose duty it shall be to study the entire problem of the relations of America with Japan and with China," and "to invite the Government of China and the Government of Japan to appoint similar commissions," "If such commissions should be appointed it is the opinion of this conference that the American commission should meet the commissioners of China and Japan in their respective countries."

The second resolution endorsed the bill proposed by the American Bar Association for the enactment by Congress providing for the adequate protection of aliens. Because of the lack of such a law the Federal Government is not able to fulfill its treaty pledges. The resolution provides for a committee to bring this matter properly before the President and Congress.

The third resolution affirmed the importance of "establishing as soon as possible a Bureau of Information as to Eastern Affairs for the purpose of supplying to the press and public unbiased and accurate information as to the progress of events in China and Japan and their relations to the United States," which resolution was referred to the Federal Council of Churches and the World Alliance.

The Conference closed after six hours of intensely earnest discussion and thought, with the conviction that a good beginning had been made and that similar meetings should be held from time to time where representative Americans from Japan, China and America could meet each other face to face and exchange experience, information and opinion with utmost freedom and frankness.

SOUTH AMERICAN NEIGHBORS

Smith & Lamar, Agents, Nashville, Dallas, Richmond. Cloth 60c; paper, 40c. Prepaid.

Among the books just coming to us for review is one by Bishop H. C. Stuntz, entitled "South American Neighbors," which will be used in Mission Study classes this year. Bishop Stuntz has rendered the student world a much needed service in the preparation of this modest but attractive volume. It appears at an opportune time, when the attention of the world is drawn to this neglected continent with a growing appreciation of its great future. A real factor in the backwardness of missionary enterprises in Latin America has been the failure of men to grasp this future and prepare to take advantage of it.

Rev. Frank K. Sanders, Director of the Board of Missionary Preparation, says of the book: "Few leaders of today have had better opportunities than Bishop Stuntz for viewing at first hand the great Southern continetn and for testing in the alembic of experience his missionary theories. Four years of administration on the field have given him an optimism and an eagerness which are contagious. The reader of the book develops a growing enthusiasm for Latin-American missions and a serener confidence in their progress.

Within the scope of two hundred pages the author reviews the resources of the Southern continent, its fascinating history, the factors which explain its slowness of development, some of the great pioneering heroes who made possible the Christian activity of today, and the outstanding problems which confront the statesman and the missionary alike. He brings out very clearly the baneful, even paralyzing, effect of the system of vast landed estates and of the position assigned womanhood in society and presents many instructive differences between North American life and society and those of Latin America.

The volume covers only South America, but serves as a capital introduction to the further study of the continent or to an enlightened discussion of its important problems, political, educational and religious. It will help to clarify the thoughts of many concenring the ten republics south of Panama and arouse a fresh interest in their needs and possibilities.

The questions raised by the volume deserve careful study, yet they are virtually unknown to the great majority of our people, young or old. Rr. Stuntz is to be commended for placing them within the reach of those who are eager to see with clearness the great forward steps which remain to be taken by the generation now preparing to win the world for Christ."

"South America Neighbors" will be the leading Foreign Mission Study course for our churches this year.

THE SOUTH TODAY

Smith & Lamar Agents, Ashville, Dallas, Richmond. Cloth, 60c; paper 40c. Pepaid.

A most interesting book has just come to our desk from Smith & Lamar, "The South To-Day," from the pen of Dr. John M. Moore, Secretary Department of Home Missions in our Church. It is distinctly a home mission study, as indicated by the title, and will be of interest not only to the people of the South but to the whole nation. It will be used during the coming season as a textbook in all sections of the country. Prof. R. E. Gaines, of Richmond College, Richmond, Va., has written a quite comprehensive review of the book from which we quote as follows:

"The author not only gives a vast amount of information about that section of our country as he tells the story of the South's rehabilitation since the close of the Civil War and of its rapid progress in recent years, but he sets forth also the stupendous tasks which confront the south and and the grave and urgent problems which are calling so insistently for solution and which constitute such a challenge to Southern leadership.

While the primary object of the book is to portray the present South and with a distinct forward look to estimate her potentialities and her obligations, still the author gives his readers at least a glimpse of the Old South and reveals something of its picturesqueness and charm. Indeed, this is necessary to the main purpose of the book, since in order to understand what it is we need to know how it came to be. No one can fully appreciate the South today without knowing something of the South of yesterday.

The book appears at a most appropriate time, in view of the fact that for he next year there will be in the various Protestant communions and throughout the whole of our country a concerted movement for home mission studies as a part of the theme, "The Two Americas."

"The South of Today" will prove to be a teachable book. One distinct merit which it possesses in this direction is the facilities which it has for provoking discussion. It will from the very outset bring to light sharp differences of opinion in almost any group of persons, either North or South, because the subject which the book presents is one about which we all have some knowledge and a great deal of ignorance."

Mission study groups in our own Church should make a careful study of Dr. Moore's splendid book this year.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Fourth Round

October

Sulphur Springs, Montmorenci 7-8
Haywood Street, night 8
Leicester, Brick Church 14-15
Bethel, night 15
Walnut, Jewel Hill 21-22
Marshall and Hot Springs, Marshall, 22
Rosman 28-29
Brevard, night 29
Matthews, Indian Trail, night 26
Matthews, Bethel, 11 a. m. 27
Rocky River, Union Grove, 11 a. m., 30

November

Weaverville Ct. 4-5
Central 5
Weaverville, night 5

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

October

Waxhaw, Mineral Spring, 11 a. m. ..7-8
Prospect, Prospect, 3:30 p. m. 8-9
North Monroe, Icemorlee, night ..8-9
Ansonville, 11 a. m. 14-15
Lilesville, 3:30 p. m. 15-16
Marshville, Marshville, 11 a. m. ..21-22
Polkton, Polkton, night 22-23
Morven, 11 a. m. 28-29
Wadesboro, night 29-30

November

Dilworth, night 5-6

Final Meetings

October

Unionville, Grace, 11 a. m. 4
Unionville, Mill Grove, 3:30 p. m. 4
Unionville, Oak Grove, 11 a. m. 5
Unionville, Zion, 11 a. m. 6
Unionville, Unionville, 3:30 p. m. ..6
Calvary, night 17
Seversville, Trinity, 11 a. m. 18
Seversville, Pleasant Grove, 3:30 p. m. 18
Seversville, Seversville, night 18
Prospect, Prospect, 11 a. m. 24
North Monroe, North Monroe, night, 25
North Monroe, Icemorlee, night 26
Ansonville, Ansonville, 11 a. m. 30
Lilesville, Lilesville, 11 a. m. 31

November

Weddington, Wesley's Chapel, 11 a. m. 4
Weddington, Weddington, 11 a. m. ..5

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Fourth Round

October

Denton Ct., Siloam 1-2
Deep River Ct., Central Falls 7-8
Asheboro 7-8
Randleman 8-9
Greensboro Ct., Bethel 14-15
Spring Garden 15-16
W. Greensboro Ct., Jamestown ..21-22
Wesley Memorial, High Point 22-23
Randolph Ct., Trinity 28-29
South Main St., High Point 29-30
East End 30

November

West Market St., Greensboro 5-6

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

October

Cliffside, Oak Grove 7-8
Forest City, Pleasant Grove 8-9
Table Rock, Oak Hill 14-15
Connelly Springs, Rutherford College 15-16
Spruce Pine and Bakersville 21-22
Micaville 27
Bald Creek 28-29
Burnsville 29-30

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

October

Yadkinville, Prospect 7-8
Rural Hall, Antioch 8-9
anbury, Davis' Chapel 14-15
Leaksville, night, 21; 11 a. m. 22
Draper, 3 p. m. 22-23
Spray, night 22-23
Dobson, Pleasant Ridge 28-29
Jonesville, Ebenezer, 3 p. m., 29; 11 a. m. 30
Elkin, night 29-30

November

Ararat, Hunters 4-5

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

October

Sparta Circuit 7-8
Creston Ct., Creston 14-15
Wilkes Circuit 21-22

November

North Wilkesboro 4-5
Wilkesboro ,night 5-6

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

October

Statesville Ct., Trinity 1-2
Stony Point Ct., Midway 7-8
Alexander Ct., Liberty 8-9
Cool Springs Ct., Cool Spgs. 14-15
Troutman Ct., Shiloh 15-16
Catawba Circuit 21-22
Maiden Ct., May's Chapel 22-23
Mt. Zion-Huntersville, Mt. Zion, 28-29
Davidson, night 29
Statesville, Race St., night 30

November

Mooresville Circuit 4-5
Mooresville Station, night 5-6

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Fourth Round

October

Albemarle, Central, 11 a. m. 1
Albemarle, First St., night 1
Woodleaf Ct., South River 7-8
First church, night 8
Kannapolis Ct., Unity 14-15
Kannapolis Station, night 15
New London Ct., Bethany 20
Gold Hill Ct., Zion 21-22
Park Avenue, night 22
Bethel-Loves 25
Oakboro 26
Mt. Pleasant Ct., Cold Spring ..28-29
Concord, Central, night 29

November

Salem 2-3
Concord Ct., Rocky Ridge 4
Kerr Street, 11 a. m. 5
Forest Hill, night 5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

October

Lincolnton, Lincolnton, ...1
Lincoln Ct., Asburry, p. m. 1
Belwood, Fallston 7
Mt. Holly, Mt. Holly 8
Belmont, Belmont, night 8
Rock Springs 14
Lowesville, Hill's Chapel 15
Kings Mountain, ElBethel 21
Bessemer, Concord 22
Cherryville, Beulah 28
Dallas, Dallas 29
Gastonia, Franklin Ave., night 29
Lowell Lowell, p. m. 30
Gastonia, Main Street, night 30

November

Shelby, Central 5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Fourth Round

October

Bethel, spring Hill 1-2
Canton 1-2
Judson, Almond 7-8
Andrews 8
Robbinsville, Robbinsville 9-10
Murphy Ct., Peachtree 11
Hayesville, Hayesville 11-12
Ranger, Martins Cr. 13-14
Murphy 12-15
Jonathan, Shady Grove 21-22
Waynesville 22-23
Haywood, Mt. Zion 28-29
Fines Creek, Laurel Hill 29-30

November

Clyde 4-5

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Fourth Round

October

Mocksville, night 8
Davie, Salem 14-15
Cooleemee, night 15
Forsyth, Mt. Tabor 21-22
Salem, night 22
Farmington, Smith Grove 25
Lewisville, Lewisville 28-29

November

Advance, Advance 4-5

A CALL FROM MEXICO

Jose U. Escobar, in Student World.

(The writer is a graduate of Palmore College, Chihuahua, a Southern Methodist school, and is an earnest Christian worker.—Editor.)

Mexico is a land darkened by hatred and torn by bloodshed and egotism. It is rich and beautiful; but it has one great need in order to become a progressive and flourishing nation—it needs Christ. I am a Mexican, and I call upon Christians to help in the work of uplifting my people through Christianity. Christ is the only One who can save my country.

The following conditions are favorable to Christian work in the Mexican republic: the wish to be civilized, the fight against old ideas, the new government the new Mexican spirit, and the spiritual awakening.

The long-drawn-out revolution has led many people to think that Mexico is dying, but in reality the republic is in the making; Mexicans are at the beginning and not at the end of their civilization. Like every young country, even in the midst of war, they like to be called civilized. The day is here when they will do anything to deserve the name of civilization. They are even now planning to build schools, libraries, museums, and such other institutions as will uplift. The people, who always enjoy a little flattery and like to think of themselves as highly civilized, will heratily support such movements.

In the Mexican newspapers and in the writings and speeches of social leaders the Mexicans are congratulating themselves on the overthrow of all old tyrannies. There is a great fight against any old idea which may hinder progress. There are both danger and hope in this movement. If the people do not receive the ideas of Christianity, there is danger that they will destroy the old faith and go without any. There is hope if Christian people grasp the opportunity and fill with true religion the void left by the overthrow of the old. Now is the season for the sower to plant seed in soil which is prepared for it.

Any new government permanently established will come face to face with the problem of rebuilding the republic. It is our privilege to show the government what Christian institutions have done for the youth of other nations and what such institutions can do for the youth of Mexico. The government will need the help of, and will welcome and give its hearty support to, any movement that will aid in rebuilding the nation.

There is a large and influential middle class of young men who recognize the need and who are seeking for true religon and sincere morality to save the country. Hundreds of them are open and reay to receiv Christianity. Who is going to save them in order that they may save their country? The Anglo-Saxon business man who has come to Mexico for gain has not a good moral influence upon the life of the country. There is only one missionary to every seventy-three thousand people; and thirteen out of the twenty-eight States, with a third of the entire population, have never had a resident missionary. With the needs so great at the very doors of a Christian nation, how can Christians of the United States neglect Mexico?

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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Board of Publication, Greensboro, N. C.

VOLUME LXI NUMBER 41

Reading Room Trinity College

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, OCTOBER 12, 1916

OPPORTUNITY

By JOHN J. INGALLS

Master of human destinies am I!
Fame, love and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate!
If sleeping, wake---if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury, and woe,
Seek me in vain and uselessly implore.
I answer not, and I return no more.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor

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Editorial

TO ADVOCATE SUBSCRIBERS.

We are now sending notices to all subscribers who are due or past due for renewal. It is exceedingly important that each one respond promptly. We are dependent upon income from subscriptions alomst entirely to keep the paper going and we are compelled to insist that our subscribers shall not forget to attend to so important a matter. Do it now while you think of it. In any case where a mistake has occurred we will thank those concerned to call our attention to it that it may be corrected.

REV. MARVIN AULD DEAD.

A press special from Spartanburg, S. C., dated October 9th apprised us of the death of Rev. Marvin Auld, pastor of the Tryon and Saluda charge, which occurred at Saluda on Monday morning. We regret that before going to press Tuesday afternoon we were unable to secure any particulars as to the cause of Brother Auld's death.

Brother Auld was received into our Conference last year by transfer from the Upper South Carolina Conference and has been in charge of the work at Tryon and Saluda for a little more than a year, having been placed there to fill out an unexpired term last year. We hope to have a full sketch of the life of our departed brother in our next issue.

NEW CHURCH TO OPEN.

The New Bethel church, located just outside the city limits on Battle Ground road will be formally opened for services next Sunday. There will be preaching on Saturday at 11 o'clock by Rev. Dr. J. H. Weaver, the presiding elder and the 4th Quarterly Conference for the Greensboro circuit will be held at 2 o'clock Saturday afternoon. There will be dinner on the ground.

Dr. Weaver will preach also on Sunday morning at 11 o'clock and the Sacrament of the Lord's Supper will be administed. Sunday school will meet at 9:30 a. m. Preaching at night by Rev. J. E. Woosley, the pastor. The public is cordially invited to all these services.

DEATH OF MR. W. F. TOMLINSON.

The readers of the Advocate will recall that for many years Mr. W. F. Tomlinson has been the regular Washington correspondent of this paper and will be pained to learn of his death which occurred last week. In recent years these letters have appeared only occasionally, yet they were always of general interest and seldom failed to tell of the work of our church in the national capitol.

Mr. Tomlinson was born and reared on a farm near Turnersburg, Iredell county. His parents were consecrated members of the Methodist Episcopal Church, South, and he was trained for service in the church of his boyhood. He loved the church and was always true and faithful to the vows he had taken in his youth.

We first knew Brother Tomlinson in 1879 at Hickory, this state, when he came to attend the Hickory High School of which we were then in charge. Incidentally he worked in the office of the Piedmont Press of which his brother, Mr. John S. Tomlinson was editor, and soon learned the art of the printer and, with his brother, continued in the publishing business for several years going to Asheville then to Washington where he became an employee of the United States Agricultural Department.

Mr. Tomlinson was always a man without guile. Unassuming, yet persistently energetic in his disposition, he usually mastered what he undertook. He multiplied friends as he had opportunity to increase acquaintance, and we feel that many, gone before, will greet him in the better land.

He is survived by a wife and one daughter who will have the sympathy of many Advocate readers, his wife being the daughter of the late Rev. J. R. Long, of our Conference. Thus another of our best friends is gone to join the innumerable company on the other side. We shall all soon be at home with him.

GREENSBORO'S SUNDAY CLOSING LAW.

There is but one consistent attitude on the subject of Sabbath observance, and that is to observe it. There is no question affecting the morals of society in this country on which there has been so much of what we usually call "whipping the devil around the stump" as the Sabbath question. All so-called closing laws or ordinances that do not close up stores and shops hard and fast, are makeshifts and shams. There can be no hiding behind a screen that is full of cracks and crevices, and it looks like sensible people ought to see the absurdity of the attempt.

For quite a while the ministers and physicians of Greensboro and some, perhaps nearly all, the druggists have been trying to come to an agreement for co-operation in the effort to close the drug stores, and other places of business in the city on the Sabbath day. Of course drug stores usually figure large in such controversies for the reason that they make a specialty of cigars, soft drinks, etc. After much discussion here is what was agreed upon:

"That it shall be unlawful for any person, firm or corporation to sell, expose or offer for sale, on the Lord's day, commonly called Sunday, goods, wares, or merchandise, provided, however, that this section shall not be construed as prohibiting the sale of any article or thing of necessity. Provided, also, that ice cream, cigars, tobacco, newspapers, and periodicals shall be construed as necessities; and provided further, that soft drinks when sold at soda fountains, restaurants or cafes, shall be construed as necessities, and, provided, further, that drug stores and soda fountains shall close their places of business on the said Lord's day from 10:45 a. m. to 1:30 p. m. and after 7:30 p. m."

Whatever credit Greensboro and Guilford county may claim for progressive legislation and however much she may be wont to boost herself as a commendable example for the country at large, we regret to say that this Sunday ordinance for the city of Greensboro adds nothing to her prestige. It is as flimsy as a cob web and will neither close anything nor add to the sum total of public morals. It is a great pity that our ministers and other good people who devoutly wish to see a real Sabbath had to yield to such a miserable compromise. The only thing in this ordinance which seems worth having is the closing during hours of the usual church services; but this will hardly abate the nuisance, as the time is so short.

America is inculcating an exceedingly loose interpretation of the law of the Sabbath. This law has its place in the Decalogue along with others. Every one of these laws is intended to meet the demands of inherent princiciples of our nature and they can not be violated with impunity. They were not given by Moses as mere arbitrary rules without reason, but were given to develop and conserve the physical, intellectual and spiritual resources of human nature, and no system of civil government is fit to live under that dares to compromise these laws. An ordinance, therefore, which gives license to violate them is a weak concession to ignorance and vice. What an absurdity that ice cream, cigars, tobacco, newspapers and periodicals should be listed as necessities! So of soft drinks! Not one of these belong legitimately in this class. If it were not for the profit derived from this trade there would in reality be no demand for such a law. Such laws are made, not for the benefit of a suffering public, but for the benefit of a flock of conscienceless traders who roost about our cities, not for the good of the public, but for their own financial gain.

To be sure it would be a shocking proceedure, but our commissioners would be just as consistent if they were to adopt an ordinance allowing every one to "cuss" five hours during each day, provided they must abstain from their profanity during the hours of church service.

There is but one law of the Sabbath so far as labor and business are concerned and it reads this way: "In it thou shalt not do any work." It will not avail anything to say that this law is a law of the Old Testament—that it belongs to a former dispensation. All the law revealed to us is in the Old Testament and Jesus specifically declared that he came not to destroy the law and reiterated the substance of these commandments in his Sermon on the Mount.

It is disquieting, to say the least, to find Christian men who hold the reins of government and authority over us so incapable of rightly interpreting the fundamental principles of our laws as to weakly yield to the demands of selfish and godless men. This whole question needs agitation until such men are awakened and brought to realize the danger to which all our most cherished institutions are exposed. With the desecration of the Sabbath goes the destruction of the sanctuary and all reverence for God and for holy things.

A TIMELY MOVEMENT.

The endorsement given by the Boards of Education of the two conferences in favor of raising $150,000 for Greensboro College for Women is timely and should be received with unanimous favor among our people.

In the report of the joint meeting published in the Advocate Sept. 28th, it was stated that $100,000 will be applied on additional endowment and that the $50,000 will be used in enlargement and improvement of the physical equipment of the college, including the building of the proposed new dormitory.

Several years ago a joint commission consisting of the two conference Boards of Education recommended as the educational policy of North Carolina Methodism that we recognize Trinity College as our standard college for men and Greensboro College as our standard college for women, and that our other institutions in the state be respectively correlated with these two institutions. This report was adopted by the two ensuing annual conferences as our Educational Policy.

We believe the time has come when the Methodists of our state should arise in their united strength and equip Greensboro College as the stronghold for young women, as Trinity College has become equipped for the education of young men.

We were glad also to note that the joint meeting did not occupy all the time considering the interests of Greensboro College for Women, but that "enlarged work in education under the auspices of North Carolina Methodism was considered." We take it that this means a stronger and more sympathetic sup-

port and care of our secondary institutions, which we feel is a crying need just now.

Referring to the action taken at the joint meeting of the two Boards of Education the editor of the Greensboro Daily News gave a timely editorial in behalf of a greater Greensboro College for Women. So well has the editor of the News discussed the matter we publish herewith the entire editorial, which follows:

"We can see but one thing wrong with the proposal to raise $150,000 from the two Methodist conferences for Greensboro College, and that is the fact that the sum ought to be half a million. There is the consolation of remembering, however, that if the Methodists give the college $150,000 now, they will sooner or later give it the half million; for every man who gives the college a dollar, buys an interest in it; and once Methodism becomes really interested it will never stop until it has made the college what it ought to be.

The decision of the two conferences to combine in the effort to place Greensboro College on a sound financial footing is in line with the practice of other larger denominations. The Baptists had a number of small struggling women's schools, but 15 years ago they concentrated on Meredith; and as a result Meredith today is in many ways the leading women's college of the state. The Presbyterians have several schools, but they are centering now on Flora McDonald; they say that they are going to give it $500,000, and if they do they will come mighty near shoving Meredith into second place. In Trinity the Methodists already have a men's college unsurpassed by anything in North Carolina; surely Methodist girls are worth as much attention as Methodist boys.

There are, to be sure, plans on foot for a "co-ordinate college" at Trinity. We hope that they will be carried through, but that will not supply the need for a first-class woman's college under Methodist control. Regardless of co-ordinate colleges, Trinity will remain Trinity to the end of the chapter, just as Harvard is Harvard, regardless of Radcliffe. As long as Trinity retains its present character, the co-ordinate college must remain a side-issue.

We submit that Methodist womanhood is entitled to a college of its own. It has been treated as a thing of secondary importance quite long enough. And if it is to have a first-rate college, where will it be easier to erect than on the foundation laid by the old G. F? Moneyless and, it seemed at time, almost friendless, Greensboro College has nevertheless not survived merely, but gained a place in the esteem and affection of thousands of Methodist families. If it has done so well under handicaps so heavy, what might it not accomplish if it were free to fulfill its destiny?

The release of the tremendous potentialities stored up in the institution needs only a little money to be a thing accomplished. Supplying the money ought to be no more than child's play to the great Methodist church of North Carolina; for nowhere can it hope to gain larger returns on its investment."

NOTE AND COMMENT.

The Southern Railway during the month of August paid out for labor and improvements $1.12 for every dollar paid in for freight or passenger fares for the same period.

The disbursement for the month for labor, supplies and improvements amounted to $6,088,749 most of which was spent in the South and $637,653 more than was contributed by the South during the same period for freight and passenger transportation.

The Southern Railway is one of the greatest industrial assets of our Southern country and is doing more for the material development of this section than any other commercial agency. The double tracking of the line from Washington to Atlanta when completed will make the Southern one of the very best equipped railway lines in the country and potential for the more rapid development of our section.

* * * *

The return of Ambassador Gerard from Berlin has given rise to the rumor that he comes to ask the President in the name of Germany to make overtures to the Entente Allies for peace. The State Department gives no credit to the rumor and from all indications any effort in that direction, at the present time is likely to prove futile.

David Lloyd George the British Minister of War in a recent interview stated that any step on the part of any neutral power at this time in the direction of peace would be considered an unneutral or pro German move.

When English and French arms were meeting with steady defeat he says the Allies did not complain or wince but came back as good sportsmen and fought bravely and that now since the tide has turned they are unwilling to consider any proposition for cessation of hostilities until terms of peace, which means the complete surrender of the Teutons, are submitted. This indicates that the end of the war is not in sight, for Germany has not yet reached the point where she will accept a peace which would mean her humiliation and defeat. That day is likely to come, but not until her resources are more completely exhausted.

* * * *

The presidential campaign grows in interest as the close is nearing. Until Mr. Bryan twenty years ago broke the record it was not the custom for presidential candidates to take the stump but since then it has been the rule for them to actively engage in the campaign.

Mr. Hughes has made several extended speech making tours and will continue the canvass until the election.

Mr. Wilson has been averse to a personal canvass but has visited several cities to deliver non partisan addresses and has made several party speeches to visiting delegations to his summer residence at Long Branch. We believe that no president in office except Mr. Taft has taken the stump. Four years ago he was thus active in the contest in the party primary for re-nomination.

We would prefer that all presidential candidates be more retired but the age demands it otherwise. Despite the enthusiastic zeal of partisans it is gratifying to note that in the speech making this year there is a general absence of bitterness. The appeals are to the heads and not to the passions of the voters. This is as it should be. Neighbors and friends who do not agree on public policies should be so tolerant of opinion as to give and take, remembering always that they are to be neighbors after the election.

* * * *

The continued high price of print paper is a serious problem with all publishers.

All over the land the question is either reduction in size of papers, increase of subscription rates or suspension of business.

Many papers have wisely raised subscription rates and where this has been done the people have accepted the same as a reasonable and sane business step.

We note that the Nashville Christian Advocate our general organ has been forced to reduce the size of that splendid journal from 32 to 24 pages and to increase the price to ministers from $1.00 to $1.50 leaving the price general at $2.00. This was proper and we feel sure all ministers will agree to it.

The Biblical Recorder, the organ of our Baptist friends has increased the subscription from $1.50 to $2.00. When we remember the advance in paper, in cost of labor and of living, the increase of the price of everything that people use it is unreasonable to insist that the price of newspapers should be kept down and publishers forced to conduct business at a loss.

* * * *

With all the patience displayed by our Government and the sundry notes sent to Germany pleading for humane methods of warfare and the pledge from Germany that the dsetinction of merchant and passenger ships by submarines would be abandoned by that government this country on Monday morning was shocked to learn that German submarines in the vicinity of Nantucket, off the Massachusetts coast on Sunday had sunk nine ships, all British except two neutrals—one Dutch and one Norwegian. This means that the war has come to our very shores and brings us to realize how serious the situation grows even to the American Nation. There is great excitement all along the seaboard and the repetition of such violence so near to our territory may produce a condition in which America will be no longer neutral.

Conference Brotherhood.

Since my last report the following preachers have sent three dollars each on assessment No. 15: E. M. Hoyle, J. J. Eads, T. J. Ogburn, T.B. Johnson, E. P. Stabler, W. L. Rexford, R. H. Dougherty, R. M. Courtney, J. R. Moose, M. B. Stokes, W. A. Wilson, J. T. Ratledge, E. G. Pusey, J. W. Jones, W. I. Hughes, W. R. Ware, D. Atkins, G. W. Fink, W. V. Honeycutt, E. L. Bain, A. S. Raper, Z. E. Barnhardt, J. F. Moser, A. Burgess, W. B. Clegg, G. C. Brinkman, L. D. Thompson, J. F. Usry, P. L. Terrell, J. R. Scroggs, J. D. Arnold, W. H. Willis, J. H. Robertson, J. H. Barnhardt, C. A. Wood, E. E. Williamson, J. B. Tabor, J. C. Troy, J. P. Hipps, R. A. Taylor, R. G. Tuttle, J. D. Buie, S. M. Davis and C. M. Campbell.

The following laymen have paid one dollar each: W. R. Lynch, Mrs. J. S. Spencer, P. G. Moore, J. S. Carr, J. T. A. Lawing, Mrs. John W. Hanes, J. A. Russell, John C. Watson, F. E. Durfee, J. K. Norfleet, and W. C. Thompson.

The time for the payment of this assessment will expire on Nov. 20, 1916.

C. M. Pickens, Sec. and Treas.
Spencer, N. C.

Annual Conference—Official Programme.

Wednesday, 7:30 p. m.—Young People's night. An address by Dr. F. S. Parker, of Nashville, Tenn.

Thursday, 3 p. m.—Serman by Dr. E. L. Bain, of Charlotte, N. C.

7 30—Educational Anniversary. An address by Dr. H. N. Snyder, Spartanburg, S. C.

Friday, 3 p. m.—Sermon by Rev. J. E. Abernethy, of Monroe, N. C.

7:30 p. m.—Church Extension Anniversary. An address by Dr. W. F. McMurry, of Louisville, Ky.

Saturday, 3 p. m.—Sermon by George D. Herman, of Mount Airy, N. C.

7:30 p. m.—Missionary Anniversary—Main address by Dr. John M. Moore, of Nashville, Tenn.

Sunday, 9:30 a. m.—Love feast, conducted by Dr. J. H. Weaver and Rev. R. M. Hoyle.

H. H. Jordan, Chm.
Programme Committee.
W. H. Willis, Secretary.

DEATH OF DR. W. W. BAYS.

We stop the press to insert the following telegram:

Charlotte, N. C., Oct. 10.

Rev. Dr. W. W. Bays passed peacefully to his reward at his home in Charlotte this evening at 8 o'clock.

(Signed) W. L. Sherrill.

Will have full announcement next week.

CONTRIBUTIONS

HOME TALENT FOR EVANGELISM

Roy B. Guild.

Gipsy Smith was conducting an evangelistic campaign in Chicago. Each noon the Great Northern Theatre was filled within seven minutes of the time the doors were opened.

Each day the gipsy evangelist was preceded by a Chicago preacher who took half the time. Men who had not been called evangelistic gave wonderful messages. Near the close of the week after we had listened to the most stirring appeal we had yet heard Gipsy Smith came forward holding a bundle of letters in his hands.

"These," he said "are protests from some of you who think I ought to occupy all of this brief noon hour. Do you know why I have insisted on your own preachers dividing the time? First because the Lord did not send me over here to commit suicide. Second and chiefly I wanted you to know that if you will support your own preachers as loyally and as enthusiastically as you do me, and as you have just supported this man, you will not have to send to England for a Gipsy to preach the Gospel."

Some of our cities are taking this truth to heart. Three years ago Indianapolis failed to secure a professional evangelist. The officers of the evangelistic committee of the Church Federation of Indianapolis decided to go ahead any way and have a Simultaneous Evangelistic Campaign. The pastors and laymen responded to the proposal. The churches were led to expect results. At the end of the Easter season three thousand had been added to the churches. More careful plans covering the whole winter's work were made. Seven thousand were received into the churches. All denominations worked along normal lines but worked. Last winter over eight thousand were received. Counting the summer seasons with the winter nearly twenty thousand have been brought into the membership of the Indianapolis churches.

Ministers have come to expect results. The church members have manifested faith in their own pastor and in themselves.

The Federated Churches of Cleveland report remarkable success in the use of Home Talent for Evangelistic campaigns. The plan was as follows:

Co-operation in Evangelism.

A goal of 10,000 new church members by Easter Sunday, April 23, 1916, was adopted by 200 pastors at their all-day conference on Monday, September 27, 1915. This program of organized personal evangelism was furthered by observing October as a General Rally and Go-to-Church Month, each Sunday having a name and each week having some special significance. Publicity was given this campaign by advertisements in the four daily newspapers of the city and by news items upon special features emphasized during the month. The weekly church calendars were used to set forth the nature of the Christian life and claims of the church.

Much was made of that part of the program which requested the pastors to give at least once every Sunday a public invitation to begin the Christian life. Churches appointed committees of laymen to assist in parish visitation. The Laymen's Missionary Convention, Dec. 5 to 8, which enrolled 2,200 delegates, was made a part of this evagelistic campaign, and was followed by a concerted effort to develop a strong evangelistic Sunday evening service, culminating in two weeks of meetings in individual or groups of churches before Easter Sunday. Statements were secured from thirty leading churches in the country that have large Sunday evening services, showing the methods employed to build up this service. Never have the churches of Cleveland co-operated with so much real enthusiasm in a uniform program of evangelism. In their addresses on Life Work, Sunday, February 13, pastors requested their young people to dedicate their lives to some special form of Christian service, including the Christian ministry and social service activities. The noon-day meetings in the Euclid Avenue Opera House during Holy Week were attended by more than 1,000 every day, and gave much inspiration to the closing days of the year's campaign of evangelism. Returns from the churches to date indicate that the goal of 10,000 new members has been reached.

In Minneapolis the churches had been linked in a strong fellowship in a great fight for a dry city. While the battle went against them because of the importing of hundreds of voters yet they manifested a strength that has terrorized the liquor interests. Following this fight they co-operated in a simultaneous campaign with splendid results. Richmond, Virginia, had similar success.

One of the secrets of success for great evangelists is that the whole city is thinking about the same thing at the same time though their thoughts may be very different. A united program can bring these results. Those wishing printed matter telling how the plan has woked can secure the same by writing to Rev. Roy B. Guild, Executive Secretary of the Commission on Federated Movements, United Charities Building, New York.

Now is the time to plan for the work. Rally Sunday should mark the opening of a city wide campaign that will increase in earnestness and intensity until Easter.

THE LORD'S DAY FOR CHRISTIANS.

By Rev. D. H. Tuttle.

Why! Because the old order of things has been turned over, and a new order established —"We are not under one law but under grace." (Rom. 6:14.) Blessed be God for the sweet assurance. Speaking of the old order of things God said thru His prophet, Ezekiel, "I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is; and I will give it him." (Ezekiel 21:27.) We see that this promise was fulfilled—Jewish enemies of Christ said so; "These that have turned the world upside down have come hither also." Acts. 17:5,6. Jesus said, "the first shall be last, and the last shall be first, etc.," and it came to pass that the 7th day, the last day of the week under the law, was set aside, and the Lord's Day becomes the first day of the week. We say then:

1. That the Lord's Day is the first day, is Christ's day of Christians, and in sharp contrast with the 7th day which was given only to the Jewish nation.

2. The Lord's day was foretold in prophecy. Psalm 118:22-24.

3. The law foreshadowed it as a thing yet to come. Col. 2:17. Lev. 23.10, 11, 15, with 1 Cor. 15.20.

4. It is the day on which we celebrate the resurrection of our Lord from among the dead each week, and annually at Easter. Mark 16: 1-2. As light was created on the first day, so Christ "the light of the world" rose on the first day.

5. Christ revealed Himself to His own on the first day—His first six appearances being on the first day. It was on the first day of the week that the Holy Ghost was poured out (Acts. 2:2) and on that day Peter preached the first sermon of the gospel dispensation, and it has been the "preaching day" since.

6. The Jews had to be commanded to keep the 7th day, while all genuine Christians delight to keep the first day, a new day, for a new creation in Christ. On this day the early Christians met to break bread and to worship.

7. Has not God wonderfully blessed the preaching of the gospel on the first day, the Lord's day? Is not Christianity in all lands the glorious result? All Jews who have tried to live the religion of Moses as under law, have preached and worshiped on the 7th day. What have they accomplished toward their own, or the salvation of others? Then tested by the rule, "by their fruits ye shall know them," shall we not hold to the Lord's Day for our worship?

8. Paul found no satisfaction in the law; never relied on it for salvation—it only drove him to Christ. Read Rom. 6th and 7th chapters. Philip. 3 4, 9; Gal. 2nd and 3rd chapters. Does not Paul warn Christians against those who would put them again under law in writing to the Collossians he says: "Let no man therefore judge in meat, or in drink, or in respect of a holy day, or of the new moon; or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17.

HOW A JACK RABBIT SAVED A COLLEGE.

By S. R. Neno in Northwestern.

I have never been able to satisfy myself entirely with what Paul meant when he said, "The creature waiteth for the manifestation of the sons of God," and "The creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God." But what a jack rabbit had to do with "putting over" a college upon a firm financial basis is a story with local colorings enough to make it a little fictitious, and yet with a substratum of facts absolutely true to actual history.

The Lord told Peter to "arise and kill and eat," and I have known men close kin to one Nimrod, who was a mighty hunter before the Lord, to quote this vision of Peter and the audacity of the mighty hunter to justfy the chase, the slaughter of animals and the sport they find in such exercise.

Anyhow, the Rev. Nick Donald was taken up from a pastorate where he was loved by the people and loved them in return, and told by the bishop that he was going to appoint him to the task of raising $100,000 endowment for the Davis Memorial College at Sweetwater. And, like many another man has done, thought that what the good and mighty man said was an end on't, and accordingly he made perparations to tackle the job.

His first coup d'etat was to scour the college area and secure the names of one hundred men who were able to make a contribution of $1,000 each to the proposed endowment. Nick did not inquire whether they were bond or free, Jew or Gentile, infidel or Christian, good or bad; only do they have the money, or its equivalent? In the list of names thus secured he found the name of Vic Somers. But he was admonished that to get a dollar from him would be like striking fire from a flint with a toothpick. But Nick Donald had what Hugh Price Hughes was wont to call sanctified audacity and wrote to Vic Somers to meet him at the railroad station, for he had important business to talk over with him. They were entire strangers, but Vic was there, for "business" was a big word with Vic Somers and it seemed like a challenge to the spirit of a man who is not afraid of hard things in business life.

Nick Donald mentioned only indirectly the question of money in connection with his job. It was a cold day. Four inches of snow had fallen and when they had arrived at the Somer's residence Nick asked if it would not be a fine time to hunt jack rabbits, though he had never seen one in his life and was as unfamiliar with their haunts as a Hottentot knows about that far-off sentinel on the outposts of our solar system. This stirred the curious notion of Vic Somers for he knew that there was a "greeny" round about.

"And now for some fun," he said within himself!

A fine span of ponies hitched to a cutter was

soon seen at the front gate and Nick Donald and Vic Somers were soon off for a chase. Tim and Jim sped over the immaculate and newly fallen snow across the prairie like fairies. Presto! and Tim and Jim had climbed upon a big snow drift under which was a cluster of hazel brush on the fringe of a small forest, and out jumped and scampered away a jack rabbit, and Nick Donald, fleet of foot, matched by daring, sprang from the cutter and struck out after brer rabbit. Brer rabbit just played along in the chase enough to keep out of the grasp of Nick, for he knew this enemey was a "greeny," and when brer rabbit had all the fun he wanted out of it he slipped forward and was suddenly out of sight and Nick Donald returned to the cutter more perspiring than inspired by the chase, I trow! and Vic Somers watched the whole amateur chase with infinite pleasure, while Nick said:

"Well, this is not my job, anyway! The bishop gave me quite another thing to run down!"

"And what is it?" inquired Vic Somers.

"O, it is just to raise $100,000 endowment for the college at Sweetwater!"

"Sakes alive man! where do you expect to get it?" was the exclamation of Vic Somers.

"Well, one thing is certain," said Nick. "A fellow that does not know any more than to try to run down a jack rabbit has not got the money, but to be frank with you. I've got to get it and I think it is as plain as a pike staff to you that I could never 'make good' at catching jack rabbits! But if I can get the one hundred men whose names I have to give me $1,000 each, I can do it, and your name is in the list! Say, can you get me to the six-twenty train? I must be at Kingston for a service to-night at half-past seven."

When they had returned from the chase Mrs. Somers had a fine warm supper and Tim and Jim had been left hitched to the cutter for the drive to the station. The time had slipped away so pleasantly that when they looked at their watches there was just twenty minutes to make the train and it was three miles to the station!

How Tim and Jim did skim over that three miles! They kicked showers of snow upon the two occupants, but they made the train and stood steaming with heat as the train came to a stop! And as Nick Donald mounted the train Vic Somers handed him a sealed envelope and as soon as Nick had seated himself he opened the envelope and found a check for $1,000! Upon the first step of the train Nick hastened into the operator's office and handed him this message, to be sent to Vic Somers:

"I knew you would do it!" Nick Donald.

And when Nick Donald arrived at Kingston there was handed to him a telegram, and it read:

"The jack rabbit did it." Vic Somers.

"THOU KNOWEST NOT."

"It was a failure, Annie!" and the Rev. Herbert Gordon sank wearily into a chair beside the couch of his invalid wife.

He had been preaching an anniversary sermon in his old church at Kennedy, a sermon prepared with unwonted care, full of warm affection and earnest exhortation, for his former parishioners were near to his heart, and they, in turn, regarded him with love and admiration.

It was with surprise, therefore, that Mrs. Gordon heard his discouraged exclamation; but she only said, "Tell me, dear!" and slipped her thin, cool fingers into his hand, caressingly.

"It was just as usual, Annie. They were so glad to see me, so delighted to hear my voice once more, but Deacon Elder put the whole thing in a nutshell when, after the service, he grasped my hand and thanked me warmly for the rare intellectual treat I had given.

"I noticed that pretty little Ruth Ely particularly. You remember what a winsome child she was. She is equally attractive as a young woman, but a mere butterfly I fear. There were half a dozen young men on the porch waiting for the pleasure of walking home with her, and I afterwards overtook her and the favored swaim, and overheard a bit of their conversation. She was saying: "I wanted to see you. I have been thinking to-night about—"

"What do you suppose? The work of Christian womanhood? No. About our picnic for Saturday."

Despite herself, a little smile quivered on Mrs. Gordon's lips. After a moment's silence, she said, softly, "You really tried to sow the seed, Herbert? You did your best?"

"I did, and it was an utter failura! Among the many who praised my elquence, not one said it had given them inspiration for renewed service; not one!"

"I thought," continued the low voice, "I thought it was left for another to give the increase."

Again there was silence in the darkened chamber. At last the minister murmured, brokenly, "I have been wrong, but my faith has grown weak and I long unspeakably to see the growth of just one seed!"

Saturday had come, and pretty Ruth Ely was standing before her mirror pinning on a beoming wide-brimmed hat.

"You will take a shawl, dear," said her mother, coming into her room. "There is sure to be a cool breeze after the sun goes down."

"Oh! mamma, didn't you know? The picnic is postponed. I told Jack I had something else to do this afternoon, and he said—" Ruth hesitated and laughed softly. "Well, he thought the picnic might as well be put off until I could go."

"But what prevents your going to-day?"

"It is all Mr. Gordon's fault," the girl declared, with flushing cheeks. "He preached straight at me, which I call unkind when we used to be such friends.

"My conscience kept saying, 'Maggie Rice,' over and over. That is why I did not go up afterwards to shake hands and tell him how much I liked his sermon. I did not like it. It made me too uncomfortable!"

"What have you done to Maggie Rice?" asked Mrs. Ely, smiling at Ruth's vehemence.

"It is what I have not done. She has been absent from Church and Bible class for ever so long, and we girls talked it over the other day and concluded she was a hard case and it was of no use to try to hunt her up; which was easy and comfortable until Mr. Gordon spoiler it. So, as Saturday is her only day out of the mill—behold, I fly; Good-by, little mother!"

It was a hot walk to the factory boarding house, and not an easy task to find the girl she sought, but after several unsuccessful attempts her knock was answered by a familiar voice, and Maggie Rice, tall and defiant looking, stood before her.

Ruth felt her courage wane as she met the cold surprise in the dark eyes looking down upon her, but remembering the sermon, she said, as brightly as she could:

"May I come in a little while? We have missed you from the class for so long that I was afraid something was the matter and thought I would come and see."

Maggie opened the door wider, and motioning her guest to a chair, took another herself. Ruth grew decidedly nervous as she racked her rains for something else to say, but Maggie suddenly broke out, "I didn't suppose anybody noticed or cared whether I stayed away or not, least of all, you!"

"You see you were mistaken, then," responded Ruth, quickly. "And the other girls cared, too. We have all been speaking of it."

The talk flowed more freely after this, Maggie even told a little of her sad life, bringing her album to show the pictures of the fair young mother whom she could barely remember, and the brother, whose death by drowning the year before had severed the last home tie.

She closed the book, and the old hard look came back to her face.

"That is why I have given up caring to be good and to go to church and all that. The other girls have people to love them, and I can't bear to see every one else happy when I am so lonely; I wish I was dead!"

Ruth looked at her with shocked and pitiful eyes. She longed to speak of the love of God, but a shy feeling of unfitness checked the words; then a great wave of tenderness towards this forlorn creature swept over her, and she exclaimed, brokenly:

"Indeed, there is at least one who does love you, Maggie?"

"I suppose you mean God," she interrupted, with a scornful laugh. "They all say that. It is easy for such as you, who have everything, to talk goody talk."

"But, Maggie, I did not mean that, though it is true, too. I only meant—myself."

The girl gazed blankly at her. Through the silence came the sounnd of voices and laughter coming down the passage, and the door was flung open by two showly dressed girls, who called:

"Come along, Mag, we're just starting."

"I am not going," she answered shortly.

"Oh, say! You know you promised."

"A promise is as easily broken as made," Maggie retorted, and jerked her head toward the door.

The girls retired nudging each other, and giggling as they stared at Ruth, who had risen, and now begged Maggie not to allow her visit to interfere with previously made plans; but Maggie stopped her with a gesture.

"It was not a good place. I never went there before, and when I promised—nobody had said—what you did just now.

"Oh, I know too much to expect you to hold to it, but for that minute you did mean it—" she broke off suddenly with twitching lips, and to hide her emotion stooped and picked up Ruth's handkerchief from the floor.

It was a dainty bit of Mexican work, and she held it a moment, examining the corners before returning it, saying in her old indifferent way, "It must be fine to be rich and have such pretty things."

"That pretty thing only requires eyes and patience. I made it myself," said Ruth, adding, eagerly, "Would you like to learn the stitch?"

"I don't care," Maggie responded, ungraciously, but evidently she was tempted, and after a little coaxing agreed to go to Miss Ely's home the next Thursday evening for instruction. As Ruth was leaving, Maggie said: "Do you happen to remember what the lesson is for to-morrow? I may feel like dropping into the class, for a change."

It was a very thoughtful Ruth who nestled by her mother's side in the twilight that evening.

"Mamma," said she, finally, "I have been thinking. Do you suppose the reason why God has given me so much and other girls so little is that I may share it?"

"Doubtleess that is one reason, my dear."

"I have a plan, little mother. May I have one evening a week to invite some of these other girls to enjoy my lovely home with me? I think I could make them happy, and it does not seem fair to keep all the pleasantness myself."

So the little seed grew. Great things were not done in one month or two, but after a year had passed the Bible class had mysteriously doubled its membership, and more than one lonely girl had learned to look forward to her evening at Miss Ely's as to the brightest spot in the week, and seemingly happiest among them all and most useful in making the gatherings a success was Maggie Rice.

After these things had come to pass, the Rev. Herbert Gordon entered his wife's room one morning with an open letter in his hand, and his eyes were full of tears.

"Read it, Annie," he said, huskily, "and see how good the Lord hath been."

It was from Ruth, telling of her work, and at the end she had written:

"I thought you ought to know of this, for it all came from your anniversary sermon."

Annie's face was like sunlight as she handed back the closely written sheets.

"And God giveth the increase," she said.—Ellen K. Stevens, in the Household.

The dry states of the United States are as follows: Maine, Kansas, North Dakota, Georgia, Oklahoma, Mississippi, North Carolina, Tennessee, West Virginia, Virginia, Colorado, Oregon, Washington, Arizona, Alabama, Arkansas, Iowa, Idaho and South Carolina.—The Central Methodist.

NEWS AND NOTES

NOTES AND PERSONALS.

—Rev. W. H. Willis, pastor of our church in Lexington, has baptized thirty-one infants this year.

—Rev. J. W. Ingle held revival services at Macedonia, on the Linwood circuit, closing last week which resulted in ten accessions to the church.

—Rev. Dr. H. K. Boyer, presiding elder of the Winston District, dedicated a new church at Newsom, on the Jackson Hill circuit the first Sunday in October.

—Rev. J. B. Carpenter has been recommissioned as District Deputy of the Junior Order for the district which embraces the counties of Polk, Rutherford, Cleveland and Lincoln in which there are 18 councils and 858 members.

—Rev. A. L. Stanford, pastor of our church in Hickory, has been with Rev. W. A. Lamberth in a series of meetings at Main Street, Reidsville, for the past ten days. There has been good interest and we hope to hear of large results.

—Readers of the Advocate will be delighted to learn that Mrs. Troy, wife of Rev. E. B. Troy, of the Table Rock Circuit, whose illness was referred to last week, is much improved and was able to leave the hospital early this week.

—Rev. J. M. Rhodes, president of Littleton Female College, reports the finest opening in the history of that institution. Brother Rhodes, a born school man, has done a great work at Littleton that will figure large in the educational history of the state.

—Colonel John S. Henderson, of Salisbury, long prominent in public life and for many years a member of the United States Congress, passed away at his home in Salisbury on Monday morning, October 9th. Colonel Henderson was a good man and will be greatly missed.

—Bishop John C. Kilgo preached the dedicatory sermon at Arcadia, on the Davidson circuit last Sunday. Rev. P. L. Shore is the pastor. This church was largely built, we are informed, by Brother L. E. Ripple and is perhaps the best country church in the Winston District. A great congregation was present at the dedication.

—Rev. Dr. Turrentine, president of Greensboro College for Women, returned last week from Forest City where he had spent some days in a Bible Conference, speaking on Saturday, Sunday and Monday evenings. He reports the occasion as one of great interest and profit to the people of that community.

—Rev. E. N. Crowder was a welcome visitor at the Advocate office on Friday. He was returning from Mt. Zion on the Stokesdale circuit where, for several days, he had been assisting the pastor, Rev. R. L. Doggett in revival services. He reported much interest and the meeting still in progress.

—Rev. Dr. E. G. B. Mann, who for many years has been editor of the Central Methodist, offical organ of the Kentucky and Louisville Conferences, has laid the burden down, having sold his interest in the paper to Rev. W. A. Swift, who for several years has been the associate editor, and who will now be the sole owner and editor of the paper.

—Rev. T. B. Johnson, pastor of Summerfield circuit, was in the city on Monday on his way to Randolph county to visit his step-mother who still lives in the old home community at the age of 83. Brother Johnson has just recently closed his revival meetings and reports twenty-five accessions to the church. About fifty people have professed conversion. Brother Johnson is closing a quadrenium of faithful service on this charge and some other charge is going to have a chance at a good preacher.

—President Wilson has set aside October 21 and 22 as special days upon which offerings should be made for the relief of the suffering Armenian and Syrian peoples, and in accordance with this the Federal Council of the Churches of Christ in America, of which the Methodist Episcopal Church, South, is a member, is urging general observance of Sunday, October 22, for earnest intercession in behalf of these suffering races. We would advise any who may have contributions for these people to forward same to Mr. J. D. Hamilton, Treasurer of our Board of Missions, Nashville, Tenn., explaining that the money is for the Syrian relief fund.

—The training school for Sunday school workers resumes its work on Thursday night of this week in West Market Street Church with Rev. Dr. Lesh, of the Normal College faculty, as Dean. The opening address will be delivered on Thursday evening by Rev. Dr. Myers, pastor of the First Presbyterian Church. Bible courses are offered in Old Testament History, the Life of Jesus and the Apostolic Age. In addition to these courses in Bible courses in technical training for teachers and officers in every department of the Sunday school will be offered by men and women of long training and abundant experience. It is hoped that large numbers who are not now engaged in teaching will take these courses and thus fit themselves for usefulness in the Sunday School.

Mills River—We have just closed a great revival at Horse Shoe on Mills River circuit. Rev. Tom P. Jimison, who recently located here did the preaching. People came for miles around and many were converted. Several have united with the church. Bro. Jimison has postponed some engagements in Texas and will be able to hold a meeting between now and conference.

R. F. Honeycutt, Pastor.

Thermal City Circuit—We have closed our last and ninth meeting for this year. The tabulated results were 41 accessions on profession of faith with some others to follow, and ten by letter. We are indebted to Revs. Gay, Bowles and Dawson for their noble service rendered us in our meetings at Concord, Pisgah and Trinity, respectively.

We have had a great year, for the Lord has been with us in all our work; and the good people have stood by their pastor in all his undertakings. We have paid the debt that was on our parsonage, and are now planning to remodel the parsonage. We hope to have it done before conference. With this done we have nothing to boast of. To the Lord be all the glory.

Yours,
M. W. Heckard.

Adavnace Charge—Dear Advocate: Since writing about our meetings and work on Advance Charge, we have had two meetings, one at Bixby, a little union chapel, and the other at Mocks church. We didn't get much done at Bixby, had a few professions in the week we preached there, but we had a good meeting at Mocks. We had 32 professions, 18 accessions and I baptized 42 children at one service at 11 o'clock, the 2nd Sunday of the meeting baptized 32 children, and that afternoon and the next day I baptized 10 more. There had never been an infant baptized in the church or in the community before. A lot of parents had never seen an infant baptized before.

The church was very much revived and strengthened. We are expecting everything in our line of finances to be paid in full.

I am now with Dr. J. H. Brendall at South Main street, Salisbury. The meeting has gone on for 8 days, and will continue through part or all of this week. We have had a good many professions, had three good fruitful services yesterday, pray for us.

Yours fraternally,
E. Myers.

Salisbury, N. C.

From Badin—A layman writing from Badin, the great alumium plant now in progress of development on the Yadkin in Stanley county, says:

I know it will be of interest to your readers to learn that a Methodist Sunday school has been organized here under the direction of L. B. Cole, who is acting as superintendent and R. T. Waugeman as secretary. We have started under rather preculiar circumstances as to Sunday school facilities. Our present quarters is a tent used for a moving picture show through the week. We are glad, however, to have such a place to begin the study of God's word. We are fortunate enough to have a little hand organ and a soap box for the secretary's table.

We organized five classes with a total enrollment of fifty-seven our collection amounting to $1.80, and we are well pleased with such a beginning. We expect to have better quarters soon and a nice church at Badin. The scholars are very eager to get started. We are planning to do a great deal spiritually for our new town and ask the prayers of Advocate readers.

First Street, Albemarle.

The Brethren of First Street Church, Albemarle, at the fourth Quarterly Conference last Sunday, definitely settled upon the 2nd Sunday in November (12th,) as the date on which their new Church will be dedicated by our Presiding Elder, Rev. Dr. J. C. Rowe. This date is a later one than they had hoped to have had but conditions over which they had but little control forestalled an earlier date.

From that last meeting in 1913 under the administration of Brother P. W. Tucker, when the initial plans were made, and the building committee appointed and a substantial subscription secured, through the pastorate of Brother R. A. Taylor under whose administration the church was built to the present, there has been no relaxing of energy or interest until, with the last cent of the indebtedneses ($1,350 this year) cancelled they are now ready to dedicatee their beautiful new church. The first work of the writer on reaching the field and securing the facts necessary, was to lay plans to secure the necessary money to clear the property of all incumberance. In this work he had the loyal support of the membership of the church to such an extent that the work was comparatively easy.

My people are justly proud of their achievment and their church. While it cost them just around $9,000, not including the lot, the property is well worth $15,000, and is one of the best located churches I know of. Its enlargement as to membership and usefulness in the community ought to increase rapidly, and I believe it will.

To all former Pastors of "Century Church," of which First Street is the successor, a cordial invitation is hereby extended, with the hope that they can attend, and also that the Editor of the Advocate can so arrange his plans as to be with us on that occasion.

Cordially yours,
W. S. Hales, Pastor.

Forest City.

For more than a month Forest City has been engaged in religious meetings. The first ten days we held an old fashioned protracted meeting in our church, Rev. L. T. Cordell, pastor of Haywood street church, Asheville, did all the preaching, two services each day. His sermons were of a high order, strikingly

original and ably presented, always driving to a powerful climax gospel truths, that gripped his hearers tremendously, which I am sure resulted in a deepening of the spiritualtiy of our people and an enkindling in them a greater entusiasm for christian service.

Following our meeting, an inter-denominational Bible Conference of twelve days was held, the exercises being conducted in the Baptist church. The conference was formally opened with an eloquent address by Dr. W. E. Abernethy, pastor of Central Church, Shelby, and the day following he delivered two other lectures which delighted our people, especially so since he is exceedingly popular in Forest City. Dr. W. M. Vines, pastor of the First Baptist church, Charlotte, came next on the program, and Dr. J. H. Henderlite, pastor of the First Presbyterian chruch, Gastonia, delivered the third series of lectures. He, as did Dr. Vines, greatly pleased and edified the confrence with their sermons and lectures. On Saturday and Sunday, Dr. S. B. Turrentine, president of the Greensboro College for Women, delivered Bible lectures of unusual force and power, so much so that many personally requested him to have his lecture on the Effect of Righteousness and Sin Upon National Life printed for distribution. Bishop Kilgo was first expected to be with us, but was prevented by the press of other duties. However, since hearing Dr. Turrentine we have no cause of carrying our heads hung down, but otherwise high up in the air; for we feel confident that he measured up even to the best during the conference. The last series of lectures and sermons were delivered by Dr. K. B. Tupper, of Philadelphia, a Baptist minister of national fame. He enthused the conference with his masterful discourses and lectures. He is an entertaining platform speaker of rare gifts and much learning. Prof. Ward Milam, one of the South's sweetest singers and celebrated choral director, had charge of the music. The choir was selected from the several churches of our town, and the singing was a pleasing feature of each service. It was twelve days devoted to evangelistic preaching and Bible study. If our little city has not been lifted to a higher plane of spiritual life and christian activity, our fate will be no better than Capernaum which witnessed the mighty works of our Lord done in their midst.

These are busy days at the closing of the conference year, then onward "christian soldiers" to Gastonia, Nov. 23rd.

J. A. Bowles.

Report of the Treasurer of the Board of Missions to October 1st, 1916.

Received on Assessment.

	Foreign	H. S.
Jefferson, E. P. Stabler,		$ 8.61
Denton, J. M. Varner,	$ 32.00	
Davidson Ct., P. L. Shore,		30.00
Lenoir First, D. M. Litaker,	44.50	
Centenary, W.-S., Taylor Bynum	150.00	
Summerfield, T. B. Johnson	10.00	15.00
Farmington, D. C. Ballard	20.00	20.00
Waynesville, O. P. Ader	50.00	50.00
Haywood Ct., A. L. Latham	10.00	10.00
Biltmore, D. R. Proffit		40.20
West End and Franklin Ave., H. M. Welman	10.00	7.00
Marion Mills, E. L. Kirk	4.00	26.50
Advance, E. Myers		20.79
Mooresville Sta. S. S., R. L. Snow	30.23	
Haywood Circuit, A. L. Latham	20.00	23.00
Jefferson, E. P. Stabler		17.68
North Charlotte, W. B. West	4.40	5.60
Park Ave., Salisbury		71.00
Cliffside, H. L. Powell	24.50	2.00
Crescent, J. I. Hickman	10.00	15.00
Jonesville, D. A. Oakley		5.35
Coleridge, R. L. Melton	10.00	30.00
West Hickory, D. F. Carver		35.00
Leicester, J. A. J. Farrington	18.00	18.00
North Charlotte, W. B. West	4.40	5.60
Randolph, S. S., W. C. Massey	2.26	
Bethel, Asheville, J. C. Harmon		50.00
Marion Mills, E. L. Kirk	13.00	4.50
Boone, D. P. Waters	16.00	16.00
Thomasville Ct. J. B. Tabor	25.00	25.00
Waynesville, O. P. Ader	50.00	50.00
Judson, J. D. Pyatt	6.00	8.00
Jefferson, E. P. Stabler	9.69	
Total on assessment for Sept.	$573.98	$609.83

Received on Specials.

Mt. Zion S. S., J. B. Readling	$ 15.00	
Murphy Ct., Mrs. Judith Davis	2.10	
Randolph, Trinity S. S., W. C. Massey	2.22	
Reidsville, M. W. Pleasants		$ 2.50
West Market, F. Siler		10.00
West Market, F. Siler		85.00
Hendersonville, H. F. Stewart	50.00	
Cententry, W.-S., Frank Siler		299.33
Hickory, First S. S., G. F. Ivey	50.00	
West End W.-S., Frank Siler		36.00
Marion, D. E. Hudgins		10.00
Hendersonville, Mrs. A. Patterson		1.00
Tryon St., Luther Snyder		50.00
Wesley Memorial, S. L. Davis		3.00
Shelby, W. D. Lackey		5.00
Hickory, Miss Emma Bonner		2.00
Randolph, Miss Nell Parkin		.50
Ramseur, V. C. Marley		5.00
Rural Hall, Frank Siler		9.00
Walkertown, Frank Siler		10.00
Stokesdale, Frank Siler		24.00
Franklin, Frank Siler		4.50
Hickory, First, W. I. Caldwell	50.00	
Dallas, C. C. Cornwell		10.00
Hendersonville, F. V. Hunter		50.00
Marion, Mrs. G. S. Kirby		2.00
Tryon St. W. H. Young		5.00
Remseur, C. B. Smith		6.25
———, C. F. Cline		5.00
Ramseur, N. F. Marsh		5.00
Bakersville, Mrs. C. L. Bailey		4.00
Marion, Mrs. M. L. Justice		1.00
Mocksville, Frank Siler		5.00
Advance, Frank Siler		5.25
Marion, E. B. Baker		2.00
Wesley Memorial, Mrs. Redding.		5.00
Old Fort, C. S. Noblitt		5.00
Hawthorne Lane, Frank Siler		174.00
Trinity, Frank Siler		232.40
Tryon Street, Frank Siler		363.42
Bryson City, Frank Siler		15.00
Pineville, Frank Siler		12.52
Hendersonville, H. F. Stewart	50.00	
Wentworth S. S., J. T. Smith	2.90	
Mt. Zion S. S., J. B. Readling	15.00	
Main St., Gastonia, Frank Siler		25.00
Main St., Gastonia, Frank Siler		409.50
Dallas and Ozark, Frank Siler		25.00
Total specials for Sept.	$237.22	$1899.17
Total receipts for September		$3320.20
Previously reported:—		
Foreign assessment		3303.61
Home and Conference assessment.		2136.28
Foreign special		2551.58
Home and Conference special		1232.45
Total receips to October 1st, 1916		$12544.12
Total receipts to October 1st, 1915		12972.41
Total receipts to October 1st, 1914		11388.21

I wish to call attention to the fact that while the receipts for September have been gratifying, a very large part of this has come as a result of Brother Siler's activity in behalf of the Emergency Fund. Of the $3320.20 received in September $1899.17 was on the Emergency Fund, $237.22 was on Foreign specials, $573.98 was on Foreign assessment, and $609.83 was on Home and Conference assessment.

R. M. Courtney, Treasurer
Winston-Salem, N. C.

The "Taylor Plan"

In the outset of this article let me say, once for all, I did not invent the title of this article, The "Taylor Plan." It was, I think, first used by the editor of the Advocate. But I am going to use it in these communications, not for notoriety, but because I will need a short term to use when referring to the plan and I do not know of a more expressive one since it has been used in the paper.

I am going to take up the first article of the plan, and say what I have to say in this paper on that article. It reads this way:

"We recommend that the Joint Board of Finance first place all the conference claimants on an average basis, which may be a home, rent free, without income. Any income of any claimant may be considered at the discretion of the Board. Also that the Board provide for all cases of special necessity before making a general distribution of the conference fund."

This is the article in full. Observe, "we recommend" does not attempt to bind the Joint Board to this action, but only advise it. Observe also, the "average basis" is only suggested. It "may be a home, rent free, without income." Any other kind of "average basis" which might seem wiser, in the judgment of the Board, would be in harmony with the Plan. But that they should be on an "average basis" or equal basis will readily be conceded by all who will reflect a little There may be distinction in the appointments. There must be. But when we come down to a superannuate relation there should positively be no distinctions. All should be as nearly equal as it is possible to make them. The wonderful brotherhood of Methodist preachers demands this.

But "a home, rent free" is a necessity. What can a poor superannuate do without a place to live. Some have homes of their own. They would be left out of this count entirely. No matter whether they inherited their homes, or stinted, and saved, as some have done, and provided these homes themselves. If they have homes they are not in this count. But some, yea many, go through a life time ministry, and come to the very end without saving anything whatever, and at last have no home to live in, and must rent or be supplied by their relatives who are more fortunate in this respect.

I submit that the Joint Board of Finance has no right to require a relative to furnish a home for a superannuate of the conference. Nor to furnish anything else for that matter. They are the wards of the conference who should not allow others to feel compelled to take care of them.

Some conferences, notably the North Alabama, build superannuate homes, and house all their superannuates in them. This article of the "Taylor Plan" makes ample provision for a system of superannuate homes, and a system similar to that in North Alabama conference might be instituted in harmony with this single provision of the plan. But if this is thought not best let the Joint Board see to it that every one of its claimants is housed before a general distribution of the funds. To dole out a pittance without regard to the physical provision for the claimant is not quite the right way to handle these matters, it seems to me. I know it will take money, but haven't we got the money? The Methodist church is not poverty stricken that it should practice economy with its conference claimants.

Then there are cases of "Special necessity" which this article provides shall be supplied before any general distribution is made. As to the nature of each case, and its merits, let the Joint Board be the sole judge.

Finally, there is one more point to be spoken of in this first article of this plan. "Any income of any claimant may be considered at the discretion of the Board." Inherently I do not believe there is any justice in a law that would debar a claimant on the ground of the fact that he has means of his own. But the funds have always been so scant, and the need so great that this has been resorted to as an expedient. And the Methodist preacher who can support himself after superannuation rarely ever asks the conference for anything. We have superannuates, and other claimants, who waive their claims in favor of the more needy. But if they should demand it do they not have a right to at least some of the fund?

Observe that this is left discretionary with the Board.

R. M. Taylor.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load.

For one thing only, Lord, dear Lord, I plead:
Lead me aright,
Though strength should falter and though heart should bleed,
Through peace to light.

I do not ask, O Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.

Joy is like restless day; but peace divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine
Through peace to light.

—Sunday School Times.

Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the cross, but not the cross of Christ. If they have counted their cause above their lives and their every possession why not we? What they freely yield to their lords of war and death shall not Christians give with joy to their Lord of Life and Peace? Robert E. Speer.

Week of Prayer—November 5-11, 1916.

Membership Campaign—October, 1916.

--Mission Study Campaign—October, 1916.

STIMULATION OF MISSIONARY INTEREST.

Interest in missions, if it is to be sustained, must be fed by missionary information. People will seldom give to causes about which they know little. Many men, who, later in life become ardent advocates of missions and tireless workers for the cause, were at one time wholly indifferent to such matters, this indifference being accounted for by ignorance of the facts in the case. In 1874, Bishop Hannington attended his first missionary meeting and wrote: "I know little about the subject and take little interest in it." But later he was stirred by tidings of the violent death of two heroic African workers, thought the matter over, brooded over the meaningful tragedy, and finally gave himself to the work for five years, subsequently sealing his devotion by his martyrdom.

Numbers of eloquent preachers only by degrees have acquired a lively sense of the importance of foreign missions, having all the while, perhaps, been more or less alive to the needs of the home mission fields. There was a time when whole nations were quite insensitive to the conditions prevailing in other countries, treating all that as "none of their business"; but now happily, the spirit of a new nationalism is throbbing in thousands of hearts. One of the best means of stimulating missionary interest is by making the public feel and respond to the "heart throbs" of missions. Our aim should be to lead the people to see with the eye of imagination what is actually occurring in jungle or rice field or on the lonely isles of the sea by detailing incidents with a thrill in them, not martial murderings, but incidents of sacrifice inspired by the love of the Crucified One.

Church history is being written in our day if men only knew it and that, too, history of the most splendid and heroic kind. There is no reason for being ashamed of the missionary cause or hesitant in the presentation of its claims. If the Church is successful anywhere, it is on the mission field; and if any man be discouraged with the play-at-it attitude of many professed Christians at home. let him lift up his eyes and behold the triumphs of the cross in the whitened harvest of the Orient. It is knowledge of the missionaries that begets faith in missions.—Missionary Voice.

BY THIS SIGN CONQUER.

Glowing in the noonday heavens, Constantine saw a cross with "In hoc signo vinces" blazoned above it. He used the vision as a means to persuade the Christians to enlist under his banner, but the conquest to which he led them was one of bloodshed.

The cross in later years, has been the unseen ensign that has led the soldiers of the King on to many bloodless victories in his name—but as an emblem to mark places of worship it has been largely left to the Roman Catholic Church. Of late years, as the value of advertising even religious services has been more fully realized, an occasional cross blazing in electric lights has called attention to a Protestant church in America, but free use of the cross to show where service is held has been made by Oriental Christians.

In Japan extensive use is made of lanterns bearing the cross to show the location of chapels. Everyone who sees at a gate, a large lantern with a cross painted on it knows what it means.

Not often is the cross seen in the sky, though balloons bearing Scripture texts have been used during the three-year evangelistic campaign, but Rev. F. N. Scott, of Japan, tells of one occasion on which it appeared in striking fashion. He says: "While the union evangelistic meeting connected with the great three-year campaign were being held in Nagasaki, as I went to one of the afternoon services I saw some boys flying kites. The one that I noticed most was right over the place where the meetings were held. It was a huge one, and its sole decoration was an immense cross. I thought of Constantine and the sign by which he was to conquer, and I prayed that we might win Japan for our Lord, though in a very different way from that which Rome used."

A WONDER-WORKING GOVERNOR.

Before indulging in hasty generalizations concerning Mexico's lack of men with broad vision and qualities of leadership, it will be well to watch with some care the efforts of General Alvarado, the Governor of Yucatan, who has been characterized as the wonder-working governor. In six months time it is reported that he has emptied the state of whisky, champagne, etc., and beer only can be found in the cantinas. Every lottery door has been barred and sealed by the government. Every slave has been set free, schools have been provided for every child five to fourteen years of age, and night schools are filled to overflowing. The state now has a school enrollment of nearly one hundred thousand, as against eleven thousand six months ago. The contributor to Woman's Work who supplied these facts sa sy tahtthduYrfdH plied these facts says that the people lovingly remark, "Our governor is crazy about getting rid of whisky and sending folks to school."

These reforms are all in line with Mexico's immediate and pressing needs. The one note of regret is called forth by the stringent laws that have passed prohibiting any sort of religious instruction in the schools, in the hope of escaping the repetition of offences suffered for hundreds of years. There is a heart hunger in Mexico which the best of schools cannot satisfy, nor can external reforms meet the deepest needs of the Mexican people.

WELL OILED MACHINERY

At an annual Young People's meeting of the M. E. Church in Decatur, Illinois, recently, Mrs. H. O. Cady gave a suggestive and instructive talk on "Well Oiled Machinery" extracts from which we give here and ask our readers to adapt it to our own missionary organization.

She represented the Woman's Foreign Missionary Society as the greatest machine in the world. The Branch superintendent is the large central wheel around which revolve eleven smaller wheels—the Conference Superintendents. There are sixty-six still smaller wheels revolving about these—the sixty-six district superintendents.

To make the machine more complicated six hundred very small wheels revolve about the sixty-six—the six hundred organizations without which the machine would be entirely put out of commission. The failure of even one of these societies may cause a halt in the entire machine. Machinery, to run smoothly, must be well oiled. Some of the indispensable brands of oil for the wheel are: Love. Patience, Co-operation, Prayer, Sacrifice, Euthusiasm, Perseverance, Gladness. Fun, Friendliness, Aspiration and Faith in our Fellow Workers.

A GIFT TO BREVARD.

Brevard Institute is the recipient of one thousand dollars from a friend who has helped much in late years with the building and vocational work. The letter which comes with this last gift from the one who withholds her name says. "I never forget to pray for this school and in fact, for all schools; for I feel that the future of the country depends upon the rearing of the youth, and the steps taken to accomplish this task are in the schools, mostly, the industrial schools, which makes it possible for the boys and girls who thirst for an education to have a chance. Such a school I think Brevard Institute is I am inclosing a check for one thousand dollars and hope I may always be able to help Brevard."

The Council and the W. N. C. Conference especially, is debtor to this good woman, who is making it possible to carry out the ideals of the Council and the standards of the school.

TO THE AUXILIARIES OF THE WOMAN'S MISSIONARY SOCIETY OF THE WESTERN N. C. CONFERENCE.

The current month marks the beginning of the last quarter of our fiscal year. It is also the month set apart for the "Whirlwind Campaign" projected by the Woman's Missionary Council, and loyally accepted by the various Conference societies throughout Southern Methodism. These two plain statements are made for the purpurpose, my dear sisters, of "stirring up your pure minds, by way of remembrance," for the time is short in which to accomplish the plans suggested by the Council and the adoption of which was pledged by our own Conference.

Already encouraging reports have come during the past quarters, of the formation of new organizations, gain in membership in the older organizations, greater promptness in payment of dues and pledges. For these we thank God, and take courage. Still they are but the drops that presage the shower, and now let us one and all Adult, Young People and Juniors turn our thoughts, our efforts and our prayers to the work that lies before us during the month of October, and extending into and through the months of November and December. May it be a great and effectual work, as it will be if we enter into it with the zeal and energy which its importance demands. Remember our slogan—an adult auxiliary, a Young People's and a Junior band in every charge in the Conference. If we cannot attain the ideal, let us put forth every energy to approximate it as nearly as possible.

I would recommend that every auxiliary president bring this matter before her society at once, if she has not already inaugurated the campaign, and after studying the plans of the Conference Committee, based upon the suggestions of the Council let the whole society under the leadership of its auxiliary committee, enter with zeal and earnest prayer upon this great movement, which has for its object the bringing of the world to Christ, through the agencies under our control.

Let us not forget that early in December—the first week if possible—we are urged to hold a "Harvest Day" meeting, at which we shall report the results of our labors, and especially the payment in full of all our financial obligations, that we may come to the end of the fiscal year with peace of mind and conscence, instead of with the tug of war to collect belated dues and pledges that too often characterizes our thoughtless methods of conducting the Lord's work.

May we be very earnest in our seed-sowing, pray the Lord of the harvest to bless our labors with abundant success, then we shall surely come rejoicing, bringing in the sheaves.

—Lucy H. Robertson.

OPENING OF BREVARD INSTITUTE.

The school opened on September seventh with the largest opening day enrollment at any time during the past nine years. Every seat in the assembly room was occupied. The estimate of those enrolled was one hundred and thirty-two. Ninety-six if the highest record for the first day of any previous year. There is room in the girls' dormitory for only three more girls and application for these has been received. This splendid opening at Brevard is highly gratifying and we congratulate Prof. and Mrs. Trowbridge and their faithful corps of assistants upon the success of the school.

"BARIUM ROCK WATER BEST IN COUNTRY," SAYS DR. MYERS.

Dr. John Q. Myers, Charlotte, N. C., says: "I have prescribed Barium Rock Water many times during the past two years and can say that all cases of skin diseases and chronic stomach troubles have improved beyond my expectations. I believe Barium Rack Water to be the best mineral water in the country and can recommend it to anyone suffering from chronic indigestion or skin diseases." Many physicians have testified to the efficacy of this water in the treatment of various diseases. We guarantee that Barium Rock Water will relieve cases of indigestion, dyspepsia, rheumatism, gout or diseases arising from disordered stomach, kidneys, liver or bowels or from uric acid poisoning. Send us $2.00 for ten gallons, drink it according to directions and if it does not benefit in your case, tell us so and we will refund your $2.00. It is understood that the empty demijohns are to be returned prepaid. Address Barium Springs Co., Box C-12, Barium Springs, N. C.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

NOTES.

A recent issue of the Greensboro Daily News says that at the home of Miss Mary Shuping, Misses Evelyn Mull and Mary Shuping were "at home' to the members of the Epworth League last Friday evening, the occasion being a very delightful musical. An ice course was served. If all the occasions of interest that occur among the Leagues of our Conference were reported to our editor our page could be made attractive and the work of the editor greatly lightened.

* * * *

Our Conference Secretary, Mrs. Katherine B. Browning, has gone to her old home in Baltimore, Maryland, to spend about a month. She will be greatly missed by the West Market Street League of which she is a most faithful member.

* * * *

At a recent meeting of the West Market Street, Greensboro League, voluntary subscriptions amounting to five dollars were taken for the fund that is now being raised to reimburse Rev. J. O. Ervin for the loss of his automobile. How many more of our chapters will do likewise?

* * * *

It seems that the Winston District is unable to get a district secretary that will stay with them. Year before last Mr. Frank Scarborough, who was then located in Winston-Salem, was appointed to this position. Shortly after his appointment he returned to his home in Greensboro. At our recent conference in Greensboro Miss Madge Sills was appointed to this position. This fall Miss Sills entered Greensboro College for Women and Winston District is again without a resident Secretary.

* * * *

A SUGGESTION TO WESTERN NORTH CAROLINA LEAGUERS.

The fact that many of our Epworth League Summer Conferences are held in the buildings of some Methodist school or college contains a valuable suggestion to the Leaguers of our own Conference. Our Conference has within her borders a large number of school buildings—many of them as delightfully located as any summer resorts—any of which would doubtless be available for holding our Conferences.

While this plan may have some objectionable features, we believe it to be worth considering for several reasons. Only those who have undertaken to entertain a conference or convention of some kind know what a job it is to prepare suitable accommodations for the delegates and arrange a program that will accomplish the work in the shortest period of time. After the best has been done it is far from satisfactory. Now if our conference could be held in some of our school buildings in "the land of the sky" it would not only relieve any one League of the responsibility of entertaining the conference but would enable us to run just as long as we wanted to without any danger of overtaxing the hospitality of our hosts. For the last few years we have been confining our conferences to about two days; and we are of the opinion that this time is entirely too short. Yet we can hardly expect free entertainment for a larger period of time. By the proposed plan we could have not only ample time for a complete and instructive conference, with ample time for reports, addresses and institute work, but could also allow time for pleasant recreational and social features. We can imagine nothing more pleasant or profitable than a few days spent in this manner, and many of our young people would doubtless arrange to spend a part of their vacation at these conferences. We see no reason why arrangements could not be made to hold our conference a few days previous to the opening of the annual institute at Lake Junaluska, thereby enabling those who wished to do so to attend both of these on one trip. This plan would probably be convenient for both delegates and Central Office representatives.

It is true that this plan would involve the expenditure of a certain amount of money, but it could be so arranged that the expense need not be very great—and we believe it would be well worth the difference. Besides, the day of the free entertainment conference is passing. The tendency now is for each delegate to pay his own expenses. Furthermore it will be almost impossible to get accommodations in our towns for a conference of the proportions ours will be two years hence.

We are not worrying about next year's conference. None of us would have any change made by which we would be deprived of the pleasure of meeting with our Asheville Leaguers in the "Banner District" next year. We are expecting that to be the greatest conference we've ever held. But it's well enough to be thinking over this matter. What do you think of the plan? Let's hear from some of our Leaguers on this subject.

THE CHURCH.

I have always admired the wisdom of the founders of the Young People's Society of Christian Endeavor in choosing their motto, "For Christ and the Church." By it a permanent, because a vital and necessary, association is recognized. The Church is not without Christ, and for the practical ends of the gospel Christ is not without the Church—that is, without the living, indwelling Christ present and by his Spirit imparting life to the congregaton of believers and rendering effective the preached word, there is no Church. The scholastic formula, "Where the Church is, there is Church." The Church is the body of "Where Christ is, there is the Church." The Church is tre body of which he is the Head.

Such is clearly the apostolic teaching concerning the Church. There is, nevertheless, a tendency to undervalue the Church, sometimes professedly in the interest of religion, as when a shallow preacher asserts that he believes in Christianity, but not in Churchianity." But on the part of some earnest men and women who sincerely profess to admire the character of Jesus and really reverence his person, who endeavor to render unqualified obedience to his teaching and look for the salvation of the world through his teaching alone, the Church is disparaged. By some the Church is severely arraigned; they go so far as to say that religion would be more attractive without the Church. There are large classes of men over whom the Church seems to exercise no influence at all, who, nevertheless, declare that they find no fault with Christ, although they regard the Church as the organized enemy of their class; and some even assert that the Church is the greatest obstacle to the progress of Christianity.

Undoubtedly the historic Church itself is largely responsible for this attitude; ignorance on the part of the critics, for more. Church history tells a long and painful story of apostasies from Christ, of incongruous fellowships with corrupt and despotic governments, of prostitution of the holy office of the ministry for gold, of Erastianism and simony, of diabolical cruelties in the name of orthodoxy inflicted upon saintly men and women, of contemptuous disregard of the character and precepts of Jesus by those who claimed for their cult the exclusive ministry of his grace, of fierce polemic that has made "theological hate" a symbol of violent and unfair controversy. In our own happier times these horrid perversions of the ideal of the Church are rare, giving hope that the Lord has almost conquered the Church itself. But another set of criticisms is not wholly without justification. The Church is said to favor the rich and the prosperous, the property-holding and the governing classes, as against the poor, the wage earner, and the disadvantaged. An equally serious charge is based upon the sluggish response of the Church to the main duty of preaching the gospel to every creature. Not only are two-thirds of the human race as yet scarcely touched by gospel light; there are masses of men in the submerged quarters of Christian cities and on the mountains and in the valleys for whose salvation none seems to care. The police and revenue officers and the poor commissioners know them, but few of the professed followers of Him "who went about doing good and healing all that were possessed of the devil."

Over against this indictment may be placed a far longer list of benefactions that throughout its history have flowed from the Church. In fact, it is the Church that has raised and preserved the standard by which its critics judge it. Every accusation is but another way of saying that always within the Church itself have been strong protest and revolt against its evils. The Church has nournished a Paul, an Augustine, a a Boniface, a Patrick, a Bernard, a Wycliffe, a Huss, a Luther, a Wesley, an Asbury, and it alone has the long catalogue of saints to its credit. The Church has never been without the ministry of sincere men who embodied the Spirit of Christ and who preached and ministered to the poor. The Church has been the source of every movement for the moral and social uplift of mankind. However tardily many of her sons have rallied to it, the Church has ever lifted over the world a standard of holiness and self-giving service. Over against the plight of the heathen world must be pictured the noble band of Christian missionaries whom the Church has sent forth after prayer and the laying on of hands; among humble souls the widow's mite frequently finds its parallel, and among the munificent rich are to be found the successors of Barnabas, the noble Cypriot, who sold his lands and laid the money at the apostles' feet.

It would not be difficult to vindicate the Church by showing that the good of which it has been the author and the sole conservator, even in the darkest hours of the Middle Ages, far outweighs all ill that can be attributed to it. If Bruno and Galileo were suppressed for discovering truth, Christian lands are those alone in which science has arisen and where education is universal; the Reformation succeeded medieval Catholicism; co-operation is rapidly displacing Protestant divisiveness; and the second century of modern missions, now hardly under way, has far outdistanced the first. But my purpose is to direct attention to a few aspects of the Church that show it to be necessary to religion.

1. The Church is the organ of a continuous testimony to the truth of Christ. There is much in the doctrine of apostolic succession, which we justly repudiate in its merely mechanical form as a series of physical contacts of hand to head from the apostles down to us. There has been a chain of apostolic testimony in the world from the days of Christ to ours. We are thus linked with the sources of truth through the Church. It is folly to ignore this and declare one's self indepenedent of this great and permanent unbroken witness to Christ. In a smaller way the Church, as we know it and live under its guardianship, has been to us a mother to instill in us the doctrine of Christ, so that we have never been without a basis of faith. The Christian religion would have to begin anew with each generation were it not for the teaching and testimony of the Church that have made our environment from childhood. Science would be as badly off if each generation had to begin for itself the process of investigation into the laws of nature.

2. We should have to provide in some way for the socializing of our religion if there were no Church. The Society of Friends, which repudiated the Church in all its outward forms, constructed a very highly organized system to take its place, a society which they would now call a Church. The social instinct that causes men to form secret societies such as Masonic lodges, that caused the ancient Roman Empire to become a vast series of guilds, mystery cults, and mutual benefit associations, would make a Church if there were none. No religion can be a solitary thing. Christianity is for fellowship, and the love of the brethren is cognate with the love of Christ and became its distinguishing mark from the beginning.

3. The work of the kingdom of God requires organization, and the Church affords the organization. Christianity can touch life through individual Christians, and this is a thing of great importance. Not everything that he does, perhaps not the best things that he does, the Christian accomplishes through organization; but some of the things for which Christianity is responsible cannot be done except through organization. The Church has been through the Christian centuries the educational agency of the world. If now the State and private enterprises have tardily caught up with the Church and are assuming the greater part of the burden, the Church still has and always will have to educate in religion. Philanthropic enterprise has liksewise been learned by the State; but the practical duty of the teacher has not been done, for much of this work is vain without the accompanying spiritual motives that the Church alone can supply. Many form of moral legislation—that against the liquor traffic, for example—have now become economic questions and are inseparable from governmental policy, although at first they were advocated by the Church alone. Still, these questions cannot be isolated from the moral considerations that started the agitation. In fact, co-operation upon a vaster scale is necessary, and the approch of the denominations of the Christian Church toward each other is proceeding rapidly upon these lines of practical work in the interest of conforming everything to the Christian ideal. New and greater obligations are coming upon the Church; for example, the bringing about of internal peace. Mr. Carnegie, himself not a churchman, has given millions for the founding of an organization of the Churches for the promotion of international peace. Isolated individual initiative will not avail in the vast undertaking of foreign missions which now engages a practically united Protestantism. Fidelity to the cause of Christ and loyalty to him imply devotion to his Church. No great Christian has been indifferent to the Church; but every follower of the Master has been loyal to the Church in the degree of his devotion to the Founder.—Dr. F. S. Parker, in Epworth Era.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHILDREN'S HOME

TEN PER CENT ASSESSMENT.

S. T. Coburn, Tr., South Main St. Ch., Salisbury, $60.00; Rev. G. A. B. Holderby, McAdenville Ch., $6.00; Rev. Robt. F. Mock, Old Fort Chg., $28.38; Rev. T. J. Folger, Hickory Ch., $10.15; Rev. E. L. Kirk, Union Mills Ch., $2.00; Rev. J. H. Robertson, Newton, Rfd 1, Church, $46.98; Geo. A. Hoyle, Tr., Central Ch., Shelby, $80.00; J. H. Russell, Tr., Tryon St. Ch., Charlotte, $125.00; Jas. C. Fink, Sec. and Treas. Forest Hill Ch., Concord; $20.00; Total $568.51.

Voluntary Contributions.

"A Friend," $5.00; Rev. J. H. Robertson, Newton, Rfd 1, ss, .55; Mrs. Thomas E. Summers, for Woman's Missionary Society, Main St. Ch., Gastonia, $12.50; Total: $18.05.

Building Fund.

"Two Salisbury Friends," $2.00; Miss Georgia Kerger, Charlotte, S. S. S. Class, Trinity S. S. $6.25; Total: $8.25.

TRINITY PARK SCHOOL NEWS.

The Trinity Park School opened on September the thirteenth with a large enrollment. The senior class numbers about fifty, while the total number of students in school is about twenty per cent greater than it was last year at this time.

The dormitories are taxed to accommodate those already in attendance. Nearly every day since the opening there has been an additional increase in enrollment and the authorities are in correspondence with others who are expecting to enter. In order to take care of more students extra dormitory space must be provided. As a result the old Branson Hall, which has not been in use for the past two years, is to be remodeled. The outside walls will be stuccoed, the old porches will be removed and beautiful fronts will replace them. The entire interior of the building will be overhauled, while the old floors will be removed and replaced with new ones. The walls and ceilings will be repaired, and the building will be repainted both inside and out. Modern conveniences of all kinds will be installed, toilet rooms are to be placed on every floor, and as a result of the contemplated changes the building will be one of the very best on the entire campus.

A large hot water tank is being placed in the basement of the Asbury Building in order to furnish hot water for shower baths. The baths in this building have been in use for some time, but with the increased facilities they will add much to the comfort and convenience of the students.

It is the purpose of the school management to have an address once or twice a month by some prominent man, either from the city, or from a distance. Last Friday morning, Prof. E. C. Brooks from the Department of Education in Trinity College was present and delivered a very helpful and inspiring address.

Healthful outdoor sports, such as tennis, volley ball, basket ball, and track, are given a prominent place in the school. In order to provide suitable accommodation for basket ball, an outdoor court is to be built at once. These sports are encouraged in order to give the boys outdoor exercises and to discourage loafing during the afternoons.

THE GATES OF GOLD.

"Oh, mother, do you know what Henry did? He—" But Jeanette stopped short when her mother held up a warning finger and pointed to a neatly framed motto-card hanging in a conspicuous place in the living room.

"My dear, before you tell me what Henry did, let us repeat our little poem, 'The Gates of Gold':—

"If you are tempted to reveal
A tale some one to you had told
About another—let it pass,
Before you speak, three gates of gold.

Three narrow gates—first, is it true?
Then, is it needful? In your mind
Give truthful answer. And the next
Is last and narrowest, is it kind?

And if to reach your lips at last,
It passes through these gateways three
Then you may tell the tale, nor fear
What the result of speech may be."

"Now, pet, if what you wanted to tell about Henry passes the test, mother is ready to listen to you. Otherwise my little girl had better run along and play."

Many mothers unwittingly encourage meanness by listening to petty tales the children carry. The grown-up tale-bearers, gossips, and reputation-slaughterers are undoubtedly people who were not discouraged from "telling on" their sisters or brothers during childhood.

We all "hate" these gossips, but what are we, as mothers, doing to prevent them from developing? Do we not too often allow our boys and girls to repeat unkind things about friends, neighbors, schoolmates, teachers? Would it not be wise for all of us, young and old, to repeat "The Gates of Gold" whenever we are "tempted to reveal a tale," and insist that our children do likewise?

The practice was put to a test in a class of unusually quarrelsome tale-bearing youngsters, and the result was wonderful. Tale bearing was reduced to a minimum and in consequence there was no quarrelling and back-biting. The poem was printed in large white letters on a black background, and placed where the children had it constantly before them.

When a youngster raised his hand to tell on Johnny or Georgie, the teacher would say, "Is it true?" and wait for the answer. "Is it necessary that you tell me about it?" "Would it be kind to Sammy or Harry?" As a rule the tale was never told. When one was told it turned out to be one that had passed the test. The teacher then pointed out to the children that it was a kindness to the child and to everybody concerned that that particular tale be listened to in order to show the culprit his mistake.—The American Hebrew.

To lose the soul is to lose out of one's being the pure affections and the love of truth and right. It is to lose the love of goodness and pious trust and the heavenly dower of immortal hope ....He that has lost his virtuous purposes, holy aspirations, devout hopes, whose soul has abdicated its high seat and become subject to the world, like the sapless and verdureless tree, is already struck with death.—Ephraim Peabody.

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Carolina & Northwestern Rwy. Co.

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Northbound	NO. 10 Passenger Daily	NO. 8 Passenger Ex. Sun.	NO. 6 Passenger Sun. Only	No. 4 Passenger Sun. Only	NO. 52 Mixed Ex. Sun.	NO. 50 Mixed Ex. Sun.
Chester.....Lv.	7 43 a m	.....	.....	.....	.....	.....
Yorkville.....“	8 29	.....	.....	.....	.....	.....
Gastonia.....“	9 24 l	.....	.....	.....	.....	.....
Gastonia.....“	.....	.....	.....	.....	.....	.....
Lincolnton.....“	10 20	.....	.....	.....	.....	.....
Newton.....“	10 55	.....	.....	.....	.....	.....
Hickory.....“	11 40	.....	5 45 p m	.....	.....	.....
Lenoir.....“	12 45 p m	.....	.....	.....	.....	.....
Lenoir.....“	.....	.....	6 50	.....	.....	.....
Mortimer.....“	.....	.....	8 22 p m	.....	.....	.....
Edgemont.....Ar.	.....	.....	.....	.....	.....	.....
Southbound	**NO. 9 Passenger Daily**	**NO. 7 Passenger Ex. Sun.**	**NO. 5 Passenger Sun. Only**	**No. 3 Passenger Sun. Only**	**NO. 53 Mixed Ex. Sun.**	**NO. 51 Mixed Ex. Sun.**
Edgemont.....Lv.	.....	.....	.....	.....	.....	.....
Mortimer.....“	.....	.....	7 00 a m	.....	.....	.....
Lenoir.....“	.....	.....	.....	.....	.....	.....
Lenoir.....“	1 40 pm	.....	8 22	.....	.....	.....
Hickory.....“	2 35	.....	9 30 a m	.....	.....	.....
Newton.....“	3 08	.....	.....	.....	.....	.....
Lincolnton.....“	3 46	.....	.....	.....	.....	.....
Gastonia.....“	.....	.....	.....	.....	.....	.....
Gastonia.....“	5 00	.....	.....	.....	.....	.....
Yorkville.....“	5 46	.....	.....	.....	.....	.....
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x Leave l Arrive

CONNECTIONS

CHESTER—Southern Railway, S. A. L. and L. & C.
YORKVILLE—Southern Railway LINCOLNTON—S. A. L.
GASTONIA—Southern Railway, Piedmont & Northern Railway
NEWTON and HICKORY—Southern Railway

E. F. REID. G. P. Agt. **CHESTER, S. C.**

Time Table Watauga & Yadkin River Railroad Co. and Connections

WESTBOUND					STATIONS—So. Ry.	EASTBOUND		
A. M. 8 15 9 30		A. M. 8 15 9 30			Eastern Time Lv Greensboro Ar Winston-Salem	P. M. 9 15 6 35	P. M. 9 15 6 35	
5 Sun. Only	3 Sun. Only	Daily Ex. Sa. Su.	7 Sat. Only	Miles	STATIONS W. & Y. R. R. R.	2 Daily Ex. Sun.	4 Sun. Only	6 Sun. only
P. M.	A. M.	P. M.	P. M.		Eastern Time	A. M.	A. M.	P. M.
4 30	10 15	2 00 s	2 00		Lv N. Wilkesboro Ar	10 20	10 00	5 15
4 35f	10 20f	2 04f	2 05f	1	Gordon	9 59f	9 57f	5 12f
4 41f	10 31f	2 19f	2 15f	5	Brown's Ford	6 44f	9 45f	5 00f
4 46f	10 38f	2 28f	2 26f		Minton	9 34f	9 37f	4 52f
4 54f	10 45f	2 38f	2 35f	9	Goshen	9 24f	9 29f	4 44f
5 06f	10 55f	2 51f	2 51f	11	Marley Ford	9 07f	9 18f	4 33f
5 16f	11 05f	3 00f	3 00f	18	Goulds	8 55f	9 03f	4 18f
5 26s	11 13s	3 12s	3 20s	16	Ferguson	8 43s	8 53s	4 08s
5 35s	11 20s	3 25s	3 40s	19	Elkville	8 33s	8 45s	4 00s
5 36	11 22	3 30	3 45		Elkville Junction	8 30	8 43 s	3 58
	11 33f		4 00f	20	McNeils	8 15f	8 33f	3 48f
	11 42		4 15	23	Denny	8 10	8 25	3 40
				27	Darby			
	11 43		4 16	23	Denny	8 00	8 24	3 39
	11 48f		4 25f	20	McNeils	7 20f	8 16	3 31f
	11 54		4 30		Elkville Junction	7 10	8 10	3 25
5 45	12 01	4 00	4 40	21	Grandin	7 00	8 00	3 15

f Stop on Signal s Regular Stop

NOTE—Trains will commence running to Darby about Sept. 15.

LIST OF OFFICERS

W. J. GRANDIN, President ..... Grandin, N. C.
M. K. McMULLEN, Vice-President ..... Pittsburg, Pa.
R. T. ROSSELL, Secretary ..... Pittsburg, Pa.
W. W. BEATY, Treasurer ..... Warren, Pa.
H. C. LANDON, General Manager ..... North Wilkesboro, N. C.

THE DEAN OF THE JUNIOR COMMISSION.

In point of seniority the dean of the Joint Commission on the Unification of Methodism is Bishop Alpheus Walters Wilson, of Baltimore, the senior member of the College of Bishops of the Mehodist Episcopal Church, South. He is in his eighty-third year and has for some time been relieved of the routine work of a general superintendent, though the Southern Church recognizes no distinction of effectiveness among its Bishops. But for his abundant labors in the past, and his saintly spirit, he retains an undiminshed hold upon the affections of his Church, and is universally venerated by Methodists of every affiliation in Baltimore, the city of his birth and residence.

It is peculiarly appropriate that Bishop A. W. Wilson's name should head the list of those who are to represent the two several branches of Methodism in this supreme endeavor to return into one channel the life currents so long separated. More than sixty years ago he was received on trial as a minister of the Baltimore Conference of the Methodist Episcopal Church, and he made full proof of his ministry in our body of Christians before transfering his activities to another field of service. We heard Mr. Summerfield Baldwin say at Saratoga last May that in his young manhood in a Methodist Episcopal Church in Baltimore, Alpheus W. Wilson was his beloved pastor.

Bishop Wilson now seldom speaks in public, nor does he use his pen as much as he would if he accepted the urgent invitations of the present editor of the Christian Advocate for articles upon that world of spiritual realities in which he has long dwelt in serene faith. But a few months ago, at the meeting of the Board of Church Extension at Louisville, he broke silence, giving expression to his undaunted optimism in the presence of old age, and of the perplexities of a world of war. Referring to himself, he said: "I do not know how long I may be permitted to meet with you. I am just a tenant at will, and the tenancy may expire any day. Men of my age cannot calculate upon a future. But I am thankful that I have been with you so long."

Of the Church he said: It is all that has kept the world alive up to th time, and nothing illustrates more positively and certainly its place and power in the earth than all this tumult over yonder. If it had occurred a hundred years ago, the world would have gone down in utter ruin and wreck but for the Church of God. It has saved it." And his expression of confidence in Christian unity as the source of power he said impressively: "*The more thoroughly we become united, the more oneness of heart and spirit there is among us, the more determined our efforts to reach and save every man on the face of the earth, the more helpful will the Church become.*"

"To reach and save every man on the face of the earth"—that is the only worth-while object of that renewed Methodist unity which now seems to be almost within reach of realization. Bishop Wilson's appointment is a matter of profound satisfaction to all praying sincerely that the Joint Commission may find the way. They could ask for no greater blessing for this potential body than that it be guided by the spirit of its senior member, whom all will delight to honor.—New York Christian Advocate.

The more we see of events, the less we come to believe in any fate r destiny except the destiny of character —Phillips Brooks.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go the blade of grass it had gathered.—Phillips Brooks.

"I BELIEVE"—AN EVERYDAY CREED.

I believe in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life in reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task that lies before me—true to myself and to God who intrusted me with it.

I believe in my fellowman. He may not always agree with me. I'd feel sory for him if he did, because I, myself, do not believe some of the things that were absolutely sure in my mind a dozen years ago. May he never lose faith in himself, because if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellowmen—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world it is partly because I am not the man I should be.

I believe in my home. It is not a rich home. It wouldn't satisfy some folks, but it contains jewels which can not be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other place in all the world which fills its place and heaven can be only a larger home, with a Father all-wise and patient and tender.

I believe in today. It is all I possess. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today.—Charles Stelzle.

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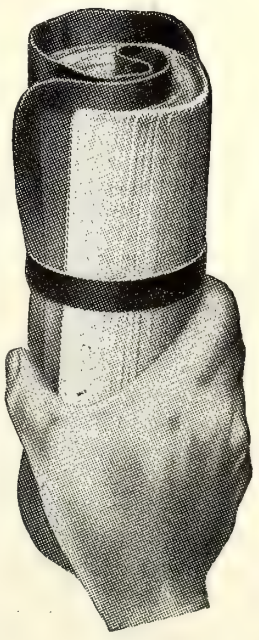
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to laugh *so that* all that hear will laugh with me.
7 And she said. Who would have said unto Abra-ham, that Sarah should have given children suck? for I have born *him* a son in his old age.

A-bime-lech' taken away
26 And A- yho hath d thou tell m to day.

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The Sunday School Lesson

LESSON III.—OCTOBER 15

THE APPEAL TO CAESAR—Acts 15

Golden Text—It is enough for the Disciples that he be as his teacher, and the servant as his Lord. Matt. 10.25

Notes by Dr. and Mrs. Cameron M. Coburn.

The Court at Caesarea.

This was the Roman capital of Palestine and it was beautiful for situation. It is now only a village of the poorest kind with no hotel or any place for travelers. The visitor must sleep on the stone floor of some mud or stone house through the courtesy of the owner, as I did, or carry his own tent. But the walk from here to Joppa along the shores of the sea is as entrancing as any walk anywhere in this world. The situation was perfect for a royal residence and you can still see the ruins of the old Roman aqueduct and probably of the very prison in which Paul was incarcerated for two years. The old iron nail which I dug out of the wall may have been one of those used to secure the dungeon that shut Paul in from the light of day. It seemed one of the saddest things of history that Christian apostle should be stopped in his work and confined here for those long years; but God was able to overrule even this to his own glory. It was here that Paul and Luke came into touch with Philip, the deacon, and his family of girls who were converted at Pentecost. One can easily see in the early chapters of the Acts the influence of the narratives concerning the early days of Christianity probably given by these primitive Christians to the future writers of the Acts. Somebody has recently said: "If the widow called Dorcas and known as a disciple in the church at Joppa could have written one chapter of the Acts of the Apostles, we should know more about church-work among the laity of that period. If Phoebe had written her experiences in the church at Cenchrea we should know more than we do about St. Paul. She would have made it her business to find out what that thorn in the flesh was which has puzzled so many commentators; and she would have told us. As the women now discuss their presiding elder, so she would have written about Paul—how he looked, his favorite Psalms, what the congregation thought of his sermon, etc. But she never could have remembered what he said. This explains why there is no book of Dorcas, no Gospel According to Phoebe even in the Apocrypha. Being women, they would have told too much not essential to salvation, but most awfully faithful to just the personal lives of the apostles." This may not be true, but it is absolutely certain that it was a good thing when Luke, who was inclined to think that there was nobody worth talking about except Paul, met these people at Caesarea and learned concerning other heroes of the early church. The truly royal gatherings at Caesarea were not in the palace upstairs, but in the prison underground, when these princes of the early church talked over the triumphs of early Christianity. Felix and Festus had the chance to hear the same story, but they missed their chance and even when they got a vision of the truth through Paul, they failed to live up to the vision.

"Once to every man or nation comes
the moment to decide,
In the strife of Truth with Falsehood
for the good or evil side;
Some great cause, God's new Messiah,
offering each the bloom or blight,
Parts the goat upon the left hand, and
the sheep upon the right
And the choice goes by forever'twixt
that darkness and that light.
—James Russell Lowell.

Politics and Religion.

It may be that neither Felix or Festus made a profession of religion for many of the Romans of that period were agnostics; but it is certain that a person like Agrippa who came to see Paul in his prison, must as a Jew made such profession, and the Jews who came here to bring Paul to condemnation were the leading religionists of their time. It is told of a leading modern politician who was also a church member that when he was accused of stuffing ballot boxes, fixing juries and plugging corporations and asked how he could reconcile this with his church membership, he replied: "I never mix up politics and religion." The High Priest and the leaders of the Jews were making this same fatal mistake. They were using every political trick to condemn this man whom they hated without regard to the usages of their own law or the commands of their greatest religious teachers.

The Servant Who Was Like His Lord.

The one man who stood out conspicuously in the first century as only to Jesus in his life and work was St. Paul. Yet how far below him he stood! He himself realized his inferiority to such an extent that he doubtless would have objected even to the statement I have just made. Yet when we think of courage and calmness under prosecution; when we think of prayers never answered except by the gift of strength to bear the burden; when we think of plots and counter-plots and finally death, after a life of uttermost labor for the poor, the sinful and the distressed; and when we think of the influence of his teaching concerning God and salvation, and the universal brotherhood of all mankind, we would yield to Paul the greatest honor. Even the prison at Caeserea did not make him either grumble at Providence nor lose faith in his mission. He was just as confident and joyous and supremely sure that the right would conquer after this long and bitter imprisonment as he had been nearly thirty years before when he first started out as champion of the New Way. His Lord had borne miseries greater than these. It was not fit that the servant should ask better things than his Lord. If they had called the master of the house Beelzebub, how much more them of his household. If the King of heaven and the Judge of angels should suffer hard usage and worse blows, venomed by malicious tongues, surely his freedom must not demand anything better. Therefore Paul won the title "Saint" before his name not because he sought for santhood, but because forgetting himself he sought to be as the Master.

"No more he feels upon his high raised
arm
The ponderous chains, than does the
playful child
The bracelet formed of many a flowery
link,
Heedless of self, forgetful that his
life
Is now to be defended by his words,
He only things of doing good to them
That seek his life."

"I Appeal Unto Caesar"

This appeal proved that Paul had lost all hope of being fairly treated by Festus. The latter was evidently now under control of the Jerusalem rulers for more fully than Felix had ever seen. Felix was a bribe-taker, but he had not allowed the Jews to hoodwink him and lead him by the nose as they pleased. He had acted with a Roman's pride. It was because of this independence that he had lost his position, for the complaints of Jews at Rome had succeeded with Caesar and he had been thrown from the place of honor. Festus was given this coveted position, and is now very careful not to lose it as his predecessor had, for the same reason. It is policy for him to make friends with the Jews even if some innocent man without friends at court is treated as a criminal. The apostle sees that it is not possible for him to get a fair trial either at Casearea or at Jerusalem. If he insists upon not going to Jerusalem and being tried by Festus at the Judean capital he knows that Festus will not stand out for justice against these rich Pharisees and political high priests who had accomplished the political ruin of Felix. On the other hand if he consents to go to Jerusalem he is sure of death within a fortnight. There seems at first to be no other alternative. But being a Roman citizen there was one other possible chance. It probably surprised Felix as much as it did Paul's opponents when he took the "third horn" of the dilemma and appealed to Caesar. This was the right of every Roman citizen, but it has been said by a high authority that no other Jew of the first century ever dared do this. It meant that he felt himself better able to defend himself against these powerful Palestinian officials than even Felix had been. It meant that he was determined to open the entire case to the light of day at the imperial court and to bring up Christianity as a political issue at Rome. It was a most dangerous and courageous act. If the verdict went against him it meant that the entire power of the practically omnipotent Roman government would henceforth be against Christianity. It was not Paul alone that was on trial, it was Christianity. The whole question had now to be settled as to whether Christianity, notwithstanding its break with Judaism, should be counted as in the past a favored religious sect—as Judaism was and as Christianity up to this time because of its relation to the Jews, had been treated—or whether it should be counted a strange and foreign religion condemned by the Roman state. It took a brave spirit and a confident soul to risk this examination of Christianity by the emperor, especially when the officials at Jerusalem were in such favor at the court. If his judgment were mistaken and he and the Christian way were condemned, and a persecution of Christians followed, then the future of the entire Christian church would be imperiled. On the other hand, if he won his case it would secure for Christianity Roman protection against the plots of the Jews. The result seems to be that Paul actually won his case at the first trial against all opposition and thus lined the Roman government up for the time being as the protector of the new way. The appeal shows the statesmanship of this man as well as his adventurous spirit.—Pittsburg Christian Advocate.

Anger does nobody good, but patience is the father of kindness.—African Proverb.

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ELIZABETH'S LESSON.

Elizabeth reached the last page of her book and rose with a sigh. What should she do next? She strolled out into the yard and looked aimlessly about her.

Tabby rubbed up against her feet as she walked, begging a caress.

"Where did you take your babies you naughty cat?" asked the little girl. "Why didn't you leave them in the woodshed where they were so comfortable? Didn't you like to have us look at them? I've a good mind to look for them in the hayloft," she thought to herself. "It's a splendid time to do it, now that Chrley-horse is out of the way, on that drive grandpa took. Ugh!" she shivered, "I don't believe I can ever learn to go right into his stall and climb up that ladder when he's standing there watching me!"

She hurried into the big open door of the barn and clambered nimbly up the ladder to the loft above. Once there, she went peering around under the eaves, and into every possible corner and cranny; but there were no kittens to be found. The light filtered in dimly through cracks in the siding, the air was fragrant with clover hay, and the only sounds were the sweep of the swallows' wings in the roof-peak, and the munching and stamping of the horses in the stalls below.

Elizabeth walked over to one of the hay chutes, and pushed down a little hay for Eureka, the sleek bay whom everyone petted. She was very careful not to come too near the edge of the hole. Hadn't she been told about that everytime she came to Grandpa's? There was always some one to warn her: "Don't fall in, Elizabeth!"

But no one had said, "Don't get in!" What fun it would be to let herself down and see just what it was like! Quick as a flash she had run across to Charley and Bell's chute—theirs happened to be the only stalls that were empty to-day—and had let herself carefully down by her sturdy little arms. "There!" she laughed gleefully. "It was perfectly easy. And what a funny, nice place this is!"

It was a wooden box she was standing in, a box much higher than her head, and only about two feet square. At the base of this tall box were two little arched openings, cut in opposite sides. These, of course, let the hay out into the manger for the horse to eat.

"Guess I'll get up again!" said Elizabeth aloud, and she reached up and grasped the edges of the chute confidently. A blinding shower of dust and fine bits of hay was the only result. She hid her smarting eyes until the air was clear again, and then she brushed the litter back from the edge as well as she could. "I won't have that happen again!" she said determinedly.

This time she clung to the floor above her, and tried with all her strngth to raise herself; but it was a long way up, and the walls of the chute were so smooth that they gave her no help. Finally she ceased to try, and shouted loudly for some one to help her. "There is no one near enough to hear," she admitted to herself, and was quiet again.

At first she thought her plight rather a funny one, but as the minutes passed she grew frightened. Grandpa might come at any minute now, and it was not likely that he would hear her muffled call, for he was very deaf. And Charley was not a gentle horse. What would he do when he saw a little girl's feet in his feed-box?

At the thought Elizabeth crumpled down into a little heap, and cried softly. Yes, Charley would thrust his head through this little archway, and —wait a minute though! If Chrley could put his head in, maybe she could put hers out— and then make grandpa hear her or see her when he drove into the barn. So,very carefully, she pushed her head through the tiny doorway; then, just as an experiment, she worked one arm through after it; and one shoulder; and with much excited wiggling, the other shoulder. After that it was but the work of a moment to pull herself out into the manger and scramble to the floor. She was free!

Grandpa met her at the door—a sorry little figure she was; and, after he had unhitched the hungry horse, he came out and listened to her story.

"Why, Elizabeth!" he said, a little sternly, when she had finished, "you have been warned since you were a baby not to stumble into those holes!"

"Yes, but grandfather!" she protested miserably, "but nobody ever said not climb down in. Every one said, 'Be careful not to fall," I didn't fall; and I was careful."

"That's what's called keeping the letter of the law and not its spirit, Elizabeth. You didn't think it was real obedience, did you?"

Elizabeth's head drooped for a moment.

"Well, anyway!" she said coaxingly as she laid her cheek against her grandfather's arm, "I learned one very valuable lesson. You can get your whole self through the tiniest little places, if only you get your head out first! Wasn't that worth learning, grandpa?"

Grandfather's eyes passed, twinkling, from the toes of her scuffed little slippers to the crown of her rumpled head, and down again over the long scratch on her cheek and the jagged tear in her second-best dress.

"It's a valuable lesson, daughtie." he said, stooping to kiss her anxious face, "but my-oh, Elizabeth! I hope you won't have to learn all your lessons so hard!"—Flossie Crannell, Means, in Sundy School Times..

GREAT-GARNDMOTHER'S BISCUIT PARTY.

"Grandmother, you said you'd tell me a story." Beata patted great-grandmother's hand persuasively. "Please, grandmother, tell me about the old frying-pan I found in the attic yesterday, and—Oh, wait a minute; let's measure it. Why, grandmother, it's most as big as the top of mother's stove, and the handle's taller than you are when you're sitting down '

"It certainly is a huge pan," laughed grandmother. "When I was a little girl like you there were no stoves in this part of the country, and my mother—your great-great-grandmother—did all her cooking with this frying-pan and a tea kettle in a big fireplace.

"This old frying-pan was kept pretty busy when I was a child, and I am going to tell you how it once helped save the material for a dress for me.

"The first winter after we came to Ohio was very cold. Our house was a log cabin with only one room. Across one end of the room were two beds curtained with sheets; at the other end was a big fireplace. We had no trouble keeping warm, but sometimes we had very little to eat. All winter we had for bread only corn-meal and mush or johnny-cake, and frequently very little of that. Our neighbors were no better off than we were. Father had a little wheat which he had brought from the east, so, in the spring, when the heavy snow melted, he took it the nearest mill—fifteen miles away—and had it ground.

"In those days people shared their good things with their neighbors. Any kind of bread made from white flour was a great luxury, so mother invited the nearest family to spend the evening and eat biscuits with us."

"Grandmother!" cried Beata, with great concern, "didn't you have anything to eat but biscuits?"

"Yes, dear, we had bear meat roasted before the fire and potatoes baked in the ashes and hickory nuts and walnuts in place of fruit. We thought that was quite a spread. You may be sure that it was an event for us younsters. Biscuits were as great a treat to us as candy or ice cream is to children now; and we could hardly wait until they were ready. It was slow work too, for we only had this frying-pan to bake them in. A few biscuits were put into the pan and placed before the fire; as soon as they were baked, another batch was put in, and so on until enough were baked to serve the company. We children had to wait until the second table, and while the grown people were eating, Sister Sarah baked biscuits for us. I was the youngest of the children, and although I was very hungry, I was also very sleepy; so I quietly slipped over to one of the beds, crawled behind the curtains and went sound asleep.

"When the children's supper was ready I was no where to be found. We had no candles then; our lights were sticks of hickory bark. Mother picked up one of these sticks and came to the bed—I think she knew where to find me. Just above the bed hung a 'head' or bunch of flax ready to weave into dresses for sister and me. Mother held the torch a little too high, and in an instant the flax was ablaze. Then there was plenty of excitement. I got out of that bed in a hurry. Father grabbed the burning flax and threw it outdoors, and Sarah, who had just finished baking the last batch of biscuits ran out with the frying-pan in her hand and began to beat the blaze with all her might, sending the biscuits flying in every direction."

Beata's eyes were dark with sympathy. I'm sorry you lost those biscuits, grandmother."

"Well," replied grandmother, "it was a loss, but Sarah saved the flax, and we thought we were very lucky to have that, even if we did lose a few biscuits."—R. E. Farley, in the Presbyterian.

A SHOWER OF BIRDS.

In the fall of 1915 a violent windstorm passed through the Southern States, just grazing the edge of Spartanburg, in upper South Carolina. Here the minister of the First Presbyterian Church was about to take shelter in his home, from the fury of the wind, when he saw what appeared to a small, black cloud swoop down upon his roof and disappear. He hastened in and found to his family's dismay, that little black birds were fairly pouring down one of the chimneys.

The birds seemed to have been stunned by the force of the gale to which they had been exposed, and the floor was soon covered, several inches deep, with their inanimate bodies. They were picked up by bucketsful, and thrown out, but soon revived and flew away, none the worse apparently, for their unusual experience. Two little fellows who were overlooked took refuge on a curtain pole, where they were discovered by a little girl several hours late.

This is probably the only time on record when it literally rained birds. The birds were common Chimney Swifts.—R. L. Fripp, in Bird Lore.

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RESOLUTIONS OF RESPECT.

Whereas, God in His infinite wisdom has seen fit to remove from our midst little Elwood Smith, a consecrated member of Mount Carmel church and Sunday school; therefore be it resolved:

First, That we, as members of Mount Carmel Methodist Sunday school, do bow in humble submission to the will of God, who doeth all things for the best.

Second, That the dutiful father and mother, the devoted brother and sister and the many friends who loved him may find comfort in the assurance that He that watches over the sparrows that fall, looks down with compassion on them in their grief, and will comfort those who put their trust in Him.

Third, That we extend to the sorrowing family our most heartfelt sympathy and love, and point them to the great Creator who has said in his Holy Word, "I will never leave thee nor forsake thee."

Fourth, That a copy of these resolutions be spread upon our minutes, a copy be sent to the bereaved family, and a copy sent to the North Carolina Christian Advocate and Reidville Review for publication.

Mrs. Edd Gunn,
Miss Lottie Morgan
Jas. A Strader
Committee.

Mrs Lillie Keerns Severs was born June 26, 1888, at Hopewell, Mecklenburg county, N. C., died July 25, 1916. She was a member of Hopewell Presbyterian church and after her marriage to Mr. H. F. Severs, February 24, 1914, she transferred her membership to Seversville Methodist church, in which her husband has been a faithful steward for a number of years. She was a devoted member and a faithful teacher in the Sunday school, and labored with the school until her death. She was prominently connected with the Ladies Aid Society.

Her passing was as beautiful as her life had been. Having called the kindred, in the flesh, to her bedside, she gave them instructions concerning Christian living, then slipped away to the house of many mansions. She was eminently a woman who feared the Lord. In all the years of her busy, cheerful life, she was a conspicuous example of that love which is the "fulfilling of the law," which suffereth long and is kind, envieth not and vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth, beareth all things, hopeth all things, endurith all things. She was loving, patient, gentle, self-denying, considerate, charitable in judgment, forgiving. And her life will be long remembered.

She was survived by her husband and six small children, her mother, a brother and sister.

Be it resolved: First, That with submission to the Divine will, we deplore the death of Mrs. Severs as an unspeakable loss to this church, of which she was such a devoted member and faithful teacher, and to this community where she has been a sympathetic and helpful neighbor.

Second, That we express our admiration of her many noble qualities and our grateful appreciation of her services to this church.

Third, That we tender our heartfelt sympathy to the bereaved husband and relatives, and assure them that their sorrow is our sorrow, and pray that the consolation of Christ may abound unto them.

Fourth, That these resolutions be inscribed in our minutes, and be published in the local and church papers, and a copy be given to deceased family.

By the committee
Mrs W. F. Elliotte
Miss Beatrice Williams
Mr. J. D. Ramsey

SQUIRES—At an early hour on the morning of August 30th, 1916, the spirit of Brother Thomas Austin Squires slipped away from the body to be with the Lord. His going was as peaceful as a child falling on sleep. He had lived on earth three score years and ten with eight days thrown in. These years were well spent. His was a splendid country home where hospitality abounded and happiness reigned.

He was a noble citizen and a brave Confederate soldier. Early in life he professed faith in Christ and identified himself with the church. For many years and up to the time of his death he was an honored member of the official board of the Matthews Methodist Episcopal Church, South. His funeral was conducted by me at his home in the presence of a large company of relatives and friends. We buried his body in the cemetery at Providence in Mecklenburg County, N. C.

His widow, three sons and six daughters survive him.

Resolutions of respect testifying to his high character and large usefulness were passed and spread on the minutes by the Quarterly Conference of the Matthews Charge.

M. H. Vestal.

FOARD—Carrie Foard, daughter of Mr. and Mrs. J. C. Foard, was born in Union county, near Indian Trail, N. C., February 12, 1896, and passed to her eternal reward September 27, 1916. The funeral was in charge of the pastor, Rev. J. T. Stover, and Rev. M. T. Steele, of Hickory Grove, N. C.

About five years ago, she was happily converted and joined the Methodist church under the pastorate of Rev. M. T. Steele. Carrie was a faithful and effective member, having a very deep interest in the progress of her church and community. She was not one who would make excuses when she was called upon to take part in church work, but performed every part that was given her with pleasure.

In her home, she was a source of light and comfort, often speaking words of kindness to her family.

A short while before she died, she expressed a desire to live, but was submissive to the will of God. Her last words were expressions of gratitude to the loved ones that had ever ministered to her comfort. Her influence abides with a large circle of kindred and friends. To the bereaved father, mother, brothers and sisters deepest sympathies are extended.

M. W. Biggers,
G. W. H. Kiser
E. J. Byrum
B. H. Robinson,
Committee.

FITZGERALD.—Mr. J. A. Fitzgerald was born July 5th, 1860, died September 15th, 1916, was 56 years, two months and ten days old at the time of his death.

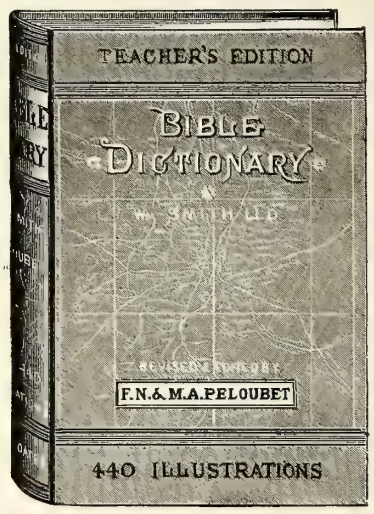
Joined the M. E. Church at the age of 18, was a constant worker in Sunday school and church work until his health failed him; was married at the age of 20 to Virginia Kimbo, who survive him and three children Mrs. B. S. Worywick, Reidsville, N. C.; Mr. J. R. Fitzgerald, High Point, N. C., and Troy Oscar Fitzgerald, of Denver, Colorado; was a relative of the late Bishop O. P. Fitzgerald, of the M. E. Church, South, and Judge Adolphus Fitzgerald, or Carson City, Nevado. Was an honored member of the Junior Order and was chaplin of that order for several years. Funeral services were conducted at Reidsville, N. C. at the Methodist church by Rev. W. A. Lamberth, the pastor, assisted by Rev. W. P. Ware and Rev. H. H. Robbins, of High Point, N. C. Was laid to rest in the Greenview cemetary.

Z. Spencer.

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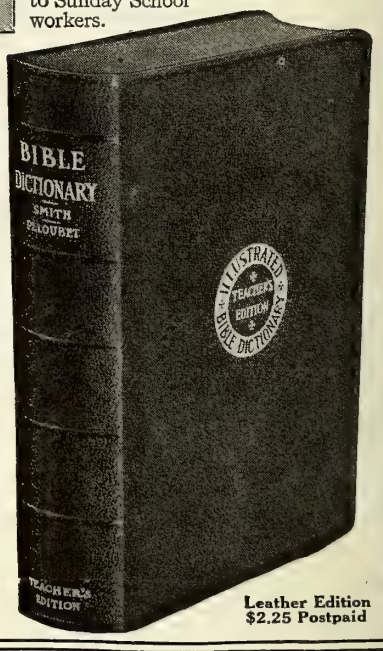
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A CHEERFUL LITTLE GIRL.

Said a little miss:
"It's just like this—
When the winter winds are cold,
I read nice tales of summer vales,
Of barnyard fowls and the milking pails,
And the sunshine bright as gold.

"But in July,
If it's hot and dry,
And I mustn't stir about,
I love to look at my Christmas book,
With snow on the earth in every nook,
While the children run and shout."

Augusta Kortrecht, in St. Nicholas.

RECOGNITION IN HEAVEN

A correspondent is passing through the deep grief incident to the death of her husband. Out of her yearnings she asks for assurance that we shall meet and recognize our loved ones gone before in the heavenly state.

This is an oft-experienced sorrow, and an oft-recurring inquiry, and it has been repeatedly answered. We shall indeed be glad if we can contribute anything to the comfort of this friend, and of any other who may be passing through like affliction.

Our Sole authoirty conerning heaven is our Lord Jesus Christ and His Holy Word. Far back in the old testamen these words are used in reference to the dead: "He was gathered to his fathers," which at least intimates that even then there was a hope entertained that those who were kindred on earth have a meeting place some where beyond death.

But it is in the teaching of our Savious that we get the full light. In that oftquoted passage he says: Let not your heart be troubled: ye believe in God, believe also in me In my Father's house are many mansions: if it were not so, I prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This surely covers the ground, and is very strong. That we will recognize our friends is further supported from the experience on the Mount of Transfiguration, when the heavenly guests, Moses and Elijah, appeared to Christ and his disciples, and were recognized by them and conversed with them. Paul also speaks of being absent from the body and at home with the Lord. Surely it would not be home without our loved ones, and recognition of them, If our sorrowing friend will make herself familiar with the Word of God, we feel sure she wil find abundant assurance that believers will be at home with God and with one another when they leave this world.

"For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."—The Presbyterian.

A FEW PRACTICAL HEALTH HINTS.

Counter irritation is a valuable principle frequently used in medicine to overcome inflammation and attendant pain.

Arousing sleepy glands to do their duty in providing normal secretions in the various organs of the body is another valuable little medical trick.

Destruction of disease germs and sterilizing the field of their attack so that they cannot multiply is accomplished by various germicides and antiseptics.

Mentholatum accomplishes all three of these useful purposes at one stroke.

That is why it is so highly valued for coughs, colds, croup, sore throat and cold sores.

It encourages the flow of mucus, making it easy to clear the air passages.

It kills the germs which are the cause of the trouble and it allays the inflammation resulting from the attack.

A small boy said, "Mamma, how fat Amelia has grown!" "Yes," said his mother; "but don't say 'fat,' dear. Say 'stout.'" At dinner the next day the boy was asked if he would have some lean meat. "No, thank you," said he, "I'll take some of the stout meat."—Little Chronicle.

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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Fourth Round

	October
Leicester, Brick Church	14-15
Bethel, night	15
Walnut, Jewel Hill	21-22
Marshall and Hot Springs, Marshall,	22
Rosman	28-29
Brevard, night	29
Matthews, Indian Trail, night	26
Matthews, Bethel, 11 a. m.	27
Rocky River, Union Grove, 11 a. m.,	30
	November
Weaverville Ct.	4-5
Central	5
Weaverville, night	5

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

	October
North Monroe, Icemorlee, night	8-9
Ansonville, 11 a. m.	14-15
Lilesville, 3:30 p. m.	15-16
Marshville, Marshville, 11 a. m.	21-22
Polkton, Polkton, night	22-23
Morven, 11 a. m.	28-29
Wadesboro, night	29-30
	November
Dilworth, night	5-6
Final Meetings	
	October
Calvary, night	17
Seversville, Trinity, 11 a. m.	18
Seversville, Pleasant Grove, 3:30 p. m.	18
Seversville, Seversville, night	18
Prospect, Prospect, 11 a. m.	24
North Monroe, North Monroe, night,	25
North Monroe, Icemorlee, night	26
Ansonville, Ansonville, 11 a. m.	30
Lilesville, Lilesville, 11 a. m.	31
	November
Weddington, Wesley's Chapel, 11 a. m.	4
Weddington, Weddington, 11 a. m.	5

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Fourth Round

	October
Greensboro Ct., Bethel	14-15
Spring Garden	15-16
W. Greensboro Ct., Jamestown	21-22
Wesley Memorial, High Point	22-23
Randolph Ct., Trinity	28-29
South Main St., High Point	29-30
East End	30
	November
West Market St., Greensboro	5-6

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

	October
Table Rock, Oak Hill	14-15
Connelly Springs, Rutherford College	15-16
Spruce Pine and Bakersville	21-22
Micaville	27
Bald Creek	28-29
Burnsville	29-30

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

	October
anbury, Davis' Chapel	14-15
Leaksville, night, 21; 11 a. m.	22
Draper, 3 p. m.	22-23
Spray, night	22-23
Dobson, Pleasant Ridge	28-29
Jonesville, Ebenezer, 3 p. m., 29; 11 a. m.	30
Elkin, night	29-30
	November
Ararat, Hunters	4-5

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

	October
Creston Ct., Creston	14-15
Wilkes Circuit	21-22
	November
North Wilkesboro	4-5
Wilkesboro ,night	5-6

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STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

	October
Statesville Ct., Trinity	1-2
Stony Point Ct., Midway	7-8
Alexander Ct., Liberty	8-9
Cool Springs Ct., Cool Spgs.	14-15
Troutman Ct., Shiloh	15-16
Catawba Circuit	21-22
Maiden Ct., May's Chapel	22-23
Mt. Zion-Huntersville, Mt. Zion,	28-29
Davidson, night	29
Statesville, Race St., night	30
	November
Mooresville Circuit	4-5
Mooresville Station, night	5-6

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Fourth Round

	October
Kannapolis Ct., Unity	14-15
Kannapolis Station, night	15
New London Ct., Bethany	20
Gold Hill Ct., Zion	21-22
Park Avenue, night	22
Bethel-Loves	25
Oakboro	26
Mt. Pleasant Ct., Cold Spring	28-29
Concord, Central, night	29
	November
Salem	2-3
Concord Ct., Rocky Ridge	4
Kerr Street, 11 a. m.	5
Forest Hill, night	5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

	October
Lincolnton, Lincolnton,	1
Lincoln Ct., Asburry, p. m.	1
Belwood, Fallston	7
Mt. Holly, Mt. Holly	8
Belmont, Belmont, night	8
Rock Springs	14
Lowesville, Hill's Chapel	15
Kings Mountain, ElBethel	21
Bessemer, Concord	22
Cherryville, Beulah	28
Dallas, Dallas	29
Gastonia, Franklin Ave., night	29
Lowell Lowell, p. m.	30
Gastonia, Main Street, night	30
	November
Shelby, Central	5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Fourth Round

	October
Hayesville, Hayesville	11-12
Ranger, Martins Cr.	13-14
Murphy	12-15
Jonathan, Shady Grove	21-22
Waynesville	22-23
Haywood, Mt. Zion	28-29
Fines Creek, Laurel Hill	29-30
	November
Clyde	4-5

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Fourth Round

	October
Davie, Salem	14-15
Cooleemee, night	15
Forsyth, Mt. Tabor	21-22
Salem, night	22
Farmington, Smith Grove	25
Lewisville, Lewisville	28-29
	November
Advance, Advance	4-5

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches,

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

**12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character. and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.
C. V. TRUITT.
President Unity Cotton Mills.

Johnston, S. C.
I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.
H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.
I have suffered for many years from gastric troubles. stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.
W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold ofone of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.
OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M. D.

Fredericksburg, Va.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative: the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.
S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.
REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.
STEPHENS.

Carlisle, S. C.
It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.
REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.
J. P. D.

Virgilina, Va., March 28, 1914.
Your Water has done me more good than anything I ever tried for bladder trouble.
A. R. F.

Wesley, Ga., May 12, 1914.
I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.
S. B. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years, She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.
T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.
W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.
W. H. EDWARDS.

Columbia, S. C.
My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers
J. P. D

URIC ACID & DIABETES

Chancellor, Ala.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M. D.

Lexington, Va.
I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.
J. H. WHITMORE.

Roxboro, N. C.
I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.
JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.
Mrs. J J.

Sanford, N. C., April 15, 1914.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
Mrs. J. D. H.

Sanford, N. C.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
MRS. J. D. H.

Derma, Miss.
Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.
MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 5T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☛ Please write distinctly.

VOLUME LXI NUMBER 42

Reading Room Trinity College

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, OCTOBER 19, 1916

LEFT UNDONE

BY ADDISON HOWARD GIBSON

A friendly word I had cherished to say
To one discouraged and laden with care;
But the day sped by, and he went on his way,
And the chance was lost his burden to share.

"The sweetest of flowers to-morrow I'll give
To that poor neighbor who suffers in bed;
They will give her new hope and courage to live."
On the morrow the lonely soul had fled.

A glad song of love I kept on my tongue
To sing to the one held dearest my heart;
But the sun went down, and I left it unsung—
In silence now we have drifted apart.

O sweet songs unsung! O words unspoken!
O beautiful flowers we leave to decay!
Would from the silence we could call hearts broken
And give of the sweetness that's wasted to-day!

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor

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Editorial

THAT SUNDAY CLOSING ORDINANCE

Since our last issue we have been amazed to find that our editorial of last week gave offense to the Greensboro Ministerial Association! On Saturday morning we were approached by a member of this body with the assertion that our editorial had been construed as a criticism of their attitude in the matter, and that, without exception, we had offended the brethren. Later another pastor stated substantially the same thing.

In explanation we can only say that this is all exceedingly mortifying, as we wrote the editorial with no other thought but that of helping the ministers, not only in Greensboro but in all our larger towns and cities where there are constantly increasing evidences of a tendency to compromise with an element which is determined to destroy our Sabbath.

Since hearing of the indignation of some of the ministers it seems almost enexplicable that we have not been able to find a person outside of this Association who construed the editorial as reflecting in any sense upon the ministers of the city, but rightly, as a criticism of the policy of our Board of Commissioners in their apparent determination to have a wide open Sabbath for Greensboro. This is all that the Advocate had in view, and we shall not recede from the position taken that it is a shame for a Christian community which has, in many respects been held up as a model before the people of the state, to be forced to accept such a compromise of the Sabbath.

If our Ministerial Association favored this ordinance, which we now understand they did, we all know very well that they favored it only for the reason that they knew they could get nothing more from this Board. It is no reflection upon them to say that what they got is a miserable compromise. If the editor of the Advocate had been present and voting he would have voted with the Association to accept what little there is in this ordinance, but he would have done it under protest of the futility of trying to preserve the sanctity of the Sabbath by closing traffic only during the usual hours of church service. To be sure such an ordinance is "throwing the poor dog a bone," and a bone that has been gnawed until there is no meat, not even a gristle left.

We beg the members of this Minsterial Association to read the editorial carefully and see if they have not done the editor an injustice by reaching a conclusion prematurely. We know that no censure was intended for them—that such a thing was not in the mind of the writer; that we felt rather a sense of humiliation that, after months of effort, they could get no more. The criticism is upon a Board of Commissioners that seems determined that Greensboro shall have a wide open Sabbath.

We have no apologies to make for standing for a closed Sabbath, which while providing for real necessities, will close up other trade, hard and fast. This is the only consistent attitude for men who accept the theory that the Ten Commandments contain the fundamental principles of law which can not be ignored without destroying the very foundations of a stable civil government, and pure and wholesome social life. The Sabbath as a mere holiday will never meet the demands of our nature.

REV. WILLIAM WEBB BAYS, D. D.

The departure of our sainted friend and brother Rev. Dr. W. W. Bays has brought sorrow to the hearts of many friends in many states.

He passed victoriously to his reward from his home, in Charlote, on Tuesday, October 10, at the ripe age of seventy-seven.

While feeble in health for several years past he was confined to his bed for only a brief fortnight and when the end came it was as a gentle sleep, so quietly and peacefully did his pure spirit wing its flight to the heavenly city.

Dr. Bays was no ordinary man; on the contrary he was one of the very extraordinary men of the church. He possessed a mind of rare strength and brilliancy, a broad and accurate scholarship, a marvelous fund of general information and his grasp of theological truth was both deep and profound.

His oratorical gifts and fervid eloquence were widely recognized and his pulpit utterances marked him as a preacher of wonderful power and spiritual force.

In his palmy days his mighty pulpit power gave him rank among the really great preachers of the age and he was in constant demand for lectures, commencement addresses and dedication sermons.

While he possessed rare mental and literary gifts, splendid theological equipment and was a master of assemblies, he was, above and beyond all these, preeminently a good man and devoutly pious all his days. Great in faith, pure in heart, humble in spirit, charitable in speech, he continuously walked with God and shed abroad in his daily life the beautiful graces of a saint. In a recent conversation he said: "I measure my words when I state there has not been a day since I can remember when I did not have a knowledge of God's approval." Those who knew him best can appreciate the reasonableness of that very remarkable statement. His life was saturated with prayer and to hear him pray at either the home altar or in the sanctuary was a benediction never to be forgotten.

A devoted husband and father, his home life was beautiful and all the family looked up to him as the honored head. A month ago the golden wedding anniversary was celebrated and he enjoyed that happy occasion to the fullest extent.

In his last illness he was so patient and his trust in God so complete. Almost his last utterance was: "The Lord said unto my soul, enter into my rest."

It is well with him for truly he hath entered into that rest which is the reward of righteousness.

The funeral service was conducted in Tryon Street church, on Saturday afternoon, by Dr. E. L. Bain, assisted by Revs. J. W. Moore, A. R. Surratt, W. L. Sherrill and Dr. T. F. Marr, in the presence of a large body of sorrowing friends, and then the body was laid to rest in Elmwood cemetery. The floral offerings were both numerous and beautiful.

The honorary pall bearers were the Methodist preachers of the city, Rev. E. A. Osborne of the Episcopal church, Rev. Dr. Ralston and Rev. Dr. McGeachy, pastors of the 1st and 2nd Presbyterian churches of Charlotte, Mr. B. D. Heath and Mr. A. H. Washburn. The active pall bearers were John R. Pharr, O. O. Fogus, N. W. Wallace, J. I. Blakely, D. H. Anderson, A. H. Wearn, T. J. Lillard and J. A. Russell.

As a full sketch of his life, read by Dr. Bain at the funeral, appears in this issue of the Advocate it is not necessary to include his Conference history in this editorial.

We will say however that he joined the Holsten Conference in 1867 and in a very few years rose to prominence and took rank as a leader with such men as Dr. Sullins, Dr. R. N. Price and Dr. Frank Richardson and served on the first stations and districts and was a delegate to the General Conferences of 1882 and 1890.

Transferring to North Georgia he served for four years at Rome; then in the Little Rock, he was stationed at Hot Springs.

In 1895 he came to our Conference and served Tryon Street, Charlotte and later was Presiding Elder of the Statesville and Salisbury districts.

Since 1909 he has been on our honor roll as a superannuate but he never lost the preaching art, for often he proclaimed the truth to the satisfaction and benefit of many congregations.

We all loved Dr. Bays and trust some sweet day to meet him again in the City of God.

May great grace flow into the hearts of the sorrowing widow and the two children who mourn so deply the loss of one upon whom they leaned in confidence as husband and father for so many years.

"Blessed are the dead which die in the Lord."

The Advocate extends with many friends genuine Christian sympathy to the stricken widow and the son and daughter.

May great grace be supplied to them.

NEW CHURCH OPENED IN GREENSBORO

The new Bethel church, to which reference has been made frequently in these columns, was formally opened for worship last Saturday and Sunday, this being the occasion of the fourth Quarterly Conference for the Greensboro charge. Rev. Dr. J. H. Weaver, the presiding elder, preached on Saturday at 11 o'clock and held the business session of the Quarterly Conference in the afternoon. There was a large attendance of official members, every church in the charge being represented. The pastor, Rev. J. E. Woosley, made a fine report for the quarter, showing that about 45 members had been received during the quarter.

Dr. Weaver preached on Sunday morning to a large congregation which nearly filled the auditorium. The sermon was very appropriate, based upon the words of John the Baptist recorded in Matt. 3:3, "Prepare ye the way of the Lord, make his paths straight." It was just such a call and plea for preparation for service as should be delivered on such an occasion. The hour closed with a delightful communion service.

At 9:30 in the morning the Sunday School met for the first time in the new building, so splendidly adapted to Sunday School work, with its beautiful auditorium surrounded by five commodious class rooms. Mr. T. C. Hoyle, who was elected superintendent of the school, reorganized the school and several new teachers were installed. The outlook is fine for a growing and very helpful Sunday School.

Rev. J. E. Woosley, the pastor, preached a very impressive and appropriate sermon in the evening at 7:30, based on Acts 3:1-11. This sermon appropriately pointed the church to its mission of healing and helpful ministration to a suffering world. A large congregation listened attentively and the spirit of the occasion gave promise of a deep work of grace during the week, the meeting being continued throughout the week.

Bethel opens a new door of usefulness for our denomination in the city of Greensboro. The work began in a little school house nearby, where, on the third Sunday in March, 1907, a Sunday School was organized by the editor of the Advocate. In June, 1911, Rev. E. K. McLarty held a good revival and organized the church with 18 members.

This work was greatly nourished by Miss Nell Rogers,, at that time the faithful Deaconess of West Market Street church.

Some two or three years ago a building committee was elected, but could not at that time, secure sufficient outside help to build such a house as the needs of the community seemed to

demand. Early this year after Rev. J. E. Woosley began his work as pastor, he saw the need and began to urge the committee and all concerned to rise up and build. The result is this beautiful house of worship which starts off with a membership now nearing fifty.

The following constitute the building committee: H. M. Blair, T. C. Hoyle, W. A. Ingold, Chas. T. Archer and J. E. Woosley. Theses men, together with Dr. James H. Weaver, the presiding elder, have labored faithfully to bring about the happy consummation of this enterprise giving Greensboro Methodists another door of opportunity for service in this community. The committee has assumed considerable burden and there is still opportunity for those who have not done so to have a share in the blessing which has been pronounced upon the liberal soul.

NOTE AND COMMENT

The Monday morning paper is always full of reports of train wrecks and automobile disasters which had taken place on the previous Sunday. This should be a warning against Sabbath desecration. The Sunday excursion or joy ride is fraught with danger and the disasters which so often follow would be largely averted if the people would but remember the Sabbath day to keep it holy.

* * * *

Those who predicted that the war was nearing an end because of the constant victories of the Eentente for the past two months cannot now see any early prospect for a cessation of hostilities. Germany in desperation is going to fight to the last ditch and exhaust her men and resources in the mighty struggle, but according to those in position to prophesy, the end will hardly be reached before the summer of 1918.

* * * *

The President was happy in the selection of the commission to investigate the issues between the trainmen and the railways as provided in the recent legislation in regard to the eight-hour law. General Goethals who has been in command of the Panama Canal work, Interstate Commerce Commissioner Clarke and Geo-Publes have been selected for this complicated task and they are eminently fitted. Publes is a Progressive, Clarke a Republican, and Gen. Goethals is an army officer never active politically.

* * * *

The Steamship Adriatic, of the White Star Line, with 1,800 tons of war munitions and 353 passengers sailed from New York for Liverpool last Thursday. On reaching Sandy Hook she dropped anchor outside the bar. After dark all lights were extinguished and she put to sea sailing south to avoid the submarines of the Germans. There were a number of Americans among the passenges and it is feared that if the vessel should be sunk serious complication may arise between the American and German governments.

* * * *

King Otto of Bavaria, known as the "Mad King" died last week at castle of Fuerstenried, where, on account of insanity he was confined for a long time. This king startled Europe by his eccentricities before he was declared incapable of ruling on November 5, 1913 when he was succeeded by his cousin King Ludwig III. He ascended the throne in 1886, succeding his brother King Ludwig II who was also insane, committing suicide by drowning. Several years ago the "Mad King" was imprisoned in richly furnished quarters but lived like a savage refusing to bathe and often to eat, imagining the food was poisoned. He was about 70 years old.

* * * *

October 5 was the 166th anniversary of the birth of James Iredell, Justice of the United States Supreme Court, appointed by President Washington in 1791. Born in Lewes, England, October 5, 1750, he was but forty-one years old when elevated to this high judicial position. He was a citizen of Edenton, N. C. and died there in 1799 and then President John Adams appointed Alfred Moore, of Bladen, to succeed him. These two, Iredell and Moore, are the only Justices that North Carolina has furnished to the Federal Supreme Court. They were both great jurists and added lustre to the bench. Iredell and Moore Counties honor these great men by perpetuating their names.

* * * *

Two hundred and eighty years ago Governor Endicott, of Massachusetts, imported a pear tree from England and planted it on his plantation near Danvers. For nearly three centuries this tree has annually borne an abundant crop of sugar pears and this year—1916—there were 3,000 pears gathered from it. Governor Endicott used to say that it was so prolific as to supply fruit for the village of Salem, then containing 100 people. Washington, Lincoln and Webster are among the many famous men to taste the fruit of it. When Endicott died in 1665 special mention was made in his will of this famous tree which was left in the care of his daughter.

* * * *

Too many people of wealth and high social rank live too far apart from the poor, failing to manifest that interest and sympathy which is needed to bridge the distance between wealth and poverty. Those who strive for the highest Christian ideals always sympathize with distress and rush to its rescue. Miss Esther Cleveland, daughter of the former President, finds joy in useful service and is now in London teaching poor blind soldiers how to use the typewriter, and thus equip them for self-support. She has caught the spirit of the Master who said, "Whosoever would be chief among you let him be your servant." The great women, such as Florence Nightingale, Clara Barten, Frances Willard and Dorothy Dix found the kingdom of heaven by serving the distressed.

* * * *

Revolutionary disturbances in Mexico indicate that the Carranza government is less stable than ever. A late press dispatch says that represetatives of the military chiefs of the de facto government, the legislative party and the Villista faction are conferring for the purpose of formulating plans for a united movement against the Carranza government. The information is that First Chief Carranza has fled from Mexico City, with his body guard, toward Monterey. The Mexican people are plainly not prepared for self government and the poor, ignorant masses are the constant victims of unscrupulous politicians and place hunters. The people are ignorant and superstitious with very low moral ideals. Their condition is deplorable and will not be much improved until the leaven of Protestant Christianity has worked through the mass of those unfortunate people.

* * * *

Some ten years ago divorces were granted in North Carolina for various minor reasons and the consequent tendency toward temporary marriages was alarming. The representative bodies of the various denominations appealed to the legislature and a new law was enacted by which divorce was allowed only for the scriptural cause. Since then several exceptions have been made to meet individual cases and if we are not watchful the divorce evil will grow to be as serious as before. In our larger towns it is not uncommon now for the dockets of our Civil courts to be covered with divorce cases and nearly always they are granted. The General Convention of the Episcopal church, now in session in St. Louis, is considering a recommendation prohibiting their clergy from performing the marriage ceremony for persons divorced, regardless of the cause. This may be extreme but every church should stand against all legislation favorable to divorce for any cause save that one exception for which we have Biblical authority. Congress should enact such a uniform law for all the states.

* * * *

The Entente Allies are very free to advise our government that the destruction of merchant vessels off our coast by German submarines is an act of defiance and should be stopped. It is hard to be a neutral. The Germans in desperation are resorting to every under-sea means to interfere with the commerce of her enemies and from their view point with a practical blockade of their ports, they think all they do is fair in this war. The Entente from their angle see it differently and regard all undersea warfare as barbarously brutal. Germany has no right to sink neutral ships, nor has she right to sink enemy merchant ships without first caring for the crew and passengers. The destruction of vessels off Nantucket intimates that Germany may attempt to blockade our ports at least so far as commerce with the Allied governments is concerned. Such a policy would seriously embarrass our trade and affect in many ways the commercial rights and welfare of our people. We hope there may not be a repetition of this destructive work on this side of the Atlantic for it may entangle our government.

NOTES AND PERSONALS

—Rev. M. T. Plyer, of the North Carolina Conference, was a pleasant visitor to the Advocate office on Tuesday morning. He was in the city attending the meeting of the Trustees of Greensboro College for Women.

—Rev. J. E. Gay, presiding elder of the Morganton District, was in the city Monday and Tuesday. He makes an encouraging report concerning his district notwithstanding it lies in the worst flood-swept section of the state.

—On October 11, in the Methodist church, in Mocksville, Phillip Johnson, son of the late Capt. P. J. Johnson, of Lenoir, was married to Miss Marie Allison, of Mocksville, the ceremony being performed by the pastor, Rev. R. M. Hoyle assisted by Rev. Dr. J. H. Weaver.

—Rev. H. W. Bays, D. D., Presiding Elder of the Sumter District, South Carolina Conference, attended the funeral of his brother the late Rev. Dr. W. W. Bays, of Charlotte, last week. He was accompanied by his daughters, Mrs. Wilson and Mrs. Stephens, of Rock Hill, S. C.

—Mr. Hamilton White, Superintendent of the Cornelius Mills and a splendid citizen of Cornelius, died at his home there last week and was buried at Mt. Zion, his pastor Rev. E. M. Hoyle, conducting the funeral. Brother White was a faithful steward at Mt. Zion and the church and community feel keenly the loss sustained in his death.

—Mr. T. V. Terrell, Secretary and Treasurer of the Locke Cotton Mills, of Concord, and until recently manager of the Cooleemee Mills, met with a serious accident last week being caught under his automobile which had upset on the way from Cooleemee to Salisbury and he died Friday from the injuries. He was a brother of Rev. J. W. Terrell one of our missionaries to Brazil.

—In the Holston Conference appointments we note that Rev. T. R. Wolfe, formerly a member of our Conference, was re-appointed to Gate City in the Big Stone Gap District. We note also that M. P. Carico, who has many relatives and friends in Western North Carolina, is now presiding elder of the Big Stone Gap District. T. J. Eskridge is stationed in Morristown, N. M. Watson at Highland Park, Chattanooga, and George R. Stewart is trnsferred to the North Alabama Conference.

CONTRIBUTIONS

A PRAYER.

By Mrs. J. C. Postelle.

Help us in the crowded ways of life
To keep a heart serene,
When all around is "sin and strife
To be beautiful and pure within.
Forbid that we should ever give way
To that Tempter at any time,
But help us to live from day to day
With a love akin to "Divine."
But we know we cannot do this alone,
For our strength indeed is small,
But we've the promise when to the end we come,
Our Father is "all in all."
We count it joy each time we come
To temptation great or small,
If the "sword of the Spirit we ever have on
With which we never fall."

CONCERNING LAY REPRESENTATION

By R. B. Eleazer

Permit me to say a word concerning the measure providing for additional lay representation in the Annual Conference, now being voted on in the conferences. I am surprised and pained to note that opposition to it has developed in certain quarters. As it is, the laymen are outnumbered in the Annual Conference five or six to one, and their influence therefore is practicably negligible. To add ten or a dozen choice men to their thin ranks—men chosen by the laymen themselves for religious leadership—would be a small concession indeed. Opposition can hardly be defended except on one or two grounds. If the church is primarily a clerical institution—if in effect it belongs to the clergy and the laymen have no other function than to pay the bills and do what they are told—then lay representation ought to be abolished altogether. Or if the laymen are not yet worthy to be trusted with some measure of responsibility for the larger policies of the church, then perhaps greater representation may well be denied them for the time. I hardly think, however, that either of these objections will be urged.

As to the objections that have been brought to the surface, it seems to me they can be readily disposed of. "Class legislation and special interests," for example. In favor of what class, please? Just the laymen, more than two million of them. These lay leaders are elected by representative laymen and are themselves truly representative.

And what "special interest" would be favored? The conference and district lay leaders are men picked for piety, loyality to the church, and leadership in every good work. They are made responsible by the general conference for all phases of the church's welfare. If their presence in the conference would be "class representation," may I express the modest opinion that they would represent a pretty numerous class, and represent them well.

"Why not instead make the members of the standing committees and boards ex officio members?" somebody asks. Who elects the committees and boards? The Annual conference itself. Who nominates them? The presiding elders. To make the members of these boards members of the conference also would be in no true sense lay representation. In reality it would mean that the little body of men elected by the laymen as their representatives would be swallowed up in a yet more overwhelming majority. Practically it would probably work out all right, under normal conditions. But in a pinch—well, I rather think the laymen would prefer representatives picked by themselves and responsible to them. We know something already of the peril of self-perpetuating bodies.

Frankly, I regard the proposal of the General Conference as only a step toward the consummation really to be desired: that of equal lay representation in the Annual Conference. The M. E. Conferences are now voting on just that measure. A recent editorial in one of the conference organs suggests a sufficient reason. The editor says: "There (in the General Conference) the laymen are equal in numbers to the clerical members.... and have the opportunity to secure whatever legislation they regard as helpful." That sounds good, but let's see how it works:

The last General Conference passed a law making certain lay leaders members of the Annual Conference. In this case the laymen in the General Conference presumptively "secured certain legislation that they regarded as helpful." But did they? Not by a great deal. The measure passes down for confirmation or rejection to a body in which the laymen are outnumbered six to one; the Bishop perchance takes the floor against it; the clerical editor questions its wisdom; and the preachers vote it down. I do not question the bishop's right, or the editor's, or the peachers'; but where, tell me, is the "equal opportunity" mentioned by the editor?

It is worth noting, too, that almost every measure vitally affecting the policy of the church must take the same course. The Annual Conference at last is the deciding body. Representation in the General Conference has little value to the laymen unless they have also some reasonable degree of representation in the Annual Conference, which is the final arbiter in all constitutional questions. Without doubt such representation will be forth coming in time. In the meanwhile, a slice or two is better than no bread.

AN EXPERIENCE IN PRAYER.

By the Rev. George S. Chadbourne.

Truth is stranger than fiction; things seen and known as facts, as realities, are sometimes more wonderful, more out of the ordinary than are those which exist only in the belief or in the imagination. Many illustrations of this fact may be found in the life, the experience of men. The principle holds true in the realm of the spiritual and religious; the things that are known there to be true, that have been verified as realities, are sometimes more strange, more wonderful than those to whose existence only belief or imagination can testify.

As an instance of this, take the belief in prayer as held by some. In their view the scope of prayer is very broad; wonderful things may be wrought by it, wonderful answers may be received. And this view is fully warranted by the inspired Word. There unquestionably we are taught to ask and expect great things, things out of, sometimes far out of, the ordinary course of human events. They are to be reckoned as supernatural, as having in them something more than merely human elements. And the question is, are these theories, these beliefs concerning prayer, borne out, established by facts, by actual experiences in the lives of men? Do men actually receive answers to their prayers which justify and confirm all these wonderful claims? To these questions we can give a most confident affirmative answer. The principle contained in the maxim that truth is stranger than fiction finds here illustration and proof. Instances may be cited, and not a few of them, where the answers to prayer actually received have measured fully up to the theories and beliefs which are claimed to be authorized by the Word of God.

The writer of this article may lay claim to some such experiences, and it is his purpose now to set forth one of these.

It was the last day in the fall term in his senior year in the Wesleyan University in Middletown. Like many others he was dependent on his own resources for the means to defray the expenses of his college course. Those resources were very small, and were now quite exhausted. He must go forth, as he had done before, and by teaching a school through the approaching winter months, earn the needed funds. But where should he go? He had sought with all the means at his command for such an opportunity, but, contrary to all previous experiences, none had appeared. What to do he knew not. But one course seemed open to him, and that was to go back to his father's house in New Hampshire and spend the winter there. But in so doing he would not only lose the next college term, but would also be without means to return to the college in the spring. The thought of this brought only regret and sorrow. In his extremity he saw but one resort, and that was prayer. He was no stranger to that resort; more than once in his history "prayer had made the darkening cloud withdraw." In his prayer he said he believed he had been called of God to preach the gospel, and through this college course was seeking preparation for that work. Thus far the Lord had led him on, but he saw not how he could go further without further leading. If it were the Father's will, he would advance and complete his studies in the university, but if otherwise, he would retreat, however sore a disappointment retreat might be. Then he begged for some token of the divine will, and promised to follow it wherever it might lead. Rising from his knees there flashed upon his mind, as in letters of light, the precept, "In all thy ways acknowledge the Lord, and he shall direct thy paths." He had proved that precept true on more than one occasion before. Resting upon it he lay down and slept soundly until morning. Then rising up he repeated his prayer of consecration, trusting that duty's course would somehow appear to him, but seeing no way but to return to his home. One hour, two hours passed, then a step was heard in the hall, and soon there came a knock on the door. Opening it he saw standing there Professor Lane, one of the faculty of the university.

"Do you know of any student who wants to teach a school this winter?" he asked. "I have an application for a teacher of a high school."

"Yes, professor," was the eager response, "that is just what I want and have been praying for."

Handing him a letter, the professor said, "Look that over and see if it is what you want. If it is, answer it."

It proved to be a call to take charge of a high school in a town not far from Middletown, and the compensation offered would enable the student to complete his course in college, and in due time to graduate with his class. Thus was man's extremity God's opportunity.

"But," says some skeptical objector, "how do you know it was God's opportunity? How do you know that God had anything to do with it? Might not the same things have happened if the young man had not prayed at all?"

In the strictest sense of the word we do not know. This is one of the places where absolute knowledge cannot be claimed. But some things we do know. One is that such events are in perfect harmony with the promises of God. To one at all familiar with those promises that statement needs no proof. The real question at issue here, as it seems to us, is not one of actual knowledge, but one of rational belief. Look at them. A man in great need and in himself helpless, calling upon God for the thing needed, another man just at this time

coming into unsought possession of the very help required—that man turning his steps to the needy one's door, not with any thought of relieving his need, of which he was wholly ignorant, but seeking only to serve others—we claim that in such a conjunction of circumstances belief in the supernatural element in the affair is fully in harmony with the dictates of the soundest reason, and denial of that element is entirely without its realm. We do not know that the relief there sought came in answer to prayer, but to us the blief that it so came is perfectly rational.—New York Christian Advocate.

ENGLAND—THE WAR—AMERICA

The Present State of British Opinion.

By Sir Robert W. Perks, Bart. in Christian Advocate.

The editor is in receipt of an important communication from this distinguished English Methodist, whose acquaintance and correspondence should enable him to understand and interpret public opinion. The portions which are printed below are valuable for the light they cast upon the thoughts and feelings of the British nation at this stage of the European conflict.

Trial and uncertainty kill some men. Others they regenerate. What is true of people is true also of nations. When I wrote to The Christian Advocate, ten months ago, the hearts of many Englishmen failed them because of fear. It was not that they distrusted the British government. Still less were they doubtful about the navy; nobody who counted for anything questioned the wisdom of going to war, or its ultimate issue; but we were only then beginning to realize the magnitude of the task our nation and our Allies had undertaken. We had not appreciated how widespread and how complete were Germany's preparations for war. That is now all changed. The disastrous results of unpreparedness have been overcome, though unfortunately at a terrible cost. There is now a confident and buoyant feeling in the air, which did not exist a year ago.

A Change of Attitude to the Alien.

Great Britain and her Allies are confident of their ultimate victory; and, judging from their press and their money markets, so are the neutral nations. In one respect, however, a complete change has come over our country, and that is its attitude toward the German people as distinguished from their government; it is by no means as marked toward the Austrians and Hungarians. When the war began I do not think that there was a very intense feeling of hostility to the German people, as individuals. We rather felt that the German nation had been too easily misled by their rulers, the military and junker classes. Many thousands of Germans were settled among us. Our alien laws are very lax. England—the "home of the free," the "exiles' refuge"—has been far too ready to welcome immigrants from other lands. England does not need the emigrant as the Western States of America do, or as the vast expanse of western and northern Canada does, or the sparsely peopled territories of Argentina. Our little island is congested. We really did not need the Germans to help us in our trade, or to share our industries. Our policy was, however, to welcome foreigners with open arms; and we placed no impediments in their way. The German emigrants became formidable rivals of the Englishman. They established great banks in London. They acquired wealth, much of which, to do them justice, they generously devoted to philanthropic and charitable work. The people were thrifty, industrious, and as a rule modest in their modes of life. They have never been popular. They formed colonies of their own. They did not interfere much in politics. They took little part in municipal or public life.

Thousands of them became naturalized British, but they remained in spirit German. There is an uneasy feeling that, in spite of their naturalization, many of the Germans now interned in the detention camps would have thrown in their lot with their mother country had a German army successfully landed on our shore. Possibly Englishmen in Germany would have done the same under like conditions, and the same thing might have happened in America. One of the problems waiting solution after the war is the question of the future status of the naturalized German, and the conditions under which foreigners shall settle in England. There is no doubt that as the war has progressed the popular antipathy to Germany has grown into intense and positive hatred. No Englishman has written a hymn of hate, but the feeling to which I allude is daily growing in intensity; nor is it to be wondered at in view of the German policy of "frightfulness" which, though a failure from a military point of view will doubtless leave a heritage of national hatred.

This feeling of detestation for everything German, growing in intensity as the war has gone on, is not limited to England. It exists all over the British Empire. It is even stronger in Australia than here. It will profoundly affect British trade and commerce, not only in British India, and the dominions, and at home, but in neutral countries, especially in South America and China, where Great Britain and Germany are, and will continue to be, keen trade rivals. This growing sentiment of international aversion is one which no British statesmen or leaders of opinion, whether in church of state, can afford to ignore. Any government which was foolish enough to run counter to this national feeling, stronger even in France than here, would be swept from power, as chaff is driven before the wind. In the long history of the British race nothing has ever been known comparable with the slowly formed, but fixed and stubborn, determination of our people not to end the war until the theories for which German militarism and statecraft stand are, once for all, and for ever, eliminated from the international life of the European nations.

Premature Peace Undesirable.

Our people long and pray every day for peace. But President Wilson was perfectly right when he said that while there was a desire for peace in Germany he saw no corresponding desire among the Allies. What we dread is a premature and inconclusive peace, which may be followed by another war. Our people do not desire any offers of mediation. The Allies intend to fight this contest out to a finish, and they will, as Germany did in 1870, when she conquered France, settle the terms of peace without outside intervention. When the war is over and the treaty of peace is signed, will be the time, but not now, to settle many new international questions, which have arisen, and will arise, as secondary consequences of the war. Meanwhile as practical men we have to face the fact that no terms of peace to which the Allies could agree would at the present time be accepted by the government of Germany; and that any proposals made by Germany which would at present satisfy the German people, would be instantly rejected in London, Paris, Petrograd and Rome. At the moment we have one, and only one, object before us. Our King George put the position with his usual concisness and precision a few days ago in his speech to the soldiers on the battlefields in France. "The Allies," said the King, "will not lay down the sword until the objects of the war have been definitely accomplished."

The Objects of the War.

But what, asks Mr. Bryan, are "the objects of the war"? Why do you English people not sit down, he says, and think what it is you are fighting for? In reply I venture to say that there are very few Englishmen who have not done so long ago. We have too much at stake, and so have our Allies, to do anything else. This is not a dynastic war. It is not a war forced upon the British people by ambitious statesmen, or by the ruling classes. We are not fighting to stave off a revolution. It is certainly not a war for new territory.

Then what is it? Ask a Frenchman, and he will tell you that he will fight on until Alsace and Lorraine, torn from France in 1780, are restored to the republic and the French flag flies over the cities of Metz and Strasburg. Ask the Italian what he is fighting for. He points to the old Italian port of Trieste, to the Italian-speaking Trentino, and tells you that he wishes the Italian provinces of Austria to become Italian in reality as they have so long been by tradition, language and sentiment.

Is it not abundantly clear what the mighty empire of Russia is fighting for? It certainly is not for the mere love of fighting, or to eradicate German ascendancsy from the commercial and social life of Russia, although that will be one of the greatest results of the war. Russia needs, and the war will secure for her, a free passage for her commerce and her warships from the Black Sea to the Mediterranean. Constantinople will once more become a Christian city and the Turks will be driven out of Europe as Mr. Gladstone wanted the unspeakable Turk to be cast out "bag and baggage" years ago. Poland will become once more, as in the days of Stanislaus, a self-governing kingdom. Vital as these objects are to Russia's safety and to her commerce, she is fighting for something even greater in the eyes of the Russian people, and that is the progress and uplifting of the Salvonic race. America of all countries will agree that one of the most necessary and important outcomes of the war should be the reinstatement of the remnants of the Armenian people in their own land. These, briefly stated, seem to me to be the main objects for which our Allies are fighting.

I have never met Mr. Bryan. One of his friends in New York described him to me as "the greatest evangelist in America"; and when I expressed my surprise that an evangelist should be the United States Minister for Foreign Affairs, my friend added, "Bryan is never afraid to fight for lost causes, and he brings his religion into his politics." Whether this is true of Mr. Bryan or not I do not know. If it is so they are fine qualities to possess. But if Mr. Bryan were to ask me, as an ordinary citizen, without any very strong political ties, and knowing little of the mysterious art of diplomacy, to tell him in a sentence what I personally think the British Empire is fighting for, I should answer: "To keep faith with France, Russia and Belgium; and to prevent Germany becoming the master of Europe and the mistress of the seas."

London, September, 1916.

(To be concluded)

During this month Bishop E. R. Hendrix has delivered a series of four lectures at Vanderbilt University and Syracuse (N. Y.) University, and October 26-29 he will deliver these lectures before the Candler School of Theology.

Practically every Methodist school in the South reports a larger enrollment of students than at this date last year, and many of them go far beyond any previous record.

The enrollment of the Candler School of Theology, Emory University, was one hundred and twenty-seven at the close of the first week in October. In our schools of theology at Atlanta and Dallas we have enrolled this year nearly two hundred students, practically twice as many as were enrolled any year at Vanderbilt University.

NEWS AND NOTES

Conference Brotherhood

On account of the death of Dr. W. W. Bays assessment No. 16 is called for in the conference Brotherhood, the amount to be paid within sixty days from the date of this paper.

C. M. Pickens, Sec. & Treas.

Spencer, N. C.

Marion Circuit.

I have just closed my series of revival meetings.

Each church has been very much revived.

We had thirty-seven conversions and several reclamations.

I am indebted to our Presiding Elder, Rev. J. E. Gay, for three very instructive sermons.

Elmer Simpson.

Belmont—, Rev. L. D. Thompson has been with us here at Belmont since last Monday evening. His preaching is deeply spiritual and is resulting in a revived church. The service yesterday morning was especially helpful. There have been ten or twelve professions so far. The meeting will continue until Tuesday evening.

Very truly,

A. P. Ratledge.

Where God Finds His Men.

On the Morganton District in the last four years fourteen men have been granted license to preach, and there are ten more who are getting ready to enter the ministry. Some of these are now in school, others soon will be. With two or three exceptions these men come from farms. None are the sons of wealthy men. In humble country homes God found them and called them to his work.

Marion, N. C. J. E. Gay.

Rock Springs Circuit.

The work continues to prosper on this charge. We have just finished our round of revivals for the year. During Steptember we held four of them. All of them were good. Sunday we closed at Bethel a very glorious meeting. Only those who were there can ever know how the Lord was with His people in glory and great victory. We shall not soon forget the closing service and others.

We have added 51 members in all. 42 by vows. Baptized 39 children. The Children's Home assessment is paid. These people are very responsive to any work assigned them to do for the church. All financial interests are cared for almost without any effort by the pastor. Congregations are large and Sunday Schools are good. Six prayer meetings in the circuit.

This is a great territory for Methodists; fully 80 per cent of the population being Methodists. Our membership is above 900. With the very unpleasant Camp-meeting trouble now justly and legally settled and peace again in our midst this Circuit may now enter on a brighter future. "Blessed be the God and Father of our Lord Jesus Christ" for the "lively hope." Sincerely,

Jim Green.

Thomasville Circuit

We have held six revival meetings which resulted in about sixty professions and twenty-five accessions to our church. We were ably assisted in these meetings by Revs. J. M. Price, of Kernersville; H. H. Robins, of Hight Point; W. O. Goode, of Thomasville; J. C. Richardson, of Thomasville and Amos Gregson, of Randleman. We were greatly indebted to all these brethren for faithful service rendered.

We hope to hold another weeks meeting at South Thomasville Chapel.

We are now at work raising money to pay a $500 debt on the parsonage. These old debts are hard to pay. A man gets some praise for building a church or parsonage, but the fellow that pays the debt gets the criticism. My lot has been to do a good deal of paying old debts. We hope to pay it this year with what we can get form our people, our friends in Thomasville and the Board of Church Extension. We have fine property, located right in the center of Thomasville, close to the depot, post office, church, graded school and stores, on a nice quiet street and in the midst of fine neighbors. Five new houses going up within less than 50 yards from us. The hammer and saw make beautiful music. We could sell our property for $2,500 or $3,000, about twice what it cost.

Only about a month and the Annual itinerant wheel will begin to turn and no one can tell what will be the result. Last year 131 preachers moved, 121 remained. Only 17 were moved by time limitation. The majority of those that moved were moved at the end of one year. The greatest number of removals was in the Waynesville district. The number being twenty-one. All but four and they had only been there one year.

The smallest number of removals is in the North Wilkesboro district. The number being five; but this is the smallest district. I have given some figures on last years' appointments. None can tell what is in the future. I have received my thirty third appointment. Have never asked for any certain place and have never failed to go to the work assigned me. God and the people have been good to me. They have borne with my infirmities. I rejoice in any degree of success that has resulted from my labors. I deplore any failure I may have made in the past, and hope for better things in the future. J. B. Tabor.

Marvin Auld

Marvin Auld passed into the Land of Rewards on last Monday morning. He maintained the courage of his soul to the last step and went out full of hope and good cheer.

The body was taken to Mr. Auld's old home, Greenwood, S. C., Wednesday morning.

A wife and little son survive.

Mr. Auld was a son of Rev. Frederick Auld, who was a faithful member of the South Carolina Conference from 1857 until his death in 1902, and Mrs. Emma F. (Zimmerman) Auld, a daughter of Rev. J. H. Zimmerman, who for many years was a member of the conference. Mr. Auld was born in Orangeburg county, May 28, 1880.

After his primary and high school education, he entered Wofford college and was graduated in the class of 1901.

He was licensed to preach on July 22, 1901.

Mr. Auld was received into the South Carolina Conference on trial at Newberry in 1902. Bishop W. W. Duncan presiding. He was ordained Deacon, by Bishop A. W. Wilson at Darlington, in December, 1904, and elder by Bishop A. W. Wilson at Columbia, in December 1906.

Mr. Auld served the following charges: Laurel Street, Rock Hill, 1903; Edgefield, 1903-07; Summerville, 1908; Cheraw, 1909-12; Spring Street Charleston, 1913-14.

In the early spring of 1914 Brother Auld suffered an attack of malaria and was forced to give up his work in Charleston. He came to Asheville seeking health and in a short time was much improved.

In the fall of 1915 Rev. W. C. Jones who was in charge of the Tryon and Saluda work became ill and was relieved. Brother Auld was appointed to fill out the year and at our last conference transferred to the Western North Carolina Conference and was reappointed to the same charge. Throughout the year he was a constant sufferer but showed some progress toward recovery until the great floods swept this mountain section in July. The country was full of tourists, trains were suspended for weeks and anxiety preyed upon the people. Brother Auld gave himself freely in those days. While conducting a funeral he contracted a severe cold from which he never entirely recovered. An attack of acute indigestion proved fatal. He was too weak to resist.

Marvin Auld was a preacher of power. He walked with God; his habits were studious; his delivery polished and effective; and the Holy Spirit sealed the Word he preached. He would have graced any pulpit in our connection.

While in this conference Brother Auld was too weak for regular pastoral visiting but he struggled on to the very end in the effort to be in the homes of his people. His presence was a benediction wherever he came. The people loved to have him come and little children were his devoted friends.

Marvin Auld was a good citizen. He was not passive on questions of public importance but gave his assistance to every movement which promised good for the community in which he lived.

Memorial services were held at Saluda on Tuesday afternoon. Every business house in the town was closed and the people turned out in a body. The services were conducted by Rev. C. A. Wood, presiding elder, Rev. W. F. Womble, Rev. A. Burgess and the writer.

On Friday evening memorial services were held in Tryon by the writer. Flowers and tears everywhere expressed the love and grief not only of the Methodist people but of all the people.

With mind untroubled and soul serene while breezes blew fresh from beyond the morning stars he passed beyond this bourne of time and space to explore the unutterable beauties of the homeland for which he yearned and to be with God whom he loved with a life's devotion.

W. A. Newell.

Missionary Notes from Field Secretary.

Dear Brethren:

I have asked Dr. Pinson for a list of the foreign specials in our conference for the present year. I herewith submit the list sent with the earnest hope that the opening paragraph of his letter will find a sympathetic response in the charges where the heathen world's sore need has been felt and where presiding elders, pastors and laymen have pledged definite help.

Dr. Pinson says: "We are sending you a revised list of the specials in your conference. I trust you will find that they are changed only for the better for this year."

Specials Supported by the Western North Carolina Conference

Wesley Memorial Church, High Point, Japan, $800; Leicester Circuit, China, $100; Central Church, Monroe, Japan, $600; Polkton Circuit, China, $168; Linwood Circuit, China, $400; Tryon Street Church, Korea, $1,300; Church, Spencer, N. C., Korea, $200; West End Church, Winston-Salem, N. C., China, $1,000; Church, Lexington, N. C., Korea, $600; West End Church, Winston-Salem, N. C., China, $600; Central Church, Albemarle, N. C., China, $400; Central Church, Mt. Airy, N. C., Cuba, $700; Church, Morganton, N. C., Korea, $600; Church, Hendersonville, N. C., Korea, $600; Haywood Street Church, Asheville, N. C., China, $100; Wesley Memorial Church, High Point, N. C., Japan, $600; Main Street Church, Reidsville, N. C., China, $600; West Market Street Church, Greensboro, N. C., China, $750; Church, Lenoir, N. C., Korea, $600; Granite

Falls Charge, N. C., Korea, $250; Triplette Church, Mooresville Circuit, N. C., China, $100; First Church, Hickory, N. C., Japan, $600; Church, Newton, N. C., Korea, $600.

West Market Street Sunday School Missionary Society, Greensboro, N. C., Japan, $75; Sunday School, Hickory, N. C., Korea, $100; Sunday School, Wesley Memorial Church, High Point, N. C., Korea, $100; Sunday School Missionary Society, West Market Street Church, Greensboro, N. C., Korea, $100; Sunday School and Missionary Society, West Market Street Church, Greensboro, N. C., Korea, $100; Sunday School Class, Spring Garden Church, Greensboro, N. C., China, $25; Sunday School, Wesley Memorial Church, High Point, N. C., China, $100; North Asheville Sunday School, Asheville, N. C., Korea, $100; Bethel Sunday School, Asheville, N. C., China, $25; Sunday School, Andrews, N. C., China, $30; Sunday School, Waynesville, N. C., Japan, $100; Sunday School, Franklin, N. C., Japan, $100; Sunday School, Marion, N. C., China, $200; Philathea Class, Leakesville, N. C., China, $100; Love's Sunday School, Walkertown, N. C., Korea, $100; Baraca Class, West End Church, Winston-Salem, N. C., Korea, $180; Mt. Olivet Sunday School, Davidson Charge, Korea, $100; Sunday School, Trinity Church, Charlotte, N. C., Japan, $700; Tryon Street Sunday School, Charlotte, N. C., Korea, $100; Long's Chapel, Clyde Charge, Waynesville District, China, $10; Sunday School, West Market Street Church, Greensboro, N. C., China, $100; Sunday Schools, Mooresville Circuit, China, $100; Six Sunday Schools, Table Rock Charge, Morganton District, China, $50; Sunday School, Burkhead Church,, Winston-Salem, China, $50; Wesley Bible Class, Randleman, N. C., St. Paul's Church, China, $30; Sunday School, Weddington, N. C., China, $10; Sunday School, Ramseur, Franklinville and Ramseur Charge, Greensboro District, China, $36; Mt. Zion Sunday School, Mt. Zion Charge, Statesville District, China, $100.

Mr. M. D. Stockton, Winston-Salem, N. C., China, $72; Mr. M. D. Stockton, Winston, Salem, N. C., Korea, $60; Mr. Chas. H. Drum, Catawba, N. C., Korea, $100; Mrs. W. L. Abernathy, Hickory, N. C., Korea, $60; Preachers and Sunday Schools, Statesville, N. C., China, $1,000; Mrs. H. H. Hayes, Trinity, N. C., Korea, $120; Mr. L. F. Hanes, Greensboro, N. C., Spring Garden Street Sunday School, Japan, $50; Dr. W. J. Weaver, Asheville, N. C., Japan, $150; Mrs. Isabella Staton, Flat Rock, N. C., China, $40; Mr. L. S. Griffin, Unionville, N. C., China, $50; Mr. A. M. Smith, Elkin, N. C., China, $5.000; Mr. A. M. Smith, Elkin, N. C., China, $900. yearly. Epworth League, Lincolton, N. C., China, $60.

A Tribute to Rev. William Webb Bays, D. D.

Read at the Funeral by Dr. E. L. Bain.

The heritage of pure blood, good brains and simple piety combined with ideal surroundings of nature and grace to produce the man, William Webb Bays. It was amid scenes of beauty and grandeur, in a community of sturdy and benevolent citizens, with the comradeship of brothers and sisters, the unselfish friendship of the Methodist circuit riders and the ceaseless love and vigils of devoted parents that the foundations of his noble life were laid. He was the second of eleven children born to James Jasper Bays and Mary Webb,and, by reason of the death of the first in infancy, occupied the place of eldest in the group. Nine of these children attained maturity and filled positions of usefulness and honor. Surviving are the Rev. John C. Bays, member of the Holston Conference and resident of Valley Head, Ala., Mr. James H. Bays, of Emory, Va., Mr. Silas J. Bays of Oakland, Cal., and the Rev. H. W. Bays, D. D., Presiding Elder of the Sumter District of the South Carolina Conference.

William Webb Bays was born August 25, 1839. His wise parents gave him educational advantages in the public schools and in the excellent academy at Elk Garden, Va., after which preparation he completed his school career at Emory and Henry College. He further diligently applied himself in the four years' theological course required of Methodist ministers.

Young Bays was converted under the ministry of Rev. Joseph Haskew at Elk Garden, Va., in his seventeenth year. He was always religious. Last Easter while talking over the past with his brother, Dr. H. W. Bays, he said, "I measure my words when I say that I do not know that there was ever a moment in my life when I was without God's favor." Nor is this inconsistent with the experience and commitment of himself to God and the special revelation of God's grace to him at seventeen. For

"The child whose early feet
The paths of peace have trod,
Whose secret heart, with influence sweet,
Is upward drawn to God"

and who constantly yields to these tender wooings, will come sooner or later amid the conflict of the elemental things in his life to a moment of supreme and voluntary decision, in which moment, if right choice be made, God's Spirit bears His gracious witness. This obedient boy had that blessed testimony.

With the splendid equipment of culture, character and consecration, the young man Bays entered the Methodist itinerancy in the Holston Conference October 19, 1867. His first charge was the Independence circuit in his native state. He rose rapidly to positions of great responsibility and commanding influence, serving successively Wytheville, Va., Lenoir City, Tenn., State Street in Bristol, Tenn., First Church in Chattanooga, Tenn., Broad Street in Knoxville, Central Church in Asheville, N. C., and as Presiding Elder of the Knoxville and Chattanooga Districts. After this Dr. Bays was pastor of the important Methodist Church in Rome, in the North Georgia Conference. Then he was in charge of the leading Church in Hot Springs in the Little Rock Conference. In the fall of 1895 Dr. Bays began his pastorate at Tryon Street in Charlote in this Conference. He has served two of our larger districts as Presiding Elder, namely, the Statesville and the Salisbury.

For some years preceding his demise Dr. Bays resided in Charlotte, and preached as opportunity and strength would admit. The quiet influence of his saintly life has been felt by the entire city.

During the active years of his ministry Dr. Bays served on various conference boards, on boards of visitors of colleges, responded to many calls to perform platform work on commencement occasions, dedicated churches, delivered addresses, was a member of the General Conference, and contributed to the religious and the secular press many articles and poems.

Dr. Bays' unusual gifts were recognized early in his ministry by Hiwassee College, Tenn., which conferred on him the degree of Doctor of Divinity. A little later Emory and Henry College, always conservative in giving honorary degrees, honored itself in honoring him with the degree Divinitis Doctor.

Dr. Bays read with scholarly appreciation and sympathetic insight the masters. He was himself possessed of a creative intellect, and had his talents and energies been as arduously devoted to purely literary pursuits as they were to the ministry of mankind, he would undoubtedly have received recognition in the field of American literature. He understood the technique of letters, but he was not a mechanic with words; he was magician and master. But the book of books with him was the Bible and the passion of his life the ministry of the Word.

Dr. Bays knew that God had called him to preach, and he was pre-eminently a preacher. In the days of his prime, multitudes came to hear him. His speech was tender, persuasive, picturesque. His imagery at times was sublime, charming the listener. He requisitioned the emotions of the heart, despair and hope and fear and love, to bring the sinner to Christ. His massy figures of sin and condemnation awed and terrified, but he delineated with appealing power the grace of God. In his message at times there was music soft and sweet as a lute's notes. His preaching engaged the intellect, stirred the heart, challenged the conscience and moved the will. His themes were the great doctrines. Men's hearts burned while he opened the Scriptures. There were light and love and life in his gospel.

Behind these engaging, convincing and uplifting deliverances were some things certainly. There was first the heart of integrity. There was no deceit in him. He was open as the day. A sense of duty ruled him. Because he was clean, men heard him gladly.

He was a sympathetic pastor. His labors were not perfunctory, for he loved humanity. He brought comfort to broken hearts, because he brought Jesus. Therefore men heard him eagerly.

He was a constant student of the Bible. He sought the mind of the Spirit. He presented in fitting phrase and from the "truth as it is in Jesus". Therefore he edified men.

He lived a life of prayer. Those of us who were close to him know that he held constant and confiding communion with God. The worshipful tones of this man of God at the family altar on summer mornings and evenings when the windows were open, as a sweet Angelus, without his knowledge caused the passer-by to pause while he prayed. He prayed, therefore he preached with power.

Throughout the years the closest friend and counsellor of this tender and intrepid soldier of Christ has been his wife, Harriet Henritze, to whom he was married at Lebanon, Va., September 11, 1866. They have been loving companions and the happy union lasting fifty golden years was the occasion but recently of felicitations from friends in several states and in all ranks of life.

Two children, Miss Mamie Bays, of this city, and Mr. W. W. Bays, of the Interstate Commerce Department, Washington, D. C., have responded to the love of the parents with unspeakable affection.

The passing of our comrade and father in the church of God was as beautiful and tranquil as the decline of an October day. There was not the trace of a cloud. The last week, as all the weeks with him, was filled with solicitude, not for self, but for wife and children, and kindly thoughts and words for the absent relatives, neighbors and friends. As our Lord in that last lingering conversation with his disciples before his death, so Dr. Bays sought to prepare his loved ones for the stroke. He said, so confidently and so lovingly, "The Lord will not forsake us." Again and again he repeated this and similar sentiments. With his wife's hand in his he said, and had her to repeat with him, "The Lord be merciful." Like his Saviour to the loved disciples, he said to the wife and daughter, "You know how to pray."

Day by day the outer man perished, but the inner man was renewed. His gentle lips repeated the precious promises. He understood more clearly than those who ministered to him that the Great Adventure was at hand, and among his last words was this golden sentence spoken to his dear wife: "The Lord said unto my soul, Enter into my rest."

And so the dear husband, brother, father, friend is "absent from the body and present with the Lord," and the "good and faithful servant," has heard his Master's voice and seen his Master's face.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

OTHERS

"We do not well; this day is a day of good tidings, and we hold our peace."

"Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren."

Lord, help us to live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for OTHERS.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you
Must need be done for OTHERS.

Let "Self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for OTHERS.

And when my work on earth is done,
And my new work in Heaven's begun,
May I forget the crown I've won,
While thinking still of OTHERS.

—Selected.

AN APPEAL

Several weeks ago your editor made an appeal to the auxiliaries for accounts of interesting meetings and happenings in which other auxiliaries might be interested, for publication on our Woman's Page. The response to this request have been very few, not so many as we had hoped for, and again we call attention to the fact that we need the co-operation of our women in making our page what it should be.

In conversation with one of our Council officers many months ago we asked her to give us some suggestions that would enable us to make a greater success of this department of our Advocate. She unhesitatingly said: "You need more news from the field." Now, my dear sisters, who is to furnish that news? It is the duty of our Superintendents of Study and Publicity "to promote mission study and Bible study and to be responsible for the dissemination of missionary news through the columns of our church and secular papers." We are sure that many of our auxiliaries have splendid metings that would be an inspiration to other auxiliaries did they know of them; many have excellent suggestions to offer for the advancement of the work, and plans which have been successful in their auxiliary; will you not send them to the editor of the woman's page that she may give them out to others?

It is the aim of this page to furnish each week interesting items of missionary news, articles of merit on missionary subjects, news from the field, and anything that will inspire others to a better and greater work. Will you not give us your co-operation? This is a small request but one that means so much to the success of our page.

MEMBERSHIP CAMPAIGN

October is almost gone, only twelve days remain in which to work the membership campaign. How many of our auxiliary presidents read the message from our Conference President, Mrs. Lucy H. Robertson which appeared in our last issue? How many of them have inaugurated this campaign, appointed the committees suggested by the Council, and gotten down to active work in this matter?

If we could only get the women of our Conference, who are already members of our missionary organizations, to work earnestly in this campaign, who can tell what the results would be? Let these last few days count for much.

Why should these uninterested women join such an organization as our Woman's Missionary Society? There are many reasons why they should be enlisted in this great work in which we are engaged.

1st. We need them. Only 200,000 of the 1,300,000 women and children of Southern Methodism members of any missionary organization! Are not these figures sufficient to convince the most skeptical that we need to enlist our women not only by the hundreds but by the thousands?

2nd. Othre organizations are claiming our women and surely our missionary organizations which stand toward the head of the list in importance should have a share of the time and talents of our women.

3rd. It is their duty. When we stood before God's altar and took the solemn vows that were necessary that we might become members of His Church, did we not promise to support the institutions and attend upon the ordinances? Is not the Woman's Missionary Society an institution of our Church, one upon which God has set the seal of his approval? Are we faithfully fulfilling these vows if we refuse to affiliate with the great cause of missions?

4th. The opportunity given them by membership in these missionary organizations. The opportunity of bringing the knowledge of Jesus Christ as a personal Saviour and the blessings of his gospel to those who are in darkness and need the light. Many of us need a new vision of Christ and the needs of the world; more love and wider sympathy for our fellow men; broader intelligence; a deeper prayer life and a more thorough consecration of ourselves to our Saviour—all of which will come to us through our missionary work.

Let us be much in earnest these remaing days and work with a determination to succeed in this great campaign for new organizations and an erlarged membership.

A MISSION STUDY CLASS

A number of interested women:
Meeting weekly
In some home or church,
Seated around a table,
Studying together
Inspiring facts and stories,
Opening sessions on time,
Not extending over one and one-half hours.

Sessions brimful of
True enthusiasm
Used to "stir up" the "gift of God."
Devoted to enlarged efforts to encourage
Youthful spontaneity to form.

Concerted plans for extending
Larger and broader knowledge to
All church members, that
Such may aid in
Strengthening the Army of the Great King.

—Mary Gildersleeve in the Missionary Review of the World.

WEEK OF PRAYER, 1916

When? November 5-12.

Where? In your church?

What? A season of prayer for the Latin-American nations and for the Latin-Americans in our own borders and an opportunity for a thank offering to help establish the kingdom of God among Latin Americans.

Goal. The observance of the Week of Prayer in every auxiliary.

Offerings: From adult auxiliaries, $35,000; from young people's auxiliaries, $5,000; from Juniors, $5,000.

In 1881 there was born in the hearts of earnest women the idea of forming a circle of prayer comprising all the women of the church, to convene for a week each year for the purpose of centering minds, affections, and offerings upon the various missionary institutions. From year to year the custom has prevailed and grown stronger, till to-day it is firmly established and productive of great blessing.

The week is to be distinctively a Week of Prayer and Self-Denial, both of which means of grace should be the actual experience of every member of every auxiliary. Self-denial means denying to one's self everything that hinders full and perfect communion with God. It means the yielding of self to the loyal, loving service of God. It means the recognition and acknowledgement, in generous giving, of the blessings which crown our lives, the heritage of Christian homes, and the freedom to worship God without "let or hindrance".

How have we abused this blood-bought heritage, and how meagerly, from out our treasure houses of knowledge and money do we make return to the treasury of the Lord! Very wisely has the Council this year turned for an object of prayer and thank-offering to that great neglected field, Latin-America, and to the Latin-Americans in our own land.

In the leaflet literature so liberally provided for the Week of Prayer read of the vast areas untouched by the gospel of Christ, of the millions of Indians in absolute Paganism, of the indifference to all religions brought about by the corrupt teaching of the practice of the Church of Rome. Read of the wealth and resources stored up for man in the fertile plains, the mines and the valleys of this great section. The literature provided will be found unusually attractive and helpful and will repay careful study.

Shall we not all together, by prayer and giving, through sacrifice, if need be, and consecrated effort, bring our auxiliaries to the highest standards of blessing and service during this 1916 Week of Prayer.—Missionary Voice.

SHARING GATHERED HONEY

There is a very interesting custom prevailing in Wales and Ireland where there are many keepers of bees. The bees go through the fields of the bee-keepers' neighbors and gather honey from the flowers and store it up in their hives, and every three years the keepers of bees are required to distribute a portion of the honey among the neighbors from whose fields the bees have gathered their rich stores. This is a beautiful custom, which has in it, what appears to be some elements of fairness, justice and neighborly kindness.

You who attend services are keepers of bees—spiritual or soul powers. They go through the spiritual gardens and fields opened up by spiritual instructors, faithful ministers of our Divine Redeemer, and gather honey from the flowers that are made to bloom in beauty and sweetness there store it up for future use. What stores you have gathered! What treasurers you have laid up! Stores and treasures of faith, virtue, knowledge, temperance, patience, godliness brotherly kindness, and charity! What do you have to give to the faithful ministers of Christ for their self-denying labors in making it possible for you to gather such stores of heavenly honey, such priceless treasures of Christian knowledge, spiritual helpfulness and adorning graces? Can you set a price upon these spiritual stores for which you would be willing to sell them? Hearken to Paul: "If we have sown unto you spiritual things, is it a great thing if we shall reap carnal things?"

WHAT AN AMERICAN SAW IN ASIA

By Willard Price

Managing Editor of the World Outlook

I saw a million handkerchiefless children.

I saw hundreds of villages in which the community handerchief, modern sanitation was absolutely unknown.

I saw glittering Oriental cities, the pride of the east, and under the shining lacquer and gold paint I saw suffering and filth and want such as no man can describe.

I saw rotting bodies, empty minds, naked souls.

I saw, in one land, the stains of parental vice on the skin of two out of five of the children.

I saw disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.

I saw a mother selling her babies that their older brothers might not die of starvation.

I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the model factory of the Orient.

I saw things which I have not heart to set down and you would not have the heart to read. I saw life in its lowest terms.

And Yet—

I saw love in its highest terms.

I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of three thousand conversions a week.

I saw the dawning of a new China, not in the political kaleidoscope but in the spiritual changes which have led to the abolishment of Opium, have brought six thousands of China's strongest leaders to accept Christ and induced idol-makers to turn to the making of busts for show windows because their old business has proved unprofitable.

I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and are being cast aside.

I saw the mission schools from which the Chinese government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best equipped ten that could be found in China. All were graduates of mission schools; all were Christians.

I saw hundreds of closed shops on Sunday. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice christian" but a real Christian, whose pocket had no rule over his conscience.

I saw a beaten man board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia sore, ragged and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing the lump in their throat for pity of the ragged in the play—while Asia waits.

—Missionary Survey.

Protection Against Infection.

If you bruise, cut or burn youself or get a splinter in your flesh, do not neglect the wound just because it is slight. Many deaths from blood poison have resulted from neglecting just such slight wounds. For nearly a century Gray's Ointment has been used as a protection against such infection. You will find a box of this ointment in thousands of homes. It costs only 25c and will last indefinitely. You cannot afford to be without it. Get a box from your druggist to-day. For allaying pain and healing abrasions and eruptions of the skin, boils, sores, cuts, bruises, burns, etc., it has no equal. **For a FREE sample write W. F. Gray & Co., 845 Gray Bldg., Nashville, Tenn.**

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

PROCRASTINATION

"Procrastination is the thief of time." He has already stolen nearly one-third of our fiscal year before we realized it. And what have we to show for it? How many new leagues have been organized? How much has been raised toward discharging our financial obligations?

An answer to the first of these questions, we dare say, would be anything but encouraging. Our district secretaries seem to have adopted the popular policy of "watchful waiting," and the rest of our leaguers seem to be endorsing this policy by the silence that gives assent. If our league is to make the progress that we all hope for, it is high time this passive policy be abandoned and a more aggressive one substituted. In order to bring our number up to "One Hundred Efficient Leagues by Conference" (How's that for a slogan?) it is necessary that about twenty-five or thirty new chapters be organized—an average of about three to the district. How easy it would be if each district secretary would spend a little time and effort! Let's all get busy and organize the required number—and more—by the first of January and then we'll have the rest of our fiscal year to make them efficient.

We fear that if we called on our treasurer for a report our financial showing would be little more encouraging than our record for organization. The fact that so many of our chapters put off paying their dues and pledges until the eleventh hour is responsible for the humiliating deficits that appear in our financial report at every conference. The chapter membership fee and the conference fee of $2.50 each should be collected as soon as possible and remitted to Rev. C. M. Pickens, Spencer, N. C. Then we will have the rest of the time to collect the Africa special and any other obligations that may be impending. It is especially important that the $5.00 due from each chapter be sent in as soon as possible, as the work of our conference and connectional officers is largely dependent on it.

Finally, let's have that letter for our page that you have been intending to write. It would pay us in more ways than one to have a full, live page every week; and one person can't do this alone. Abandon the procrastination policy and watch things move.

HOW THE EPWORTH LEAGUE WAS SAVED AT RIDGEVILLE

The League convention was over. I was enthusiastic over it all and started home resolved to have a better League in every way. On the train I met a little lady in black. It wasn't very long before we were talking about League work. Presently she said:

"This makes me want to tell you of a League in a town where I once taught school. The first year the League amounted to nothing. It was suspended during the entire summer. When it was going on, only a few attended, sometimes three or four, besides the pastor and his wife. I wanted to know why our young people didn't come. The newly elected President declared he didn't know. He told me that the League had flourished wonderfully the year before under the leadership of a young man studying for the ministry. Unfortunately, the young man had gone, and there was no one to take his place.

"'Why can't you take his place, Tom?' I asked.

"'I'm to backward and awkward. I never can say what I feel. I am neither handsome nor brilliant.' Tom smiled.

"'I don't care,' I replied. 'You are honest and neat in appearance, and it's up to you to save the League. Are you going to do it?'

"He looked at me a minute to see if I really meant it, then simply said: 'I'll try.'

"So Tom started to revive the League. He came over one night, and together we planned, the pastor and his wife helping us.

"The next Sunday there appeared a neat bulletin board near the doors opening into the church. On it was the program for the night and the names of those taking part. A note at the bottom read: 'Boys and girls, bring your musical instruments and join our choir.' That was all.

"That night I went early. Tom had already arrived. He was to lead. Evidently he was somewhat nervous, for he was pacing the floor. He stopped before me. 'Miss Lamar, I'm afraid it din't do any good.'

"About that time three girls entered. Then something happened which surprised me. Tom walked forward, greeted them cordially, and escorted them to seats near a window. After a while Mr. and Mrs. Key, two of our regulars, came in. Both had violins. I began to feel good. However, two of our mainstays and the preacher and his wife were all the others who came.

"Tom was happy over it just the same. He really forgot himself and made a short, direct speech which appealed to every one. After the services were over, he shook hands with them all and asked them back again.

"At the next consultation about our League Tom was bubbling over with euthusiasm. Every member had been invited to come, but only six were present. However, we had enough to carry on business. We investigated our financial condition and found that there was five dollars in the treasury. No expenses having been made for some time. We also found out that no one had paid his dues for the past year. One or two who had the money with them paid, while the others promised to be sure to bring what they owed at the next meeting. Then every one was asked to suggest ways for improving our League. One member brought out that the songbooks were old and torn, while there were only a few of them. He suggested that we take some of the money in our treasury and buy a new set of songbooks. All recognized the need of new books. A committee was appointed to make a selection and to buy the required number.

"Then I emphasized the desirability of having a regular choir. No one realizes how much good a choir of boys and girls, ranging from twelve to eighteen years, can do. The other members left this for me to manage. I got to work. Twenty boys and girls joined. We had a regular practice afternoon, and they came too. There never was a more faithful band They never failed to be there. It might be a bad night, and only a few members would venture out; yet our choir would be with us. They also furnished music for the Sunday school. These boys and girls felt that they were doing something worthy, and they liked it. Later on some of them became our best members.

"Another important plan was to have a special program once a month to be held at the regular Church hour on Sunday nights. Our pastor readily agreed to our proposition. This helped our League wonderfully. It put the League before the people; it strengthened the young people, making them self-reliant in public. It had a marked influence on Tom. Naturally timid and retiring, it took a lot of grit for him to speak before a large crowd, but he did it.

"We decided on something then that really was worth while. On account of the financial conditions of the public school, caused by erecting too fine a school building, the district had a pay school. Of course this kept many children from attending school. One boy, 'Little Gene,' a cripple and the son of a widow who washed for a living, had enlisted Tom's sympathies, and he suggested that we pay the expenses of Gene's books, clothes, and tuition. This we agreed to do. The little widow was grateful, and Little Gene learned quickly.

"We soon interested other organization in this work, and many poor boys and girls had the opportunity of attending school that year.

"Our next move was to order a number of Epworth Eras. This gave every one a chance to study the lesson, to keep posted on what other Leagues were doing, and to receive helps and suggestions about our work.

"The League had always used the Church organ. Now we decided we needed a piano to have in our own room. We started at once to raise the fund.

"Heretofore we had raised five dollars in one whole year; now we had undertaken to buy new songbooks, pay a boy's school expenses, introduce a number of Epworth Eras, and had started a fund for buying a piano.

"It meant hard work and patience to carry our plans through. At first there were so few of us that it seemed as if we would fail; but we didn't fail. We gave socials, literary programs, started an exchange—in fact, we did all things imaginable that would raise money honestly. Within three months our membership had increased to thirty.

"About this time we decided to carry out our literary plan. It was Tom's idea. There wasn't any town library and only a small one in the public school. We felt that our townsmen would help us. At first we named a book and magazine donation day. Any one who desired could present the library books and magazines. (Of course we didn't accept anything that wasn't first class.) It was surprising the way people responded. And we received good books too. One old man whom every one considered a miser presented us a rare edition of Shakespeare's works. The League was proud of it. We also secured as many magazines as we could.

"Every Saturday from eight to four o'clock the library was open. A fee of five cents a month was charged. At the beginning only the younger people patronized us, but later on the older people came just as often. The whole town was interested, and we never lost an opportunity to tell them of our League.

"One Sunday night about three months afterwards Mr. Lincoln, a man of local fame for speech-making, gave a talk on the subject of the lesson Needless to say, there was a crowd He was inspired and touched the heart of every one there.

"When he had finished Tom stood up. He looked scared. I thought he would stumble, but he did not. In a low but firm voice he outlined in plain language the spiritual and intellectual benefits that the young boy and girl would receive from the League. He then asked all those who wished to become active members of the League to hand in their names to the secretary. Slips of paper were passed around. Twenty new names were added to our roll. We were glad."

"And I'm going back. Why, it's been fifteen years since I left Ridgeville." mused the litle lady in black.

"Ridgeville?" I exclaimed. "That is where I live. We moved in last summer."

"And the League?"

"Excellent, and we still have the library. It does a great amount of good too."

"I wonder what good it has really done," she softly said.

I could tell that she wasn't thinking just then of the library. Then I remembered our crippled school-teacher. "Gene Campbell is one of our high school teachers."

"What" she exclaimed. "Little Gene? Are you sure? How great God is!"

She remained silent for some time, then asked: "Did you ever hear of Tom?"

"No," I answered.

"That's strange. One reason I'm going to Ridgeville is to attend the camp meeting they are going to have. I wouldn't miss it for anything."

"You'll like it, I know. We have secured the services of the Rev. Thomas Hames."

"Did you ever hear him preach?" she asked.

"No, but from what I have heard he is a great man for winning souls to God."

"Well." She paused a long time. "I'm so glad, because he is our Tom." —Fannie Thomas, in Epworth Era.

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.

Be a Detective.—Earn from $100 to $300 per month; travel over the world. Write C. T. Ludwig, 418 Westover Bldg., Kansas City, Mo.

Write Photo-Plays; $25-$300 each paid. Experience unnecessary; details Free to beginners. Producers League, 401 St. Louis, Mo.

Earn $25 Weekly, spare time, writing for newspapers magazines. Experience unnecessary; details Free. Press Syndicate, 908 St. Louis, Mo.

Women Make Money introducing Priscilla Fabrics, Hosiery, Underwear, Dresses, in spare time. Beautiful samples furnished. Fitzcharles Co., Dept. 138, Trenton, N. J.

SALESWOMEN WANTED.

At Once.—Ten ladies to travel, demonstrate and sell well-established line to our dealers. Previous experience not necessary. Good pay. Railroad fare paid. Goodrich Drug Company, Department 37, Omaha, Nebraska.

REAL ESTATE.

Small Missouri Farm, $10 cash and $5.00 monthly; no interest or taxes; highly productive land; close to three big markets; write for photographs and full information. Munger, C-136, N. Y. Life Building, Kansas City, Missouri.

Virginia Farms.—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.

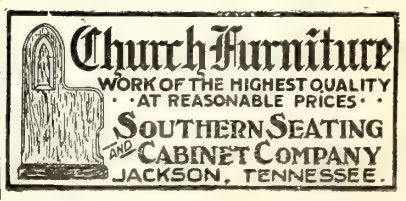
FOR SALE.

Extra Large Budded Pecan Trees for church and home yard planting; standard varieties. Special price to church organizations. Harlan Farm Nursery, Lockhart, Ala.

BARGAINS IN USED PIANOS

Any conscientious piano expert will tell you that you will get much more for your money in a good used piano than in a cheap new instrument especially if the used piano has been thoroughly renewed in a first-class repair shop such as the Atlanta Plant of Luden & Bates, Managers of the North Carolina Christian Advocate Piano Club. Their Atlanta shop is the largest in the South and one of the best in the country. It has a capacity of one hundred instruments a month and is kept busy all the time refinishing, repairing and rebuilding instruments of every conceivable name and make that have been taken in exchange for new pianos, many of which are rare bargains, have heretofore been sold to Atlanta buyers almost exclusively, but the North Carolina Christian Advocate Piano Club has now arranged a system by which its members shall hereafter have equal opportunity to take advantage of these special bargains. Each week, as the renewed instruments come from the repair shop, a list will be made and reserved for members of the Club. Copies of this list will be mailed to any subscriber of this paper who may be interested.

Write for illustrated catalogue of new pianos and player-pianos and if you are interested in a rebuilt instrument request that your name be placed on the special mailing list so that you will receive a copy of the Bargain List each week. Address the Managrs, Ludden & Bates North Carolina Christian Advocate Piano Club Dept., Atlanta, Ga.



CHILDREN'S HOME

TEN PER CENT ASSESSMENT

Rev. J. E. Woosley, Greensboro Ct., $20.00; Rev. T. L. Noble, Glenville Chg., $5.00; Rev. J. T. Ratledge, Mooresville, McKendree, $2.05; Triplett, $5.00; Centenary, $2.00; Rev. J. M. Varner, Fullers, Denton, Ct., $10; Rev. T. A. Groce, Candler, Sulphur Springs Ct., $10.30. Total, $54.35.

VOLUNTARY CONTRIBUTIONS

W. H. Rees, Greensboro, West Market Street Baraca, $10.00; W. R. Owen, Thomasville, Main St. Baraca, $100.00; Mrs. G. T. Roth, Elkin, $100.00; Mr. L. Fink, Salisbury, $2.00; Mrs. Jno. S. Roth, Elkin, $2.50. Total, $214.50.

NOTE—In last week's report, Rev. R. F. Mock should be credited with $10.00 instead of $28.38 and C. F. Cline, Gilky Ch., should be credited with $28.38. The total should be $388.51.

SUPERINTENDENT'S REPORT

Submitted to the Board of Trustees at their Annual meeting, October 17, following the close of the fiscal year ending September 30, 1916.

At the meeting of the Board of Trustees, held at the Children's Home Tuesday, October 17th, Superintendent Thompson sumitted his annual report as follows:

Messrs. T. F. Marr, President; N. R. Richardson, G. F. Ivey, J. A. Glenn, G. L. Hackney, C. H. Ireland, J. L. Nelson, J. K. Norfleet, S. L. Rogers C. W. Byrd, H. G. Chatham, L. T. Mann, H. K. Boyer, F. M. Weaver, J. P. Lucas, T. B. Johnson, J. R. Scroggs, G. T. Roth:

GENTLEMEN:

I submit this as the report of the Children's Home for the year ending September 30, 1916.

Children

There are 133 children on the roll of the home, 7 having been discharged to parents or relatives.

Realth

The health of the children has been good. Typhoid symptoms developed with one of the girls. She had had three treatments for Typhoid prevention during the summer of 1915. Her attack, though tedious, was slight, and no one else has been sick of this or any other disease. All the children have at this time had three treatments of Typhoid vaccine.

School

Our school during the year was efficient. Every effort is made to have our work thorough and practical. I think our children are having as good training as is offered in any school of similar grade.

The Printshop

Good work is being done in the printshop. The boys do all the typesetting on the Home Chronicle, and much of the job work. Three are employed in this work, at present and more will be added to the force when the printing rooms in the Hanes building are ready. The work done will compare favorably with the product of first class printing shops anywhere, and much care is taken to make the boys careful and competent workmen, and capable of earning an honorable and comfortable living. All the Home printing, of every kind, is done in the shop, and, in the unsettled condition of the printing and paper market, this effects a considerable saving for the institution.

Farm

I am not able to report altogether as good a year as last. The season has been irregular, and crops will not be so good, on the whole, as last year. We made more than 400 bushels of wheat, slightly less than 400 bushels of oats, 300 bushels of sweet potatoes, 75 tons of silage, 42 stacks of hay, (mostly peavine) together with 800 bales of straw, 150 bales of Canadian field pea hay. We expect to make about 1,200 bushels of corn.

Through the kindness of our friends, our stock of hogs is largely increased. We expect to kill about 22, which will help us to bear the present high cost of meat. We fattened and sold quite a number of cattle last winter, and manure from these added to the fertility of the land.

Dairy

The dairy has not been a profit-making part of our oufit, and I am not very hopeful of it becoming so. However, one of the large boys is now conducting it, and is doing it well. With no overhead charges it may be more satisfactory in the future.

New Buildings

Immediately following the session of the last Conference, Mr. James A. Gray announced that he and his children would contribute $10,000.00 for the purpose of erecting a building for the training of girls along domestic lines, his building to be a memorial to Mrs. Aurelia Bowman Gray.

On the same day, Mr. John W. Hanes proposed to give $10,000.00 to build and equip an Industrial Building for boys. The amount offered by Mr. Gray and children was, upon completion of architect's plans, found insufficient to cover the proposed cost of the very handsome and adequate building shown in the plans, and the donors very generously gave the additional amount necessary for its construction..

These buildings are nearing completion. Through the generosity of Mrs. Hanes, we will have, for the training of boys, the most adequate building and the best equipment, of all similar institutions in the state.

The Gray Building, with its spacious dining room ample for all, its light and airy sewing room, its domestic science kitchen, and its dormitory for all employed in the dining room work, will do, for the training of our girls, what the Hanes building will do for our boys.

With the completion and occupation of these buildings a new era in the history of the Children's Home will begin.

Industrial Training for All

There are those who seem to think that the church is doing something really worth while when it takes orphan children under its care, and keeps them safe from hunger, from cold, and from harm. To this view the present superintendent of the home has never, for a minute, subscribed and, therefore he hails the coming of these buildings as the forerunner of greatly increased usefulness on the part of the Home toward the children who shall come under its care.

The first step toward real self-respect is the power and the desire to earn a decent living honestly. The desire seems to be a natural inclination in people, but the power is ordinarily a matter of training. The lack of the power often results in the destruction of the desire. If this be true, the way to give any human being genine help is to give him such training, and assist him in acquiring such skill as will enable him to earn desirable things for himself, and not to receive them at the hands of others no more able to work for them than he is.

People are pauperized by having things done for them which they can do for themselves. This applies to children no less than grown people, and every charitable institution needs to guard carefully lest the children under its care develop a spirit of dependence rather than a spirit of independence and self-reliance.

Aside from the physical care of the children and their religious training, there are three outstanding duties which the Children's Home owes to its children.

First, it owes them as good and practical knowledge of books as it is able to give. At this stage of the world's progress, the necessity for this is not a matter for argument, and, therefore, none is offered here.

Second, the children in this Home should be trained in habits of industry that they may be self-reliant and self-respecting. This can best be accomplished by their learning to do for themselves everything within their power to do. If the institution is to be of any real service to the state, and is to be of any credit to the church which founded it, and which has stood by it through evil as well as through good report, these children must go out from here with the will to do a man's or a woman's part in the world's work which lies closest to them.

Third, as faith without works is dead, so is the will to do, without the power. As suggested above, the power comes by training, and it is to supply this urgent need that our good friends are building and equipping these houses.

From this time forward, it is our hope that all our children may go out from here with sufficient training to make a decent living honestly, and that they may command a station in life, not because their need is great but because their character and skill are in demand.

Support of the Home

I am convinced that we must look to individuals, and small groups of individuals, for increase in our physical plant. And we must stress the voluntary contributions as our hope of increasing our means of caring for any increase in our population. I sincerely hope that the few charges which practise it may discontinue the plan of "counting the Fith Sunday collections" on the Ten per Cent, expected of the charge. Items amounting to $2,700.00 were reported twice in the minutes of the year 1914, making the income from these two sources appear larger, by that sum, than they really were. It is far from my purpose to lecture anybody, but the injustice to the Home is plain.

The Work-Day offering last year, together with the Christmas and Easter offerings amounted in absolutely voluntarily gifts, to nearly $1,000.00. It is highly improbable that we would have received any considerable part of this amount, except for the agitation of the matter in the papers of the state. We are due the General Committee our thanks for their efforts on our behalf. I hope our people may respond even more liberally in the future. I recommend that the present plan of support be continued.

Bequest

Mrs. Jennie Paine, widow of the late J. W. A. Paine, of Lincoln county, left the Home a residuary interest in her estate, which will net, it is thought, $2.500 to $3,000.

The financial report is attached hereto. Respectfully submitted,

Walter Thompson,
Superintendent

BABIES FOR ADOPTION

Good Christian Homes wanted for babies. At present there are forty babies from one month to two years old, to choose from.

Maternity Hospital,
400 and 402E. Clay St., Richmond, Va.

Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Fourth Round

	October
Walnut, Jewel Hill	21-22
Marshall and Hot Springs, Marshall,	22
Rosman	28-29
Brevard, night	29
Matthews, Indian Trail, night	26
Matthews, Bethel, 11 a. m.	27
Rocky River, Union Grove, 11 a. m.,	30

CHARLOTTE DISTRICT—L. T. Mann, Presiding Elder, Charlotte, N. C.

	October
Marshville, Marshville, 11 a. m.	21-22
Polkton, Polkton, night	22-23
Morven, 11 a. m.	28-29
Wadesboro, night	29-30
	November
Dilworth, night	5-6

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Fourth Round

	October
W. Greensboro Ct., Jamestown	21-22
Wesley Memorial, High Point	22-23
Randolph Ct., Trinity	28-29
South Main St., High Point	29-30
East End	30

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

	October
Connelly Springs, Rutherford	
Spruce Pine and Bakersville	21-22
Micaville	27
Bald Creek	28-29
Burnsville	29-30

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

	October
Leaksville, night, 21; 11 a. m.	22
Draper, 3 p. m.	22-23
Spray, night	22-23
Dobson, Pleasant Ridge	28-29

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

	October
Wilkes Circuit	21-22

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

	October
Catawba Circuit	21-22
Maiden Ct., May's Chapel	22-23
Mt. Zion-Huntersville, Mt. Zion,	28-29
Davidson, night	29
Statesville, Race St., night	30

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Fourth Round

	October
Gold Hill Ct., Zion	21-22
Park Avenue, night	22
Bethel-Loves	25
Oakboro	26
Mt. Pleasant Ct., Cold Spring	28-29
Concord, Central, night	29
	November
Salem	2-3
Concord Ct., Rocky Ridge	4
Kerr Street, 11 a. m.	5
Forest Hill, night	5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

	October
Bessemer, Concord	22
Cherryville, Beulah	28
Dallas, Dallas	29
Gastonia, Franklin Ave., night	29
Lowell Lowell, p. m.	30
Gastonia, Main Street, night	30

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Fourth Round

	October
Jonathan, Shady Grove	21-22
Waynesville	22-23
Haywood, Mt. Zion	28-29
Fines Creek, Laurel Hill	29-30
	November
Clyde	4-5

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Fourth Round

	October
Forsyth, Mt. Tabor	21-22
Salem, night	22
Farmington, Smith Grove	25
Lewisville, Lewisville	28-29
	November
Advance, Advance	4-5

TRINITY COLLEGE NOTES

Benefactor's day was celebrated here last Oct. 10 with a suspension of all college duties in the day and an address in Craven Memorial Hall in the evening. The address was given by Dr. James H. Dillard, of Charlottsville Va., president of the Jeanes Fund and director of the Slater Fund, who chose as his subject, "Liberalism." At the conclusion of the address President Few spoke as follows:

"Benefactor's Day has precious associations for every one who has given his allegiance to Trinity College. It has its permanent place in the College calendar, not only with a view to cultivate the spirit of benevolence and to give recognition to the generosity of all who have made gifts to the College, but in its origin and its perpetuity it is associated with two names that will forever be dear to Trinity, to her friends, and to all her servants and her sons. The day we celebrate was established by the Board of Trustees June 4, 1901, in special recognition of generous gifts made by Mr. Washington Duke during that year and the years immediately preceding. The day fixed in the College calendar as a permanent memorial of his and other benefactions to the College was not Mr. Washington Duke's own birthday, but the birthday of a grandson that died in early childhood, a son of Mr. Benjamine N. Duke, who has always encouraged his father in giving to Trinity and who himself now for a quarter of a century has striven by his own gifts and every influence at his command to strengthen the College in its financial foundations and in the esteem of right thinking people.

"Benefactor's Day is thus intimately associated with names of members of a family that have been the financial founders and builders of Trinity College as we know it today. And members of this same family continue to be the chief supporters of the College. This year Mr. Benjamin N. Duke has given a beautiful stone wall which extends around the entire campus and which is now on the point of completion, adding to the general appearance of the place more, perhaps than any other single thing ever done here.

"Mr. James B. Duke has made a donation to be used in landscape work, by which improvement on the grounds has been going on all summer and by the continued use of which the planting out of large trees on the College grounds will be undertaken this autumn.

"Mrs. Jarvis has presented to the College an oil portrait of her lamented husband, Governor Thomas J. Jarvis, who probably did more for the state than any other man in his generation, and who at the time of his death was regarded as the first citizen of the state.

"Mr. Benjamin N. Duke has established the John McTyerie Flowers Lectureship on Christian Citicenship, which is to be a memorial to a brilliant and loyal-hearted son of Trinity in the class of 1900, whose name the lectureship bears.

"Mr. Duke has made further improvements in the roads and walkways which are warmly welcomed by the students and by the community. By his assistance and with the hearty cooperation of the city of Durham and the county of Durham a boulevard sixty feet wide and constructed out of the most approved material is being built all around the campus. I record with peculiar gratitude the growing spirit of co-operation with every undertaking of the College that is more and more manifested by the officers of the city and the county of Durham. They are becoming more and more genuine befactors of the College. This closer relationship between the College and the community seems to me to be especially fitting now that the College is preparing to celebrate this year in appropriate ways the completion of twenty-five years of its life in Durham.

"While all this will be done at another time in greater detail, it seems appropriate to suggest briefly a comparison of the College as it was twenty-five years ago and as it is today. Twenty-five years ago it had nine teachers and officers and a student body of from 150 to 200; last year there were sixty-one teachers and officers and we taught 847 students. In 1892 there were eight buildings (five of them very small); in 1916 there are twenty--six buildings. Twenty-five years ago there was an endowment of $20,000 and a floating debt of $19,722.33; the College now has an endowment of $1,600,306.12. The total assets then were $184,744.81; now the total assets amount to $2,584,281.32. Then there was an unimproved campus of sixty-two and one-half acres; today we have spacious grounds containing 103 acres, highly developed and of constantly increasing beauty. In 1892 the College offered 58 courses of instruction; in 1916 it offered 170 courses. The library, then estimated at 8,000 volumes, was without appropriate housing and was served by student librarians, it contained only 11,000 volumes in 1899 when a permanent librarian was appointed and the books for the first time catalogued. Now the library contains 49,628 bound volumes, emylopes a most competent librarian and cataloguer, who have four assistant librarians.

"No review, even though it be as brief as this one I am making of these twenty-five years would be complete without some recognition of the fine loyalty and rising spirit of cooperation with the College on the part of the alumni who are now in the midst of an enthusiastic movement to build a new gymnasium which I have not the slightest doubt will be erected in due time.

"And no record, however brief, of the benefactors of Trinity College during this year would be possible without calling the name of James H. Southgate, who has been chairman of the Board of Trustees for twenty years and whose fine life of service to the College ended in his death Friday. He was a big man in every way, a servant of mankind, and as true hearted a gentleman as ever breathed.

HOW TO MAKE COFFEE

By the greatest coffee merchants in the world

With pictures of three wives and what their husbands say of their coffee

There has been a great deal written and said about making coffee, and wherever you go, each woman thinks her way is best. Yet we all know how much coffee varies; good one meal—bad the next—often so bad you simply can't drink it.

Don't be discouraged if you are not getting coffee as fine as you would like to have. Don't be satisfied to drink coffee which is "just medium." A million other women make coffee their husbands brag about, and it is so easy for you to do it.

Instead of coffee which you only put up with because you can't get the kind you would like to have, you can get coffee which every member of your family will enjoy, coffee which every visitor will praise, coffee which you yourself couldn't do without.



Mrs. Jones boils her coffee

How to make Boiled Coffee; the way most people make coffee: Be sure that the pot is *clean*. Have your coffee ground *medium fine*, just the size Arbuckles' Ground coffee is. Allow one heaping tablespoonful to each cup of water, with one extra spoonful of coffee for the pot. Put the coffee into the pot, add *cold* water. Let boil until it is just the strength you like. Settle with a dash of cold water.

The Drip Method, the simplest way: Have your coffee ground very fine, almost to a powder. Use only half a tablespoonful to a cup, with an extra one for the pot. (This method requires only half as much coffee as used for other methods.) Put the coffee in a piece of *clean* cheese cloth; pour boiling water through it slowly — through once only. Be sure to have water boiling. This does not make as strong coffee as boiling — if you want it stronger, don't make it this way — increasing the amount of coffee won't make it any stronger.

Percolator coffee — the surest method: Use a medium fine ground coffee for percolators, (just the size Arbuckles' Ground coffee is). Allow a tablespoonful to each cup of coffee and one extra; let the water percolate up through the coffee until it is just the right strength. Making coffee this way, you can have it just as mild or strong as you like, and you can rely on its being good *every* time.



Mrs. Green never uses anything but a percolator

To get these results, the coffee itself must be right and must always be the same

Things you should watch out for



Mrs. Smith makes drip coffee

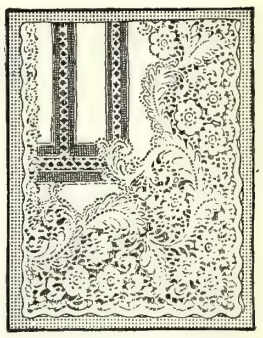
The coffee itself: There are hundreds of varieties of coffee grown. The coffee itself must be put up by *men who know coffee!* Arbuckles' Coffee is. It is put up by Arbuckle Bros., the greatest coffee merchants in the world. They can give you the value in coffee which no one else can afford to give.

Clean and fresh: No matter how good coffee itself is, if it isn't well taken care of, it makes a poor drink. Arbuckles' Coffee is put up in sealed, dust-proof packages, carefully wrapped to protect it from moisture, dirt, store odors. It arrives in your kitchen strong full of flavor.

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Get Arbuckles' Coffee from your grocer today, either the Whole Bean or the new Ground.



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The Sunday School Lesson

LESSON IV.—OCTOBER 22

PAUL'S DEFENSE BEFORE AGRIPPA—Acts 26.

Golden Text:—I was not disobedient unto the heavenly vision. Acts 26:19.

Notes by Dr. and Mrs. Camden M. Cobern

Paul the Orator

Matthew Arnold once wrote that the four necessities of a perfect orator or writer were simplicity and clearness of style, clearness and profundity of thought, and rapidity or energy of utterance. Paul embodied in every speech these requirements of perfect oratory. It is said that Ruskin, that writer of perfection, so far as style is concerned, was accustomed to read every few months this oration of the apostle's, saying that it was the greatest oration coming from the ancient world. Wendell Phillips also ranked this oration among the greatest ever delivered, and once personally told the writer that he was accustomed when traveling on the cars and was unable to read, to sit with his eyes closed and repeat word for word this speech before Agrippa. In reading the chapter every thinker must be impressed by the masterfulness of the argument. He starts with a most courteous introduction, telling everything good he knows of the ruler before whom he stands and how glad he is that he is the judge, and makes as his first point the statement that the real charge against him is not enmity to Caesar or the Temple, but only that he has accepted as fulfilled the Messianic hope and promise which all the faithful Israelites of the past had believed. His second point is that no Jew ought to object to the fulfillment of this promise because it was connected with Christ's resurrection from the dead; for the resurrection was accepted by Agrippa and every other orthodox Jew. His third point is remarkable because it is practically an excuse for his adversaries—since he himself, in his earlier years, as he says, was just as sincere as they and just as bitter as they. He, too, persecuted the people who become Christians, believing Jesus of Nazareth to be an imposter. But, says Paul, continuing the argument, there had come to him positive proof that he was wrong and that Jesus was the true Messiah, for as he traveled from Damascus one like an angel of God had appeared to him in the brightness of heaven's glory and had spoken to him, declaring Himself to be Jesus the Messiah, and commissioning him to go not to the Jews only, but to the gentiles also, that he might bring the whole earth to the knowledge of the truth. It was because he offered the Biblical promise to the Gentiles as well as to the Jews that the Jews tried to kill him; though it may be perfectly clear to the reader that the Old Testament itself prophesied this very thing, that the Messiah should suffer and be killed and rise from the dead on order to bring salvation both to Gentile and Jew.

Why Did the Two Rulers Receive Paul's Message so Differently.

Festus was a Roman who had not read the Old Testament, who knew nothing of the Jewish hope, who if he were like most other Roman nobles, did not believe in a future life and who considered resurrection to be an absurd incredibility. He can not deny the scholarship and power of a man who speaks, but he considers him a madman who has accepted some strange stories picked up from the "manw writings"—evidently referring to the Old Testament books. As Professor Ramsey says, he was willing to admit that he was a great philosopher, but as a practical man of the world, he judged that he lacked common sense. Agrippa,the king, on the other hand had been brought up as a Jew and Paul says that he is sure that he believes in the prophecies and therefore believing the prophets he ought to accept Jesus as the Messiah. But Agrippa does not feel that Paul has yet proved his cace. His argument from the Old Testament has not convinced him. Indeed, he may have even felt affronted to have his Jewish ancestry and training brought too prominently to view before this great gathering of Roman nobles. Even if he were willing to be counted a Jew, however, he was far from willing to be numbered among the Chritians, and so he says to him "with so little argument thou would fain make me a Christian!" They all laughed when they heard him say that. The meaning of it was perfectly plain. There was a word of contempt in the words. "And so you think then, Paul. that you can number me among your converts, me, the king and judge. What absurdity to expect in one brief speech to make me a Christian!" Paul knew better than to continue the argument: it would have been to answer a fool according to his folly. One can not answer badinage and mockery and foolish pride. The only thing that remains is to give a parting thrust with dignity, and Paul was equal to the occasion. He looked down at his bonds which had held his arms so that he had not been able to gesticulate as he might have wished, and then he bowed to the king and said: "I would to God that whether with little or much argument not thou only, but also all that hear me this day" (and here he must have bowed to the Roman governor and court) "might become such as I am—except these bonds." Paul had been an aristocrat a rich man and Roman citizen; he might have had honors almost equal to King Agrippa or Festus; but he knew well that he had stepped to a better life where mere sensuous ambitions were superseded, and where the mere pleasures and pompous shows of such a life as theirs had been pushed out by mightier joys. They called him mad as they had called his Master but he knew that he was the only true sane man there. for there is no insanity like the insanity of superstition and prejudice and sin.

"This Man Might Have Been Set at Liberty If He Had Not Appealed Unto Caesar"

Blame it on Paul, of course! He is innocent, admit that: he is a brave reformer: he is deeply religious and anxious to do good—but he is going to be punishmed because he has been too rash with his speech! How easy it is for a man to throw the blame upon others. Paul was forced to appeal to Caesar, for if he had agreed to go to Jerusalem to be tried he would not have gone there for trial but for condemnation. There would have been no possible chance of his life except by a miracle, and Paul had too good sense to expect miracles when he could help himself. When God gives a man intellect he must not turn lazy and expect God to give him wisdom or protect him from an ignorance which he might have avoided. That is as foolish as to stop eating and expect God to keep him alive or to refuse the instruments which the Creator has provided for preserving or recovering health and then expecting God, the "All Good," to protect one from the results of his folly. God would not be all good if he thus encouraged ignorance and idleness. Felix and Festus, and perhaps Agrippa, too, were responsible for this mighty calamity that had befallen Paul when he was kept in an idle imprisonment for years and then ordered to Jerusalem to a trial which meant certain speedy death. Better go to Rome and have the opportunity for a year on the journey of preaching the gospel and then preaching it indefinitely to his guard in a Roman prison and then getting the final chance of giving his personal experience of salvation before the Roman Emperor, rather than to be trapped like a rat and killed by the fanatics in the Holy City.

"Not Disobedient Unto the Heavenly Vision"

Men who never get heavenly visions are not able to sit in judgment on those who have. That is the reason men without a religious experience exercise such crooked judgment in measuring the claims of the Bible or the values of Christianity. The man with a telescope gets a vision which no man without a telescope can rationally contradict, and when the latter does contradict it and tries to explain what he supposes the other man imagined he saw through the telescope and why he imagined it, he is simply convicting himself of ignorance and folly. But many a man has seen the vision who has not been obedient to it. Every vision and high aspiration comes to a man to spur him to action. If he does not act he is worse than the blind man who has never seen. Paul disobedient would have been a worse man than Felix or Festus or Agrippa. And Agrippa was evidently far more guilty than Festus in resisting this appeal of Paul. The woman that sat by his side may have been partially responsible for this. Berenice was a born Jewess who professed publicly to a greater degree than Agrippa allegiance to the Jewish faith. She was glittering in jewels—for those jewels are mentioned even by the great writers of Rome but she was almost certainly living in sin with this king. No wonder that Agrippa could not be convinced by an argument from the Bible while he himself was determined to live an impure life. No. he would not be a Christian. but he would be neutral in religion. He would not condemn Paul. He would agree with Festus that he was not guilty but he would take no steps to liberate him. He would not put himself out even to send a message to Caesar pleading for him. He would not be a Christian, for this meant effort and service after a true repentance. But no man can be neutral in religion without losing his own manhood as well as his soul. Some one has recently put it well: "In Dante's great poem, the neutrals, those who in this world have never taken a side, occupy the mouth and vestibule of hell. There they lie in the swirl unceasingly in clouds of red sand, their faces bitten by wasps and hornets. They pursue in a blind fatal way a flag which never stays for a moment in the same place. Dante denies them the moral dignity of a place even in hell itself. "Heaven will not have them, and the deep hell receives them not," lest the wicked, looking at these neutrals, should be able to feel that there were souls worse than themselves.

"And what was the sin of these neutrals? Oh, simply this: they had never taken a side. They had spent God's precious moment, which is our life, they had spent it watching which way the wind was likely to blow. They had been neither for one side nor the other, but only for themselves. In the laws of Solon it was also decreed that in the event of an insurrection breaking out in the streets, those people should be put to death who merely looked on, who took no part in it, on one side or the other.—Pittsburgh Christian Advocate.

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Lenoir, N. C., January 20, 1916.
Mr. W. E. Webb, Sec. & Treas.
Methodist Mutual Fire Insurance Co.
Statesville, N. C.

Dear Mr. Webb:— I have just received ours of the 18th instant, with enclosures of policies Nos. 176 and 177 in renewal of the policies just expired.

I am highly gratified to note that you are declaring a dividend of 20 per cent on the premium of expiring policies, and we desire to express the appreciation of the Board of Trustees of Davenport College for the credit memorandum to apply on payment of premium on renewal policies.

You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

For information and rates write
W. E. WEBB, Secy.
Statesville, N. C.

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Greensboro, N. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Our Little Folks' Department

JIMMIE MACINTOSH AND HIS DOG

The school bell was ringing. Jimmie McIntosh threw down his comb and brush and called: "Mother, where are my schoolbooks?"

"Why, son, just where you left them. No one has touched them."

After looking once more through the house, Jimmie remembered that he had left his books under the big tree in the front yard. Out he ran, and there they were; but there too was hisl ittle dog Jip, playing with his reader and shaking it as he might a rat. Here and there all through the book the pages were torn and soiled, and the cover was loose and almost off. The one certain thing that Jimmie grasped was that he would have to have a new reader. However, there was no time to waste; he was already late. So he slammed the gate, and away he ran. Jip, unmindful of his disgrace, crawled under the fence and trotted at his heels. Jimmie whirled around and made a dive for him: "You good-for-nothing dog! I'll beat you to death." Then Jimmie picked up a stone and threw it. There was one yelp, and the picture that Jimmie carried with him all through lessons and recess was that of a pitiful little dog limping home . When he neared home that afternoon, no little dog came bouncing out to meet him. Jimmie ran through the hall to the kitchen to get a drink, and there lay Jip, wagging his tail as a greeting to his master. Then Jimmie's mother came in. "I can't think what is the matter with Jip," she said.

Jimmie felt ashamed; yet when he thought of his book he found courage to say: "Why, he tore my reader all to pieces, and I threw a stone and hit him."

"O, I'm sorry," said Jimmie's mother. "I'm afraid his leg is broken."

"Well he had no business to tear my book," said Jimmie.

"Where was your book?" asked his mother quietly.

"I just forgot to bring it into the house last night and left it under the big tree."

"O," said his mother, "I am very sorry!"

Jimmie wished she would say something more. He didn't like for his mother to be sorry. He was glad to escape to the garden to pull up the weeds as his father had told him to do. He worked with a will, and at four o'clock the garden looked very clean.

That evening when Mr. McIntosh came home he picked up the hose to water the young vegetables that were just springing up, when he noticed that with the weeds Jimmie had pulled up all the beans. Not one bean was left.

At supper Mr. McIntosh said: "Jimmie, you mistook the beans for weeds and pulled them up. What punishment do you think you ought to have?"

Jimmie looked at his father in surprise and said; "Why, daddy, I didn't do it on purpose. I didnt know they were beans."

"Well," said Mr. McIntosh, "suppose I should say that because you did not know that they were beans was no excuse, and I threw a rock and broke your leg, what would you think of me?"

"Why," said Jimmie, "that would be cruel. I couldn't think of you doing such a thing, daddy."

"Neither could I think of you doing a thing like that," said Mr. McIntosh, "until I found your little friend Jip with a broken leg. Jip mistook the reader for a plaything just as you mistook the beans for weeds. I think we had better find Jip a kinder master."

"O, no, daddy. Please don't. I have been sorry all day. Please forgive me and I will not be unkind to him any more."—E. M. Roff.

THE FLOWER DOCTOR

The May rain was falling in dead earnest. As the big drops pattered against the windowpane and raced down a little girl behind the closed window seemed to be crying just in sympathy with the weather. Dorothy had some excuse for tears, for she had been sick three weeks with a broken leg, and this was the day her little chum Katie had promised to come over and play paper dolls the entire day.

Suddenly there was a faint "Honk, honk!" of an automobile, or was it only the splash of the rain? Dorothy raised her head and eagerly looked in the direction of the window sill. There stood a tiny man by the side of a crystal automobile. She was so astonished she could not open her mouth, but the little man tapped on the pane and called in a hoarse, wheezy voice: "Little girl, raise the window I want a word with you."

The window was soon opened, and Dorothy, now only a few inches tall was seated in the crystal car. Then they plunged down into the soft earth.

"But please, sir," begged Dorothy, when she had recovered her breath, "who are you and why are we going under the earth? I don't want to be buried alive."

"Ha, ha!" wheezed the little man, who always seemed to have a bad cold and cause the very air about him to grow damp. "Ha, ha, ha! I am a flower doctor, my dear, and I am taking you on my morning rounds. I must hurry to the rose family now, for last week they had an overdose of Dr. Sunbeam."

As he spoke he stopped the car and sprang lightly out, leaving Dorothy to follow him as she might. She ran after him but caught her foot in a violet root and fell. When she at last reached the doctor he was going up a dark, narrow stairway with a satchel in his hand. Dorothy thought she would never reach the top of this staircase; but, indeed, she was not anxious to, for on every step there were little people dressed in brown, whom the doctor addressed as "rooters," and who gave him some bright colors of pink and green. These he put in his satchel and passed on through the dark, narrow hall into a wider, brighter region. Here were queer, sharp-featured little men who said funny things to the doctor and whose clawlike hands scratched Dorothy's when she shook them. She was glad when they were gone and a crowd of little girls dressed in green trooped in and danced around the doctor. He was very gentle with them, patting their cheeks with the green colors the "rooters" had given him and sprinkling them with a clear liquid he carried in a spray.

Dorothy had not said a word and the green children seemed not to see her until she came from behind the doctor and whispered: "I smell something sweet out in the hall. Let's go see."

Then the children all laughed, and the doctor led her into a wide schoolroom, where the little rose children were learning to bloom. A faint perfume was everywhere. And Dorothy clapped her hands in delight, especially when the doctor bent over a tiny fragrant bud child and whispered: "Tomorrow this little bud may appear on the outer stem, but cover cosely in green and bid the leaf children watch her well." Then turning to Dorothy, he said quietly: "Follow me, for now I go to visit the dear rose grandmother, who has been so ill."

At the tip of the bush, on a strong branch they paused. All was hushed save the soft sighing of the leaf children, who swayed back and forth around a dried and witherd rose. The doctor took one look, shook his head, and murmured: "Come, my child; the rose grandmother has gone to the land of the eternal flowers. Now jump!"

Dorothy did jump, and she awoke with a start. The sun was shining brightly, and Katie was coming down the street gaily swinging her book of paper dolls.—Annie Dickey.

DAN'S MAGIC GARDEN

Dan Ragan had one very bad fault. He would get terribly angry over the most unexpected things. If a button came off his shoe while he was dressing, or if one of his school books happened to get lost, he would exhibit sudden bursts of temper that alarmed his mother.

When blue birds began to flutter in and out of the budding trees and the earth grew warm with the breath of spring, she decided to have a little plot of ground in the back yard spaded up and teach Dan to have a garden.

"That will be great, mother!" he exclaimed enthusiastically when she mentioned her plans to him. "I can have lettuce, radishes, onions, parsley, and things like that, just as Tom Marfield had in his garden last year."

Dan helped fertilize the soil after the ground had been broken, and he was very happy when his mother gave him the seed to sow. After a few weeks of sunshine and warm spring rains, the little green shoots began to show, and Dan was so pleased that he did not want to play ball or any other game after school hours. He just wanted to hurry home and, after pulling on his jean overalls, pull weeds and tend that garden.

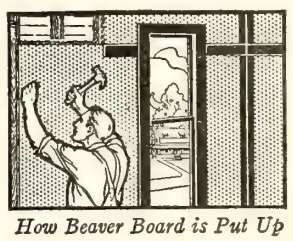
"I will just take some of the lettuce over to Billy McNutt said Dan generously. "He hasn't any in his garden, and I know he will like it. My temper don't get the best of me like it used to do. Have you noticed it, mother?" he asked shyly

"Yey, I have noticed it, son. I have wanted to speak to you about it, but I thought you had your own way of conquering your worst enemy, so I just waited and hoped and hoped that some day you would tell me how you were managing to overcome it. Will you tell me all about it now?"

Dan leaned on his spade and looked up at her frankly. "Do you remember how busy I was at school during examination week and how I had to study nearly all the time and did not work much out here? You came to my garden early the first Saturday morning after that, and when I was pulling weeds you said that giving way to my temper was just letting weeds grow in the garden of my heart. You told me that I could have beautiful, good things to show for my life just like a well-kept garden if I pulled the weeds of temper out of it. So I began to try. Weeds choked one or two of my plants in a week's time, so I knew that temper would ruin my heart if I did not break myself of that bad habit. I am not cured yet," he added modestly, "but I am trying, mother."

Everything grew and flourished in Dan's garden. His mother and father declared that they hade never seen anything prettier than his little garden plot, and that they had never eaten anything better than his tomatoes, radishes and other vegetables. But Dan's mother was prouder still of the magic garden in her little son's heart, where the weeds of temper no longer marred and choked the beauty of his life.—A. Maria Crawford.

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THE SEVEN PILLARS OF WISDOM

(A church building sermon delivered to a homeless congregation in the west.)

Text: Prov. 9:1. "Wisdom hath builded her house, she hath hewn out her seven pillars." Wisdom stands first in the Old Testament like the Kingdom of God does in the New.

Note the heavenly mission of Wisdom: building something and not tearing down. The unbeliever, of any size caliber, can tear down. To build something for the good of humanity is a different matter. When our minds dwell on things of highest worth, we think of building something good. It may be a church, or an altar. Abraham built altars where he went. When Peter was in rapture on the mount of transfiguration, he wanted to build three tabernacles.

The writer of the text was one of the greatest uilders of all history. Whatever he meant by the seven pillars, we can easily find the seven pillars upon which our Christian Civilization rests.

Seven is used in the Bible as a complete number.

There are many Scriptures where we must use our imagination to bring out their beauty. In the peroration of that wonderful sermon on the mount, we must imagine a house on the rock, standing unhurt amid flood, storm, and tempest. Then imagine another on sinking sand, tumbling to ruin, and the shriek of the inmates calling for help above the crash of the wreck. From the text we must imagine a stately building standing upon seven polished pillars: the House of Wisdom. Let your imagination take another flight, and behold the mighty Temple called Christian Civilization; the joy of the whole earth, and nations coming from afar to get a model after which to build. What are the seven pillars upon which this building rests?

Come up close, and behold two strong pillars of dazzling splendor, standing side by side. On one of these in big letters are the words, "The Church"; on the other, "The Bible." They are the main pillars. Tear them down and the structure falls. Notice the Bible pillar first, then pass around. Diabolical archers with artillery forged in the hottest fires of the inferno have hurled their heaviest missiles against it for centuries, but the pillar stands, in strength, splendor and beauty.

With more than four million copies of the Bible now in circulation, the demand is greater than ever. It has been said that you might take all the sacred books of the world now in circulation, then pile all of one hundred of the world's best sellers on these, and your mound would look like an ant heap beside Mount Everest, compared with the millions of Bibles in circulation.

The Bible opens up the way for greater victories for the church, and the church in turn furnishes the means for greater conquests. The church stands for more Bibles, and the Bible stands for more churches.

We should be ashamed of ourselves not to be well acquainted with the greatest of all books.

An Englishman, a German, and an Irishman were in conversation. The Englishman said to the German, "I would like to be a German if I were not an Englishman." Then both asked the Irishman, "Pat, what would you be if you were not an Irishman?" Pat laconically replied, "If I were not an Irishman I would be ashamed of myself." Doubtless the time will come when people will be ashamed not to know the Bible.

But pass on around the building. On the next pillar are the words, "The Home." That pillar is in its place. Without the home there is no Christian Civilization. The home is a divine institution; it came from Eden. We should have more homes and fewer boarding houses. We sing "Home Sweet Home"; but there is no such song as "Sweet Boarding House." It is very unsatisfactory to find numbers of married people living in boarding houses. By all means have a home and plant yourself squraely against everything that tends to break up the home.

There are five factors that take the lead in breaking up the home: easy divorce laws, dirty theaters, trashy novels, impure pictures, and the modern dance. Every church stands, or should stand, firmly opposed to all these.

I come to the next polished pillar in this noble structure and find the name "School" in large letters. I say, Yes, that is where I expected to find it." The school and the home must stand together. We should be very particular about the moral character of the one who teaches our chidren. The church, the home, and the school stand together for the uplift of the race. Let them never be parted. We go to school to become equipped for our life work, but you may depend upon it, dear young people, that you will never have polished minds without effort. "You must smite heavily the living rock of truth before she will gush forth living water to slack the thirst of the mind that pants for wisdom." "No Sedan chairs can be used to carry passengers along the rugged road that leads to the Temple of Knwledge." Let me again warn the young that if you go out into the world without preparation for your life work you will labor under fearful disadvantages. When I see the young slighting the gracious opportunities to improve their minds, I am reminded of the old story of the little stuttering boy who was cutting weeds out of his corn when a gentleman rode up near the fence where the boy was at work. The gentleman remarked, "Your corn is rather small," "Yeth ur, we planted the small kind," said the boy. The man then said, "It is rather yellow looking." "Yeth ur, we planted the yellow kind," said the boy. As the man started off he said, "There is not much between you and a fool is there?" "No thur, nothing but a fence," the boy replied.

With the great opportunities that we now have of gaining knowledge, if we let them go unimproved, there is not much between us and a fool.

I pass on a little further, keeping my eyes fixed on this stately temple, and the next polished pillar I see has on it, "The Press." I say, "Yes, that pilar is in its proper place." The press is an indispensable factor in carrying on our work. Without the press, which sends out tons of good literature, we would labor under great disadvantages in doing the work of the Church. Every good book or good paper placed in the home is a help in doing Christian work. Each member of the Church should have his Church paper, even if he can afford to have no other. When children in a home find a paper representing everything in which the parents are interested, but find no Church paper, they naturally conclude that their parents are not interested in the Church. That conclusion is logical; they are not taught by example that the Kingdom of God is first.

A Texas minister relates a story of a man well up in hog culture, who came to the State fair at Dallas and brought a fine hog which took the premium. He tied a blue ribbon around the hog's neck and one around his own neck, and was showing his fine hog. He told about the different journals which he had read on hog culture, and how to feed and care for hogs. His hog was washed and rubbed and brushed until its hair glistened like silk. While the gentleman was making a dispay of his knowledge of hog culture, a dirty, greasy, ragged, tobacco-chewing, "cussing" boy stood up on the hog pen, spitting tobacco juice, swearing and using the foulest of language. That boy was the son of the man who was boasting of his knowledge of hog culture. There you have it in sharpe contrast; plenty of hog literature about the place, but I dare say very short on boy literature.

I pass on around this structure to the fifth pillar and I see thereon, "The Law," in large letters. I say, "That pillar is in the right place, too." No good citizen can afford to ignore the law. If anarchists and mobs rule, our Christian Civilization must fall. God has given to no individual the right to take human life. Actions speak louder than words. Remember that the tramp of the mob upon your streets speaks out in thunderous tones, "Down with the Commonwealth, the Church, the Home, and Christian Civilization, and roll the whole business back into barbarism." Do you approve of it? If not, let us stand together and hold up for the majesty



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of the law.

I pass on now back toward the front of this great structure of wisdom. I see another beautiful polished pillar. I see "The Sabbath" written on that. I say at once, "Yes, that is correct." It is in its proper place, standing hard by the Church. If that pillar crumbles the structure must fall. It was instituted at the creation of the world, and on Sinai it was written in stone denoting its permanency. It was not to pass with Mosaic ordinances. Every field piece that the world, the flesh, and the devil could muster have been brought out to hurl missiles against this pillar. Shall it go? Every Sabbath breaker says "Yes," but the Church of God stands by and thunders from thousands of pulpits and says "No, no, a thousand times no." The Sabbath is the ensign of Jesus Christ carried around the world every week to tell us "He is risen." Who dares tramp upon that ensign? The Sabbath would be a good thing if it only meant rest for the body. As a spiritual force it is indispensable. It will be a dark day for the Church when the Sabbath becomes as other days.

God seems to give warning in many ways to the people to reverence His Sabbath; but men rush in where angels fear to tread and disregard the warning of the Almighty.

In an early day when the great rush was made for the gold fields of California, a company came together to start across the continent in wagons to California. The first Sunday out the question came up, "Shall we rest and have worship, or shall we go on?" There the company divided. Some said we will drive on, and they did. Others said we will stay until Monday and rest our teams. Long before they reached the Rocky Mountains, those who rested their teams every Sunday were passing those who drove seven days in the week. Those who rested Sunday reached their destination several days in advance of the others, and their teams were in much better condition.

I stand now in front of this great structure and view with admiration that beautiful pillar, "The Church." You may depend upon it that all the missiles of hate and slander that wicked men and devils could possibly muster have been hurled against this pillar; but it stands today glistening in the sunshine of God's love: and the Church is grander and more splendid than ever before. Generations come and go, empires rise and fall, earthquakes shake the world, floods clap their hands over thousands dead, but the Chuch goes on with her work. Why? Let Christ's words answer: "Upon this rock I will build my Church and the gates of Hades shall not prevail against it."

The Church is the one institution in the world in the soul-saving business. In spite of all the slander the allied forces of hate have brought to bear against her the Church is the purest institution in the world. It has been thoroughly demonstrated that those who take to the Church best are not the same ones who make up the criminal classes. You will find a large per cent of those who belong to the Church are women and girls. Now look in on the criminal classes and see the difference; there are 450,000 who are known as the criminal classes in the United States and they are nearly all men, and all of them are of a non-church-going class. We have 86,000 in the various penitentiaries in the United States, and nearly all men; and all of them are of the non-church-going class.

It was necessary that Christ should come in the flesh to reveal God to man. Up to that time man in his weakness and blindness had not been able to get the right idea of God. It is also very difficult for man to get the right idea of worship, until we have a house set apart for that purpose. Some think that if we have a school house, court house, hall or some place to get together and hold service, that it is just as good as a church. But there is vast difference between a church and either of the foregoing. Christ never said "On this rock I build my school house, my court house, or my hall" but he did say, "Upon this rock I will build my Church."

It may be all right for new communities to make some sort of temporary shift for a while until they are able to build God a house, but I think it would be better, like Abraham to build altars or churches wherever we go. The burden of the message of the prophet Haggai seemed to be that the people should have a fit place to worship God. Haggai 1:3 "Then came the word of the Lord by Haggai the prophet saying, Is it time for you, oh ye, to dwell in your ceiled houses and let this house lie waste? Now therefore thus sayeth the Lord of hosts: consider your ways: go up to the mountains and bring wood and build the house; and I will take pleasure in it, and I will be glorified sayeth the Lord." Let us modernize a little. Suppose the prophet had been living in this community, his message would have been abut like this: "Is it time to spin out in your fine automobiles and dwell in your houes of brick or stone and beautified with all that luxury and wealth can do, and have nothing but school houses in which to worship God, and that too all ramshackle, weatherbeaten, and dirty; no chimneys on the lamps, no pulpit, no table, no organ, no broom, no pitcher, no bucket?" This is no fancy picture. It is the real condition under which many other congregations are trying to worship in the Northwest Texas Conference—one hundred and eighty-two congregations in this conference meeting in school houses, trying to worship with surroundings something like what I have described. I have seen with my own eyes, wealthy ranchmen and farmers drive up in their fine turnouts to places to worship God with just about such surroundings as I have described. These same parties have dundreds of cattle worth from thirty to fifty dollars lowing in their pasture. I have said too, under such conditions, I fear we have those among us who are going to rue into hell on a white-faced cow. Many pastors and presiding elders in the great west would testify that this picture is not overdrawn. They have been there. I really believe it would turn out to be a great blessing to the Church if all church organizations and Sunday schools were locked out of school houses, court houses, etc. There would be a mighty shaking and rustling among the dry bones for a while, I grant you; but the Church would come out of this death valley clothed and in her right mind and a power for good.

Where people have usedl schoo houses for worship for a few years, it takes abut a decade of generation after the congregation gets into a church to command the respect and reverence that is proper in the house of God. Let us arise and build.

I fear there are many among us who fail to appreciate what a mighty factor for good is our Board of Church Extension—ever ready by loans or gifts to help those who are struggging to build a church or parsonage, and hurrying to the rescue in cases of emergency where a church is destroyed by flood, storm, or fires. One case in particular is very vivid in the memory of the writer. In the fall of 1913, I asked one of the Western presiding elders to give me a charge far up in the west. I was appointed to Gagerow of the Northwest Texas Conference. The parsonage was located in the Gageby valley. This famous valley is the ranchman's paradise. There was a perennial brook which rippled by about one hundred yards away from the little parsonage. All went well until one evening in April. There was an inky looking cloud up the creek to the west, but no rain at the parsonage. All retired that evening as usual, feeling perfectly secure. About five o'clock in the morning there was a roaring and crashing that I cannot describe. I got up and looked out to find that our modest little brook had become a great river and was sweeping everything before it. Water was then dashing upon the front porch with a strong current between the parsonage and the hills. The inmates made their escape, but as the water rose higher later, the parsonage went off down the valley. What was to be done now? Home swept away! The matter was laid before the Church Extension Board at once, and in a short time we had a far better house than the one that went off, and in a much better location. A splendid church will soon be completed, for all of which we are much indebted to the Board of Church Extension.

This Board has aided 9,488 churches 2,532 parsonages—nearly five millions of dollars invested. Texas alone has received aid from the Board to build 1,889 churches and parsonages. In paying to the missionary cause, we should not forget what a great missionary enterprise is the Church Extension Board.

Within the next decade we should house all of our homeless congregations. What are we waiting for? Let us do our best at home, then back of us stands our Conference Board of Church Extension. Back of that stands the General Board. Back of the General Board stands the great Methodist Episcopal Church, South, with more than two million members. Back of the Church stands our heavenly Father with a commissary train as long as from Texas to the throne of God. Let us build God a house.

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Reading Room Trinity College

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, OCTOBER 26, 1916

OPPORTUNITY

Walter Malone

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb.
My judgments seal the dead past, with the dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep,
I lend my arm to all who say, "I can",
No shamefaced outcast ever sank so deep
But he might rise and be again a man.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor

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Editorial

TO THE SUBSCRIBER

The North Carolina Christian Advocate, like all publications, is dealing with a financial problem on account of the high cost of paper and the increase in price of all material. If those who take the paper will pay promptly all arrears and advance their subscriptions we can tide over all right and will try to hold the subscription price down to $1.50. Otherwise we may be compelled to raise the price to $2.00. We have just sent statements to all who owe us. Will you not kindly respond at once with check or money order? Our fiscal year ends with October. Let all try to have the check in before the 31st.

A Woman said to have been in possession of an estate valued at $100,000,000 passed to her reward not long since, and it develops that, notwithstanding this vast estate she had beer paying only about $2,000 per year in taxes. Could it be that such an expert tax-dodger got by the penalty in the other world? Hardly; and this raises the old question, "what shall it profit a man if he shall gain the whole world and lose his own soul?" A woman, despite all the advantages of the finer qualities of her sex, may yet be as sordid as a godless man.

* * * *

This Case of one worth $100,000,000 and yet living a selfish and hard life, dodging all obligations in order to increase her holdings, is noticed because it is a conspicuous case. There are thousands more living today in absolute disregard of the law of stewardship. They escape criticism in large measure because of the smallness of their estates. Let us remember that there is one law of stewardship for all. In the Old Testament it is enjoined, likewise in the New, "Honor the Lord with thy substance and with the first fruits of all thine increase." This too is accompanied with the guarantee of thrift, for it says, "So shall thy barns be filled with plenty and thy presses shall burst out with new wine." It is not at all necessary to be stingy or a tax-dodger in order to prosper in the best sense in this world.

* * * *

We Have Been Wondering whether this wave of prosperity, with cotton and other commodities soaring in price, is going to swell the Lord's treasury. There is a queer tendency in human nature to grow penurious when "times are good." It is strangely true that prosperity as a rule has not promoted the spirit of liberality and the curse of adversity has been necessary to bring people to their senses. The Lord had to admonish Israel that when they had eaten and were full (Deut. 6:10-12) in the days of their prosperity, they should beware lest they forgot the Lord which had brought them out of their bondage. In this our time of war and artificial prosperity there is great peril to the souls of the people who eagerly lay hold of the opportunity to get gain.

* * * *

An Incident Last Week showed very clearly that our people need not plead poverty when it comes to completing the financial budget of the church for the year, yet that is what many are doing and will do. In one of our large cities visited by Maude Adams, there was a line of men and women standing before the ticket window from a little after six o'clock in the morning till nine o'clock waiting their chance to purchase tickets to her entertainment to be given four days later in the week. These tickets sold at from $2.00 to $3.00 each, and there were not enough to supply the demand. It is estimated that enough money was unloaded by the members of a prominent church to have more than met the deficit in the financial budget for the year. Yet the officers of that church say the situation is almost desperate. Can the blessing of God be upon a community that piles up dollars for the playhouse while it doles out pennies for the house of God? Like the people of Israel when Aaron made for them the Golden Calf, we sit down to eat and drink and rise up to play; that is, life is reduced to an endless round of revelry and self-indulgence and there is no place for God or his service. It is now given out that more than 40,000 automobiles are registered in North Carolina and the authorities can scarcely keep up with the increase. This represents an investment during the last decade of not less than $50,000,000, by a people who have not, during the same period, increased their contributions to the church to any appreciable degree. The fact is that the Christian people of this country can do what they want to and there is no rational explanation of a deficit in church support save stinginess and a lack of devotion to the work of the Kingdom. Let the prophet of God sound out the warning and tell Israel what she ought to do.

THE CERTAINTY OF PUNISHMENT.

Forty-six years ago in one of the mountain counties of this state a man slew his neighbor, was arrested and imprisoned on the charge of murder. Before the trial day he escaped jail and fled. The years came and went but nothing was heard of the fugitive and the people of course were ignorant of his whereabouts. Only the older citizens remembered the crime. Some weeks ago an old man from the far west visiting in the French Broad valley was recognized as the escaped murderer. The authorities were notified and an effort made to capture him but before the officers reached the scene the old man had departed for his western home. When he reached it he was soon informed that a telegram to the sheriff had preceded him and that he was wanted back in Carolina to answer to the charge of murder committed nearly five decades ago.

All this is written simply to emphasize the old Bible truth that we should always be sure our sins will find us out. It is so true, that all we do even in secret, shall be proclaimed from the housetop. "He that covereth his sin shall not posper," but an open confession is always good for the soul. This poor man had been a fugitive and a coward for these many years watching day by day and year by year every strange man who approached and then trembled for fear of being sought by the stranger. Then at night haunted by horrid dreams and fearful imaginings that the pale face of a long time murdered man was staring at him. Then he had to suffer this constant fear of exposure and torment of conscience all alone in secret. He dare not confide in another for that would increase his danger.

It has been ever thus since Cain first went forth with heaven's curse to be a fugitive and a vagabond.

Exposure is sometime sure to come for justice finally overtakes every criminal and demands the full penalty. In rare cases the culprit fails of conviction in the courts of earth and all not having paid the price, but let it not be forgotten that he must pay it in eternity if he does not pay it here.

Living in the presence of a truth so solemn and terrible, how careful we should be to live uprightly and in fear of the holy God who offers grace and strength to all who seek to do His will.

May any poor sinner who reads these lines, remember, that "whatsoever a man soweth, that shall he also reap." Then for his encouragement let it be written that the sinner who repents and gives himself to the service of the Master, need never be weary in well doing for in due season he shall reap the rewards of the righteous if he does not faint at the task.

THE STRUGGLE OF A BRAVE SOLDIER

Too often when fortune fails, our friends forsake us and we are inclined to grow pessimistic and sour. When men are charged with crime, even though innocent of the charge, the Evil Spirit generally persuades them to nurture malice and turn against those who had been their friends.

When a soldier is court martialed and suspended it is hard for him to have respect afterward for the government, even though he may well know the fault was all on his side.

Just two years ago this month, Colonel John Ford Elkington, who had for nearly thirty years served with his regiment in the British army, was cashiered by sentence of a general court martial. It was a court martial at the front when the first sight of war was engulfing Europe and the error made by the Colonel was not published but it was a charge that in nowise reflected upon the courage of the officer.

He was growing old, fortune seemed to be against him and he passed quietly out of the army.

A small man would have soured on the government but not so he. Directly he went back and without any attempt to cloak his name, volunteered as a private in the ranks of the French legion, counting it a privilege to fight in the trenches under either the British or French banner. "Why shouldn't I be a private?" he asked. "It is an honor for any man to serve in the ranks of this famous corps."

Then lost in the vast wilderness of men battling on Western fields he was all but forgotten. None of his old army friends, or any of those who had seen him win the Queen's medal for valor in South Africa, knew that Elkington was out there in the French ranks fighting his way back. His fighting days are now over. He can scarcely walk because of wounds received on the battlefield. He is back in England though with two of the coveted honors of France—the Military Medal and the Military Cross pinned on his breast and more than that, he holds a paper—which obliterates all the errors of the past, and stating that the King of England has "graciously approved the reinstatement of John Ford Elkington in the rank of Colonel, with his previous seniority, in consequence of his gallant conduct while serving in the ranks of the Foreign Legion of the French Army." All England rejoiced on hearing this romatic story—so strange—of this terrible war.

It is the story of another man "coming back" and "making good."

From all this we should learn a lesson. When we err and are reproved for our ill deeds we should not cast the blame on others, but rather look the facts in the face and then bend every energy, with the help of God, to come back purified, and pardoned as this brave Colonel came back to his former high position.

Men in the church sometimes have a griev-

ance, and claim that they have not had a "square deal." To nurture such a thought is to lose in efficiency. The remedy is to go right back and do your level best as the cashiered Colonel did, and your merit will be appreciated by your brethren and better still by your Father in Heaven, and you will be restored to a position far above that of any earthly warrior.

The brave Colonel loved his country even when he was prompted almost to think his country had repudiated him and he proved his devotion by going back at risk of life to defend his country's flag.

If an English Colonel would be thus patriotic should not a soldier of the Cross, though he may stumble, like Peter did, gladly accept the condemnation and then, with a fresh consecration go back to fight more bravely under the banner of the King of Kings?

That is the true spirit and he who has it can never fail.

NOTE AND COMMENT

The British Government is considering the matter of abolishing the antiquated pound, shilling and pence system of coinage and adopting the decimal plan of the United States. This would simplify all commercial transactions and place that nation in line with America, France and Canada all of which use the decimal system.

* * * *

The Austrian Premier, Count Stuergkh, was assassinated while dining at a Vienna hotel Saturday night, by Arthur Adler, a newspaper writer. He was shot three times and died instantly. The cause for the deed was not given. Emperor Francis Joseph is deeply affected by the crime. The Count had been a very prominent factor in Austrian political life for many years.

* * * *

The cotton crop of North Carolina is hardly more than 60 per cent of a full crop and in the western section far below that but the steady advance in price to 18 cents compensates in some degree for the deficit in quantity. Cotton has not reached that high figure since war times, with one exception some ten years ago, when it brought 18 cents in May after most of the farmers had sold. A good bale of cotton now with the seed brings something more than one thousand dollars. Many farmers in the flood stricken section have very little to sell even if the price is high, but they are indirectly benefitted by the good prices paid to their neighbors.

* * * *

No hour of an Annual Conference is so full of interest as the last hour, when the appointments are read by the Bishop. Generally the church is crowded to the limit and many stay away for lack of room. All the Conference and most of the people of the city where it is held want to hear the appointments read but no ordinary auditorium is large enough for the crowd. A solution has been discovered. At the recent session of Holsten Conference at Bluefield, W. Va., Bishop Atkins read the appointments in Grace church and at the same time Rev. Dr. J. W. Perry, Secretary to the Bishops read them to another crowded congregation in Bland Street church.

* * * *

We read of strikes and lockouts—contentions between capital and labor—and resolve that the solution of trust problems and labor problems is in drastic legislation and enforced arbitration. One of our great laymen, Mr. John R. Pepper, a man of large wealth, recently addresseing business men said the way to reconcile capital and labor is for the rich to give liberally toward raising the level of the home life of the poor. Right dealing rather than legislation will solve our social problems. The gospel applied will reconcile all differences. It will elevate moral standards, so that capital will pay a living price, labor will earn an honest wage and then peace and plenty will pervade all ranks.

* * * *

It seems a pity that Roumania, so long neutral, should now, after having cast her lot with the Entente, be left alone to fight against the superior German forces, the Allies being unable at this time to give her needed assistance. Germany is struggling with savage energy for the conquest of Roumania to keep the Russians out of that territory and to keep open the way to Mediterranean ports. The defeat of Roumania and probable civil war in Greece are now indicated. The weak governments are more easily overpowered and seem therefore to suffer most. Belgium lies bleeding, Servia ruined and now Roumania appears to be in the wake of destruction. It does seem that the Allied forces should have so planned as to aid these weaker states in their time of need.

Mr. Thos. Mott Osborne, Warden of Sing Sing (N. Y.) prison has resigned, not being in agreement with his superiors. Mr. Osborne is a plutocrat who loves poor convicts and in his administration has been very humane in treatment of them. He takes the position that there are no bad men, but many misguided and unfortunate men. His confidence in misguided men was such that murderers were made trusties and then betrayed their trust and escaped prison. Mr. Osborne is right in being humane in treatment of convicts but plainly wrong in his contention that men are never bad. "All have sinned and come short of the glory of God." We are too prone to apologize for sin and minify the wickedness of men. When we do this, we in the same degreee, minify the love of God and the sacrifice of our Saviour on the Cross. Men are bad but our faith in the efficiency of the atonement gives us confidence to lead the bad man to Him who hath power to cleanse and heal. We should be merciful toward the bad man but at the same time never lose respect for law and justice.

* * * *

Lord Bryce, the celebrated English diplomat in a recent address to Englishmen in Birmingham, said: "The German people are under a harsh and tyrannous rule, which has not only deceived and misled them, but silences any protest—and there are those who wish to protest—against its crimes. Some day we hope they will overthrow it when they have learned the truth. He then exhorted Englishmen not to indulge in revenge for that is but to sow the seed of future wars. Nations cannot hate one another forever and the sooner they cease to do so the better for all of them. There may be differences between governments but these should not cause men to hate each other. The individual German may expose his life to conquer Britain but should not harbor malice toward the individual Englishman and vice versa. The sober words of Lord Bryce spoken to Englishmen show his breadth of vision and should be pondered by all the people engaged in this terrible war.

* * * *

War is horrible but it does bring to the surface many noble traits that would otherwise forever be dormant. Every day we read of lofty deeds of sacrifice by brave and patriotic men, but the proposition of an English girl to give one of her eyes to a soldier who had lost his sight serving France expresses the spirit of the women of Europe in these days that try men's souls. The girl had read a recent statement by Dr. Duvigneaud, one of the most famous oculists in France, that it was possible to save the sight of a man wounded in the eye by grafting a portion of the cornea of another person. In her letter she said:—

"If you believe there is one chance of success in a million I will give you one of my eyes for a soldier who has lost his sight serving France. I would prefer to give my eye to one to whom it would be especially useful, such as an inventor or an officer of great value.

"If my offer is accepted I shall consider myself under an obligation to you for permitting me to be of use to my country in the only way possible to me."

Such noble sacrifice fills us with loftier respect for humankind. All over Europe in these days of suffering and death men and women are constantly forgetting self in service for others.

NOTES AND PERSONALS

—Rev. Albert Sherrill has just closed a great meeting in his church in Rutherfordton with twenty-five accessions.

—Rev. N. R. Richardson, pastor of the Weddington circuit, was a welcome visitor at the Advocate office last week. He was accompanied by his family and traveling in a Ford.

—The North Carolina Conference will meet in Durham this year on Wednesday, December 6th. Bishop John C. Kilgo will preside. The Conference will be held in Memorial church.

—Rev. Dr. Bain, of Tryon Street. Charlotte, began protracted services in his church last Sunday, and Rev. L. A. Falls, of Brevard Street, is in the midst of a gracious meeting with Rev. Jim Green assisting.

—Rev. J. W. Williams, pastor of Race Street church, Statesville, has done a great work this year. Perhaps no preacher and congregation in the Conference have more to rejoice over than Brother Williams and his people at Race Street. We rejoice with them.

—We rejoice with Rev. D. H. Tuttle and his congregation at Front Street church, Burlington, on the spelndid revival meeting just closed in that church. There were fifty-two conversions reported. The meeting was conducted by evangelist Rev. E. T. Liddell, of Philadelphia. It is said that the church was packed at every service, for nearly three weeks.

—The reports submitted at the fourth Quarterly Conference of the West Greensboro charge held at Jamestown last Saturday indicated progress. The financial budget is in good shape and the prospect is that payments will be made in full. Rev. W. M. Robbins, the pastor, is in good favor with the people and they will expect his return.

—Mr. John C. Puett, of Dallas, a candidate for the legislature went to Cherryville last Thursday to make a speech. He seemed to be in usual health and was in the act of paying his hotel bill when he fell dead to the floor. He was one of the best citizens of Gaston, a substantial member of the Methodist church and son of the late Rev. John W. Puett, of our Conference.

—The Hawthorne Lane congregation, in Charlotte, expects to occupy the Sunday school room of the new Church for the first time on Sunday, November 5. Rev. R. D. Sherrill, the pastor, is planning to have a special program for the opening day. During this year the congregation has worshipped in the Elizabeth College chapel. Bishop John C. Kilgo preached last Sunday a very interesting sermon to this congregation.

—We are glad to see it stated in the papers that Mr. R. J. Reynolds, of Winston, the great tobacco manufacturer, is moving for better tenement houses in the negro settlements in that city. His plan anticipates sewerage and water mains. All our larger cities should take steps at once to furnish these public utilities and conveniences for the negro sections. Water and sewerage is not only a convenience, but a necessity in view of the protection and promotion of the public health. In fact, the time is at hand when all of our cities of any appreciable size should be compelled to provide water and sewerage facilities.

CONTRIBUTIONS

RESURGEMUS

W. L. Hutchins

My Lord is gone—He's dead and gone—
The Priests have slayed Him!
And Roman Legions guard the zone
Where they have laid Him.
O life so lone and dreary!

I'll go in haste unto His tomb,
And I will rid Him.
Ah! Crumpled robes, an empty room!
Somebody's hid Him!
O Heart! But, "Mary, Mary!"

Dost stand today close by a mound,
With tears upstarting?
And prayest thou to hear a sound
From lips departing?
And faith begins to vary?

Look thru the early morning gray
Faithfully praying;
And as the night foretells the day
You'll hear Him saying:
"They're with Me, Mary, Mary."

THE "TAYLOR PLAN"

R. M. Taylor

Still nobody writes anything about this matter except Taylor himself. I have challenged those who disagree with me. I have invited those who agree with me, yet no one says anything on the subject, except the writer. But I do not conclude, therefore, no one feels any interest in the subject.

Methodist preachers are bold in their efforts to help others, but modrest when they themselves are the benficieries. This is, I think, the primary reason for this silence. It is characteristic of them.

But this is a case of such general importance that it seems to me any Methodist preacher might well consent to cast aside his modesty, and speak out. The preachers are the leaders. No one else is recognized as a leader, and if this plan is ever to be adopted the preachers will have to espouse and champion it. But if they do not want it I am content. It is as well for me, as it is, as it for others.

But a few words on the second paragraph of the plan. It reads as follows: "In the distribution of the conference fund to the claimants we recommend that a superannuate member of the Western North Carolina Conference shall be a unit, his wife a unit, the widow of a deceased member of the conference a unit, each child of a superannuate or deceased member of the conference a half unit, up to the age of seventeen years" (The original paper read fourteen years, but this is the present rule of the Board).

It will be observed that this is also only a recommendation. It is no effort to throttle the Joint Board in its lawful prerogative, but only advisory in character. It would make the preacher's wife equal with the preacher in this matter of claim. Some other churches do not do this. But there is abundant argument for this equality of claim. This unit basis is fair, and just, and should run all the way through in the distribution of the fund to the claimants.

But paragraph three in the plan is the one in which "the milk of the cocoanut" is to be found. It is the paragraph which put the claim of the claimant on length of service, as provided for in paragraph 388, Discipline, 1914. This paragraph, or proviso, reads as follows: "Provided, however, that in cases of equal necessity, the Board shall take into account the time of active service rendered by the claimants."

Mark the paragraph says "in cases of equal necessity". This is all arranged for in paragraph one of this plan, which not only requires an "average basis," but attention to "cases of special necessity" so that when this distribution comes the Board "shall" take into account the length of service of the claimants. Then follows the rule of distribution. This seeks to make the claim of every man the same, under like circumstances. In the application of this rule the Joint Board would first ascertain the amount actually paid to each preacher, including the Presiding elders, for the current year. Add this up, and divide the sum by the number of the preachers of the conference. One per cent of this average salary, multiplied by the number of years of active service (effective service) rendered the church, is the amount of each man's claim. Of course there may be allowances on either of the items of the first paragraph. It may take some money to provide the claimant a home. He may have to be provided with something as a "special necessity." Add these items, if any, to the regular claim on the basis of length of service, and you have the claim of every man, or claimant. In this plan you have every claimant provided for to the extent of the fund in hand. You have them all equalized. You have every case of "special necessity" attended to.

This plan may not be perfect. All human things are imperfect. I do not see its imperfections. If it should be adopted, and found cumbersome and unworkable, it could be revised, modified, or wholly repealed.

I believe some such plan is needed, and would be better than the present method of distribution. Others believe the same.

I believe, also that the Annual Conference should take care of its own claimants. It is illogical to throw our claimants on the entire connection, and look for a great endowment fund to come along and take up and support the very men we should support ourselves.

Norwood, N. C.

ENGLAND—THE WAR—AMERICA

The Present State of British Opinion

By Sir Robert W. Perks, Bart.

The editor is in receipt of an important communication from this distinguished English Methodist, whose acquaintance and correspondence should enable him to understand and interpret public opinion. The portions which are printed below are valuable for the light they cast upon the thoughts and feeling of the British nation at this stage of the European conflict.

Are the Churches "Keeping the Ring for the Fight"?

An eminent American preacher complains that the British churches and clergy of all denominations are, to use a sporting illustration, "keeping the ring for the fight." Echoing a cry, often heard over here of late, they ask: "What is the matter with your churches? Why do they not stop the war?" They appear to be under the impression that our ministers have ceased to preach the gospel of peace, and that they have become the emissaries of war. When the independent preachers fought against the Stuarts in Cromwell's army, they had to meet a similar charge. So was it with the Presbyterian clergy who fought for the Covenanters in the glens and highlands of Scotland. Some of John Wesley's most famous preachers fought at Fontenoy. Coming nearer home: am I wrong in saying that many ministers of religion fought in the ranks during the American Civil War? There seems to come a time in the lifetime of every free nation when even the minister of religion is called to handle the gun.

The British Miracle

A few weeks ago we commemorated our Fourth of July. Our churches were thrown open for intercession and thanksgiving. We were celebrating that fateful fourth day of August when two years ago England stood at the parting of the ways. One road seemed to lead to safety, to wealth, to peace and to neutrality. A few journalists and a few politicians bade us take it. The other way was the path of suffering, of dreaded poverty, of duty and of war. We did not doubt then, we do not doubt now, that it was the finger of God that pointed us along the hard road of war.

Surely we shall not be told by American Methodists that the millions of prayers ascending to heaven every day from our homes during these two years of war can have no more effect upon God than the cries of the priests of Baal. The answer to such people, if there be such, can be given in Wesley's words, look around and ask, "What hath God wrought?"

How is it that the British Empire for the last two years has spoken and acted as one man; and that unity has prevailed through all our borders—political unity, industrial unity, social unity, religious unity? Is there nothing strange in this unity of an empire?

What again is it that has led more than four million men to answer immediately the call of their King to join the army? They were not compelled to leave their homes and their trades and risk their lives. Whose was that still small voice that to one and another and another said, "Go"? What it is and who is it that inspired such courage the other day into the hearts of the young soldiers of the Worcester and the Wiltshire regiments that they drove the Prussian guards before them in headlong flight?

Is there nothing inexplicable and nothing unexpected in the fact that without complaint our nation has been able to provide the gigantic sums of money needed by us and our Allies to carry on the war; bearing with patience the heavy burden of taxation and dear food, and loss of employment and pinching poverty?

Perhaps most wonderful of all: How is it that this liberty-loving nation has surrendered for a time its civil rights and submitted willingly to veiled martial law?

There is more in heaven and earth than is dreamt of in our philosophy. The days of miracles are, indeed, not yet passed. God does not point out to a nation the path in which they should tread and then desert them when they follow it.

America and Britain

Nothing can be more important for the future progress and happiness of the world after the war than that America and Great Britain should preserve unimpaired the peaceful and friendly relations which have existed for more than a hundred years between those two great English-speaking nations. There is nothing which should keep us apart. There is everything to keep us united. The United States will need us. The Methodist churches of our two lands can do much to maintain this solidarity. Mr. Beck says very truly that "these two great divisions of our race form a spiritual empire of the English-speaking race." President Wilson said last May at Washington that "with the causes and objects of the war the United States are not concerned." Whether we agree or not with this dictum we shall all, I think, accept his declaration that when the war comes to an end the United States will be as much concerned as the nations now at war to see the peace assume an aspect of permanence. How this great ideal can be accom-

plished will become the bounden duty of the most experienced and trusted leaders of all nations to determine. Mr. Hughes, your Republican candidate, echoed the voice of humanity everywhere when he said in one of his addresses to the electors: "In addition to an international tribunal and the sanction of armed force behind it, there are also legislative needs. We need conferences of the nations to formulate international rules, to establish principles, to modify and extend international law so as to adapt it to new conditions and remove causes of international difference." Our Foreign Secretary, Viscount Grey, has been even more emphatic, for he affirmed last May that "unless mankind learns from this war to avoid war the struggle will have been in vain." The Methodist churches of England and America ought to be prepared to assist in bringing to pass this, the ardent hope of the world.

We have no complaint to make of America. Great Britain has gained in the war as much, indeed, I am disposed to believe far more than she has lost, by the neutrality of the United States. Methodists will remember that at the Ecumenical Methodist Congress held in 1911 at Toronto a very powerful Anglo-American Methodist Committee was appointed to consider international questions affecting the religious and moral interests of our respective countries. Will not the time shortly come when this council, meeting either in New York or London, may find some useful work to do?

After the War

We are told that the war now raging will be followed by a bitter trade war. Whether this be so or not none can say. What is certain is that in the realms of finance, labor, social order, economics, educational equipment and international law new problems will have to be faced and solved. To prepare in times of war for peace is as necessary as it is to prepare in days of peace for war. In this great work the organized Christian churches should lend a hand.

The task of England and her vast dominions will be no light one. We shall have to reabsorb into civil life four millions of soldiers and sailors—men disciplined by war, inured to danger, men with new ideals of life, many of them conscious for the first time of latent power.

We shall have to disband the numberless committees appointed by the British war government to control the trade, the domestic life, the habits and even the thoughts of the nation. War emergency committees which have been willingly tolerated in times of war will in times of peace be rightly regarded as an intolerable interference with the elementary nights of the people.

We shall have to reconcile the conflicting claims of capital and labor, and try to discover some equitable and workable plan, by greater production, and more scientific methods of manufacture or by some other means, whereby the higher standard of wages prevalent in war may be maintained, and at the same time the employer be adequately remunerated.

Great changes in our fiscal system and in our principles of free trade may follow the war. You ask us, says one school of economists, to fling upon the scrap-heap the commercial weapons which have enabled England to become rich, her cities to grow, her working men to be cheaply fed and cheaply clothed. Free trade has enabled us to pay for the war. Is it not better to bear the ills we have than to fly to others that we know not of? Do you intend, says another school, to allow the neutral nations steadily to steal away your foreign trade, enriched with the wealth which the war has poured into their laps? How can you hope to capture German trade unless you foster British trade by means of bounties, or a tariff against foreign-made goods. How can you maintain the solidarity of your empire unless you give an effective preference to the trade of the dominions? America has grown rich under a protective tariff—so has Canada and so has Australia. Why not Great Britain?

We are seeing every day that our youths can win victories on the field of war. Will they be able after the war to win upon the battlefields of trade? Not unless we revise our system of education from top to bottom. No nation can hope to maintain its trade which gives, as Lord Haldane has warned us, to ninety per cent of its children no education whatever after they reach the age of fourteen.

Have we a government, have we political leaders sufficient for these things? Mr. Asquith has throughout the war kept the head of our ships of state well to the storm. He is not worn out. Neither is he intellectually or physically effete. No other British statesman is equally fit to pilot England through the troubled waters of social and economic reconstruction.

But if he is to succeed he will have to call to his aid the intellectual, the commercial and the industrial reserve forces of the empire.—N. Y. Christian Advocate, London, Sept. 1916.

AN UNUSED RESOURCE OF THE CHURCH

W. E. Abernethy.

On Sept. 24, Hen. Sonewald J. Durham, of Gastonia, delivered an addresse in Central Church, Shelby, on "The Consecrated Life." It was, in every way, a great speech: great thoughts, couched in choice diction, delivered with the fire and fever of a true orator. The oration stirred the church more than a regular sermon by the pastor.

I thought then—I am thinking now—of the dormant power in our Methodist lawyers, men trained in art of logical, winsome speech, to secure the decision of men in the jury box. I am writing this note as an appeal to them to make fuller use of this power, especially in our country churches, to win from men and women the decision that shall affect their eternal destiny.

A PRECIOUS WESLEYAN RELIC PRESENTED TO EMORY UNIVERSITY

Bishop W. A. Candler

Mr. L. B. Robeson, a member of the publishing firm of Ginn & Co., and a graduate of Emory College in the class of 1886, has presented to Emory University a rare relic of the Wesleyan era. It is a pulpit which was probably made for John Wesley by the miners of the Winterbourne district about the year 1740. For many years it remained in an old cottage in Kendleshire, near Winterbourne,—one of a row of cottages in which the colliers were accustomed to assemble for service nightly in winter and in wet weather. In fair weather the desk was carried out on a neighboring hill and around it were assembled a great multitude to hear Mr. Wesley's preaching.

The genuineness of the relic is attested by Mr. Daniel Edwards, now past ninety years old, of High Street Staple Hill. Mr. Edwards is the grandson of Mr. Charles Edwards, and lived in one of the three cottages at Kendleshire. In this cottage Mr. Edwards played around the desk as a child. He was told that John Wesley ordered the pulpit to be made by a carpenter named James, a great grandson of whom is in the employ of Mr. Edwards. He remembers distinctly when it was used in his childhood for Sunday services in the cottage, which were conducted by various local preachers, among them being Jehoida Edwards, who gave the father of Mr. Edwards his first class card, and who at a later date preached from the pulpit a funeral sermon on the death of Dr. Adam Clark. In this pulpit Dr. Adam Clark also preached many times.

This interesting relic was purchased of Miss Mary Ann Flook, of Kendleshire, Winterbourne, who also is able to attest its being the pulpit made for Mr. Wesley and used by him, and also used by many of the great historic preachers of early Methodism.

The pulpit will be placed in the chapel of the School of Theology of Emory University. It is in a good state of preservation.

CHURCH NEWS

At the beginning of the second week of the session the enrollment of Randolph-Macon Woman's College had reached five hundred and ninety-two, of whom forty-six are from the city of Lynchburg. The following states are represented by the number indicated: Alabama, 21; Arkansas, 15; Florida, 7; Georgia, 19; Illinois, 6; Indiana, 6; Iowa, 3; Kentucky, 28; Louisiana, 17; Maryland, 9; Mississippi, 14; Missouri, 14; New Jersey, 7; New Mexico, 4; New York, 10; North Carolina, 34; Ohio, 11; Oklahoma, 5; Pennsylvania, 11; South Carolina, 11; Tennessee, 52; Texas, 33; Virginia, 224; West Virginia, 18; California and District of Columbia, 2 each; and Colorado, Conneticut, Delaware and Rhode Island, 1 each. Further statistics recently compiled by the register show that the students are affiliated with the various churches as follows: Methodist, 239; Presbyterian, 108; Baptist, 83; Episcopal, 77; Christian, 28; Lutheran, 10; Jewish, 6; Catholic, 5; Congregational, 5; Reformed, 2; United Brethren and Christian Science, 1 each. Friends of the college may be interested in a comparison of these figures with those of ten years ago. Statistics available for the session of 1906-07 show that the proportion of the various state and school representations to the total number of students enrolled was practically the same.

* * * *

AN URGENCY FOR CHRIST

"When he had seen the vision, immediately he endeavored to go." Through whatever changing forms it manifests itself, that urgency of Paul is always the soul of a real church. Samuel Johnson paid a high, though unintended, compliment to John Welsey: "His conversation is good, but he is never at leisure. He always has to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have his talk out as I do." John Wesley's legs were "unfolded" most of his ninety years. He had felt his Master's passion for souls and, like Him, had not where to lay his head. When Captain Gracie, one of the survivors of the Titanic, died a year after the disaster, his last words were, "We must get them all into the lifeboats." That awful hour of the imminence of danger had stamped itself on his mind never to be forgotten. The same degree of the vivid sense of the destructiveness of sin and the urgency of the good news of salvation lay at the heart of the first heralds of the cross.—Halford E. Luccock.

O Lord, I have heard Thy speech, and was afraid; O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.—Hab. 3:2.

Every seat in the trolley was occupied, when a group of women got in. Going through the car to collect fares, the conductor noticed a man who, he thought, was asleep.

"Wake up!" shouted the conductor.

"I wasn't asleep," said the passenger.

"Not asleep," snapped the conductor. "Then what did you have your eyes closed for?"

"It was because of the crowded condition of the car," explained the passenger. "I hate to see women standing."

NEWS AND NOTES

NOTES AND PERSONALS

—A new church has just recently been completed at Oakdale, near Jamestown, costing about $1,500. We are indebted largely to the generosity of Mr. J. S. Ragsdale for this new church. Mr. Ragsdale is taking great interest in the upbuilding of the church and schools of his community.

—The Statesville Landmark announces that Rev. W. R. Wane, presiding elder of the Statesville district will dedicate three churches in the district between this and Conference. Gamewell, near Lenoir on the Lenoir circuit, Oct. 25th, Stony Point, Nov. 12th, and Race Street, Statesville, on Oct. 29th. The church at Stony point will make the third church dedicated on that charge recently.

—The income of one-half of the estate—valued at $5,000,000—left by Charles K. Smith, wealthy oil man and art patron of Philadelphia, who died a few days ago, is to be applied to the erection and support of mission churches in the United States and Mexico after the death of his son. The churches are to be under the control of the Northern Presbyterian Church.

—Our friends at Jamestown have just completed extensive improvements on their church, having reconstructed the building so as to provide a splendid auditorium and six Sunday School class rooms. They expect to seat the auditorium with circular pews, the whole costing something like $2,500 or $3,000. Everything is looking up in church matters at Jamestown, and they no doubt have one of the finest schools in this section of the state.

—Rev. J. E. Woosley, pastor, has been conducting revival services in the new Bethel church, in the Northwestern suburbs of Greensboro for more than a week. He has been doing some exceptionally strong preaching and the congregations have been much impressed. Quite a number have been added to the church and the outlook for the church is encouraging. The Sunday School is growing in numbers and interest under the superintendency of Brother T. C. Hoyle.

Stony Point Circuit. Our pastor Rev. W. T. Albright began a meeting at Center church, on the 1st Sunday in October and closed the following Friday night and had 7 or 8 conversions and one addition to the church and the church revived. Let everybody that reads this pray for us. Yours respectfully,

Jasper Sharp.

Kernersville—We have had very good revivals at all the churches. The meeting at Oak Ridge Institute was a remarkable one. Our finances are in good shape. Our church has been covered and refurnished. Our church finished and dedicated. Oak Ridge is planning to build an annex to their church. In a few years Kernersville will want a modern church, although we have a good substantial brick church now. We are soon to have electric lights in the good old town of Kernersville. If Bishop Kilgo thinks I haven't worked my little field right this year he may send me back and make me do it over again if he wants to. There are some good folks in Kernersville and don't you forget it, preachers.

Jno. M. Price.

Rutherfordton—I don't think the Advocate has had any news from us this year, so I am sending you this report as a last one, as this finishes my four years here.

It has been a good year and in many ways a great year. It has been as happy a last year as I have ever had.

The finances have been reasonably good all year and notwithstanding the freshet and the fact that many of my people were badly hurt, our people say that I must go to Gastonia with a clean sheet.

All our meetings have been held and the spiritual state of the church is so much better, as all the churches were well revived.

Up to the meetings 25 had been received by certificate. In the meetings there have been 160 conversions, all of them in the old way, at the alter. The meeting at Rutherfordton was the best that has been in ten years. At Gilkey the meeting was the best in the history of the church. Gilboa, a church of great meetings all these years, had a great one again and Mt. Hebron was greatly revived.

As a result of the meetings 65 have been added to the church, and there may be others to join yet, and some have joined other churches. In the meetings at Gilboa, Gilkey and Rutherfordton, Rev. C. C. Totherow, of the Board River circuit, assisted the pastor. He is a great revivalist.

Albert Sherrill

Cool Springs—After much tribulation, ie, in overcoming the blunders of the cabinet, your servant was sent by Divine appointment to the Cool Springs charge. It is one of the best circuits in our Conference. Five churches, all located on the finest sand clay roads in the state. The membership of each church is made up, not of a hamby-pamby, wishey-washy constituency, but of a good, old fashion, loyal dependable, shouting Methodist stock—that type of people whom God can bless, and in whom He takes special delight. We had glorious revivals in each one of our churches, resulting in 174 professions and 120 accessions. We have baptized 50 adults and 24 infants, all by the true Bible mode—the mode the Prophet Isaiah declared our Savior Himself would use, Isa. 52-15 "So shall he sprinkle many nations." If the Lord makes our appointments this fall, we are going to have a better appointment for 1917 than we received for 1916 because we have been making it better, and we are coming back to the Cool Springs charge. Dr. W. R. Ware is one of the greatest presiding elders in Southern Methodism.

Chas. P. Goode, P. C.

The Left Hand Does Not Know

One of the happy surprises of life came my way the other day. Receiving a special delivery letter, I found enclosed twenty dollars in currency with the request that the money be turned over to the Caroleen Sunday School of the M. E. Church, South. No name or post mark was attached to the precious message. A personal friend and friend to Christ only were revealed by the noble donor. The earthly left hand does not know that the right hand has done a magnanimous deed; but on all hands above, all is known and recorded.

S. M. Davis.

Dedication at Thrift

The Methodist church at Thrift, seven miles from Charlotte on the P. & R. R. R., Rev. B. F. Fincher pastor, will be dedicated at 11 a. m., Sunday, November 12, 1916, Rev. E. L. Bain of Tryon Street church, preaching the dedicatory sermon.

This church was erected under the leadership of Brother Fincher last year and is a property worth four thousand dollars. The building is modern and beautiful, has a seating capacity using the class rooms of five hundred and its acoustic properties are perfect. It is entirely free of debt. The church was organized by Brother Fincher in 1915 with less than twenty-five members and has grown to more than a hundred.

Ministers and laymen are invited to the dedication

Dedication at Race Street, Statesville

A member of Race Street church, Statesville, writes as follows: Race Street church, Statesville, N. C., will be dedicated Oct. 29th. All former pastors are requested to be at the dedication. The deditory sermon will be preached by Dr. W. R. Ware, the presiding elder of Statesville District.

When our present pastor came to us this year there was an old debt of something like $1,600. About the first thing he did was to spend about $300 on the Sunday School annex in the way of building class rooms (10 in all). The next thing he did was to hold a revival, the result of which there was about 150 conversions and reclamations, and something like 60 additions to the church.

About a month later he took up the matter of lifting the old debt on the church. The entire amount was subscribed in two weeks time and paid in three months time. Our people were very loyal and now they are rejoicing over the fact that they have a neat and attractive church plant and it paid for.

Conference Brotherhood.

Assessment No. 15. On account of the death of Dr. W. W. Bays his widow, Mrs. W. W. Bays, becomes the beneficiary of this assessment. Therefore, I mailed to her on the 20th day of Oct. 1916, a check for $317.00. This claim can not be paid in full until after the Annual Conference. The following preachers have paid three dollars each on this assessment since my last report: O. J. Jones, R. E. Hunt, R. D. Sherrill, J. E. Thompson, S. S. Higgins, N. R. Richardson, J. E. Gay, D. M. Litaker, R. L. Doggett, W. L. Dawson, W. E. Abernethy, J. P. Rodgers, J. M. Downum, H. M. Wellman, W. W. Bays, J. J. Edwards, A. W. Jacobs, S. T. Barber, T. F. Marr, P. H. Brattain, E. J. Poe, W. F. Sandford, J. C. Keever, M. H. Vestal, P. L. Shore, J. F. Kirk, and J. P. Davis.

Assessment No. 16. This assessment was called for on Oct. 18, and is therefore due before or on the 18th. Dec. 1916. The following preachers have paid this assessment: A. G. Loftin, W. L. Sherrill, W. E. Poovey, G. D. Herman, W. L. Dawson, Frank Siler, J. T. Stover, J. E. Thompson, J. P. Rodgers, N. R. Richardson, E. M. Hoyle, M. H. Vestal, J. E. Abernethy, A. W. Plyler, J. C. Keever, R. E. Hunt, W. F. Sandford, E. J. Poe, F. L. Townsend, J. J. Eads, H. M. Blair, C. A. Wood, T. B. Johnson, H. C. Sprinkle, R. M. Courtney, T. F. Marr, M. F. Moores, W. I. Hughes, J. H. Weaver, A. Burgess, R. M. Hoyle, J. H. Robertson, P. L. Shore, W. A. Lambeth, D. Atkins, J. B. Carpenter, and J. F. Kirk. This assessment is being paid more promptly than any I have yet collected.

C. M. Pickens, Sec & Treas.
Spencer, N. C.

From Ramseur—Franklinville Charge

The fourth Quarterly Conference was held Sept. 25th. Our reports were very gratifying. Salaries practically paid in full for the year, all collections just about paid, and this two months before Conference. The best of it all is that the financial end of the work is done exclusively by the various committees. The pastor is expected to preach and visit those who need his attention. I wish every charge in the entire conference was as systematic with the financial end of the work as this one. It

relieves the pastor of untold worry and saves him from a very great embarrassment. Our two Sunday Schools are hardly equaled and no where surpassed in interest within our Conference. The Ramseur Sunday School sends more money to the Children's Home than any school in our Conference per member. Our School at Farnklinville uses the Graded Lessons and through these great work is being done. The Baraca Class there is building a magnificent class room in which they propose to have a reading as well as a recitation room. One member of the Church has already offered to start the library with one hundred dollars worth of books. There has not been one dollar of debt incurred on this charge this year. This is what is commonly called a double barrel station—being two churches. Though they are only ten minutes apart (as we count time now rather than distance). This is the best $1,100 charge in the Conference and there is no reason why it will not in the near future, be one of the $1,500 charges. These churches could separate and make right respectable charges each, but there is no reason why they should not remain as they are and be one of the strong charges. Every thing will be in full and a surplus on both Home and Foreign missions. We have added about forty to the church this year on profession of faith.

H. C. Byrum

Main Street, Gastonia Philathea Class

The Gastonia Gazette last week made the following interesting announcement:

Through the medium of a loan fund which has been established by the Senior Philathea class of the Sunday School of Main Street Methodist church of Gastonia, numbers of young men and women who are preparing for service in the church's mission fields will receive valuable financial assistance in the future. So far as is known this is the first Sunday School class in the state to establish such a fund. At present the fund amounts to a little oved $200 and the maturing of the plans now being formed is expected to increase this sum within the next few months to $600 or more.

This class has been in existence for more than a year under the leadership of Mr. J. M. Holland. At present there are 94 young ladies on the membership roll and this number is expected to pass the 100 mark in the near future. Officers for the ensuing year were elected last Sunday and are as follows: President, Miss ,Johnnie Grigg; first vice-president, Miss Myrtle Gray; second vice-president, Miss Agness Curlee; third vice-president, Miss Nellie Mauney; fourth vice-president, Mrs. Janie Dunn; treasurer, Miss Lillie Brown; assistant treasurer, Mrs. James D. Moore; secretary, Miss Irwin Rankin, assistant secretary, Miss Ola Ballard. Mr. J. M. Holland is teacher and Miss Lillian Atkins assistant teacher.

Loans from this fund will be made to worthy young men and young women who are endeavoring to get an education preparatory to engaging in foreign or home missionary work under the direction of the Southern Methodist Church. The class expects to get in touch with those who need help most through the heads of the various Methodist colleges in the state. The loans will all be made to students living and going to school in North Carolina. The student who is granted a loan will be required to give a note, with approved security, bearing six per cent interest, to become due after said student has been graduated and is in a position where he can repay the loan from earnings or salary. The interest on these notes will be added to the principal of the fund and will thus tend towards increasing it steadily.

That the establishment of this fund will tend to encourage other Sunday School classes in the state to the inauguration of a similar endeavor is the hope of the members of this class.

"The Misappropriation of Mission Funds"

The above is the title of the first article in the "Missionary Voice" for October. It is a pretty severe indictment against the pastors of Southern Methodism. The article is simply the publication of a circular letter sent to all the pastors by the Secretaries of the Board of Missions. It is so serious a matter that I began to look into it to see if there is not a "mitigating circumstance." And I soon found one. It is this: The Board of Missions did not quote the last part of paragraph 264 of the Discipline. I will quote this part of the paragraph in full; "It is urged that as far as possible the missionary offerings of the Sunday school go as a free will offering and not be used to meet the missionary assessments upon the congregation; but if any church, in order to pay its missionary assessment, finds it necessary to use the missionary offering of the Sunday School, the amount so used shall still be kept separate and forwarded by the Cenference Treasurer, as a Sunday School item to the General Boardof Missions, but in this case designated "Sunday School Missionary Offering on assessment."

So it is sometimes legitimate to use the money raised by the Sunday School for missions to help out the assesssment upon the charge. It would appear from the reading of this circular letter that it is a criminal misappropriation of funds.

But perhaps the difficulty lies in the errors of the reports of the preachers. If we are going to use this Sunday School fund to help meet the assessment upon the charge we should so designate it in the report. If the preachers will examine the report blank sent out to them this year they will find that a separate item is made of this fund. The blank reads as follows: Amount raised for Missions (Assessment)"; "Amount raised for Missions (Special)". If we use the fund we raise in the Sunday School to help out the assesment on the charge we should report it under the head of "Assessment". But if we let it go as a free-will offering we should report it as a "Special".

As I understand the case this is all the change we need to make in our reports. Nobody intended to misappropriate funds. It probably all arises from the errors in reports.

There are hundreds of country charges, and perhaps some town charges which find it difficult to raise the full amount of their assessment without using this Sunday School money for that purpose. In that case it is perfectly legitimate, and within the provision of the Discipline to do so. But if it is so applied the report should be made to show it.

Of course the churches which fail to raise their assessments in full could let this fund go in as a free-will offering, but it would not help the Board of Missions, as the total amount would not be augmented by such a course. The charges would report a deficit, while the "special" would go in as a special. Of the two courses I prefer to report all on assessment till the assessment is met in full.

One more thing here; if the money raised in the Sunday School for missions is applied on the budget, including all the items in the benevolent collections, it is an error, unless the Sunday School understood it was to be so applied. In other words if it was collected in the Sunday School with the understanding that it was to be applied on the "collections" it is all right to so apply it. But if the Sunday School contributed that amount to the cause of missions, as such, it should be added to the amount raised for missions, and no part of it applied on the budget. If this fund is applied on the entire budget it should not be reported as raised by the Sunday School, as that will produce confusion.

Norwood, N. C. R. M. Taylor.

TIDINGS FROM THE MISSION FIELD

In the past ten years the Churches of North America have increased their foreign mission contribution from $9,000,000, to $19,000,000, in round numbers—over 100 per cent. In the same time the Methodist Episcopal Church, South, has gone from nearly $700,000 to over $900,000—about 33 1-3 per cent. It is time we went to $1,000,000.

Crowds of Chinese Hear the Gospel at Huchow

A tent meeting was held in Cuchow for eight days, embracing two Sundays with four services. During the week services were held at 2:30 in the afternoon and 7:30 at night, lasting from two to three hours. Great crowds came and listened patiently, attentively to the preaching of the Gospel. The preaching was with earnestness, power and effect. The singing was spirited, hearty and inspiring. The prayers earnest, urgent, believing. Several hundred persons—men, women and children—gave their names as inquirers. Their addresses were secured and the names given to the four pastors in the city who, with the Bible women and native Christians, will keep in touch with them and lead them to Christ. Thousands heard the Gospel. An impression was made on the city. The meeting was the talk of the streets and shops.—George R. Loehr, Huchow.

Valuable Volume for the Asking

The Seventieth Annual Report of the Board of Missions, covering the year 1915, is a volume that you should have. Its two hundred and sixty pages are full of interesting and valuable information from beginning to end. There are reports from the secretaries and treasurer of the Board, and detailed reports of our missions in China, Korea, Cuba, Mexico, Africa and Brazil. These reports from the field afford a complete survey of all the missionary activities of the Board, as seen by the missionaries themselves. In addition there are the minutes of the annual meeting and directories of misionaries, Conference Missionary Secretaries, Conference Board of Missions, Conference Lay Leaders, General and Conference Evangelists and Conference Committe on Evanelism. A copy of the Report will be sent without charge on application to the Board of Missions, 810 Broadway, Nashville, Tennessee.

Christianity for the Whole Man

When Cyrus Hamlin set his students at work making rat-traps and bread in Constantinople some very good people in America questioned the policy. Hamlin had been sent out to Turkey to save souls. What had such things to do with salvation, they asked. He had better stick to his preaching. To-day mission boards are looking for Cyrus Hamlins, and they get them, too. Christian missiones cannot deal exclusively with the souls. They have also to consider in what kind of environment the soul is to live, and how its stomach is to be fed. It is their duty to take people as they find them, even polygamous, naked savages, living in filthy herds and deepest ignorance, and make them into self-respecting families, each with its own home, with a Bible on the table, but also with a dignified trade which gives them a stable economic position.—Maynard Owen Williams, in "World Outlook."

It is the universal experience that the person who begins to tithe grows in vision and in grace.—Bishop E. H. Hughes.

Dr. George R. Stuart, one of the best-known men of our Methodism, has been transferred from the Holston Conference to the North Alabama Conference.

The Holston Conference at its recent session adopted resolutions declaring in favor of Methodist unification.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

A NAME IN THE SAND

Alone I walked the ocean strand,
A pearly shell was in my hand,
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look behind I cast,
A wave came rolling high and fast,
And washed my lines away.

And so, methought 'twill shortly be
With every mark on earth from me,
A wave of dark oblivious sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more;
Of me, my frame, the name I bore
To leave no track nor trace.

And yet, with Him who counts the sands,
And holds the waters in His hands,
I know a lasting record stands
Inscribed against my name
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught
For glory or for shame.

Hannah Flagg Gould

RESOLUTIONS OF RESPECT

Adopted by the Woman's Missionary Society of Marion.

Whereas, it has pleased the Father to remove from our midst our beloved friend and esteemed co-worker, Mrs. Adella Gilkey, who was for thirty-nine years a prominent leader in our church and community; being the founder of the Sunday school, the originator of the mid-week prayer service movement, and the organizer of the missionary society, therefore:

Resolved: First,That we have lost one of our most useful and consecrated members;

Second, That we thank God for her life and commend it to young people as a model;

Third, That we sincerely sympathize with he bereaved family, and point them to the Master in whose service she so cheerfully and ably labored;

Fouth, That a copy of these resolutions be sent to the family, the Woman's page in the North Carolin Christian Advocate, the Marion Progress and also that a copy be spread upon the pages of our minute book.

Mrs. A. B. Gilkey
Mrs L. D. Thompson
Committee.

EXTRACTS FROM PROGRAM OF WEEK OF PRAYER AND SELF-DENIAL

November 5th to 11th

Sunday

Sermon and collection.

Monday

Devotional: "The Growing Way." (Psalm LXXXIV. 7)

Topic: Reasons for Prominence of Latin-America.

Prayer: That every woman in our church may be a worshiper, a worker, a giver.

Tuesday

Religious needs of Latin-America

Devotional: The Unselfish Way. (Mark VIII, 34).

Topics: Religions of Latin-American Countries; Religious needs of Latin-American Immigrant."

Prayer: For missionary working among Latin-Americans.

Wednesday

Social needs of Latin-America.

Devotional: The Heroic Way. (Acts VI. 15).

Topics: "Position of Women in Latin-America; The Settlement, Our Opportunity."

Prayer: For work and workers among Orientals.

Thursday

Educational needs of Latin-America.

Devotional: The Fruitful Way. (Matt. VII. 20; Ex. V. 14).

Topics: "Education in Latin-America," the school our opportunity among Latin-Americans."

Prayer: For volunteers and for our training school.

Friday

Our objectives.

Devotional: The Conquering Way. (Heb. XII. 2; Ex. V. 14).

Topics: "The School in Rio; The School; Holding Institute."

Prayer: That the favor of God may rest upon the school in Rio and for students and teachers in Holding Institute.

Saturday

Quiet hour of meditation and prayer, 4 p. m.

Thought: My responsibility for the coming of the Kingdom. To be a great giver one must be a great recipient. Jesus meant this when he said, "As a branch cannot bear fruit of itself except it abide in the vine, no more than ye except ye abide in me."

Prayer: For larger vision and deeper spiritual life in the women of the church.

My responsibility: To know the work; to know my relation to the work; to know my obligation to the work.

(There is need of haste if we meet our day of opportunity in Latin-America and give these peoples the open Bible and the living Christ.

The program of the week of prayer which has been issued by our Council is one of the greatest interest and in giving extracts from it we hope to put it in the hands of some one who, perhaps, might get it in no other way.

If all the churches in Southern Methodism observe this week, November 5-11, with their prayers and their gifts, as is the desire of our leaders, who can tell the results?After prayer and study of the field, the Council has selected as our objectives the two points most needing attention just now—Holding Institute, at Laredo, Texas, and the school to be established at Rio, Brazil..

Feeling that a history of these two schools would be of interest to our readers just now, we quote from the leaflets issued for use during this week of prayer.

Holding Institute

Holding Institute (Laredo Seminary) founded in 1880 by the Woman's Missionary Society of the Methodist Epicopal Church, South, was the first school projected for Mexicans by that band of noble women and thus in a measure became the head of missionary enterprise in Mexico. Here young missionaries served a sort of apprenticeship, learning to some extent the, language and customs of the people, before going forth to the ends of Mexico in the Master's name. Here too, returning missionaries ever found a welcome. From here, the saintly Miss Holding directed the woman's work in Mexico as its general superintendent, making annual visits to inspect operations, settle disputes, assist in the solution of difficult problems—to be a counsellor, a friend, a mother to those on the far-flung battle lines.

God has richly blessed this undertaking and prospered it beyond the most sanguine expectations. It has been fostered by the prayers and watered by the tears of those who especially have had it upon their hearts. The first year four students were enrolled; last year three hundred and seven were enrolled. The school spent its first year in rented quarters, now there are seven buildings and all of them are in use.

The splendid campus of eighteen acres was in the beginning little more than a sand dune. Through the patience and perseverance of Miss Holding it was transformed into a garden, or park, covered with trees, tropical plants, and Southern blue grass, with appropriate drives and walks. Today it is the most beautiful spot in the city, a little corner of Eden.

The school was founded and has been maintained for Mexican children. In the interveining years it has had under its influence children of many nationalities, but the management will continue to adhere to the original purpose. Its pupils have come from the homes of the general, the statesman, the business man, the ranchman, and some from humbler walks of life. The awful war has had a dreadful influence for the last four years. The rich man of a few years ago has become the poor man of today. Yet, while he has lost his property, his business, his home, and is a stranger in strange land, he has not lost his self-respect, his love for his family, his interest in his children, and his desire to have them educated. This last year children were kept in school on Mexican money when exchange was eighty for one. Some poor parents have offered to give their children to the school that they may be educated. About two hundred children were turned away last year because their parents could not pay the minimum charge of tuition and board, small as it is.

This is the King's business. The field is white to harvest. Opportunity is thrust upon us. What shall we do?

A regular church organization is maintained in connection with the school. Sunday school and Junior and Senior League services are held every Sunday, with preaching every Tuesday evening. Chapel services are held every morning before beginning class work, these services being led by members of the faculty. Every teacher is an avowed member of the church and an active Christian. Regular systematic Bible study is directed by a special teacher, a graduate of Scarritt Bible and Training School. The greater part of the children are Catholics; but by means of all the Christian influences working like leaven from day to day, supplemented by special services held annually, many of them are converted and join the church.

Through the years there has been a harvest rich in redeemed souls, quickened lives, and enriched personalities. Laredo Seminary (now known as Holding Institute) has done more real telling character-building than any other school of like character in the church. Her sons and daughters rise up and call her blessed.

With the teeming thousands of Mexicans within our borders, here is a wide-open door of opportunity to reveal the beauty and truth of evangelical religion to those who have been brought up under the sordid influences of idolatry.

Surely the noble, warm-hearted, tender-hearted, sensible women of Southern Methodism will rallly to the support of Holding Institute during the Week of Prayer. God grant that it may be so!

OUR SCHOOL AT RIO

In the early days of the Woman's Board of Foreign Missions, when it sent out its first missionaries to Brazil, it saw the great need of a Chrstian school for girls in Rio de Janeiro and wisely bought property and opened a school under the principalship of Miss Mary Bruce. The school was a success from the beginning. But, alas! those were the years when the terrible scouge of yellow fever raged annually in the cities and towns of the great Brazilian country. The emperor and court, Americans, English, and foreigners generally, fled for months each year from Reo de Janeiro to the mountains. Consequently, after a few years under these trying conditions, the missionaries thought it best to sell the school property and establish educational work in other parts of the country where the terrible fever was not so prevalent nor so fatal.

The years passed and God gave man knowledge of how to clean and save countries and cities from the dreaded yellow plague. Brazil became a republic and Rio de Janeiro its capital one of the finest and most beautiful cities in the world, with a population of nearly one million inhabitants.

Our missionaries, with the consent of the Board, had continued a day school during those years in a rented building, but still no other board had established the greatly needed girls' boarding school. The many Roman Catholic convents were crowded for beyond the health limit, yet the parents who filled them with their young daughters knew that the work done in them was superficial and unworthy of the term "education." Many of the wealthy people sent their children, especially their sons, to Europe or to the United States to be educated; but only the very wealthy could afford this.

As the republic became more stable in its government, many reforms took place, and a national public school system was established. Beautiful buildings were erected, and money was appropriated to pay the teachers. There was, however, a great lack of prepared teachers, no compulsory education law to compel the parents to send their children to school, and but little public sentiment in favor of real education.

Although religious freedom had been granted in Brazil, there was no open Bible in that land, and the word of God was unknown except as it was given to the people by the missionaries and the colporteurs of the English and American Bible Societies. The dominating church of the country forbade its use by the people, and the public school law prohibited the use or teaching of the Bible in the public schools. The need of a great girls' school with grounds and buildings that would command the attention of the leaders of the city and the government and with a thoroughly prepared faculty in charge, was still the call that sounded in the ears and in the hearts of the missionaries on the field and in the ears and hearts of the workers at home who watched and worked and prayed in the auxiliaries. Our Lord was still waiting—waiting for a chance to win the hearts and lives of the womanhood and motherhood of Brazil, that through them he might win its manhood.

Six years ago the call went out from the Council and Board to the rank and file of workers to let the good work of collecting the money to build and equip a girls' school in Rio de Janeiro begin. The missionaries on the field had pleaded and prayed for it, and were willing to sacrifice for it. All knew that property in the great city was very expensive, and they knew also that there were not enough workers on the field to adequately equip the school that had been established in other cities. But at home and abroad the women waited upon God and with trusting and loving hearts began the work. The jubilee year came, and nerly fifty thousand dollars was pledged and later collected. Slowly the amount has grown from year to year, notwithstanding the increasing demands from China, Korea, Mexico, and later from Japan and Africa, when the Council took up the work in those great, needy fields.

The amount of money in the treasury is as yet wholly insufficient for the grounds and buildings we must

Continued on page 9

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

DISTRICT SECRETARIES

Asheville
Rev. W. W. Edwards.....Asheville
Charlotte
To be supplied
Greensboro
James E. Albright.....Greensboro
Morganton
Rev. L. D. Thompson.....Marion
Mt. Airy
Miss Clara Bell.....Elkin
North Wilkesboro
Rev. J. M. Downum.....Boone
Salisbury
Rev. C. M. Short.....Concord
Shelby
Giles Smith..... Gastonia
Statesville
Miss Stanley Hall.....Hickory
Waynesville
Rev. O. P. Ader.....Waynesville
Winston
Miss Madge Sills.....Winston-Salem

SPRING GARDEN, GREENSBORO, LEAGUE REVIVED

We are glad to report that the young people of Spring Garden Street Church, Greensboro, have reorganized their Epworth League which has been dormant for some time. Some of the best young people of our city are backing the enterprise and we believe this chapter is now starting on a career of uninterrupted usefulness.

We might add here that you needn't be surprised to hear of a number of new Leagues being organized on the Greensboro District at an early date. The field of opportunity for the Epworth League in this district is white unto the harvest, and we have inside information from the district secretary that warrants us in making the prediction that there's going to be some reaping done pretty soon.

ANNUAL CONFERENCE

The date of our Annual Conference is fast approaching. In about four weeks all our pastors and a large number of represetative laymen will gather in Gastonia to make their reports, review the work of the past year and hear the pastorial appointments for another year.

Among the many reports from all the departments of our church will be that of the Epworth League. Are we going to show a creditable gain over the report of last year? If so, we'll have to get busy and do some real work in these next four weeks. Any movement that is retrograding or even standing still does not commend itself to the support of either pastor or people, and for that reason, if for no other, we can't afford to have our report not show a substantial gain over last year.

There are many pastors in our Conference who favor the League and yet have not organized a chapter because no one has taken sufficient interest in the matter to encourage him to take steps toward organization. District secretaries, don't take chances at losing this opportunity by a possible change of pastors. You may not have the same opportunity in some churches after Conference that you have now.

Let's have "One Hundred Efficient Leagues" by Conference!

EFFICIENCY

In our efforts to find something worth while with which to fill our League columns from week to week—especially when forced to supply all the matter alone—we have long since learned to go to the League page of the Raleigh Christian Advocate. We were rewarded this week by finding the timely article which we print below.

A Standard League

It may be that all our Leaguers do not know what the Standard of Efficiency is. This chart appears in the Conference journal and yearbook; but possibly many have not seen it. Here it is for the benefit of all who would know what they must have and do to have a standard League. Let every Leaguer make as a part of his effort the attainment of this standard for his chapter. Nothing is required but what is right and good. Let us put efficiency in our work. It is God's service; and nothing but the best is fit to offer him, and He does not accept anything but the very best we have. Then if we make our chapters efficient chapters, all the members will realize that they are members of something that is really worth while, and they will be proud of their League!

Efficiency Chart

I.—A written policy of work, including budget plan for raising revenue.

II.—At least eight business meetings, with written reports correctly recorded, and council meetings monthly.

III.—Payment of Chapter Membership Fee and Annual Conference dues.

IV.—Attendance of at least fifty per cent of the membership at the weekly devotional meeting and a third of the membership available for taking part when called upon.

V.— Net gain of ten per cent for the year in membership.

VI.—One Era subscriber for every family represented in the League.

VII.—At least one Study Class and one-fourth or more of the members to read the following books:

1.—Handbook of the Epworth League.

2.—"Efficient Epworthian," Brummitt.

3.—Current Book in Teacher-Training Course of the Sunday-school.

4.—"Solving the Country Church Problem," Bricker.

VIII.—Maintaining one of the three covenants—the Quiet Hour, the Fellow Workers', or the Stewardship.

IX.—Systematic offering for Africa or other missionary special (to be remitted direct to the Treasurer of the Annual Conference Epworth League).

X.—A program of recreational activities or of social service.

DEPARTMENT OF WOMAN'S WORK

Continued from page 8

have to meet the needs of a school that will compare favorably with the best modern schools in our own large cities. We must not, we dare not fall below this. We are undertaking it with and for our Lord, that he may have a chance to win great, splendid Brazil. And now, as we remember during the Week of Prayer and Self-Denial how much he has done for us, from how many sorrows, heartaches, and bereavements he has saved us while millions of wives, mothers and sisters are bowed down with grief and lonliness, when we remember, above all, how he is "counting on us" and has been waiting so long for our help in this work, are we not ready to say, "Lord, here am I; send me"? "Here is my offering, my money; take it, dear Master, and let me be in deed and in truth a fellow worker with thee in bringing Rio de Janeiro and all Brazil to know and love thee, whom to know aright is life eternal." A girl's school at Rio de Janeiro! Will you honor your Saviour by erecting this temple of knowledge, that the daughters of that fair land may be as "corner stones polished after the similitude of a palace"?

Big Thanksgiving Sale

500 Artistic Sweet-Toned

EPWORTH PIANOS



Yours truly,
H. B. Williams

Last June we began work on several hundred extra fine Epworth Pianos for our Holiday trade. About a hundred of these magnificent instruments are ready a little ahead of time and many more are being finished up every day.

As these finished instruments are getting in the way of our workmen and are crowding our warerooms, I have decided to make a **Special Thanksgiving Clearing Sale** ahead of the holiday rush, and I am going to close out all of this first lot of Christmas pianos before Thanksgiving, even if I do have to make quite a reduction from our already low net factory price, and give very easy terms of payment.

These splendid Christmas Epworth Pianos are just as beautiful in design, fine in finish, and sweet in tone as those used and so highly recommended by Prof. E. O. Excell and Prof. Chas. H. Gabriel, the famous Sunday School song writers.

Freight Paid—Free Trial—Easy Terms

Send your name on coupon, or postal, and get our beautiful Epworth Piano catalog with special Thanksgiving prices, 27 plans of easy payment, and book of 2,000 letters from Epworth Piano owners.

No matter where you live we will tell you how you can get one of the sweetest-toned pianos you ever heard on easy terms and at a saving of $100. We are willing to ship any Epworth Piano you may select, with beautiful silk scarf and fine stool as a free gift, **freight prepaid,** for an absolutely free 30 day trial in your home.

If at the end of thirty days you find it one of the best looking, sweetest-toned, most satisfactory pianos in your whole neighborhood and want to keep it at the Thanksgiving Sale price, you may do so on any of our many easy plans of payment without security or interest. If you do not find the piano all we claim, you may return it at our expense. Please act promptly.

Prof. E. O. EXCELL, the Sunday School Song Book Man, Says:

"I have used Epworth Pianos and Organs for years—in my studio and at great conventions in churches, halls, tabernacles and tents. There is a sweetness and richness in the Epworth tone which makes it a fine instrument for use in the home. And there is also clearness, depth and power enough for churches and choruses."



Send Name on Coupon or Postal for Thanksgiving Offer

Even if it seems impossible for you to get one of these bargain pianos, it will only cost you a postal or a stamp to find out how much I am willing to help you.

H. B. WILLIAMS, Vice Pres. and Sales Manager
WILLIAMS PIANO AND ORGAN CO.
14 West Washington St., Dept. 909 Chicago

Without obligating me in any way, send full particulars of your Special Thanksgiving Offer with Catalog, Factory Prices and Book of 2,000 Customers' Letters.

I would like the catalog about_____
[*Say which—Piano, Player-Piano, Parlor Organ or Church Organ.*]

My Name_____

Post Office_____State_____

TESTIMONIAL

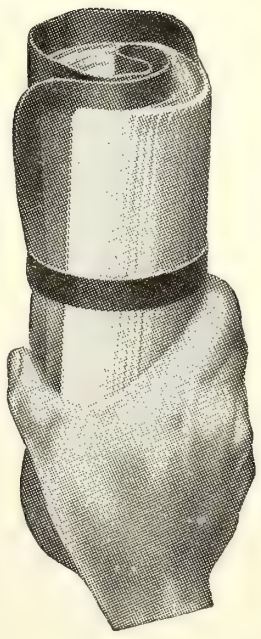
Rev. H. M. Blair, Editor of the North Carolina Christian Advocate, says: "There are a great many Epworth pianos in the homes of North Carolina Christian Advocate readers and they have a fine reputation for durability and sweetness of tone. As to the makers, the Williams concern is thoroughly reliable."

The Finest Bible in the World

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All the proper words being accented and divided into syllables for quick and easy pronunciation.

——IT ALSO CONTAINS——

A New Series of Helps to Bible Study

——INCLUDING——

4,000 Questions and Answers
which unfold the Scriptures

31 Beautiful Illustrations
showing scenes and incidents of Bible History

12 Maps of the Bible Lands in Colors

Large Clear Type. **Fine Paper**

SPECIMEN OF TYPE

to laugh *so that* all that hear will laugh with me.
7 And she said. Who would have said unto Abra-ham, that Sarah should have given children suck? for I have born *him* a son in his old age.
A-bime-lech' taken away
26 And A-yho hath d thou tell m to day.

PRICE ONLY $1.25 POSTPAID

CHRISTIAN ADVOCATE
Greensboro, N. C.

CHURCH EXTENSION FACTS IN A NUTSHELL

By Rev. H. H. Smith of the Virginia Conference

Gatherd from the Church Extension Handbook, the Discipline, and from personal correspondence with the Corresponding Secretary.

1. What is the Board of Church Extension?

"The Board of Church Extension of the Methodist Episcopal Church, South, was organized for the purpose of providing in part the means for the buildnig of churches and parsonages in eligible and needy localities where the people are not able to build for themselves." The Board consists of a president, vice president, corresponding secretary, and treasurer, and twenty managers elected quadrennially by the General Conference. The Bishops and the secretary of the Board of Missions are ex officio members of the Board.

2. What has it accomplished in the Past?

From its organization, in 1882, to March, 1916, this Board has loaned to churches and parsonages $1,760,801.50; donated to churches and parsonages $3,212,993.34; making a total investment in churches and parsonages of $4,973,794.84.

It has aided in the building of 9,488 churches and 2,532 parsonages. The churches and parsonages aided represent 53 conferences and 31 states. The largest number of churches aided in any one state was that of Texas where 1,364 churches, and 544 parsonages received help from this Board. Georgia comes second with 868 churches, and 172 parsonages, aided. Appropriations were also made to our work in seven foreign countries, giving aid to 145 churches in our mission fields.

3. What are the Needs of the Board for the Future?

At the annual meeting of the Board of Church Extension in 1916 there were applications for donations for churches and parsonages amounting to $205,784.78; and the Board felt it necessary to carry over unpaid grants from the preceding year amounting to $53,114.96, which makes a total of $258,899.74 needed in donations. Of this amount the Board was able to grant only $132,509.25, a little more than one-half.

The amount asked for in loans for churches and parsonages at this meeting was $278,418.60. The amounnt carried over, unpaid grants, amounted to $35,750.00, or a total need in loan money of $314,168.60. Of this amount the Board could grant only $127,750.00, less than one-half. These figures will give some idea of the needs of the Board. It means that the Board could more than double its usefulness if it had the funds there are 2,470 congregations in Southern Mehodism wtih preachers without parsonages. The out houses of worship and 1,124 assessment for church extension in 1916 for the whole church was $300,000.00, or only about fifteen cents per member.

There is great need for an immediate increase in the Loan Fund Capital. "Through the constant accumulation of interest and added contributions to the capital, these Loan Funds are ever increasing. By a process of revolution, they carry their benefits to churches that need assistance, returning with added power, to go forth again with larger benefits. The funds themselves remain unexhausted and imperishable. Whatever may be said of the other investments, here by every token, money becomes a moral force and immortal. It works forever for God and for humanity."

The following figures will show how important is the work of the Loan Fund: For the year ending March 31, 1916, the amount received on Loan Fund was, in round numbers, $118,000.00; annual interest earned less annuities, etc., $14,900.00; increase of Loan Fund capital during the year $133,000.00; Loan Fund Capital at the close of the year $804,000.

The Board of Church Extension is prepared to pay annuities on Loans made by persons who are unable to get along without the income from their property. By this means a person "administers upon his own estate, and has the satisfaction of seeing the results of his own investments."

A very popular form of investment with the Board of Church Extension is the Memorial Loan Fund. The donor establishes this fund in the name of those whose memory it is desired to honor and perpetuate. "These Memorial Loan Funds become in a peculiar sense living monuments, more lasting than brass or granite, more precious than gold or silver. Unlike all other monuments, they are imperishable, everlasting, going forth to help and bless mankind in the highest possible sense. No man of wealth can do a nobler thing, or use his substance to better purpose, or honor those dear to him in a more effective way, than to establish such a loan fund in memory of a loved one." To those who have not investigated the matter, it seems impossible that a Loan Fund should be able to accomplish so much good. Take for instance a Loan Fund of $2,500.00. A fund of this amount will assist ten churches to the amount of 7,000.00 in five years, and at the same time the working capital of the Loan Fund is increased to the amount of $3,000.00. To make possible the building of ten churches! Who would not covet such a privilege?

No one can imagine the possibilities of good growing out of the erection of even the most humble church building. The Christian Observer publisn- "In 1855 the American Sunday school Union organized a Sunday school in the mountains of Kentucky. From this little school in the backwoods there has gone out seven ministers of the gospel, one missionary of the American Sunday School Union, one candidate for Vice-President of the United States, one Lieutenant Governor of Kentucky, seventy-two school teachers, thirteen merchants, ten lawyers, thirteen practicing physicians. In their youth, 200 scholars of this school united with the church, and no person connected with this Sunday school has ever been convicted of any crime. Some who received their moral training here now occupy important positions in other states, in colleges, in banks, and as successful business men."

The New York Christian Advocate stated in a recent issue that there is a little Weslyan Church in a village in England which has never had a membership of more than one hundred, and yet it has sent out into the Christian ministry fifteen men. Several became very prominent preachers, among them was Dr. S. Parkes Cadman.

Let every man who has some of the Lord's money to dispose of ponder these significant facts; and let every pastor realize that as he raises funds for the Board of Church Extension he is helping very materially in the extension of the Kingdom of God.

Bobby was out calling with his mother.

"I hear," said the hostess to him, "your baby brother can talk now."

"Yes'm, he can say some words real well."

"How nice!" beamed the lady. "And what words are they?"

"I don't know," answered Bobby. "I never heard them before."—Ex.

Do you know that when your face wears a smile, other people smile too without knowing why? Or when you look cross or downcast, other faces become shadowed? It is a fine thing to pass your lightness of heart along, but how about the other? If we are feeling sad, let us try to keep it to ourselves and not by an overcast face pass it on to some one else.—Evangelical Herald.

CONVENTION OF GUILFORD COUNTY SUNDAY SCHOOL ASSOCIATION, OCTOBER 28

County Sunday School Association will be held Saturday, October 28, at Asheboro St. Friends Church, Greensboro, N. C.,

PROGRAM

Morning Session

10:30 Hymn —1.
10:35 Invocation, Dr. A. D. Wolfinger.
10:40 Scripture Lesson, Rev. F. E. Smith
10:45 Hymn—2.
10:50 Message from the President of Association, A. E. Tate.

Appointment of Committees

11:00 Report of director of religious education, Miss Martha Dozier.
11:15 Roll call of townships and schools.
11:45 Hymn—3.
11:50 The "Guilford Plan", E. J. Coltrane.
12:10 Guilford's rank in the state Association, J. Walter Long.
12:25 The primary feature of the "Guilford Plan," W. M. Marr.
12:40 Putting the Plan Through, A. W. McAlister.
2:55 Announcements.
1:00 Adjournment for dinner.

Afternoon Session

2:00 Hymn—4.
2:05 Reports of Committees.
Unfinished business.
2:20 Demonstration with Beginners' class.
2:40 Adjournment for parade.
3:00 Parade.

Announcements

In addition to the educational work which has been promoted throughout the county during the past year by means of Training Schools, classes, and institutes, the Guilford County Sunday School Association has been working through the township associations for the co-operation of the local schools in meeting the following points of affiliation by the time of the County Convention:

1. Representation by one or more delegates in the County Convention.
2. A statistical report in hands of the township or county secretary.
3. An offering for county work of three cents per enrollment, or an offering of any amount if the request cannot be met.

At the roll call of townships mentioned on the program, each township president, or secretary, will be asked to call roll of his schools and report on the above three points, Each township reporting in full will be named a "Banner Township." A large map of the county will give a display of the townships meeting all the points mentioned.

Plans will be made at this convention to raise the standard for the townships and shools for the next year.

Exhibit

An exhibit of hand work of a number of schools will be on display in the convention church. Each school is urged to send samples of systematic handwork done by the pupils, or such material as has been helpful in entertainments, illustrations of lessons, etc.

Lunch

The convention church furnishes room and hot coffee to the delegates bringing lunch.

Parade

Beginning at Asheboro St. Friends church the line of parade is as follows: East and West Lee Streets, turning at Sterling Furniture Co. into Spring Garden; on Spring Garden east to South Mendenhall; north to West Market; south on Ashe; east on Washington to South Elm; then northward to Fisher Park, east to Church street, disbanding at the First Presbyterian church.

Further announcements will be made at the convention sessions.

Director of parade, L. R. Pierson.

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.

Be a Detective.—Earn from $100 to $300 per month; travel over the world. Write C. T. Ludwig, 418 Westover Bldg., Kansas City, Mo.

AGENTS WANTED.

Wanted at Once, three additional representatives in your state, either men or women, to introduce new and attractive plan for Bible study. Permanent position with guaranteed salary. Alpha Publishing Co., Lincoln, Nebr.

Women Make Money introducing Priscilla Fabrics, Hosiery, Underwear, Dresses, in spare time. Beautiful samples furnished. Fitzcharles Co., Dept. 138, Trenton, N. J.

SALESWOMEN WANTED.

At Once.—Ten ladies to travel, demonstrate and sell well-established line to our dealers. Previous experience not necessary. Good pay. Railroad fare paid. Goodrich Drug Company, Department 37, Omaha, Nebraska.

REAL ESTATE.

Virginia Farms.—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

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CHILDREN'S HOME

VOLUNTARY CONTRIBUTIONS

"A friend," $5.00; P. Carter Cooper, Greensboro, work-day offering, $1.00; Jno. L. Daniels, Spring Garden S. S. Greensboro, $5.00; R. H. Latham's Bible class, West End S. S., Winston-Salem, $11.00; J. E. Taylor, High Point, work-day offering, $2.65; J. A. Bradshaw, Bakersville S. S., $1.00; Mrs. J. N. Dayvault, Philathea class, China Grove, $4.00. Total, $29.65.

TEN PER CENT ASSESSMENT

Rev. N. R. Richardson, Matthews, Weddington Chg., $30.00; Rev. T. B. Johnson, Summerfield Chg., $25.65; Rev. J. S. Hiatt, Winston-Salem, Grace and Liberty Chg., $8.50; Rev. J. C. Harmon, Asheville, Bethel, $25.00; Rev. Ira Erwin, Davidson Sta., $8.00; Rev. J. C. Harmon, (again) Asheville, Bethel, $25.00; W. C. Daniel, Candler, Oak Hill Ch., $10.50; Rev. G. W. Vick, Salisbury, Park Ave. Ch., $15.00; G. C. Hunter, Asheville, Chestnut St. S. S., $36.40; Rev. D. R. Proffit, Biltmore, Biltmore and Mt. Pleasant Ct., $35.00; Rev. J. J. Eads, Robbinsville Ct., $12.35; T. J. Ogburn, Murphy Sta., $15.40. Total, 246.80.

BUILDING FUND

H. M. Whitfield, Sec., Hendersonville, class No. 3, Hendersonville S. S., $5.00.

GIFTS IN KIND

Grateful acknowledgement is here made of the Following gifts: Mrs. Chas. Ingram, Franklin, and Mrs. J. D. Collins, Candlers, Mrs. Pearl Starnes, Candler, Mrs. M. N. Grist, Lenoir, and Mrs. F. A. Linney, Boone, for clothing and quilts.

THANK GOD FOR IT!

I happen to be president of three different boards in the church. That is why I preside so much. One of them is the Board of Sunday schools, one the Board of Education, and Board of Conference Claimants and I am pleased to be related to boards as different as these are one from the other. The church that fails to look after the education of its youth will soon have no church to look after, and the church that fails to take care of its servants when they have worn themselves out in its service, will shortly have no youth entering its service. It is a thing for our church to thank God for, that in all the increases in pastoral support in the last quadrennium, the whole church over, the largest single item has been the increase in the support of Conference claimants. Thank God for it.—Bishop McDowell.

THE GOOD SHEPHERD.

Mark Guy Pearse says: "Just think of a shepherd who would say to his lamb, 'Little lamb, goodnight; I am going home now, take care of yourself. Keep a sharpe lookout; the old lion is about. If he comes, you know what to do, don't you?' 'No,' says the little lamb. 'Butt him,' says the shepherd.'" Poor little lamb! How he trembles at the thought of meeting the lion alone. Ah, I know that lamb very well. I have seen him here in the church. Poor, timid soul, and afraid to look up. Behold the lion crouching, roars, springs. O, helpless lamb, one stroke of that paw and all is done. Blessed be His name, my Shepherd never says goodnight. He says: "Little lamb, I will never leave thee; I will never forsake thee. Keep close to My side, press up to Me. Run under the very shadow of My presence, and when thou art at My right hand, no harm can befall thee."

It is the delight of the shepherd to care for his flock unless he is an hireling who fleeth when trouble comes. How beautiful the prophets described the Good Shepherd: "He will feed His flock like a shepherd; he will gather the lambs in his arms and carrry them in his bosom and will gladly lead those with young." What exquisite tenderness and gentleness are here expressed; yea, the Good Shepherd will even lay down His life for the sheep that there may be one fold and one Shepherd.—Edwin Whittier Caswell.

FORGETFULNESS OF SELF

Not when we are determined, come what may, to have a pleasant and happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue and the path be through the valley of the shadow. The one sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time is the sure harbinger of dreary days. It is when we have the courage to forget all that and lift up our hearts to do the will of God that, like a swallow flashing from the caves, happiness glances out with glad surprise.—G. H. Morrison.

PICK UP THIS $100.00

If you wish a high-grade, thoroughly guaranteed piano or player-piano, one that will merit and command admiration in any company, place your order through the North Carolina Christian Advocate Piano Club. You will save upwards of one hundred dollars as compared with prices obtainable elsewhere. The terms are arranged to suit the convenience of each Club member. A new club of one hundred members is now being formed. It offers you the benefit of the combined purchasing power of the Club and yet you will be responsible only for your own purchase. All instruments are sold under a positive gurantee of perfect satisfaction, by one of the oldest, largest and most responsible piano houses in America.

You are cordially invited to write for your copy of the Club's catalogue giving full particulars. Address the managers, Ludden & Bates, North Carolina Christian Advocate Piano Club Dept., Atlanta, Ga.

WHERE THE SUNSHINE COMES FROM.

"Well, Grandma," said a little boy, resting his elbow on the old lady's armchair, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma. "I have read a little and prayed a great deal, and then looked out at the people. There is a little girt that I have learned to watch for. She has a wealth of sunny brown hair; her eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she come now."

"Who—that little girl with the old brown coat on," cried the boy. "Why I know that girl; that's Susie Moore, she has a very hard time, Grandma."

"Has she, indeed?" said grandma. "Then wouldn't you like to know were she gets all that brightness from?"

"I'll ask her, said Arthur promptly; and, to grandma's surprise, he raised the window, and called: "Susie, Susie, ocme up here a minute. Grandma wants to see you."

The little girl seemed surprised, but she turned at once and came in.

Arthur met her at the door and said, "Susie, Grandma would like to know what makes you bright all the time?"

"Why, I have to be," she said. "You see, papa's been sick a long time, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright, who would be?"

Grandma put her arm around the little girl and said: "You could not have a better reason for shining. Keep on shining, dear little sunbeam."—Selected.

IT PAYS TO LOOK NEAT

The Slouchy Man
OR THE
Dowdy Woman

Is always discounted, The man or woman who dresses neatly is often over-estimated. You can't afford not to look your best. It pays in business. It pays in society. It pays wherever you come in contact with people.

But you say, "I can't afford it," yet you can. It costs but little more to look neat than to go slouchy. What is the answer? Look into the clothes you bought last fall and winter. Some are stained, Others are rather out of shape, Others are dirty. You can't wear them in that condition.

Send them to us. It costs less than 10 per cent., of what you paid for them to have them made to look as good as new by our

Faultless Dry Cleaning Process.

We remove the spots and stains. We extract the dirt from the fibre of the fabric, giving the lustre of the new garment and the perfect shape.

Let your clothes come to us once in a while, and you will be able to wear them longer, and you will look nicer and cut your clothing bill.

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Write us about dyeing your garments.

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OLDEST LARGEST BEST

FINK-DEAL SUPTIALS A BEAUTIFUL AUTUMN AFFAIR

A beautiful autumn wedding was solemnized at the home of Mr. and Mrs. William Deal Wednesday morning at 8:00 o'clock, when their daughter, Miss Kate May, became the bride of Reverend George William Fink, of Hickory and Rhodhiss. The house was made very beautiful with decorations of autumn leaves and flowers. Pink and White. Dahlias were added to effect a greater color scheme.

The ceremony was very simple. The bridesmaid, Miss Jesse Deal, the youngest sister of the bride, entered with Mr. A. E. Rich, of Charlotte, the best man and Miss Olive Powell entered with Mr. James T. Deal, brother of the bride, of Alexis, Ill. Then followed the bride and groom while Miss Ella Deal, another sister of the bride rendered the Bridal Chorus from Lohengrin. The ceremony was performed by Rev. D. M. Litaker of the First Methodist Church, and as the party retired Miss Deal beautifully played Mendelssohns wedding march.

The wedding party left immediately for Hickory by automobile where the bride and groom took the Southern train for a several day's trip.—The Lenoir News.

FROM CONFERENCE EVANGELIST

Thursday night, September 14, we closed a twelve days meeting with Rev. J. W. Strider at Liberty, on the Goldhill charge, resulting in about 30 conversions. Here we found a great deal of opposition, but the Lord was with us and gave victory, and the church was greatly revived.

Brother Strider has his work at heart and is striving to do his best for his people. His wife is a faithful worker and goes with him and is ever ready to do anything she can for the advancement of the cause.

On October the first we closed a very successful tent meeting with Rev. S. E. Richardson at North Main Street, Salisbury, which resulted in about 90 conversions. Brother E. O. Shaver conducted the singing for us and did very effective work. The Lord manifested His presence with us in convicting and converting both old and young. People, who at first, said there was no salvation for them, later sought and found the Christ. The church was greatly revived and many of the members expressed a desire to do more for the Lord in the future than they had done in the past.

Brother Richardson is much loved by his people and is doing fine work.

We are now in the midst of a great revival with Brother W. M. Smith at Winston-Salem. We have been here for eight days and will run over next Sunday, October 21. We have had about 75 conversions up to the present. We are looking for greater things yet.

R. A. Taylor

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The Sunday School Lesson

FOURTH QUARTER—LESSON V
OCTOBER 29, v916

THE VOYAGE. Acts 27. 1-38

Golden Text—Commit thy way unto Jehovah;
Trust also in him, and he will bring it to pass. Psa. 37. 5

Summary of Lesson

A brilliant talker had just been indulging in a piece of wholesale and scornful criticism. As two men who had been listening walked away one of them said: "Smith has a wonderful capacity for trenchant analysis. He is, an acute critic, but confront him by a sudden necessity for self-control and decisive action and he is sure to fail."

Paul was not a mere theorizer about life. He was not a man whose strength was his insight and will. Sudden and startling vicissitudes seemed to bring to the surface a quick capacity for effective action. Even when a prisoner in action ETAOEATE when a prisoner in a storm at sea he became the center of confidence and hope for the whole ship.

The Challenge of the Sea

"Ten thousand fleets sweep over thee in vain," cries Lord Byron in his dramatic, rhetorica fashion, as he writes of the boundless sea, and he gives you an immediate sense of the vast, unfathomable mystery and power of the wide waste of waters. Modern sailors move over a vaster deep than the seamen of Paul's day knew, but the same mystery and danger which have brooded over the tossing billows in all ages challenged the daring and the courage of the sailors who moved from port to port in the Mediterranean nineteen hundred years ago.

Most human activities have faced sooner or later the challenge of the sea. The dream of conquest demanded powerful armies. It also demanded swift-moving ships. The mastery of of the world involved the control of mighty fleets. The pursuit of commerce came to mean the finding of highways through the seas. The merchant ship has played a great part in the development of trade. The intellectual life of the world has faced the demand of the sea again and again. Ideas must set sail and make their way over many a weary wilderness of water if they are to come to a commanding place among the widely scattered populations of the world. Religions have stood at the ports of the world, gazing out through the mists and dreaming of new lands to conquer. Christianity has been a great seafaring religion. Its messengers have looked out upon all waters, in all kinds of weather, through many a century. So it is a very typical scene when Paul embarks for Rome. The fact that he is in chains is incidental. The fact that he is going to face trial in the capital city is not the essential matter. Underneath all deceptive and confusing appearances the important thing is this: the imperial religion has embarked for the imperial city. It has spread its sails for a farther career of conquest. To be sure Christianity reached Rome before the arrival of Paul, but the coming of the great general was more than the coming of a few scattered troops.

Walking on the deck of the ship Paul kept dreaming his great dream. His sense of the future of the Christian religion in this world was growing all the while. While the sea spray washed his face he saw in vision the movement of many ships, each carrying men who were to have a share in filling the world with a knowledge of the Lord.

"The South Wind Blew Softly"

Two friends were standing in an art gallery where there was a picture of one of the famous, beautiful, treacherous women of the world. He lips were just parting in a smile which seemed made up of innocent, gentle loveliness. "What allurement and charm there is in that smile," said one of the friends. "Yes," responded the other, "but you must not forget that there is a difference between the smile of a noble woman and the smile of a poisonous creature such as you see here. To many who knew her there was death in that smile."

The smiles of nature are sometimes as deceptive as the human smiles behind which treachery lurks. When the south wind blows softly it is not always followed by fair weather. Lured by gentle winds the ship bearing the prisoner Paul and his companions ventured forth from the harbor into the open sea. Paul, with his experience of travel, vigorously advised against the sailing of the ship but the owner of the vessel was eager to make the venture and the centurion in charge listened to his advice rather than to the words of the prisoner.

It was not long, however, until the folly of taking to the open sea at that season was made clear to every one. A terrible tempest broke upon the ship. Unable to face the storm it was tossed about at the will of the wild winds. As the storm grew more furious the sailors began to throw the freight of the vessel overboard. The third day of the tempest they began to toss the furniture of the ship to the waves. Days without the sight of the sun and nights without the sight of the stars plunged them deeper and deeper in gloom, until a general hopelessness prevailed.

The Strong and Steady Man

"The sun brings forth the viper," wrote a thoughtful man who felt deeply the dangers of success and prosperity. It is also true that darkness and gloom bring forth the hero, and in the case of the fateful voyage, whose tale has come to us across so many centuries, Paul was the hero. When the lethargy of despair had settled upon every one he stood forth to speak words of steadying power, full of the good cheer of a man who sees light coming through the dark. With the poise of complete self-control and the light of entire faith in his eye, he told of the night vision, which had come to him, assuring the safety of all who sailed in the ship. Later, when the sailors plotted to seize the boat and slip away, leaving the passengers to their fate, it was Paul who discovered the plan and reported the danger to the centurion. In decisive Roman fashion the soldiers cut the ropes of the boat and let it float away, thus making it impossible for the sailors to desert the ship.

The fourteenth day of the storm it was Paul who insisted that food be taken by the distraught people about him. It was Paul who publicly gave thanks to God, broke bread and began to eat, thus giving an example to all on board the ship. Thus again and again the hours of testing sought him out and always found him ready and Paul himself would have been the first man to declare that it was his religion which made him equal to these supreme demands.

The Contagion of Strength

"A real gentleman," declared a discerning observer of social amenities, "is a man in whose presence no other man can be less than a gentleman." "And the wonderful thing about a hero," threw in some one who was listening, "is that he makes cowards heroic."

There is a fine contagion about all the good and noble things of life, and in that contagion lies a part of the hope of the world. The behavior of Paul during the stressful days of the tempest had a powerful effect upon all on board the ship. The fearful drank in his courage. The hopeless seized upon his hope. The weak clung to his strength. At last his own faith and good cheer suffused the ship. Panic was conquered. Despair was cast overboard. A moral and spiritual victory was won, right in the midst of the hours of tragic danger. No man who traveled on that ship during this storm-tossed voyage ever forgot the small prisoner with the mighty spirit, whom the tempest could not frighten and the compulsion of whose courage mastered every man in the vessel.

The social significance of all the virtues lies in just the fact that they are contagious. Men can be noble as isolated individuals, but there is a momentum about a united pursuit of noble aims which is simply startling in its power. This psychology of the crowd is not seen simply in mad impulses to do evil. It is also seen in the glorious energy of great imulpos to do good. From life to life leaps the spark, until the fire of passionate noble purpose is burning everywhere. The man who initiates the high impulse to self-forgetful, sturdy manhood which sweeps wave like over the crowd, is one of the real benefactors of the race. "God reigns and the government at Washington still lives," shouted Garfield to the mob, and the words had enough electrical moral energy to transform the mob into a group of self-respecting American citizens. The psychological basis of the revival lies partly in the contagion of passionate goodness. The fine power of Christian friendship has elements which may be traced to the same source. It is of the nature of personality to feel the propulsion coming from other personalities, either in the direction of good or evil. —Lynn H. Hough in New York Christian Advocate.

EXCHANGE YOUR OLD BODY FOR A NEW ONE

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water. for, according to standard medical books, the human body contains sixty-seven and one-half per cent. of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

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Gentlemen:

I accept you guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Dear Mr. Webb:— I have just received yours of the 18th instant, with enclosures of policies Nos. 176 and 177 in renewal of the policies just expired.

I am highly gratified to note that you are declaring a dividend of 20 per cent on the premium of expiring policies, and we desire to express the appreciation of the Board of Trustees of Davenport College for the credit memorandum to apply on payment of premium on renewal policies.

You will find enclosed the check of the College in payment of balance due.

Cordially yours,
(Signed) C. M. CAMPBELL,
Bursar, Davenport College.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Our Little Folks' Department

THE CHESTNUT CHAPS

Every little wing of wind,
Every tilt of breeze,
Stirs a sound of frollicking
In the tallest trees:
Scuffling, shuffling shouldering,
Nudges, nips and taps,
Watch and wait amoment, child—
It's the Chestnut Chaps!

Elbow crowding elbow hard
In their breeches brown,
If one comrade takes a leap,
Ten come bouncing down;
When the crackle of a leaf
Shakes one lad to laughter,
Till hetumbles from his perch,
Twenty tumbles after.

Frisky with the silver frost,
Wild with windy weather,
Half the autumn-tide they spend
Giggling all together.
Rough of coat but sweet of heart,
Jolly, glad—perhaps
Never finer fellows lived
Than the Chestnut Chaps!

Nancy Byrd Turner.

THE BOY WHO WILL BE IN DEMAND

One of the finest qualities in a workman is the quality of seeing what needs to be done and doing it without being told. One of the rarest in a servant in the house is the doing of things that need to be done without being told. Young men working their way through college are invaluable if they have this quality. A tool is left out on the lawn; there is a rail off the fence; there is a alock broken from the door; there is a window-pane gone somewhere. The boy who tends to these things because they need attending to, without specific directions, is the boy who, other things being equal is going to be in demand when he gets out into the world, and it is the atention to little things and the habit of observation which sees what needs to be done and then does it, which makes exceeinkly useful men and women. There will always be a position for such persons. There will always be a call to come up higher.—Exchange.

HARRY'S GOLDEN HARVEST

"Get up, Harry. Lazy little Harry, get up. Hurry up, Harry. Hurry up and plant us in the nice rich earth while the golden sun is just peeping through the pink and gray clouds in the east. If you plant us now and take care of us we'll give you a golden harvest in the fall."

Harry was lying in his litte white bed, and all the pumpkin seeds in the package mamma had given him last night were dancing all over the counterpane and pillows in the most wonderful fashion. Each little seed had tiny wirelike legs and arms and a funny litlle face; and as they danced about they kept calling: "Lazy little Harry, come and plant us in the rich earth."

So Harry opened his blue eyes quite wide and jumped right up as quickly as he could. The first thing that he saw was the neatly fastened package of pumpkin seeds lying on the dresser. "I must have dreamed it," thought Harry. "But I'll hurry out to the garden, anyway, and plant them before breakfast. I'll take good care of them all summer, and then maybe I'll get the golden harvest."

All summer Harry was true to his good resolution, and one day near the end of October he and his playmate Ralph were lying on the grass in the orchard looking at the sun shining on the blue clouds. The big old sun had been shining as hard as he could all day, and now he was going to bed in the west.

"It looks like a big sea of gold," said Ralph as he munched away at a fine red apple.

"Come with me and I will show you some gold you can touch," cried Harry. Then they both ran off to Harry's garden.

"Look at my golden harvest," said Harry, pointing proudly to a large plot of golden pumpkins squatting among the dark green vines. "And what do you think my dear mamma is going to do?" he asked.

"Maybe she's going to sell them to Peter, Peter, the pumpkin eater," said Ralph, with a merry laugh.

"Something a heap better than that. She is going to a fairy godmother like Cinderella had, you know, and give me a Halloween party. I'm to ask all the boys and girls I know, and mamma is going to touch some of the pumpkins with her fairy wand and turn them into delicious pies for us to eat. And I'm going to make jack-o'-lanterns out of the shells."

I'll be right there," said Ralph as he ran off to tell the good news to the other children.

The day before Halloween Harry invited all his little friends to his party; and then, while his mamma made pies and rich brown gingerbread in her spotless kitchen, Harry worked hard at his jack-o'-lanterns outside. He cut funny faces on one side of each pumpkin, and pasted red tissue paper over the big eyes and mouth, and placed candles in them, all ready to be lighted.

Soon after supper the little guests began to arrive. They came laughing and screaming and pretended to be greatly frightened at the grinning jack-o'-lanterns scattered over the lawn and on the veranda.

They had a very merry time playing games and eating the gingerbread and lovely pumpkin pies. The next day several of the mothers of the children who were at the party came over and bought a lot of Harry's golden pumpkins. Harry's mama changed the silver money to gold, and Harry put it into his missionary box and felt proud that he had earned it all himself.—Meta O'Connor.

THE QUEER ALARM CLOCK

"Grandpa, wake me early in the morning. I want to go with you to drive the cows home."

"All right," answered grandpa with a laugh. "The queerest kind of an alarm clock will awaken you. Just you wait and see."

"Tell me about the queer alarm clock," begged Don. "Let me see it, won't you, grandpa?"

Grandpa shook his head. "You'll find out about the alarm clock when it wakes you."

The little boy climbed into bed and was soon fast asleep. After a while the stars that shone overhead began to disappear and a great red light to glow in the east. Suddenly the room was full of sunshine. Just as the sun beams began to play on the carpet there sounded a "Tap, tap, tap." Don stirred uneasily in his sleep. Louder it sounded: "Tap, tappetee, tap." Don was awake now. He scrambled out of bed and hurried to the window. Looking out, he was just in time to see a bright-colored woodpecker fly away.

"Hello, alarm clock," shouted Don through the open window. Then he added just as loud as he could: "Thank you, Mr. Woodpecker, for waking me so early."

Turning about, he found grandpa standing in the doorway. "O grandpa," cried Don, "the queer alarm clock is a woodpecker."

"Yes," answered grandpa. "He comes every morning in the summer and taps on the eaves trough on the roof just above your window. Sometimes he taps so loud and persistently that I think he is trying to tear the tin off. Then he flies away and he flies so happily that I know he has just had a breakfast of fat, juicy worms that fall from the trees onto the roof."

"What pretty colors he has!" said Don. "I'm glad he is going to come every morning. I must write a letter home to mother this very day and tell her about the queer alarm clock."
—Ethel Lynn Andrews.

ROBBIE'S REWARD

"Hello, doggie!" cried Bobbie. "Whose doggie are you?"

"Bow, wow," wailed the little brown dog.

"Come an' play," invited Bobbie. "Nice lil' doggie."

He put one arm about the dog and patted her head. Suddenly the dog sprang forward and seized Bobbie's little jersey in her teeth. Bobbie was not surprised. He allowed himself to be dragged from the back door.

"Come on, doggie," said Bobby gayly; and away they ran, past the house, past Farmer Green's. Yet Bobbie didn't mind. He had been born in that part of the country and knew every bit of it for some distance down the road.

Just when the road began to grow strange and Bobby very tired the dog let go of his captive. She now began to cry pitifully and paw the great barn door in front of them.

With all his strength Bobbie pushed at the great door. For a ong time it refused to move, but finally opened to a crack wide enough to allow the dog to go in. Bobbie tried to follow, but he couldn't push the door open any farther. Then the dog appeared with a tiny brown puppy in her mouth. She made Bobbie understand that she was going home, so Bobbie went along.

The dog belonged to Farmer Green; and when they came to his house, she didn't want to go any farther.

"Bow, wow," said the dog as she laid the puppy at her master's feet.

"Why, she has brought back her puppy," said the farmer. "How did she get it? Do you know, Bobbie?"

So Bobbie told what he knew. The Farmer looked grave.

"That pup was stolen," he said. "But thanks to you its mother has got it back. I offered to give it to the person who found it, so the pup's yours Bob—Yours and the dog's.. She won't mind if you take it to live with you."
—I. Winnifred Colwell, in Jewels.

A SAMPLE THERAPEUTIC STATEMENT

The problem in cases of coughs, colds, sore throat and to a degree in croup is:

First, to remove the phlegm which forms a culture for the germs of these diseases and prevents medication of the inflamed membranes.

Second, to apply to the diseased membranes a germicide or antiseptic which will destroy the germs of the disease.

Third, to allay the inflammation or blood congestion in the membranes, thereby permitting them to return to their normal functions.

Mentholatum accomplishes these ends.

The phlegm is loosened by the volatile oils which are pungent and penetrating in a sense tickling the nerves to an accelerated discharge, which liquifies the phlegm and hastens its removal.

As these oils are antiseptic, they cleanse the diseased surfaces and stop the propagation of the dangerous germs.

The volatile oils of Mentholatum are slightly irritating, acting as a cleanly poultice to the inflamed surfaces and driving out the inflammation.

That is why Mentholatum liberally applied is found so useful in treating coughs, colds, croup and sore throat.

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Our Dead

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WHITESIDE—Henry Knox Whiteside, son of H. M. Whiteside of Mill Springs, N. C., and grandson of Rev. T. H. Edwards, was born December 10, 1892, and died July 9, 1916. He professed religion at the age of 13, and joined the Baptist church at Rock Springs, of which he remained a faithful member until the heavenly summons came, when he went to live with God and his mother and brother, Richard, who had gone on before.

The writer visited him a number of times during his affliction and always found him ready to talk on experimental godliness and his hope beyond the grave. He said he had no fear of death. When dying he was asked if God was with him, he clapped his hands and answered, yes. He now wears the crown promised to the faithful unto death.

Brother Whiteside is survived by his father and step-mother, two brothers, Ralph and Broadus and one sister, Miss Jessie. May the God of love comfort and sustain them in their hour of grief and sorrow.

W. W. Womack.

KIRKPATRICK—Fred C. Kirkpatrick was born July 26, 1909 and died August 5, 1916. He was the only child of Mr. and Mrs. C. T. Kirkpatrick. Fred was a very bright boy; he always wore a smile and made friends of all who knew him. He suffered for months but was patient through it all. He was so anxious to get well, but in spite of all that his physician, father and mother, grandparents and loved ones could do he had to give up the fight. Fred had a manly way of talking and doing things; he was more like a child; he loved the church and believed in reading the Bible and prayer. The funeral services were conducted at the Mount Morenci M. E. Church by writer and his little body was laid to rest in the church cemetary to await the resurrection morn.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

RIGDON—Miss Mattie Rigdon, daughter of Mr. J. H. Rigdon of Cullowhee was born January 31, 1877, and died July 3, 1916. Miss Mattie was one of our most efficient and popular teachers, having given eighteen years of faithful, happy service to the children of the county. As I sat by her bed during the last hours, the burden of what she had to say was her deep interest in the welfare of the teachers and children among whom and for whom she had lobored so long. She charged me particularly that I deliver this message for her to the teachers of Jackson county—a message of encouragement, urging them always to live right and set before the children high and holy ideals. It was truly beautiful, this concern of hers for her fellow teachers and for the children whom she loved. I sincerely trust that those to whom this message was sent, and all teachers everywhere who may read these lines, may take heed of the words of this good woman spoken in her dying hours.

When but a child Miss Mattie was converted, at old Speedwell church, under the preaching of Brother Frank Siler, then a young minister in the early days of his service. She told me that she had never for one moment doubted her conversion, and that through all the years, so far as she knew, she had lived a conscientious Christian life. And I think there could not be found one in all the range of her acquaintance who could or would say that this is not true. Her life was one of cheerful, happy service.

A thing that impressed me very strongly was the exceeding clearness of her mind at the last. Although she had suffered long and much and had waited many weary weeks for the end, in her last moments she was as clear in thought as she had ever been. With an acuteness that is seldom manifested for those in health even, she quoted line after line of the grand hymns that she loved, and repeated her favorite passages of scripture. I was struck with wide field of literature, both secular and religious, which she brought under contrbution during the closing hours of her life. These things were a great comfort to her and a great inspiration to those who gathered from time to time about her bedside. She died quoting the first two lines of Cowper's famous hymn,

"God moves in a mysterious way
His wonders to perform."

She did not finish the stanza, but breathed her last with those immortal words on her lips. She had asked that we sing "How Firm a Foundation," that on which her faith was builded; "Nearer, My God, to Thee," which was her constant daily prayer; and "Asleep in Jesus," which was descriptive of her passing away. Truly hers was a beautiful life and hers was a triumphant death.

O. S. Dean

MILLER.—Mr. J. G. Miller died at his home on North Fayetteville Street, Asheboro, N. C., Tuesday, October 10, at 6:45 a. m., follwing an illness of only a few days.

He was born in Randolph county, near Farmer, December 19, 1849, was the son of Mr. Haaman Miller. Mr. Miller was first married to Miss Lizzie Andrews, to whom only only child was born, Mrs. Lillian Lemmond, Denver, Col. Mr. Miller was married the second time to Miss Martitia Cranford, 37 years ago to whom five children were born, of whom only one survives, Mr. Grady Miller of New York City. Mr. Arthur Miller died about three years ago.

He was converted and joined the Methodist church of which he remained a member till he passed away. The large concourse at his funeral attested the high esteem in which he was held by the town in which he lived for so many years. Mr. Miller was laid to rest in the Asheboro cemetary.

J. E. Thompson.

McBRIDE.—Miss Cora Ellen McBride was born August 19, 1895, and died October 17, 1916, at the age of 21 years.

We have known Cora all her life and can testify to her Christian integrity of character, her devotion to the family and unnumbered friends, her church and Sunday school, but best of all to her blessed Lord.

In early life she gave her heart to God, connected herself with the Methodist church at West Bend, and since that time she has lived a consistant Christian. As a loyal member of the church militant she has joined the church triumphant. For sometime it was observed that her health was failing but her friends did not realize that the end was so near. Within the last few days she rapidly grew worse and though love and tender care was hers she coud not stay the relentless hand of the grim destroyer, and on the morning of the 17th at 2 o'clock she passed peacefully and sweetly away.

We feel that her end was peace, and that the dear Savious was her support and comfort in the dread hour, and that his loving hand guided her through the dark valley and welcomed her redeemed spirit to the blissful shore where she now enjoys that heavenly rest which is prepared for the children of God.

In her immediate family circle she leaves a widowed mother, a devoted aunt and sister, and six brothers, besides other near relatives and friends who mourn her loss, and will for ages to come cherish her memory. To these afflicted ones our hearts go out in love and sympathy, and we pray the comforting influence of God's Holy Spirit to be with them in their dark and sad hours.

When blooming youth is snatched away
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity must demand.

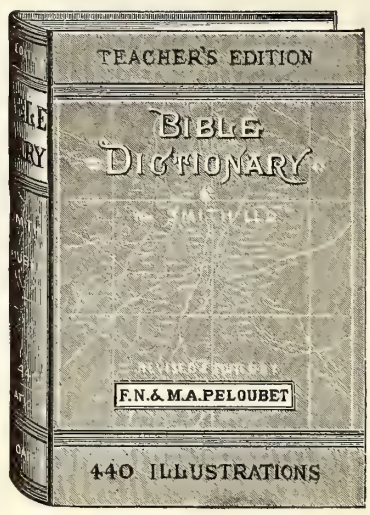
By thy hands the boon was given. Thou has taken but thy own. Lord of earth and God of heaven evermore "Thy will be done." A neighbor

Do not reject good counsel, but practice it and see what good things will come from it.—Selected.

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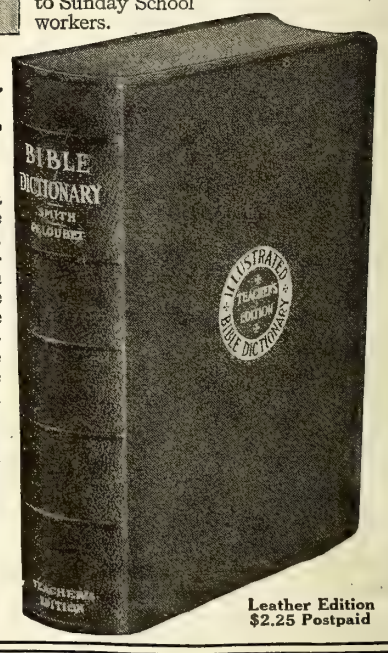
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Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Fourth Round

October

Walnut, Jewel Hill 21-22
Marshall and Hot Springs, Marshall, 22
Rosman 28-29
Brevard, night 29
Matthews, Indian Trail, night 26
Matthews, Bethel, 11 a. m. 27
Rocky River, Union Grove, 11 a. m., 30

November

Weaverville Ct. 4-5
Central 5
Weaverville, night 5

CHARLOTTE DISTRICT—L. T. Mann. Presiding Elder, Charlotte, N. C.

October

Marshville, Marshville, 11 a. m. ..21-22
Polkton, Polkton, night 22-23
Morven, 11 a. m. 28-29
Wadesboro, night 29-30

Final Meetings

October

Prospect, Prospect, 11 a. m. 24
North Monroe, North Monroe, night, 25
North Monroe, Icemorlee, night 26
Ansonville, Ansonville, 11 a. m. 30
Lilesville, Lilesville, 11 a. m. 31

November

Weddington, Wesley's Chapel, 11 a. m. 4
Weddington, Weddington, 11 a. m. ..5

November

Dilworth, night 5-6

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Fourth Round

October

W. Greensboro Ct., Jamestown ..21-22
Wesley Memorial, High Point 22-23
Randolph Ct., Trinity 28-29
South Main St., High Point 29-30
East End 30

November

West Market St., Greensboro 5-6

MORGANTON DISTRICT—J. E. Gay, Presiding Elder, Marion, N. C.

October

Micaville 27
Bald Creek 28-29
Burnsville 29-30

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

October

Draper, 3 p. m. 22-23
Spray, night 22-23
Dobson, Pleasant Ridge 28-29
Jonesville, Ebenezer, 3 p. m., 29; 11 a. m. 30
Elkin, night 29-30

Final Meetings

October

Summerfield, Battle Ground, 11 a. m. 24
Stokesdale, 3:30 p. m. 24
Walnut Cove, 11 a. m. 25

November

Pinnacle, 11 a. m. 3
Rural Hall, 11 a. m. 11
Yadkinville, Boonville, 1 p. m. 13
Mt. Airy, Central, 7.30 p. m. 13
Pilot Mountain, 7:30 p. m. 14
Mount Airy Circuit 18-19

November

Ararat, Hunters 4-5

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

October

Wilkes Circuit 21-22

November

North Wilkesboro 4-5
Wilkesboro ,night 5-6

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

October

Catawba Circuit 21-22
Maiden Ct., May's Chapel 22-23
Mt. Zion-Huntersville, Mt. Zion, 28-29
Davidson, night 29
Statesville, Race St., night 30

November

Mooresville Circuit 4-5
Mooresville Station, night 5-6

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Fourth Round

October

Gold Hill Ct., Zion 21-22
Park Avenue, night 22
Bethel-Loves 25
Oakboro 26
Mt. Pleasant Ct., Cold Spring ..28-29
Concord, Central, night 29

November

Salem 2-3
Concord Ct., Rocky Ridge 4
Kerr Street, 11 a. m. 5
Forest Hill, night 5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

October

Bessemer, Concord 22
Cherryville, Beulah 28
Dallas, Dallas 29
Gastonia, Franklin Ave., night 29
Lowell Lowell, p. m. 30
Gastonia, Main Street, night 30

November

Shelby, Central 5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Fourth Round

October

Jonathan, Shady Grove 21-22
Waynesville 22-23
Haywood, Mt. Zion 28-29
Fines Creek, Laurel Hill 29-30

November

Clyde, Long's Chapel 4-5

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Fourth Round

October

Forsyth, Mt. Tabor 21-22
Salem, night 22
Farmington, Smith Grove 25
Lewisville, Lewisville 28-29

November

Advance, Advance 4-5

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Time Table Watauga & Yadkin River Railroad Co. and Connections

WESTBOUND					STATIONS—So. Ry.	EASTBOUND		
A. M. 8 15 9 30		A. M. 8 15 9 30			Eastern Time Lv Greensboro Ar Winston-Salem	P. M. 9 15 6 35	P. M. 9 15 6 35	
5 Sun. Only	3 Sun. Only	Daily Ex. Sa. Su.	7 Sat. Only	Miles	STATIONS W. & Y. R. R. R.	2 Daily Ex. Sun.	4 Sun. Only	6 Sun. only
P. M.	A. M.	P. M.	P. M.		Eastern Time	A. M.	A. M.	P. M.
4 30	10 15	2 00	2 00		Lv N. Wilkesboro Ar	10 20	10 00	5 15
4 35f	10 20f	2 04f	2 05f	1	Gordon	9 59f	9 57f	5 12f
4 41f	10 31f	2 19f	2 15f	5	Brown's Ford	6 44f	9 45f	5 00f
4 46f	10 38f	2 28f	2 26f		Minton	9 34f	9 37f	4 52f
4 54f	10 45f	2 38f	2 35f	9	Goshen	9 24f	9 29f	4 44f
5 06f	10 55f	2 51f	2 51f	11	Marley Ford	9 07f	9 18f	4 33f
5 16f	11 05f	3 00f	3 00f	13	Goulds	8 55f	9 03f	4 18f
5 26s	11 13s	3 12s	3 20s	16	Ferguson	8 43s	8 53s	4 08s
5 35s	11 20s	3 25s	3 40s	19	Elkville	8 33s	8 45s	4 00s
5 36	11 22	3 30	3 45		Elkville Junction	8 30	8 43	3 58
	11 33f		4 00f	20	McNeils	8 16f	8 33f	3 48f
	11 42		4 15	23	Denny	8 10	8 25	3 40
				27	Darby			
	11 43		4 16	23	Denny	8 00	8 24	3 39
	11 48f		4 25f	20	McNeils	7 20f	8 16f	3 31f
	11 54		4 30		Elkville Junction	7 10	8 10	3 25
5 45	12 04	4 00	4 40	21	Grandin	7 00	8 00	3 15

f Stop on Signal s Regular Stop

NOTE—Trains will commence running to Darby about Sept. 15.

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Chester.....Lv.	7 43 a m					
Yorkville.....''	8 29					
Gastonia.....''	9 24					
Gastonia.....''						
Lincolnton.....''	10 20					
Newton.....''	10 55					
Hickory.....''	11 40		5 45 p m			
Lenoir.....''	12 45 p m					
Lenoir.....''			6 50			
Mortimer.....''			8 22 p m			
Edgemont.....Ar.						
Southbound	**NO. 9 Passenger Daily**	**NO. 7 Passenger Ex. Sun.**	**NO. 5 Passenger Sun. Only**	**No. 3 Passenger Sun. Only**	**NO. 53 Mixed Ex. Sun.**	**NO. 51 Mixed Ex. Sun.**
Edgemont.....Lv.						
Mortimer.....''			7 00 a m			
Lenoir.....''						
Lenoir.....''	1 40 pm		8 22			
Hickory.....''	2 35		9 30 a m			
Newton.....''	3 08					
Lincolnton.....''	3 46					
Gastonia.....'						
Gastonia.....'	5 00					
Yorkville.....''	5 46					
Chester.....Ar.	6 35					

x Leave ! Arrive

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VOLUME LXI NUMBER 44

Reading Room Trinity College

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, NOVEMBER 2, 1916

The Tenant

Frederick Lawrence Knowles

This body is my house---it is not I;
Herein I sojourn till, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.
When from my high place viewing this lone star,
What shall I care where these poor timbers are?
What though the crumbling walls turn dust and loam,
I shall have left them for a larger home.
What though the rafters break, the stanchions rot,
When earth has dwindled to a glimmering spot!
When thou, clay cottage, fallest, I'll immerse
My long-cramped spirit in the universe.
Through uncomputed silences of space
I shall yearn upward to the leaning Face.
The ancient heavens will roll aside for me,
As Moses monarch'd the dividing sea.
This body is my house---it is not I.
Triumphant in this faith I live, and die.

—*Northwestern Christian Advocate.*

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor

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Editorial

THE CONFERENCE DAILY

It will be gratifying news to many Advocate readers that the Gastonia Gazette has decided to issue a daily edition of their paper during the session of our Annual Conference. Now let us suggest that all who wish to receive this daily with a full report of the Conference send in their subscriptions in good time so as to be sure that they can be served promptly. Do not wait till Conference meets, but send in your fifteen cents in advance so that the full list can be made up ready for the mailing clerk by the time Conference convenes. Brother Atkins, of the Gazette, will know how to report the Conference and the Advocate is pleased to vouch for a satisfactory service in advance.

OUR BISHOPS AND UNIFICATION

The daily press on last Sunday morning carried some rather startling headlines as to action taken by our College of Bishops in their semi-annual meeting in Atlanta, last week, concerning Methodist Uuification.

Knowing nothing but what is stated in these brief telegraphic dispatches, we refrain from comment at present further than to say that we hope our College of Bishops have not seized the hasty utterance of some over-zealous advocate of unification as an excuse for throwing in the way of this movement a needless obstruction. Our people are overwhelmingly in favor of the reuniting of the churches, and it will be an unfortunate thing for these great leaders of Southern Methodism to find themselves out of harmony with the great body of the church.

We hope to give our readers their address in full in our next issue.

THE POLITICAL TURMOIL

Some people regard political agitation as a sort of necessary evil. Others regard it as only and always evil, and breathe a great sigh of relief when it is all over. Then there are some who seem to regard politics and political agitation as the summum bonum of human life and are never happy except when the political mill is grinding.

Perhaps the few are right who accept the truth that in a government of the people there must always be variant opinions as to the best policy in governmental affairs, and who agree to respect the opinions of their fellows while standing resolutely for their own convictions. Agitation under such conditions can only result in good, for truth can only be brought to the surface and remain there by such agitation.

More and more the people are coming to think for themselves instead of taking orders from a political boss. Political organizations are not machines to manipulate individuals as they once were, hence the political turmoil is not the senseless ranting of party zealots, but rather the agitation incident to the conflict of truth and error, and must result in clarifying the political atmosphere. Politics, therefore, in the true and intelligent sense, is not an evil. The evil which is so often manifest in political contests is the result of selfishness and dishonesty on the part of corrupt men who take advantage of the opportunity afforded to boost themselves or their friends by deceiving and misleading those who exercise the right of suffrage.

The present national campaign has not been altogether free from dirty methods, we regret to say, but it is an improvement on anything we have yet witnessed in this great country, and we believe the time is near at hand when candidates and their friends will confine themselves to a discussion of political issues, solely, and never stoop to take up and agitate merely personal or sectional issues. The time is coming, and must of necessity be near at hand, when a man who would fan the flame of sectional feeling or of race hatred will not be listened to with any degree of patience, even by the men and women who affiliate with his political party.

It will be a great day when we, as a people, can pass through the period of political agitation without, in the least degree, losing respect and love for those who vote on the other side. That day is coming, however, and little politicians had as well begin to take notice that they can then have no part nor lot in the matter.

THE CONFERENCE LOVE FEAST

Every year we see more and more plainly that we have reached the time when something should be done to save this time honored service. Without quiet and a degree of privacy there is no satisfaction in this service. In fact, it never was intended to be observed in the midst of public confusion, but in the quiet of the "Upper room."

A writer in the Northwestern Christian Advocate says just what ought to be said on this subject and a perusal of his observations will show that all Conference love feasts are alike, North or South. He says:

"The conference love feast. Give it privacy and opportunity. It is a sacred occasion. It deserves quietness, reverence, and attentiveness. Reminiscences are there of heroic days, of great consecrations. of timid entrance into the ministry, of many years of service and victory, and revival seasons wherein Churches were edified gloriously Testimonies are given of soaring faith concerning the life to come and oftentimes the touching words are heard, "The time of my departure is at hand." It is an inspiring place for a young minister. It is the "holy of holies" of experience meetings.

"As it is now, frequently at least, the love feast is held in the main auditorium of the church and sometimes it is held in the opera house preparatory to the great event of conference week—the bishop's sermon. For once, everybody with any sense of provriety or worships starts to Church early. Just after the bread and water of the love feast are passed and a veteran of the Cross is beginning his testimony the earlycomers arrive. They come in twos and fives and are ushered far down in front by zealous ushers. The lifting of opera chair seats or the stumbling over slow feet or the dropping of hymn books makes discord with the voice of one who is speaking of the "home of the soul" or his love for the Church. The love feast soon becomes a mere murmur amid distracting confusion. The end comes not in a climax of enthusiastic conservation and renewal of personal faith but in a medley of noises like a railway station when a train arrives.

"Take the love feast into some private room. Admit only the ministers. Let it be a quiet retreat where the preachers, worn and weary, hold fellowship together and speak to one another in terms of brotherly helpfulness and encouragement. Let ears be attentive to the voices which strangely thrill over the recounting of deeds wrought for the great Captain. Let hearts burn within and the still, small voice of the spirit be heard. Without interruptions, without unseemly noises, without distracting entrances of hurrying worshipers, let the honored love feast have a chance to be spiritual in tone and effect. From such a feast of refreshing food will come ministers renewed and strengthened, able and ready to do the impossible."

PREPARATION FOR THE ANNUAL CONFERENCE

The Methodists of Gastonia are busy preparing for the entertainment of the Western North Carolina Annual Conference which will convene in its twenty-seventh session in Main Street church, on Thursday, November 23rd. The Epworth League Anniversary will be held on Wednesday evening preceding the convening of Conference on Thursday morning. The committees of examination will meet and do their work on Wednesday.

Our Conference usually convenes on Wednesday morning, but on account of the meeting of the Virginia Conference the week before, Bishop Kilgo, who is to preside in each Conference, deemed it wise to defer the opening of our Conference one day, so as to give plenty of time to get from one Conference to the other, the Virginia being the largest Conference in the connection and usually requiring more time to get through with the business.

The Conference met in Gastonia in November 1901, so that this will be the second time we have met in Gastonia. Fifteen years have elapsed since the former meeting there. in which Bishop Hargrove presided. Many changes have taken place during these years in both the personel of the Conference and in the city of Gastonia. Many distinguished men who were present then, including the presiding Bishop, have long since gone to their reward.

The Gastonia Gazette in its issue of the 27th of October had the following interesting note.

Preparations are already making for the annual meeting of the Western North Carolina Conference of the M. E. Church. South, which is to be held here November 22 to 27 inclusive. The entertainment committe, of which Mr. J. H. Separk is chairman, is already busily engaged in securing homes for the delegates. There will be between 450 and 500 in attendance including ministers and laymen. They will arrive in Gastonia during the day Wednesday and the first session will be held Wednesday night. The conference will probably adjourn on the following Monday night.

Rev. H. H. Jordan, pastor of Main Street Methodist church, is chairman of the official program committee and Rev. W. H. Willis is secretary. The official program, which however does not include a schedule of the business sessions, is as follows:

Wednesday, 7:30 p. m.—Young People's night. An address by Dr. F. S. Parker, of Nashville, Tenn.

Thursday, 3 p. m.—Sermon by Dr. E. L. Bain, of Charlotte, N. C.

7:30—Educational Anniversary. An address by Dr. H. N. Snyder, of Spartanburg, S. C.

Friday, 3 p. m.—Sermon by Rev. J. E. Abernethy, of Monroe, N. C.

7:30 p. m.—Church Extension Anniversary. An address by Dr. W. F. McMurry, of Louisville, Ky.

Saturday, 3 p. m.—Sermon by G. D. Herman, of Mount Airy, N C.

7:30 p. m.—Missionary Anniversary—Main address by Dr. John M. Moore, of Nashville, Tenn.

Sunday, 9:30 a. m.—Love feast, conducted by Dr. J. H. Weaver and Rev. R. M. Hoyle.

From the above it will be seen that the conference will have the privilege of hearing quite a number of the connectional officers of the church. It will be particularly interesting to Gastonians to know that special sermons will be preached during conference by Revs. E. L. Bain, J. E. Abernethy and G. D. Herman, all former pastors here.

This will be the first time conference has met in Gastonia since November, 1901.

During the sessions of conference The Gazette will issue an afternoon daily edition covering each days proceedings. This edition will cover six days and will be sent to any one in Gastonia or to any other address for 15 cents. The Methodists of Gastonia and the county and any others who desire to receive the conference daily should send their orders, accompanied by the cash, to The Gazette prior to the convening of conference as the edition will be limited to the actual demand.

SPEAK TO THE PRESIDING ELDER

Just now there are some perplexed church officials. They are met at every turn of the way by curious inquirers, anxious to know whether the preacher is to be returned. Some are anxious because there is a sort of vague fear that the pastor, who seems to be the right man in the right place and universally loved, will be taken away by the appointing power and assigned to another field. In other cases the fear is that the present incumbent will be allowed to remain, notwithstanding the charge seems to be losing ground and things are going to the bad.

In either case we have a recipe to give to all who are thus concerned. We believe if faithfully observed this recipe will cure all the ills and bring about such results as will glorify God and save the church. The recipe is this: After praying earnestly over the matter for seven days with a due amount of fasting or abstinence, let those concerned speak to the presiding elder and tell him what they think should be done. Then let each one agree to leave the whole matter with the presiding elder to represent before the Bishop and his cabinet, with the distinct understanding that the result is to be accepted as the will of God.

Our greatest mistake is neglect of prayer and unwillingness to trust God and the church as represented by its accredited officials. Many there are who allow themselves to remain in a critical attitude all the year and then come up at the end of the year to lay in complaints, often against a faithful man, whose labors have gone by default largely for the want of sympathetic cooperation on the part of those who would now scourge him out. No such man should be accounted competent to say a word even by way of suggestion till he has repented in sack cloth and ashes, and, for at least one week, fasted and prayed over the matter.

Our system of pastoral supply is a great one and it makes us the envy of churches that are subjected to the clumsy and unsatisfactory plan of calling pastors. But congregational meddling or individual meddling will spoil the efficiency of the itinerancy, therefore the Bishop and his counselors should be allowed a free hand in making the appointments. They need information, and officials of the local churches should give it, but only after much prayer and deliberation.

It is not always the case that a man should be returned to a charge because he is popular and acceptable; nor should one be removed every time because he is not universally esteemed and admired. Conditions sometimes are such that a good and faithful man, by no fault of his, is subjected to criticism and scorn. John the Baptist lost his head for preaching righteousness, the sin which he condemned having been pointed out in the mildest terms possible. So it sometimes happens to a faithful pastor in our time. In such cases the only thing for the pastor to do is to stand resolutely in his place and those in authority should stand with him. A presiding elder who would not be discriminating enough to hold a man steadily to the job in spite of the sons (and the daughters) of Bilial ought to be given—lighter work.

One thing worthy of consideration is the fact that, after all, no pastor is universally esteemed, nor is any universally disliked. With all these rumors that get into the air about pastors at conference time, it is well to reflect that in no case would all join in hosannas, nor would all cry, away with him! Every man has his friends and all who will take pains to look under the surface will find that "there is a reason." It is not infrequently the case that the man who is pursued at Conference with an insistent petition for removal would receive an ovation on the first Sunday of his return. Conference rumors unfortunately are commonly exaggerations. Most of our pastors could return with little dissatisfaction and likely with much profit every way.

NOTE AND COMMENT

Rev. Dr. G. D. Bernheim, a venerable and beloved minister of the Lutheran church, died in Charlotte last week at the advanced age of 89 years. He was a native of Prussia and came to America in his youth. His first pastorate was Zion Lutheran church, in Charleston, S. C. He was the first pastor and organizer of Saint Marks Lutheran Church, in Charlotte. He afterwards served a church in Wilmington and later was President of Mount Pleasant College. During his later years, since 1904 he occupied the Chair of Bible in Elizabeth College, Charlotte. He possessed ripe scholarship, strong mentality, and deep piety and his death removes a strong character whose labors were abundant and whose influence was always vigorous and positive for the right. The body was laid to rest in Charleston, S. C.

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"Where there is a will there is a way." When lovers can't get together for marriage they can now call the telegraph to their aid and rush the contract to a finish. Private Byron J. Linhart, Company B. Second Missouri Infantry stationed at Larello, Texas, and his sweetheart, Miss Ruby Swarts, 1,200 miles away in her home at Butler, Mo., were married on October, 24, by two Episcopal Clergymen, one at each end of the line, through the use of the telegraph. Two telegraph operators acted as proxies for the bride and groom, repeating the questions to and answers from them. That surely is the most unique marriage ceremony yet recorded.

* * * *

Australia has done well by Great Britain in furnishing 103,000 volunteers for the war, but the British now fully realize the need of more men and will have to resort to conscription if more volunteers are not forthcoming. The Australians have self government and will soon have the voters to decide by ballot whether or not there shall be compulsory military service in that commonwealth. Under the conscription system, provided the people, by their vote approve the plan, 125,000 additional men will be available who are "fit, single and without dependants." England's colonies have not forgotten the mother land and these people far remote from the seat of war, like the Canadians, have proved their patriotism and loyalty by giving many of her very best citizens to fight in the armies of the Allies.

* * * *

The Federal Farm Loan Board, of which the Secretary of the Treasury is Chairman, held a hearing in Raleigh, October 24, to give the farmers and others opportunity of expressing preference as to the location of the bank which is to serve this state and section. A delegation from Charlotte urged the location of the bank there and Raleigh wants it too. It is thought that Virginia and the Carolinas will constitute a Farm Loan district and as Richmond already has the Regional Reserve bank the location of the Farm Loan bank should be established in North Carolina. Charlotte the leading city of the state is situated near the South Carolina border with splendid railroad facilities and its people claim it the proper place for the bank and are pressing their claims with all the influence they can command.

* * * *

Before the next issue of the Advocate appears the presidential election will have been held and the result known unless the contest should be very close. The campaign at the outset indicated a general lack of interest but the fevor of the people has increased as the canvass has progressed and in the close states both parties are contesting with all might to win. Mr. Hughes, the Republican candidate, has been on speaking tours practically all the time for three months visiting all the debatable states. President Wilson has refrained from an active canvass though naturally actively interested and has made several speeches at specially selected points. He very properly takes it for granted that the people of the United States do not want their President to engage in an active canvass for reelection and he has therefore generally abstained from strictly partisan speech making.

* * * *

The value of war material exported from America during the fiscal year 1916 just closed is $1,800,000,000 in excess of the exports of same materials for 1913. From a detailed comparison of statistics we gather the following facts showing increase in war munition export values in 1916 over 1913: America sold abroad in 1913, explosives valued at $5,267,566. In 1916 the value of explosive exports to $467,081,928. Zinc and its products 1913, $1,000,000, but this year the value is $45,867,156. Horses and mules for war purposes 1913, $4,693,795. In 1916, $96,477.458. Brass and its products 1913, $8,554,636; 1916, $164,876,044. The export value of iron and steel this year reaches the enormous sum of $621,209,453. These figures almost stagger us but give some idea of how the European War has drawn on our resources.

* * * *

The South will this year receive for its cotton crop, including seed not less than $1,250,000,000, which is far more than the crop has brought in any previous year and $500,000,000 more than it brought last year. The yield is far below that of last year but the increase in price makes the difference. Cotton is now bringing over nineteen cents and farmers are so hopeful of a further advance that many of them are reluctant to sell. The prospect is for continued high prices, at least until the great war closes and there is but faint hope for cessation of hostilities for a year or two.

Yesterday has slipped away,
God has got to-morrow;
Take to-day and do your part,
As your part is given.
That's the way to gladness, dear,
That's the road to Heaven!

CONTRIBUTIONS

THE GOSPEL OF THE ETERNAL KINGDOM

By Bishop John C. Kilgo

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14. 2

The questions and issues which the gospel of our Lord Jesus Christ settles are eternal questions and issues. In making this statement it is not intended to convey the impression that the gospel is utterly foreign to earthly orders, having no influence upon the course of human history or relation to the daily affairs of men. Such an assumption would be an intolerable fanaticism, having not a single word in the teachings of Jesus to justify it. His gospel is as truly a gospel of righteousness as it is a glorious gospel of eternal salvation, and a professed devotion to Him which does not manifest itself in an abundant righteousness is the sorest denial of both Him and His teachings. "By their fruits ye shall know them," is the lasting criteron for estimating the genuineness of one's piety and the strength of one's faith. From this there can be no escape, and the history of His followers has at all times and in all places been the unanswerable proof of His doctrines.

The Kingdom Supremely Eternal

But the kingdom of God which He came among men to establish is not an earthly empire, exhausting itself upon earthly questions and the promotion of merely earthly interests. It is supremely an eternal kingdom, having its sources outside all mundane things and its goal infinitely beyond all temporal spheres and orders. From the beginning of His ministry among men Jesus placed the utmost stress upon the eternal. In His own consciousness it was at all times the central and sovereign sense, making itself felt in every word and showing itself in every movement. He gave constant care to make His disciples realize that in Him they were face to face with eternity. He was not among them as a mere teacher, adding His utterances to those of the prophets and giving His opinions upon the vexing difficulties of this present life. To know Him they must raise their thoughts far beyond all these things and become through Him students of heavenly orders and prepare themselves for a life in an endless kingdgom. The basis of all this is His self-consciousness of a life prior to His coming in the likeness of men, a life whose unbroken experience stretched backward through all time and all ages into the very beginning, back of which there is no other beginning. He had come out from the Father, with whom He was united by the vital life forces of the Godhead in the eternal beginnings of God. "Before Abraham was I am," gives an insight into the depths of His time consciousness, a consciousness which originally was absolutely free from all temporal limitations and experiences.

It is only in the light of eternal sense in Him that we can understand the absoluteness, finality and solitariness which He emphasized in all His teachings. He discarded the common terms of human speech because He did not arrive at truth by the process of human reasoning, but spoke out of the eternal assurance of truth as a fact of His inner self, and He delivered it in the forms of authority and finality. "Verily, verily I say unto you" are not words of one who, by the methods of investigation and speculation, comes timidly to venture an opinion, but are the assertions of a supreme mastery and possession which do not admit of discussion. Truth to Him is never a new thing just discovered by tedious study; it is His eternal experience, and He utters it in its vaster and fuller forms and aspects. Out of His own sense of absoluteness He declared, "Heaven and earth shall pass away, but my words shall not pass away." The whole vast system of material things shall run out their course and come to an end. Suns shall burn out, moons shall cease to be, planets and stars shall crumble into dust, but up out of this universal wreckage His word shall rise without the loss of a single syllable or the change of a single accent. The shock and crash of a falling universe cannot shake it from its everlasting foundations. With their disappearance His words shall rise into their regal forms and take on the shape of a kingdom which shall never be disturbed by changing events or the limits of time.

Other-Worldliness

As He came near to the close of His earthly ministry His mind was deeply concerned with the purpose to raise the thoughts and the faith of His disciples above world thoughts and world hopes, and to fix their faith far away in the heights of eternal things, back into which He was Himself about to enter. He assured them of a perpetual conflict here, and that it would arise out of the simple fact that they were no longer of the world, but that He had chosen them out of the world, and between them and the world, as between Him and the world, there were inherent differences which the world could not understand and would not tolerate, and, therefore, it would hate them, as it had hated Him. Gloomy enough was the picture He drew for them in the ministry to which He was about to send them, yet this world gloom was more than offset by the disclosures He made of the eternal kingdom into which they had been brought by Him and to which they were to look for staying power and final reward. He ran up the curtains on eternity until heavenly scenes came winthin full view of them, and He fixed their gaze and their interest supremely upon His Fathers' house, back to which He was about to ascend. These thoughts were the logic with which they were to comfort their hearts, and in which they were to find ample satisfaction because of His departure from among them. Their own last end would be a like ascension up to the heights of His own ascension, for He would receive them unto Himself, that where He was they should also be. And He crowned His departure with a demonstration of glory not only as a fitting climax to His own incomparable history on earth, but as a final demonstration of the things He had taught them and a full proof of the hopes He had inspired in them. The culmination of His redemptive mission to earth is not to be a temporal glory, and the faith and hopes of the saints in all ages have been centered on things far beyond all these changing scenes up to where He sitteth at the right hand of God.

The Secularizing Spirit of the Age

But in the face of these positive and plain teachings of Jesus there has come among us a widespread disposition to secularize the gospel and to engage the thought and activities of theChurch with earthly affairs. This is not, as it proudly boasts, a new and advnaced interpretation of the gospel, but a reversion to the mistaken views of the Jews as to the mission of the Messiah, with the addition of some features of Buddhism. The fatal error of this popular perversion of the gospel permeates the whole body of our religious thought and enfeebles every force in Christian character. In the place of the solemn duties of Christian life it proclaims a gospel of amusement as the only sane way to secure and maintain, in an age like ours, the sympathies and allegiance of the young, and in keeping with this reckless assumption the Church and the ministry are called upon to furnish playhouses and all sorts of worldly entertainments. Seemingly they uteterly forget that the gospel is not a system of world sports, but the dreadful power of God unto the salvation of sinners, a task full of all the solemnity of an everlasting destiny. It is a gospel born in blood, and the tragic notes of Calvary's agonies are never out of it. Shall the summit of this blood-stained mountain be graded off for a baseball diamond, and the garden of Joseph be rented for a place of Sabbath loafing and worldly gayeties? Shall the emblems of His broken body and sacrificial blood be removed from the sacred table and it devoted to the careless whims of the whist club? No amount of witty sneers or cheap mockery from the lips of a worldly ministry are sufficient to prove that the grave countenances and solemn spirits of our fathers were pharisaical airs practiced in the name of Jesus. These men were profoundly sensible of eternity and their religion had in it a becoming dignity and a heavenly majesty. And if it be true that the young of these times cannot be saved except by making a sport out of the gospel, then their destiny is sealed; the issue is settled. The atoning mission of Jesus among men is not to furnish earthly amusements, but to save sinners from death and eternal doom.

The Cheapening of the Gospel

The apostles of secularism have reduced the kingdom of God to a world-condition, the gospel to a social asset and the Church to an organization whose end is earthly betterment. In keeping with their perversions of truth they seek the defense of our religion in the social values to be derived through it, and employ the resources of the Church for the promotion of all sorts of schemes which they deem helpful to civilization and human comforts. As the inevitable outcome of such a blunder there are widespread confusion of thought, conflict of efforts, shallowness of conviction, increasing defeats and a growing sense of insecurity of faith. They tell us that the kingdom of God must come in the world, that the New Jerusalem is to be among men and that Christ has already come among men. And every human ill or earthly evil in society, industry or government they charge to the account of the failures of the Church to meet the world's present needs. They disturb God's saints and deadbeat their benevolence for the care of fads and projects out of which futile commissions make a living for a short while. They encourage infidels, thugs and criminals to charge to the Church the shame and sufferings of their own creation, and inspire a far-reaching hatred against our holy religion. With a slim attempt at wit they say, "That religion is worthless the benefits of which one must die to gain." To this vein sentimentalism it is proper to reply, "That religion is a conceit and a fraud which proposes to remove human ills and transform the world into a scene of heavenly peace and undisturbed joy." Our Lord knew that the faith centered in eternity and the soul inspired by the hopes of everlasting life constitute the one spirit which might be trusted to feel for sinners, help the poor and oppose the ravages of sin. It is not the time-possessed soul, but the heaven-ruled spirit into whose hands may be trusted the care of the lambs and the feeding of the sheep.

The Triumph Over Time

But the shifting of the emphasis from the eternal to the temporal has robbed the saints of the immovable foundations of hope and shut up the springs of their lasting joys. Amid earthly scenes they must bear many ills and suffer many disappointments, from which no

escape can be devised. Lazarus still sits at the gate, the widow still follows her son to the grave, the truly faithful are still mocked and hated, poverty still finds its way to the homes of the truest followers of Christ, the tongues of the wicked are still busy decrying a holy ministry, and down to the end of time wars and rumors of wars will be in earth. It is through these strifes the man of God must make his way out of the world. He has his deepest concern in what is beyond. Daily his heart is steadied under some heavy burden by the glorious truth of finally reaching the Father's house, where he shall find release from strains, grief and defeats. Even the tired old colored woman at the spring branch, doing the week's washing, finds more joy in humming in her own weird way,

'When I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear
And wipe my weeping eyes,''

than she gets out of the dream of a better wage and a large house. And she is in the footsteps of the great apostle, who declared amid the sore scenes of his eventful life, ''For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens.'' Who will call Saint Paul a fanatic? His eyes were fixed upon the invisible and the eternal, and the impact of his faith is felt in every region of the world where this gospel has gone. The world's master spirits who have given permanent shape to the course of history have always been those whose faith was fixed upon the heights whither the Lord hath ascended, and out from these sources they have drawn inspiration and force for the most heroic labors. They have not hesitated to make full and bold profession of their faith. Like Abraham they have been steadily moving toward a city whose builder is God, and following their Master they have been stirred by the joyous hope of things set before them. Untinged with sophistry the simple saint tells the whole story of his faith and hopes when he says, ''I want to serve God here, and, dying, go home to heaven. Pray for me, brethren, that I may hold out to the end.'' That is plain enough, and, thanks be to God, it is voluminous enough. The final triumph of our gospel is a triumph over time, a victory over earth, an ascension along the dizzy heights which our victorious Lord went up to His Father's house to make preparations for the redeemed, and the consummation of our hopes is not within created boundaries, but far above principalities, and powers, and dominions, where He sitteth at the right hand of God. Point the saints to that glory, and remind the sinners of eternity, and there will come a revival of mighty power among men.—New York Christian Advocate.

NO SUBSTITUTE FOR MENTAL DRUDGERY

Martha Backcountry

Were I to join the ever increasing number of those who try to take a hand in making the appointments, I would write the Bishop,

Dear Brother:-

Please, for the love of heaven, send us, for at least one term, ''a good preacher.'' We have had good revivalists, good pastors in degree and variety, a few good financiers; but as to preaching the years have been mostly years of leanness and famine. If you are at a loss to choose, pick out for us a man with corns on his knees and both brains and books in his head.

Yours in prayerful expectation,

Martha Backcountry.

Doubtless the Bishop would consider our deserts as well as our deeds, and our prayer might be denied. Yet it is not asking too much. Any place that needs a preacher, needs one well equipt with both brains and religion. It is difficult to understand how a man lacking either ever would apply for the job of preaching.

It would seem that no man with religion would undertake the biggest business on earth unless he intended to harness his brains to the task; and it would seem that no man with brains would ever join the Methodist itinerary without he had a lot of religion.

And yet it is conspicuously true that numberless pulpits have not the force and leadership that the churches need.

Can it be that we have been putting not too much emphasis on ''the heart,'' but that we have been too superstitious about brain work being a necessity?

There are numbers of preachers who are energetic and industrious; who diligently visit the sick and the well; collect the missionary money; keep the parsonage painted and the fences mended; and in fact, who haven't a lazy bone in their bodies; but who, when it comes to mental drudgery, haven't the nerve to hold themselves to the systematic study, profitable reading, deep thinking, and strenuous praying that are indispensable preliminaries to good preaching.

Saturday night finds these toilers at the lesser good'' with a busy week behind them, but with little preparation made for the morrow. And so, regretfully perhaps, they get out some old sermon notes and try to get in shape a few stale thoughts. Or else they decide to trust to the inspiration of the moment, fill the hour with commonplaces, platitudes, and family reminiscences—which in time become ancient history to the congregation. For the preacher with a non-growing mind beats around in a small orbit and so frequently repeats himself that listening to him becomes increasingly wearisome.

''If you love me, feed my sheep,'' said Christ to Peter. And it is still the test of apostleship. Preaching is the preachers supreme business. It is that for which churches were built and the bells hung in the steeples: that for which the pews were spread before the pulpits; that for which the parsonage, and the salary, and all the rest of the church machinery were created.

It has been argued that the reason why more men of large intellectual powers do not offer themselves for the ministry is that the system is to blame—that there is too much machinery; and that the job is to blame—that the cushion pew and sensitive official will not stand for straight preaching. But neither of these arguments hold good. For there are numbers of charges where there is practically no church machinery to hamper freedom-loving preachers; but these charges, instead of being sought after, are received with consternation. And was for pressure from the pew, who ever heard of a great preacher intimidated by a few frowns? Great spirits thrive on opposition. Paul met an explosion at every turn. He gloried in convincing men of things they did not want to believe. He was killed, yes, but not defeated. And Paul dead is worth more to the church today than a milion little fellows who have to be pussy-footed around every difficulty.

There is also a superstition that the average congregation does not know good preaching when they hear it, because people often praise the poor sermon and flock to hear the windy evangelist. But the superstition is an unreliable one. Most any novelty will draw for a while, but it doesn't take people long to get their bearings on the value of what the preacher is giving them regularly. Any congregation, country people or city people, mountain people or sand dwellers, the high steeple crowd or the mill suburb, can soon tell whether the preacher is fulfilling a divine commission or only filling a place and an hour.

''Oh for more power!'' shouted a colored preacher as he vigorously pounded the pulpit cushion, ''O for mo' power!'' ''Brudder'' called a calm voice from the rear seat, ''what you need ain't mo' power, it am mo' idees.''

A pupil once asked the great painter, Sir John Opis, what he mixed his paints with. ''With brains,'' pointedly replied the master. If Mr. Opie had been a teacher of ministerial students he would probably have spoken with still more emphasis that sermons should be mixed with brains. For there is more at stake in preaching sermons than in painting pictures.

We often hear sermons that seem to have neglected Mr. Opie's receipe—sermons without aim or purpose; sermons inapplicable to the needs of the community; sermons, for instance, on race-suicide in villages where every cabin is overrunning with children, and the natives are as guiltless of race-suicide responsibilities as they are for the war in Europe; sermons on the sins of fashion and extravagance where the people are shabby and penurious; denunciation of social excesses, club meetings and high teas in small towns where the social faculty has almost atrophied for lack of use, and where everybody stays at home and attends selfishly to his own affairs—and his only remarks on the heinousness of divinely endowed women with motherly instincts wasting their affection on poodle dogs—and not a poodle in twenty miles.

''The shot that hits is the shot that counts.'' The shots that sank the Lusitania were not aimed at the moon. And the gunners of light who accomplish results must do more than fire haphazard into space.

Then there are other classes of sermons where the brain-power seems not to have been used at its heighest capacity—sermons in which the text is used as a kind of frame-work on which to hang garlands of flowers and feathers by a preacher over endowed with a gift of language, who can easily fill an hour with star-stepping oratory without saying anything worth remembering.

Worse still there are sermons so slovenly in construction that the central thought is so inconspicuous as to be a matter of conjecture—if indeed it has any central thought. A friend of Browning once asked him to explain a passage in one of his poems. Browning studied it a moment and said, ''I suppose when I wrote it the Lord and I both knew what I meant. Now only the Lord knows for I have forgotten. Vagueness may be unimportant in poetry, but a sermon of which only the Lord knows the meaning is not so easily excused.

In a country neighborhood a visitor accepted an invitation to preach. Having no message, he soon wandered from his text and got lost from his subject. Finally in desperation he turned to the amen corner and asked, ''Brethren, where am I at?'' And nobody knew.

It hath pleased the Lord to save the world by the foolishness of preaching. But He nowhere contracts to save aught by foolish preaching. What saves the world is publishing the truth and convincing men of its value. Preaching the truth is no simple task. Who has skill to preach adequately the simplest truth of the gospel?

Can the average preacher put into speech and human understanding the full meaning of ''God so loved the world?'' Can he convey some sufficient suggestion of the stupendous power behind the facts of creation and the resurrection? Can he reveal both the damn-

Continued on page 7

NEWS AND NOTES

NOTES AND PERSONALS

—The people in the Alexander charge speak in high praise of the preaching of Rev. J. J Edwards.

—Rev. L. B. Abernethy, of Canton, has been assisteing his brother, Rev. W. E. Abernethy, in revival services at Shelby.

—Rev. Henry McKinley, the new pastor of the Friends church at Mount Airy, is said to be a nephew of the late President McKinley.

—Mr. A. C. Kennedy, a very promising young man was licensed to exhort, at the Fourth Quarterly Conference for Main Street church, High Point.

—Rev. and Mrs. D. H. Tuttle, of Burlington, were in the city on Thursday on a shopping errand. Brother Tuttle made the Advocate office a pleasant visit.

—Rev. J. B. Tabor, pastor of the Thomasville circuit, conducted revival services last week at the Amazon Mill assisted by Rev. W. O. Goode, of Main Street church.

—Rev. J. Frank Armstrong has recently closed a fine revival at Spray in which he did the preaching with the exception of two sermons. The meeting continued two weeks.

—Mr. Stacy Calhoun, a very bright young man, was licensed to exhort at the Fourth Quarterly Conference for the Summerfield circuit held recently at the Battle Ground.

—Special mention is due Mr. Chas. Osborne, Lay leader of Main Street church, High Point, for his very efficient work. He has organized his people and led them successfully. It is due him to say that he has done the finest work for the Advocate of any lay leader in the Conference.

—Rev. Dr. George H. Crowell, has been secured by the Campaign Committee, of Kentucky Wesleyan College to serve as Educational Commissioner, to lead the effort for increased endowment and equipment and for increase of students. Dr. Crowell has been tried out and we feel sure the Kentucky Methodists will find in him the man they need.

—Rev. J. W. Ingle, pastor of the Linwood circuit, was the winner of the first prize, a Six Cylinder, seven passenger, Studebaker automobile, in the recent contest for boosting the circulation of the Lexington Dispatch. Rev. H. L. Powell, a pastor in the Methodist Protestant church won the second prize, a five-passenger four Cylinder Overland.

—Reports from Main Street church, High Point, indicate that Brother Robbins, the pastor, has had the most successful year of any pastor in the Greensboro district. At the final Quarterly Conference finances were full and running over. More than 100 have been added to the church this year, and the congregation hold a threat over the presiding elder if Rev. H. H. Robbins is not returned to that charge.

—Mr. Jas. W. Bain, son of Rev. and Mrs. E. L. Bain, was recently married to Miss Lucile Cofer, of Bluefield, W. Va. A note in The Gastonia Gazette says: Announcement of the wedding was made by the young couple only a few days ago. The ceremony was performed while Miss Cofer was visiting friends in Winston-Salem, Bishop Rondthaler officiated. They will make their home in Winston-Salem where Mr. Bain is connected with the staff of The Daily Journal.

—Dr. G. B. Winton has been released at his own request from pastoral responsibilities during the coming year. Since Professor Osuna went to Mexico on leave of absence last January, Dr. Winton has been assisting in the work of the Spanish publications. He will continue this work and will also give a part of his time to writing and speaking in the interest of a better understanding of the Mexican question. He fears there is danger yet of armed intervention, a step to which he is unalterably opposed.—Christian Advocate.

—Rev. Dr. Weaver reports one of the greatest Quarterly meetings at Old Trinity on the Randolph circuit last week in all his experience as a presiding elder. The program began on Friday evening with an address to the young people by Rev. W. O. Goode, of Thomasville. Dr. Weaver preached on Saturday and Sunday. There were thirty official members present in the Quarterly Conference on Saturday afternoon, and the pastor and officials had splendid reports, indicating that all claims for the year will be met in full. Brother Crowder, the pastor, is much esteemed by his people. Rev. Dr. Turrentine delivered an address on Sunday afternoon and Rev. J. E. Woosley preached at night.

A Caroleen Marriage

It was a happy marriage because a life of happiness awaits the excellent couple, Mr. J. R. Chambers and Miss Janie Lumly. They were united in holy wedlock Otc. 25, at the lovely home of Mr. and Mrs. John M. Lumly, Caroleen. Mr. Chambers is a prosperous young business man of McAdenville. Miss Lumly is music teacher, and organist in the Caroleen Methodist church, and educated at Davenport college—a bright Methodist. The marriage ceremony was performed by this writer.

S. M. Davis

Dedication at Thrift

The Methodist church at Thrift, seven miles from Charlotte on the P. & N. R. R., Rev. B. F. Fincher pastor, will be dedicated at 3 p. m., Sunday, November 12, 1916, Rev. E. L. Bain of Tryon Street church, preaching the dedicatory sermon.

This church was erected under the leadership of Brother Fincher last year and is a property worth four thousand dollars. The building is modern and beautiful, has a seating capacity using the class rooms of five hundred and its acoustic properties are perfect. It is entirely free of debt. The church was organized by Brother Fincher in 1915 with less than twenty-five members and has grown to more than a hundred.

Ministers and laymen are invited to the dedication.

Rev. J. E. Gay

We, the members of the Fourth Quarterly Conference of Marion Station, desire to express our sincere regret that the time limit of our church removes Presiding Elder J. E. Gay from our midst.

We appreciate very much Brother Gay's capable and faithful administration of the affairs of the Morganton District, his strong spiritual sermons delivered in our own church and his pious walk in our community. He has wrought well in the Morganton District and has made a record for faithfulness and hard work of which to be proud.

We extend to him and his estimable family our prayers and best wishes.

This paper was read in Quarterly Conference session.

Loy D. Thompson

Weaver College

On Tuesday of next week, November 7, Weaver College begins the second quarter for the school year 1916-1917. Will you not come, or encourage some one else to come, to Weaver on that day? I now refer especially to those that are not in school anywhere, but that ought to be in school. Just a little effort on your part may mean a good deal in some life.

Nearly all our students are studying well and behaving properly. We have an earnest set. We should have a larger number of students. We desire the help of the Methodist people of Western North Carolina in making Weaver College mean as much as it ought to mean to our people. Our enrollment is a little larger than it was last fall, but it is not so large as we had hoped. This lack is due partly to the flood of last July. This flood hurt a good many people financially, and put the railroads into such condition that I was cut off from a good deal of summer canvassing. Many of our people, especially those that have cotton, are in better condition now than they expected. Send your son or daughter to school.

J. R. Walker

Weaver College, Weaverville, N. C.,
October 30, 1916

A Record Breaking Quarterly Conference

The Fourth Quarterly Conference of Morven charge was held at Bethel, last Saturday, October the 28th, and was a record breaker. Brother Mann said he had never seen as much money placed on the table at a regular Quarterly Conference in his life.

Our Budget goes beyond the $2,000 mark, $1,305 to the pastor and presiding elder and $710.85 Conference assessments. Every cent of Conference assessments is in the bank. The presiding elder is paid in full, and less than $75 due the pastor, and this small balance is in sight. Four of the churches paid everything in full, the $75 due by the other three churches.

In other words the charge is practically out on every item almost one month before the Annual Conference convenes.

Our revival campaign resulted in 150 conversions and 80 persons have been added to the church during the year.

Our Sunday School enrollment, is 700, and $500 has been raised by these Schools for various causes. About $1,800 has been raised in cash and good subscriptions on our Morven church debt, the entire debt being about $2,300.

Brother Mann is a wide-awake presiding elder, having the work of the district well in hand.

This is decidedly the best circuit in the W. N. C. Conference and one of the best appointments in the Conference. I think the above statement is due the good people of this charge who have made such a record breaking year possible.

J. H. West.

Marion Mills Charge

I came from Emory and Henry College to the Marion Mills charge the fifteenth of June. From the very first I have found the people kind and hospitable, and the more I am with them the better do I love them and rejoice that I have the privilege of laboring with them.

We held our first service in the new Clinchfield church the first Sunday in October, and on that day organized a Sunday school with an enrollment of seventy.

Beginning on the first Sunday we held a two weeks' meeting in the new church and it resulted in some thirty conversions and reclamations and a spiritual awakening in the church. Five joined the church and others will join later. Some went to the Baptist church.

Owing to the fact that we had not had a sweeping revival at the East Marion Union church, we felt impressed to continue the meeting there from the third Sunday. So we continued there for fifteen days. The Lord was with us and there were 121 conversions. It was a great meeting from the first to last and I have never seen anything like it.

Those who were converted range from fourteen to sixty years of age, there being quite a number of fathers and mothers. Thirty-one have joined the Methodist church and forty the Baptist. Others will join later and some by letter.

The meeting means much to the church and community at large, and we hope in the near future to build another church on the charge. We are lost to some extent without a home of our own.

Our collections will be paid in full, and we rejoice. May the Lord carry on this work.

Yours, E. L. Kirk

A Revival in Carolina College

Carolina College has recently enjoyed a very gracious revival of religion. The services were held in conjunction with the services held in St. Paul's Methodist church. Brother E. Marvin Hoyle, of Cornelius did the preaching.

Brother Hoyle held services each morning in the college auditorium and each evening the students attended the services in the church.

Brother Hoyle showed the finest spirit of consecration throughout the meeting, and while he was fearless in his denunciation of sin, there was not a single utterance that could have een considered offensive or out of place by any one. The members of every church in town joined in heartily, and the meeting is considered by those who have lived here many years to be the best ever held in Maxton.

Brother Hoyle seemed divinely guided in the selection of his subjects and his sermons were very greatly enjoyed by all who heard him. He has a fine faculty for attracting the young, and much good was done among the young people both of the college and the community.

This is the third time within the last four and a half years that Maxton has drawn on your Conference in revival work. We had first Rev. A. L. Stanford, who has rendered such fine service so many times in our Conference, after him, we had Rev. R. M. Courtney who greatly endeared himself to our people. Both these "boys" were college mates of mine and I rejoice in the splendid work they are doing.

Brother Hoyle went from our Conference and has many warm friends here. Carolina College is in the midst of a very prosperous year. Fine work is being done in all the departments. S. E. Mercer

Maxton, N. C.

Mrs. Victoria Wiseman of Henrietta Passes Over

After a long, useful Christian life Mrs. Victoria Wiseman died in the elegant home of her son, Dr. C. Braxton Wiseman, Henrietta, Oct. 25th, at the age of 79. After a well fought and triumphant battle with disease and suffering, peaceful as an infant sleeps, her eventful life went out. She was one of the best known and best loved ladies in Rutherford county, and a devoted and earnest Christian, being a long time active and devoted member of the Baptist church. Her husband, Mr. W. D. Wiseman, died several years ago, and the sons and daughters have made a most excellent record in culture and usefulness in society and the church. Mrs. Wiseman's father was Mcajah Durham, and among her noble and patriotic brothers we honor and love the departed Capt. Plato Durham father of our brilliant Methodist Plato, Stonewall and Robert Durham. Mrs. Wiseman has left a mark that will shine for the feet and faith of those of us who survive. In the high shady beautiful cemetery her precious remains were interred on the 26th in the presence of an immense gathering of weeping friends. Seven ministers, Baptist and Methodist, took part in the funeral services, among whom were her son-in-law, Rev. T. J. Rogers, of the Conference. The floral offering was lovely and sweet like the paradise to which she ascended.

S. M. Davis

NO SUBSTITUTE FOR MENTAL DRUDGERY

Continued from page 5

ableness and the foolishness of sin? Can he demonstrate the superiority of brotherliness and helpful cooperation to strife and antognism? Can he handle courageously and sanely the specific evils that beset his crowd? Does he call men to repent of their own particular meannesses, or does he not rather imply that they may be charged to the account of Father Adam? Does he not prefer to skirt around all knotty problems by some pathway of vague theology?

I heard a minister say from the pulpit not long ago that, "the reason children have to work long hours in the mills is not that industrial corporations intentionally oppress labor, but because God in the beginning wrote that in the sweat of his brow man shall eat bread! He was evidently better acquainted with the narrative of what happened in the garden of Eden than with the things that concern the children of Adam in the industrial gardens of our day. Perhaps he ignorantly followed a newspaper line of argument and the corporation lawyer's heartless interpretation of Scripture, or else like Balaam hoped to speak vaguely enough to please both Jehovah and the Princess of Moab. Had he put a little brow-sweat on that particular sermon, and put in a few eleven-hour stunts in general pulpit preparation, he might have been able to perceive that the primal curse was not intended to be clung to and boosted, but to be alleviated and remedied by the gospel. Few are competent to declare precisely what social justice, is, but we are not excused from intelligent study of the subject, for half the law and the gospel concern fair dealing of a man with his fellows.

There is no royal road to effective preaching any more than there is to easy superiority in any other high calling. God cannot use an unfurnished mind in his work. The sect that holds to the idea that the preacher is an empty funnel through which God pours His message is dying out. They did not do much to people the Kingdom. The great spiritual leaders of today are men who put all their faculties—both brain and heart—into their work.

I attended a great convention this summer where the program was filled by renowned speakers from all over the world. And the fact which impressed me most was that the men who spoke most convincingly, and most unforgetably were men who had put their every fiber of intellect, every heart throb, every moment of opportunity into convincing men of the truth of their message. And it was evident that their earnest eloquence was not the reflex influence of the breathlessly listening crowd, but that they had brought inspiration with them from the secret places of preparation.

While there is no shirking mental drudgery if a man wants his brains to grow, there are pleasant short cuts to knowledge and wisdom through the pages of great books.

Sam Jones said that fish is a good brain food, and humorously advised some of his hearers to eat a whale. But the preacher who doesn't take kindly to the company of books will have to eat more than one whale to get the requisite amount of phosphorus in his brains.

The average preacher does not have money to buy many books, but if he considers books a necessity he will buy them. There are numbers of preachers who can easily pack their clothes in a suitcase who cheerfully pay freight on a wagon load of books.

When the new preacher's freight arrives after Conference, those skilled in reading signs can almost tell the kind of prize they have drawn by the kind of freight he has shipped. If it is mostly dog-kennels, incubators, and farm utensils, the signs are unfavorable to good preaching. If on the other hand the new preacher seems homesick until he gets his books unpacked and placed in familiar arrangement around his study, the first signs are hopeful.

Sometimes a charge keeps the preacher so busy guessing whether they are really going to let him starve or not, that he loses his nerve and leaves his study to piece out a frightfully meagre income with the labor of his hands. But such a division of interest is usually fatal to good preaching. It is no truer that "he that useth the sword shall perish by the sword," that the preacher who divides his time and interests with money-making will, sooner or later, be defeated by that division.

Thrift is a virtuous asset to most people, but a preacher cannot afford to be too thrifty. If he succeeds too well in making and saving money, he is apt to deteriorate as a preacher. And it takes a man of phenominal talents to figure acceptably both in the market place and in the pulpit; or who can spend most of his waking moments thinking of how he can turn over his money, and then on Sunday produce from some unused depth of his soul a thoughtful, spiritual sermon. It takes all of a man's time as well as all of his talent to be a good preacher.

Poor pay for preaching, and poor preaching are twin tragedies. It would be hard to say just how much each is responsible for the other. But good preaching cannot afford to wait on good pay. Better pay is a critical and widespread necessity. All classes of churches lag in development for want of inspiring teaching and wise training. Backward communities especially need intelligent leadership; the country churches need better preaching—oh so seriously. And the towns and cities want better preachers than many of them will get.

Where will all these good preachers be found? So large a supply cannot be found anywhere. The hope of bettering things lies only in the possibility that the men we have may find out what good preaching is, and put the requisite amount of spiritual and mental drudgery into making good preachers of themselves.

We are always waiting in church affairs for the miracle to come in from the outside and do the work that God means we shall do for ourselves. The miracle that God delights most often to use is an ordinary man straining at his task. The church has never lacked spiritual vision and high ideals. Her most conspicuous lack has always been workmen who will get down to the drudgery of transforming high visions into everyday actualities.

One hundred members of the junior class of Trinity College, Durham, N. C., are taking the standard teacher-training course of our Sunday School Department. This work is being given by Prof. W. W. Peele, of the Biblical Department, as an elective in place of one hour a week Bible for juniors. This is in addition to the three-hour-a-week Sunday school course being offered to juniors and seniors in the Department of Education.

Dr. D. L. Mumpower, Superintendent of our Congo Mission, reports to our Missionary Secretaries that there are three hundred candidates for baptism in his field. A new station has been opened at a near-by village, conducted by a native evangelist; and the average attendance on the Sunday services at this new station is one hundred and forty. In the medical department of the mission there have been six hundred treatments during the three months' period for which the report was made.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

THE BEAUTY OF THE LORD

Oh, the beauty of the Lord!
How we see it everywhere,
In the freshness of the sward,
In the blossoms wondrous fair,
In the leafage of the trees,
And the clouds that float above;
But, surpassing even these,
In the souls that feel His love.

Oh, the beauty of the Lord,
In the life of Him who came
From on high, the living Word,
To remove our sin and shame;
How His sacrifice divine
Charms and wins our wayward hearts,
Till we, too, begin to shine
With the glory He imparts!

Oh, to show the beauty, Lord!
Oh, to give ourselves like Thee,
Till the world with one accord
Comes thy loveliness to see;
Till all hearts shall feel the sway
Of Thine own transforming grace,
And there dawns the perfect day
When we see Thee fact to face.

—Grace Elma Uhler.

NEW ORGANIZATIONS

From Mrs. L. N. Presson, District Secretary of the Charlotte District comes the announcement of a Junior organization at Polkton with forty-two members, with Mrs. J. W. Cameron as their leader.

Mrs. Presson says of this band, "It is a fine enthusiastic band and will do good work."

We welcome this organization, along with all the other new organizations, into our ranks and wish for them the greatest success.

That the Young People's auxiliary of Norwood, is a live one is evidenced by the following history of the society which comes to us from Mrs. J. F. Shinn, District Secretary of the Salisbury District.

"During the District meeting of the Missionary Societies of the Salisbury District August, 1914, Mrs. C. M. Bobbitt, District Secretary, gathered together a little band of young people, in to the organization known as the Young People's Missionary Society, of Norwood. Mrs. J. D. Rankin was chosen to be leader and James Hathcock was named as President.

The first thing did was to gain a place on the Conference Rool of Honor, having made the necessary points on the Standard of Excellence for Young People, being the only young people's society in the District to obtain this distinction. The past year we have been hampered by a lack of a regular leader as we lost Mrs. Rankin through her removal to another town. We have also lost several of our original members on account of attendance at college. However, we are growing, despite these difficulties, and we hope that large results shall come from our young people's work, knowing, "That He is counting on us," and that we must not fail Him.

Our work for 1916 is among the Orientals in this country and the Japan Mission and we are studying their needs, their problems and their capabilities, hoping that we may help them to grow into a citizenship of which our great country shall be proud, and a people "whose God shall be the Lord." In all this we ask your aid, your sympathy and your prayers.

On Sunday evening, October 22nd, this auxiliary held a public service at which time a most interesting and creditable program, consisting of songs, recitations and a missionary pageant, was given.

There was a large audience present whose appreciation of the efforts of the young people was shown in a generous collection. The little children with the bright colored flags of foreign nations, which they carried as they sang, made an attractive part of the evening's entertainment."

DAY OF PRAYER

Friday, November 17th, has been appointed as a Day of Prayer for Foreign Missions. It is urged that this time may be truly a day, for an entire day is surely not too long a time in which to focus our prayers on the great non-Christian world. We would also emphasize not only the time to be spent but the fact that it is to be a day of prayer; not a date set for speeches and stirring missionary addresses, but a time for a great out-pouring of the heart in constant, unceasing prayer, a time for sending direct petitions to the Almighty Father that the great unevangelized world may come to know him who to know aright is life eternal.

Remember November 17th, a Day of Prayer for Foreign Missions.

MEETING OF WOMAN'S MISSIONARY SOCIETY, REIDSVILLE AUXILIARY(MAIN ST.)

Mrs. Arch Wilkinson, Superintendent of Mission Study of this auxiliary sends us an interesting account of a recent meeting of the auxiliary held at the Main Street Church, on Friday afternoon, October 20th.

After the devotional services conducted by the President, Mrs. Lucy Trotter, the usual business program was carried out.

The subject of study for the afternoon was "Cuba—Its Needs and Possibilities" and the subject was interestingly discussed by those present. A Mission Study Class was organized with Mrs. Eugene Watt as leader.

This auxiliary is arranging for the Week of Prayer, November 5th-11th and at this meeting the names of the leaders for each day and the places of meeting were announced.

During the social hour Mrs. Alvis Harris served tempting refreshments. This meeting was to have been in the nature of a picnic and was scheduled to meet with Mrs. Harris, but on account of the inclemency of the weather. the picnic was deferred until another time.

Mrs. Wilkinson states that this auxiliary has recently packed and sent a box to one of our needy preachers. In this they deserve to be congratulated and we trust many of our auxiliaries are doing the same thing.

"SOLDIERS OF THE PRINCE"

Our readers will recognize in the title. the name of one of the books suggested for the study of our Juniors during this season. They are asked to put on the whole armor of God and become Soldiers of the Prince of Peace; making good soldiers of themselves; going out to enlist other soldiers, learning all they can about the great soldiers of the Prince, and what they have accomplished and also what part they themselves, may have in bringing this world to the feet of the Prince.

Every Junior auxiliary should study this text-book during the coming year. Ina Wilhelm in Missionary Friends says, "If societies use suggestion eight under "What to do with Chapter One" it might be a good plan for leaders to arrange a group meeting or rally of near-by societies and have a number of the best stories written by the children on the "Children of the War Zone" read."

"Use Eph. 6:10-17 for the Scripture reading and short prayers by the members. Boys and girls dressed in the costumes of the five countries would add interest. Such a meeting would increase enthusiasm and if any society is hesitating in the selection of the book, it would give them an impetus in the right direction."

WANTED

50,000 women and children to become members of a Mission Study Class. Interesting, instructive and inspiring text-books; earnest, elevating, enthusiastic meetings.

Will not every member of the Woman's Missionary Society in the Western North Carolina Conference constitute herself a committee of one to help to reach our goal: "A mission study class in every congregation and every woman and child a member?"

"The only way to reach the goal is
simply to pursue it;
The only way to do a thing is just
to go and do it."

THE HARVEST DAY

The Council in session, in Atlanta in April last, asked each Conference to name a Harvest Day not later than December 1st, by which time all dues, pledges and other funds should be paid in full.

Our Conference has fallen into line and during the first week in December we are urged to hold this Harvest Day service. A number of our societies are now engaged in an active campaign for members and along with this campaign are stressing the payment of dues and pledges so that at the end of the year there may not be the struggle that comes when the obligations are allowed to go unpaid until the close of the year.

The November Bulletin which has just reached our desk gives

Five Good Reasons for Observing Harvest Day

1. Nothing, not even the small amounts, will be lost to the treasury. We shall thus gather up the fragments.

2. The year will end well, and we shall all rejoice in our splendid accomplishments.

3. Another year will begin right, with no weight of unpaid obligations.

4. No hardships on any one. Not more than one month's part of our total obligation will have to be paid in advance to make Harvest Day a success. By some forethought we can do it.

5. The Christmas shopping will not cripple our giving.

THE DOCTOR'S HANDS

The person who sat next to her at the table couldn't keep her eyes from the tiny hands that lifted the cup of tea to the lips of the little Chinese doctor. So diminutive seemed the doctor, so tiny the hands!

Yet those firm, fine little hands, impelled by the love of the Great Physician, at whose feet she has sat, have made the lancet serve for the physical relief of her country-women in far off China, with a skill which has won for them the admiration of the medical world, and set out this Christian woman as possibly the most notable in all the Chinese Republic. Dear Dr. Stone!

There are millions of women in China to-day with hands quite as fine and firm. Only they are impotent hands because as yet they have never been healed by the touch of the Pierced Ones.

There are multitudes of church women in American Methodism today with hands that were meant to serve a King in leading a world's womanhood to him.

But they are withered hands, paralyzed from disuse, powerless for service. And countless thousands of Oriental women with pleading hands held out, ask in vain to be led by Christian women to the best friend a woman can ever find, Jesus Christ.

In his own scheme for saving a world he has left somewhat for our hands to do. This plan having been made, there are some things that will never be done except by us.

Christ's method for communicating himself to the world is through consecrated human lives.

Christ's healing touch for a world afflicted by sin, must come through willing, faithful, human hands.

O Christ, touch thou our hands! As thou didst lay thine own upon the sick folk of a long gone day, banishing their diseases, so may our willing hands convey to a fevered world the coolness and sweetness and strength of new health in thee. Amen.—Woman's Missionary Friend.

WATCHING UNTO PRAYER

Praying and watching thereunto! Ephesians 6:18. This watchful suppliant is not, I think, just looking out for the answer to his prayers, although that is a very vital part of a suppliant's mission.....His is on his watch-tower, vigilantly scouring the highways and byways for folks who specially need the strengthening ministry of his intercession. John Smith of Harrow used to say that he liked to walk down Fleet Street, where the people seemed so bent on business that they surely needed his prayers to help them. And so that consecrated soul would go along the crowded thoroughfare, looking into people's faces, and then lifting their souls on the wings of intercession. He was a great watcher unto prayer.

And what a big and businesslike conception of prayer this is! This man goes along the road, sees a tired, weary, war-beaten face, and immediately brings into gracious exercise the beneficent ministry of supplication. I wonder to how many aching hearts John Smith brought sweet inspiration and refreshment! And the souls never knew this passing minister of revival! They told their friends that the cloud had lifted, that they felt much brighter, but they never knew the human source of the sunshine, nor from what quarter the mystic wind had blown. One of God's watchers had seen them as he went by, and divine miracles began to be wrought.

What times we should have if this apostolic habit were ours! The ordinary road would become the highway of our God. The divine flower would possess the wayside bush. Lives which have been barricaded against the Lord would open to receive him. And everywhere men and women would feel more rested, even in the midst of turbulent circumstances, as if to the power of walking there had been added the gift of wings.

And what about the watchers? What times they would have! Because there is nothing which so refreshes a soul as the bringing of refreshment to another. Our Lord sat wearied at Jacob's well, but when he began to minister to a woman who was oppressed by a deeper weariness his own spirit was renewed: so much so that when his disciples returned they asked with astonishment, "Hath any man brought him aught to eat?" In these realms the grace we bring to others refreshes our own soul. There is no joy like the joy we find in "the water of salvation," and especially when we are handing the water to others.—J. H. Jowett in Woman's Missionary Friend.

STILL A PROUD FATHER

That paternal affection does not always see things as they are is illustrated by a story told by a Georgian. Harper's Monthly tells that he overheard this conversation between two natives who had formerly been close friends.

"All your boys turned out well, did they?"

"Yes, I reckon they did."

"What's John doing?"

"He's doctoring in Texas."

"And Dick?"

"He's enlarging of a country newspaper and collecting subscriptions."

"And William—what's he doing?"

"He's preaching the gospel and splitting rails for a living."

"And what are you doing?"

"Well, I'm supporting John and Dick and William."

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

Rev. Albert Sherrell, pastor of our church at Rutherfordton, is planning to organize an Epworth League for the young people of his church. "May his tribe increase." Who will be next?

THE REASON

Many of us often wonder why the Epworth League, as a rule, is not the success that we know it ought to be. Why is it that most of our chapters are so small and so few of our young people take any interest in this organization that is primarily intended for them?

The answer, we believe, is simple. It is largely because the League is not conducted with enough regard for the plan and purpose of the organization as outlined in the constitution. It does not have the distinctiveness that rightfully belongs to it. The principle of the survival of the fittest is just as applicable to the organizations of a Methodist church as it is to nations or men; and any organization that is not doing something distinctive and something that the oftentimes overlapping organizations of the same church is not doing suffers in competition with these other organizations and is only kept alive by the faithful few.

Regardless of how many and whatever organizations any church may have, none of them take the place of a model Epworth League. The model Epworth League is still unique. The trouble with most of our Leagues is they are so far from being model. If a League is allowed to degenerate into a lecture course, however good these lectures may be, we cannot expect it to be a success. If we allow it to lapse into a series of "cut-and-dried," quickly prepared programs of readings and song we cannot expect it to succeed. Why? Because there is nothing unique or distinctive about these kinds of programs. We can and did hear things of this kind almost any time and such things become monotonous to the most faithful Leaguers.

The solution of the problem of maintaining a successful League lies in carefully-prepared, distinctive programs with due regard for all four departments of our work. Time and thought are the prime requisites of a good program, and these are too often lacking. Too often our department superintendents wait until the eleventh hour to prepare their program and then the best they can do is to get somebody to make a talk or clip out a lot of selections from books or magazines and have these read extemporaneously by somebody that can't read.

If every department superintendent, officer and program committee realized their responsibility and the importance of starting early and spending a plenty of time and thought on their work we would have the variety that is the spice of life and our Leagues would have an attractive uniqueness.

HALLOWEEN PARTY GIVEN BY STATESVILLE LEAGUE

The Epworth League entertained in the parlors of Broad Street Methodist church Thursday evening at a Halloween party. The parlors were decorated appropriate to the Halloween season, black cats, bats and jack o' lanterns adorning the walls. Autumn leaves were used to advantage in the decorations. During the evening Halloween games were played; a witch in the proverbial costume related the fortunes of the guests, the fortunes presumably coming from a huge pot which seethed over a fire. A musical program was given. Mrs. Rex Troutman delighted the guests with a vocal selection; Lessene Allison with his violin, accompanied by Miss Marea Jordan at the piano, gave two pleasing numbers.—Daily News.

AFRICA FOR CHRIST

A Letter From Dr. Mumpower

(The following letter from Dr. Mumpower indicates that in a remarkable way the health of our missionaries in Africa has been preserved. It has been a matter of great solicitude to Bishop Lambuth that they should be reenforced as soon as possible. In the October number were the portraits of four choice young men who sailed to join them. In view of perils of submarine attack upon merchant and passenger vessels, the Board of Missions did not feel that it was right to send these young men across the seas. The danger was represented to them, and the decision was left with them. They unhesitatingly chose to go. The Epworth League is supporting heroes of the cross when contributing to the Africa Special. But our money contributions are the least part of what we should give. Earnest, prevailing, intercessory prayer should be offered daily for our missionaries by name and for their work as its demands and dangers appear. How many o our Leaguers promised at the summer conference to pray for our missionaries? How many promised to pray for the conversion of Wembo-Niama, the great chief whose friendship has made possible our suceses? Don't forget the covenant of prayer.. Nothing cheers the missionaries more than the knowledge that the home church is supporting them by prayer.—*Editor.*)

Dear Brother Parker: Will you please express to the Epworth Leagues of the Church the great joy their interest in us gives us and how glad it makes us feel that they are standing back of us with their prayers? I am sure that I can trace my decision for mission fields to the Epworth League mission study class and to the influence of a godly pastor, who was also strongly interested in the Epworth League and all its activities. My prayer is that the Leagues may continue to grow in strength and grace and fulfill the task which is peculiarly theirs and which, as I see it, no other agency or organization in the Church can fulfill.

We have been deeply blessed in our work in Africa by the thought that the young people of the Church are with us and are making sacrifices that this work may go on. May God bless them all and raise up from among them many recruits for this and other fields!

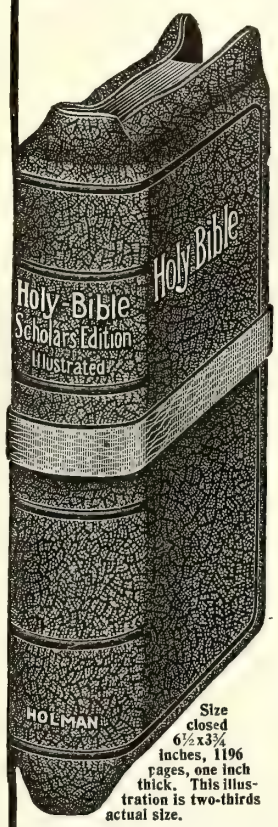
We are moving along splendidly here, having our "ups" and "downs," of course, but usually coming out on top. We need help, just as every other place needs help; and we are much cheered by the information just received that two appointments have been made and that we may expect help toward the last of this year. Everybody here, however, is in good health and enthusiastic over the work and its prospects. We can use all the missionaries you will send us. Send them on!

I am sorry I have not been able to write to the Era more than I have. Very likely I have made a mistake in not doing so. It is very hard to decide what is the best thing to do in the midst of so many calls for good things to be done. Perhaps I can soon get my work better arranged and be able to do more writing to the papers at home. No doubt we missionaries very often forget our duty to the periodicals upon which we depend to interest people in our fields. However, we do not forget to pray for you, that you may be blessed in the great work you are doing for the young people of our Church.—Epworth Era.

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Specimen of Type

JEL, 18. *the Philistine.*

into his forehead; and he fell upon his face to the earth.
50 So Dā'vid prevailed over the Phĭ-lĭs'tine with a sling and with a stone, and smote the Phĭ-lĭs'tine, and slew him; but *there was* no sword in the hand of Dā'vid.
51 Therefore Dā'vid ran, and stood upon the Phĭ-lĭs'tine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phĭ-lĭs'tines saw their champion was dead, they fled.

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THE OCTOBER SOUTH ATLANTIC QUARTERLY

The fall number of the South Atlantic Quarterly has an unusually well-filled table of contents. The first article by Henry E. Harman, the Georgia poet, will be of great interest to North Carolina readers. Under the title "John Charles McNeill and his Work" Mr. Harman contributed an appreciation of the talented North Carolinian with whom he enjoyed a close personal friendship. Appropriately enough Mr. Harman's articles begins with a quotation from McNeill's poem "October." The article included quotations from letters and conversations by John Charles McNeill.

The need of a greater system of economy in the financial management of the Federal Government has long been recognized. Mr. Charles Wallace Collins of the Library of Congress contributes an illuminating essay in which he explains in a readable way the manner in which federal appropriations are now made and shows what improvements and economy might be the adoption of a systematic budget system. He points out that all the leading political parties have in recent years recognized the need of reform in this direction, and there is promise of the establishment of a budget system in the near future.

Professor Archibald Henderson of the University of North Carolina contributes a timely paper on "The American Drama and the European War." He predicts that Europe will in the future have to look to America for fine examples of the dramatic art. The conditions of the past will be reversed. The war has dealt a severe blow to the European drama from which America has drawn so liberally in the past. The new situation provides the greatest opportunity ever given to American dramatists to produce great works for audiences on both sides of the Atlantic.

Professor D. R. Anderson of Richmond College is the author of a well-written biographical sketch of Chancellor Wythe of Virginia, who was "The Teacher of Jefferson and Marshall" while a professor at William and Mary College.

Two interesting literary essays are those of May Tomlinson on Arthur Christopher Benson and of Professor Carol Holliday of the University of Montana on Francis Grierson.

Professor N. L. Bonham, Jr., of Louisiana State University contributes an interesting essay in the field of government on "The Louisiana Police Jury," an institution peculiar to the parishes of that state.

Professor E. G. Cox of the University of Washington discusses very effectively the topic "The Distemper of Modern Art and its Remedy." There is in his article an exposition of the fundamental principles upon which good art should be based.

The Quarterly contained the usual well-filled department of book reviews and of "Notes and News." With this issue the journal completes the fifteenth year of its publication. The fact that the contributors in this issue represent the states of Noth Carolina, Virginia, New Jersey Louisi-Carolina, Virginia, New Jersey, Louisi- and District of Columbia,, illustrates the extent to which the Quarterly has become a publication national rather than sectional in its character.

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tertaineth Jethro. EXODUS, 18.

B. C. 1491.

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 30. 6. John 8. 59; 10. 31.
g Ezek. 2. 6.
h ch. 7. 20. Num. 20. 8.
i Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8. 1 Cor. 10. 4.
k Num. 20. 13. Ps. 81. 7; 95. 8.

Jŏsh'u-à: for [g] I will utterly put out the remembrance of Ăm'ą-lĕk from under heaven.

15 And Mō'şeş built an altar, and called the name of it [4] Jĕ-hō'vah-nĭs'sī:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm'ą-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons,* 7

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THE CHURCH DEFENDED

One not infrequently hears the church sneered at as not being progressive—as not keeping pace with other organizations and agencies in the world in the modernization of its methods. The Congregationalist and Christian World refuses to countenance this view and comments as follows upon this oft-heard complaint:

"What has been the awakening power in India? The church. What awakened Japan? The church. What started all the stir that there has been in China? The church. Who gave the impulse and push to the great temperance movement which is now making the water wagon the band wagon. Members of the church. When the sisters organized the Woman's Christian Temperance Union there was something doing. Prohibition was a far-off hope until they put the power of their passion in it. Now the warring nations of Europe have been compelled to adopt it in order to make stronger men for the terrific strain of the great struggle. Does any good movement start up in any community that you do not find church members at the front end of it? Puncture the tire of one of these movements and you will have to call in the church to fix it. It makes one tired to hear the church criticised as too slow and not up-to-date when it is anywhere from ten to a thousand years ahead of its generation, and when everybody who starts a reform either borrows his ideas from the church or begs for its money to pay the bills. It is where the church bells are ringing that you hear the sound of the going."—Exchange.

THE UNWELCOME VOICE

A small boy was at play when he heard his father calling him. Reluctantly he left his companions to answer the call. "What do you want?" the boy asked with little grace, for he expected to be sent upon some errand which would interfere with his game. "I just wanted to give you this," his father replied as he handed the boy something he had asked for. Then the boy saw himself the unappreciative son of a kind father. We hear the voice of God calling to us in his Word and in our conscience. We resent his call because we think he would interfere with our plans. We think the gospel would deprieve us of some desired pleasure and make life hard with many duties. But when we have heard what God has to say to us in the gospel, we find that he only wishes to make us truly happy through his precious gift of salvation. And yet we are so often unwilling to hear what God has to say to us!—Forward.

CHURCH NEWS ITEMS

At Emory University the student volunteers for foreign missionary work number sixteen.

* * * *

The Commission on Unification, representing the Methodist Episcopal Church, South, will meet December 28 in Baltimore, Md.

* * * *

The New Mexico Conference voted sixteen for and nineteen against the General Conference proposal to make Conference and district lay leaders members of the Annual Conference.

* * * *

By a vote of 147 to 17 the Tennessee Conference gave its approval to the General Conference measure which provides that the Conference lay leader and the district lay leaders shall be members of the Annual Conference.

* * * *

The Boards of Education of North Carolina and Western North Carolina Conferences have launched a campaign to secure $150,000 for Greensboro College for Women, $100,000 of this amount for endowment and $50,000 for the building fund

The Annual Conferences whose sessions have been held make a good showing as regards the number of preachers admitted on trial. The Western Virginia Conference admitted eight, the Missouri seven, the Southwest Missouri eight, the St. Louis nine, the Holston eight, and the Tennessee eleven.

BUT THE QUESTION RETURNS

As the stage coach careened toward the edge of the cliff, the timid tourist gazed anxiously down at the brawling stream three hundred feet below.

"Do people fall over this precipice often?" she asked.

The driver chuckled to his broncos. "No, madam," he returned placidly; "never but once."—The Christian Herald.

SUFFICIENT CAUSE

"What caused Jones to resign from the presidency of the Don't Worry Club?"

"Triplets."—Ex.

Little Tommy (to stout old lady who was hauling herself into the car with difficulty)—"If they'd give yer more yeast, missis, when yer was young, you'd been able to rise better." Stout old Lady—"An' if the'd give you more yeast, my boy, you'd a-been better bred!"

Constable—"What, sir? Dae ye suggest that I would take a bribe? Dae ye insult me, sir?"

The Erring One—"Oh, excuse me, I—"

Constable—"But now, supposin' I wis that kind o' man, how much wid you be inclined to gie?"—Ex.

Miss Green—"Of course you can't believe everything you hear."

Miss Gadleigh—"Oh, no; but you can repeat it."—Boston Transcript.

"What is the cause of social unrest?"

"Te desire," replied Mr. Dustin Stax, "of the working man for leisure and of the leisurely man for something to keep him busy."—Washington Star.

AN APPROPRIATE MOTTO

Barber—"I want a motto from Shakespeare to hang up in my shop. Can you give me one?"

Patron—"Of course. How will this do: 'Then saw you not his face'?"—Saturday Evening Gazette.

"My hair is coming out," said a man to his doctor. "Please give me something to keep it in."

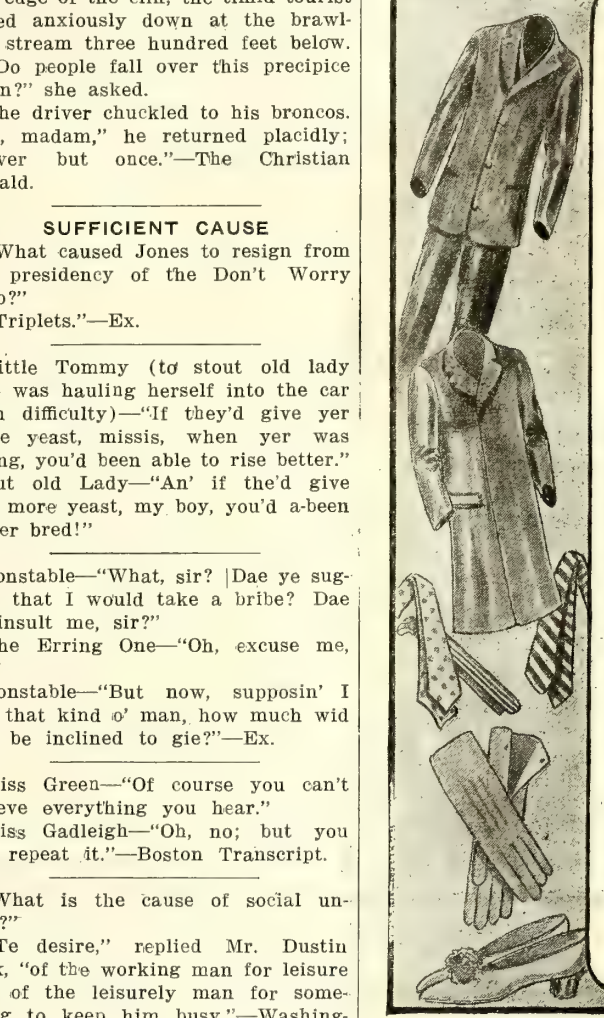
"Well," said the doctor, "here's an old pill box. Will that do?"—Philadelphia Bulletin.

First Youth—Scientists say that trees contribute to the heat of the atmosphere.

Second Youth—That's so; a birch has warmed me many a time.—Ex.

Irate Farmer—"Do you think you own this road?"

Motorist—"Dear me, no. There are other motorists!"—Life.

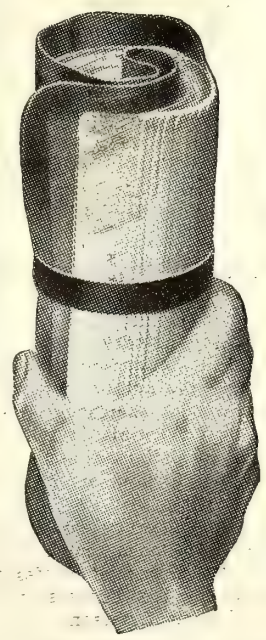


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SPECIMEN OF TYPE

to laugh *so that* all that hear will laugh with me.
7 And she said. Who would have said unto Abra-ham, that Sarah should have given children suck? for I have born *him* a son in his old age.

A-bime-lech' taken away
26 And A- who hath d thou tell m to day.

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The Sunday School Lesson

FOURTH QUARTER—LESSON VI
NOVEMBER 5, 1916

SHIPWRECK ON MELITA (Malta).
Acts 27, 38 to 28, 10

Golden Text—Jehovah redeemeth the soul of his servants; And none of them that take refuge in him shall be condenmed. Psa. 34. 22.

Summary of the Lesson

A poet with a powerful imagination wrote some startling vivid and dramatic verses about the sinking of the Lusitania to join the ranks of specter ships—wrecks all of them—at the bottom of the sea. The ocean's awful harvest of death was visualized before the reader's eyes. Our study today brings us face to face with the climax of a storm at sea. The ship has run aground and is being torn to pieces by the fury of the waves. Out of it all the passengers escape and only the ship is destroyed. Paul comes out of one danger only to confront another, but the man whom the sea did not secure as its prey is unharmed by the viper and the great leader emerges from all this danger to go on with his work.

The Break-Up of the Ship

Many visitors at the San Diego Exposition will remember the extraordinary spectacle, "The Sinking of the Titanic," shown on the Isthmus. The sailing of the ship, the meeting with the iceburgs, the terrible, grinding crash and the complete collapse of the ship as it sank into the sea, literally became a part of the experience of the spectators. Then you looked out upon the expanse of waters, with only the icebergs and the little boats fighting to hold their own, until at last the ship of deliverance came.

The little ship in the Mediterranean had battled with angry seas for many days. Now came the climax of it all. An unknown land was sighted. A bay with a beach was seen. The ship was turned toward the beach, but caught in the swirl of lashing waters, where two seas met, it ran aground. So vigorous was the impact that the foreship was held fast. Then the white teeth of the angry waves bit into the stern of the vessel and soon it began to break under this violent attack. Whatever happened to the passengers, the ship had come to its hour of doom.

Grain gathered from golden harvest fields had been cast into the sea, all the merchandise bound for the imeprial markets had become a prey of the remorseless waters, and now the ship itself was torn to bits by the slashing, triumphant billows. The sailors were helpless in the face of this calamity. The passengers looked on in terror. The Roman soldiers suggested that the prisoners be killed, lest some of them escape. During all this confusion Paul remained clear-headed and calm. He carried with him that air of contact with unseen and powerful forces which had awed and impressed so many men. His secret of inner repose shone in his eyes and gave quiet serenity and strength to his countenance. His whole bearing was arresting in its quality of firm assurance. The sound of breaking timbers, the hoarse shouts of the sailors, the cries of those among the passenges who gave way to terror made all the more striking the still, steady man and whose soul was quiet in the midst of the storm.

Saved from the Wreck

A passenger train was moving along the Southern Pacific Railroad in the neighborhood of Mount Shasta. It was a clear day, with the sun shining with sparkling brightness. The majestic mountain towered away into the sky, with its white snow-clad summit a veritable king of mountains. This was the background of the picture. The foreground was a little bridge, crossing a tiny mountain stream, and on the bridge was a small boy, gazing up at the passing train. There was something which caught one's eye in the figure of this small lad, with a mountain at his back. One of the passengers turned to another and said, "After all, that boy is more significant than Shasta."

It is the human values which really count. The dead mass of stuff you call a mountain is only significant as the background of conscious life.

So we turn from the wreck of the ship to learn what became of the people. The centurion wished to save Paul and refused to follow the suggestion that the prisoners should be killed. Then sailors, passengers and prisoners took to the sea. Those who could not swim struck out for the shore. The others seized hold of planks or bits of the broken ship, or whatever promised to keep them above the water, and so in due time every one of them came safely to the land. Not a life was lost.

As they gathered around the fire which the hospitable inhabitants of the island had kindled and the glow and warmth of it began to get into their shivering bodies a deadly serpent came out from the pile of burning things and fastened itself on Paul's arm. The people of the island felt that a pursuing justice was following thus some terrible criminal who escaped from the sea only to meet a deserved death at the hands of the viper, but Paul shook the serpent off and suffered no harm. The islanders looked on in utter amazement. It was a day of wonderful escapes.

The Break-Up of Life.

A woman of Belgium stood before the charred embers of what had once been her home. Ruin and desoosation were all about. The havoc of war had made itself felt everywhere. She looked up at the dull, gray sky. The desperate cry in her heart was this: "It is the shipwreck of life itself."

To many countries and to many ages has come the experience of the break-up of all which gave life its characteristic meaning and value. Sometimes it has come on an almost world-wide scale, as when the Roman empire fell. Sometimes it has come to a single country, as in the time when Poland ceased to be a nation. Sometimes it has come to a single city in a suden visitation of earthquake or fire, or the breaking forth of the energies of a slumbering volcano.

A strange and bewildering and awful test of character it is when life itself seems to break up and fall to pieces under the shattering waves of hostile circumstances. When days and years move on with almost monotonous quiet and serenity, in lands free from these dire vicissitudes, it is almost impossible to realize the shock, the tearing apart of the very tissues of life, and all the tragic sense of being alone in a big, powerful, hostile world which comes with such an experience.

Europe is witnessing today not the break-up of a ship, but the break-up of a world. It is witnessing the shipwreck of a civilization and the end of an era. The clouds of a world-wide tragedy settle down over us all. The timbers are cracking and breaking and the ship of life itself is being torn asunder. Once and again Christianity has witnessed the break-up of a civilization and has come forth triumphant. How will it be today?

Saved from the Ruins

Bulwer Lytton's Last Days of Pompeii contains a poignant picture, which has haunted the mind of many a reader. The old volcano Vesuvius is belching forth flame and ashes. The citizens of the doomed city are seeking safety as best they may. The blind girl, hearing the wild noises and seeing the terrible tragedy, moves about, not knowing which way to turn. She seems the very incarnation of human helplessness.

Sometimes it seems as if Christianity is staggering about in the midst of the tragedy in Europe as helplessly as Bulwer Lytton's blind girl in the midst of the fire and ashes coming from Vesuvius.

In truth, however, essential Christianity is to emerge strong and kingly from this shipwreck of the modern world. The ship may be destroyed, but the conquering religion of Christ will suffer no harm. The standards of Jesus are permanent and from the nightmare of the present men will wake to find their sanctions strong and secure. The ideals of Jesus are imperishable. Men forsake them but to return to them. They are perpetually blooming upon the very graves of their foes. The transforming, regenerating energy which comes from the living Christ will be the quest of a heart-broken, devitalized world after all the wasting destruction of war. Out from the darkness of its own Golgotha Europe will look with a new understanding upon the cross of Christ. On the shores of the new age Christianity will stand triumphant, ready to mold life after the fashion of the principles and Spirit of Jesus Christ. The energy which will remake the world will be released from Calvary. For the deepest lesson which comes from the European conflagration is this: When you ignore the principles of Jesus life disintegrates and comes to destruction. The reverse side of this truth is that a civilization built upon the principles of Jesus will endure. Upon this foundation Christianity, having escaped from the ruins of the old age, will erect the structure of the age which is to be.—Lynn H. Hough, D. D., in New York Christian Advocate.

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Our Little Folks' Department

THE BUGGIES SADIE BOUGHT

"Those baby buggies you may pack and send to the second-handed man," said Mr. Spencer. "Every one buys go-carts nowadays, and these are so hopelessly old-fashioned that we never could expect to sell them. If we get a dollar a piece, I shall be glad to be rid of them."

"Oh, Uncle Frank, would you sell me one for a dollar?" asked an eager voice.

"What in the world do you want with a baby buggy, Sadie, and a green plush lined one at that?" laughed Mr. Spencer. "It's entirely too big for your dolls, even if you took the whole family out at once."

But Sadie was in earnest. She had come for a drive with her uncle to the little town where he had bought out a store, and was making plans to dispose of the goods, and as soon as she saw the baby buggies a brilliant thought popped into her head. "I want to take Mrs. Adler's baby out riding in it," she said. "You know, Uncle Frank, they live in that big tenement house back of us, and the children have no place at all to play except on the pavement; but if you will sell me this buggy, I can take the baby out in it every day."

"That is a fine plan," said Mr. Spencer, "but are you sure your mamma will like it?"

"Indeed she will," said Sadie. "She told me the next time she went down town she would see the doctor about that poor baby; but all it needed, she though was just fresh air, so I know she would be willing to have me do something. I've got my dollar right here, uncle." And she took a shining coin out of a little bead purse that dangled from her belt.

"How many girls could you find to help you wheel the carriage; or is there only one poor baby in the tenement house?" asked Uncle Frank, gravely.

"There's just lots and lots of them," said Sadie, sadly, "but they couldn't all use the one buggy. I konw of a dozen girls who would be glad to help, and the babies can take turns, even if they can't all go at once."

"I'll sell you the whole lot for one dollar, said Mr. Spencer, taking the money, and you and your little friends can have a regular parade every fine day. How will that do?"

"Really and truly?" cried Sadie, jumping down from her perch to count the buggies. "Ten!" she exclaimed breathlessly. "Thank you ever and ever so much!"

Strangers who walk through the beautiful shady avenue are apt to turn and look at the old-fashioned baby buggies pushed by little girls in pretty white dresses. The laughing babies are clean and sweet, but their clothes are often old and patched, so visitors in the town cannot understand the meaning of the gay little procession. Once in a while a lady stops the big policeman on that beat and hears this explanation:—

"Yes, ma'am,"the blue-coated policeman says with a smile, "the little girls live on this avenue but the babies don't. They come from the big tenement houses you can se e over the tops of the trees. The mothers put the babies in the buggies, and the children keep them out under the trees hours at a time. Lots of folks are taking an interest in the babies since they saw how pale they were at first. One lady buys fresh milk every day and keeps it on ice for them and another shows the mothers how to bathe them, and somebody else sees about clean clothes, and their whole neighborhood takes a hand."

"That was the best bargain I ever made," said Mr. Spencer, watching the procession pass under the drooping elm-trees. "That dollar has been too precious to spend, so I'll give it back to you, dear, for a keepsake."

"It was my best bargain, too," said Sadie, tucking the robe about the dimpled feet of her charge. "I never get tired pushing my buggy any more since Dr. Parks says we are keeping the babies well. Don't you think it is worth a great deal to hear that, uncle?"

"Indeed it is, and you girls deserve every word of it," said Mr. Spencer, heartily. When these old-fashioned buggies wear out, I will see that you have dear little go-carts for your charges; but I don't believe the babies will know the difference."

"There never will be any nicer ones than these green plush ones." said Sadie, decidedly. "Yes, Patsy, I'll catch up with the others in a minute. Good-by, Uncle Frank." And she joined the merry little girls farther up the avenue.—Hilda Richmond, in Christian Intelligencer.

THE PLAID DRESS

"I want a new, warm, plaid dress," said the little girl. "The days are colder and the frost will soon be here."

And the kind old sheep that lived in the sheepfold near the meadow brook heard and bleated to the shepherd: "The little girl wants a new plaid dress. I will give my wool."

So the shepherd led the kind old sheep to the brook and called to the shearers. "The little girl wants a new plaid dress and the sheep will give his wool."

"Then we will bring our shears and cut off the wool," said the shearers.

When the soft wool was sheared from the kind old sheep, the shearers called to the carders: "The little girl wants a new dress, and the sheep has given his wool and we have cut and washed it."

"Then we will comb it out straight and soft," said the carders. And as they held up the wool, carded staight and soft, they called to the spinners, "The little girl wants a new dress, and the sheep has given his wool, and the shearers have cut and washed the wool, and we have carded it."

"Then we will spin the wool into thread," said the spinners.

Whir, whir, how fast the spinning wheels turned, singing all the time: "The little girl wants a new dress, and the sheep has given its wool, and the shearers have cut and washed the wool, and the carders have carded it, and we are spinning it into thread."

"Then we will dye it into beautiful colors," said the dyers, who came and dipped the woollen threads into bright colors, red and blue and green and brown.

As they spread it out to dry the dyers said: "The little girl wants a new dress, and the sheep has given its wool and the shearers have cut and washed the wool, and the carders have carded it, and the spinning wheels have spun it into thread, and we have dyed it beautiful colors."

"Then we will make it into cloth," said the weavers.

"Clickety clack, clickety clack," went the looms as the colored thread was woven in and out and made into beautiful plaid cloth.

Then the little girl's mother cut and stitched a warm cool dresss for the little girl. It was a very beauuiful plaid dress, and its gay, bright colors were ever so becoming to the little girl. She was very, very careful of it, and she loved to wear it, because her friends, the sheep, the shearers, the carders, the spinning wheels, the dyers and the weavers had put so much work and kindness into the cloth from which it was made.—Christian Guardian.

THE WHISPERING FOOTPRINTS

"Eddy, O Eddy! Where are you?"

"Here, mother," came a shrill little voice from the back yard.

"Come here, Eddy. I want you to do something for me."

Then the back door opened, and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting-room and stood by his mother's sewing table, she only said, "Why Eddy, what's the matter?"

Now, there were no cuts or bumps or bruises about the little boy. Why should the mother think anything was the matter? Because his brown eyes, which generally looked right up at you, like two little birds flying out of a cage, now had an uneasy look; neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window. "What did you call me for,, mother?"

She wanted him to run down to the village postoffice to mail a letter, but the letter was forgotten now. Mother was silent for a few minutes; then, seeing something between her table and the door, she spoke. "I am sorry my little boy has disobeyed me about going to the apple bin without leave." Eddy gave a little start. "The reason God put me here as your mother, Eddy, is because he thinks I know better what you ought to do and ought not to do than you do yourself."

Eddy did not answer. He was asking himself how mother knew everything a fellow did.

"I am especially sorry that you should disobey me by sneaking through the coal room window," said Mrs. Taylor. "I would much rather have you say, 'I don't mind you,' and go in before my eyes than go in by telling a lie."

"Why, mother, I didn't say"—began Eddy, glad of a chance to defend himself.

"Do you think you talk ouly with your lips?" interrupted his mother. "What do you suppose has whispered to me that you have been in the apple cellar and that you went through the coal-room?"

"I can't imagine," said Eddy, honestly.

"Look behind you."

The little boy turned, and there between him and the door were five coal-dusty foot-prints on the white matting.

Mother could not help smiling at the look of surprise and dismay on the little face, but it was a rather mournful smile. "Do you think we can ever do wrong, Eddy, and not leave marks of it somewhere?" she asked. "And, oh, my little boy, the marks that sin leaves are on your heart which ought to be clean and white for God's eyes, instead of being all tracked over by wrong doing."

"Won't they come out?" asked Eddy. He meant the footprints on the matting.

But his mother was thinking about those other marks when she said: "You must ask God to foregive you, Eddy, and take away your gilt and make you hate sin, which leaves such ugly footprints on your life."

And then for a punishment and for a reminder mother kept the footprints on the sitting-room floor that whole day, so that Eddy might see them and remember how every wrong deed left dark stains in his little heart.—Selec. ted.



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A THRILLING EXPERIENCE IN THE PANHANDLE

How the Board of Church Extension Came to the Rescue

By Mrs. Mollie Shutt. Zybach, Tex.

In the winter of 1914 when the Northwest Texas Conference convened at Sweetwater we were sent to the Gageby Circuit. This was the first time that a charge by that name had appeared upon the Conference map. However, it was listed among the self-supporting charges. After a trip of about 400 miles by rail and automobile, we found the parsonage at Cataline in the Gageby Valley, Hemphill county, Texas. This is far up in the northern end of the Panhandle. This particular appointment (Cataline) was part of an old mission, which had been established here some twenty years prior to this time, but it was surrounded by big ranches and these were owned now mostly by people not in sympathy or harmony with Methodism or the Christian religion. Not a store or business house of any kind in the place. To the east of the parsonage was a great ranch of thirty-five sections. Even the postoffice had been moved seven miles away. Far to the north and east stretched the great prairie upon which antelopes and jackrabbits scampered and played by day and coyotes barked by night. The parsonage and church lot was composed of eight acres of fine black western land. Through the midst of this tract flowed the Gageby creek, clear as crystal, rippling over spearkling sands. It would be in vain for me to attempt to describe the beauty of Gageby creek, now dashing and splashing over a little cataract, now spreading out its course to many yards wide, then narrowing down until a deer could spring over it, then deepening at intervals, where the fish have their habitation. Almost any one in the upper Panhandle who has ever followed hunting or trapping knows something of the Gageby Creek. There are many beaver dams along its course, these animals being protected by the ranchmen, who say they are very valuable to a ranch. In the winter time ducks by the thousands float upon these glassy waters. Along this beautiful stream prairie chickens, quails, and rabbits also have their habitation. Among the branches of the trees birds of great variety and plumage chirp and sign their merry notes. Along the banks of this creek was a model place for a preacher to spend his "blue" Mondays with hook and line, angling for the finny tribe. Some choice specimens of these found their way to the parsonage table in the early spring.

Thus things went on quietly until one evening in April there was an inky-looking cloud up the creek, far to the west, with a wonderful electrical display. No word painter can do justice to an electrical display in these high latitudes. First the shimmering lightning along the horizon with deep base thunder, then as the cloud rises higher and grows larger, and nearer, all Jove's thunder shops seems to be doing business at the same time. The heavens crossed and checked and recrossed with threads of fire as if some ethereal monster was turned loose to kindle the universe into an inextinguishable flame. It was a display like this, only much more terrific and indescribable, which did business along the Gageby Valley above the little parsonage in April, 1915. But strange to say, there was no precipitation at the parsonage. But soon the clouds in splendor rolled away, and as night came on the stars in countless numbers took their wonted places in the heavens. I had heard talk of sudden western rises, when a wall of water would come down sweeping all movable things with it. I suggested to husband, "do you suppose there is any danger of that creek rising?"

He replied: "I will go out and have a look at it before I retire, and see how it is behaving."

The parsonage stood out on the little elevation a hundred yards from the creek. However, he walked out to see the little creek before retiring and found it rippling along as usual within its own glossy banks, doing business at the old stand. So all retired, feeling perfectly safe. A little while before daybreak the following morning there was a roaring, crashing of driftwood, fences and telephone poles. We jumped up and opened the door to look out upon a sea of water. The little creek had suddenly become a great river, and had not only come up to the parsonage, but had spread itself out about a hundred yards beyond. The inmates all escaped unhurt before a second wall came, which carried the parsonage down the creek some distance, where it lodged in some trees. A friendly Methodist ranchman opened his doors to receive the preacher and his family temporarily. Of course household effects were largely ruined. What was to be done? A new parsonage must be built at a more eligible location. But it was a new charge. Where was the money to come from?

We remembered that we had a Board of Church Extension, whose business it was to help the needy. We wrote to the different members of the Board and laid the facts before them, and asked for an early reply. The response was, "Go ahead and build and we will do our best for you." We did build. This was written early in December. Conference is now over. The application was granted. We now occupy the new parsonage at Zybach, Texas, a growing village about two hundred feet above high water mark, and nearly three thousand feet above sea level. So much for the oBard of Church Extension. Things like these were not done before the days of Church Extension.

There are but few churches or parsonages in the West that the Church Extension Board did not figure in their building. To hear a western man say I do not believe in missions or Church Extension is like a child saying after it gets large enough to care for itself, "I do not believe in mothers." The Church Extension Board is a powerful arm of mission work.

There is no fiction about this article, but are things that actually occurred in the year of our Lord, 1915.

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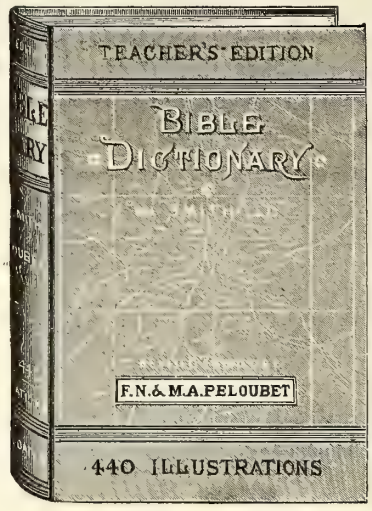
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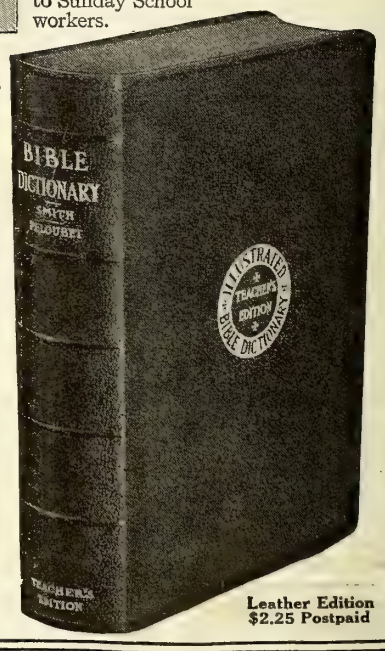
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The saloon would abolish the church if it could, and the church could abolish the saloon if it would.—President Dickie.

Quarterly Meetings

ASHEVILLE DISTRICT—C. A. Wood, Presiding Elder, Weaverville, N. C.

Fourth Round

	November
Black Mountain	5
Swannanoa Ct .,Swannanoa, 3 p. m.	5
Central	12
Asheville Circuit, Elk Mtn. 3 p. m.	12
Weaverville Ct., Salem	18-19
Weaverville, night	19

CHARLOTTE DISTRICT—L. T. Mann. Presiding Elder, Charlotte, N. C.

	November
Weddington, Wesley's Chapel, 11 a. m.	4
Weddington, Weddington, 11 a. m.	5
Dilworth, night	5-6

GREENSBORO DIDSTRICT—J. H. Weaver, Presiding Elder, Greensboro, N. C.

Fourth Round

	November
West Market St., Greensboro	5-6

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

Final Meetings

	November
Pinnacle, 11 a. m.	3
Ararat, Hunters	**4-5**
Rural Hall, 11 a. m.	11
Yadkinville, Boonville, 1 p. m.	13
Mt Airy, Central, 7:30 p. m.	14
Pilot Moutain, 7:30 p. m.	15
Mount Airy Circuit	18-19

NORTH WILKESBORO DISTRICT—T. E. Wagg, Presiding Elder, Jefferson, N. C.

	November
North Wilkesboro	4-5
Wilkesboro ,night	5-6

STATESVILLE DISTRICT—W. R. Ware, Presiding Elder, Statesville, N. C.

	November
Mooresville Circuit	4-5
Mooresville Station, night	5-6

SALISBURY DISTRICT—J. C. Rowe, Presiding Elder, Salisbury, N. C.

Fourth Round

	November
Salem	2-3
Concord Ct., Rocky Ridge	4
Kerr Street, 11 a. m.	5
Forest Hill, night	5

SHELBY DISTRICT—J. R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

	November
Shelby, Central	5

WAYNESVILLE DISTRICT—J. P. Rodgers, Presiding Elder, Waynesville, N. C.

Fourth Round

	November
Clyde, Long's Chapel	4-5

WINSTON DISTRICT—H. K. Boyer, Presiding Elder, Winston, N. C.

Fourth Round

	November
Advance, Advance	4-5

While Jane, the new maid, was taking her first lesson on arranging the dining table, some one in the basement kitchin put something upon the dumb-waiter below. "What's that noise?" asked Jane quickly. "Why, that's the dumb-waiter," responded her mistress. "Well," said Jane, "he's a-scratchin' to git out."—Collier's

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Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112, daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Atlanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charlotte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charlotte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a.m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m. —No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22 daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No 42, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily. For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond. Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily. Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 233, daily. For Winston-Salem.

11:15 p. m.—No. 33, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

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Time Table Watauga & Yadkin River Railroad Co. and Connections

WESTBOUND					STATIONS—So. Ry.	EASTBOUND		
A. M. 8 15 9 30		A. M. 8 15 9 30			Eastern Time Lv Greensboro Ar Winston-Salem	P. M. 9 15 6 35	P. M. 9 15 6 35	
5 Sun. Only	3 Sun. Only	Daily Ex. Sa. Su.	7 Sat. Only	Miles	STATIONS W. & Y. R. R. R.	2 Daily Ex. Sun.	4 Sun. Only	6 Sun. only
P. M.	A. M.	P. M.	P. M.		Eastern Time	A. M.	A. M.	P. M.
4 30	10 15	2 00	2 00		Lv N. Wilkesboro Ar	10 20	10 00	5 15
4 35f	10 20f	2 04f	2 05f	1	Gordon	9 59f	9 57f	5 12f
4 41f	10 31f	2 19f	2 15f	5	Brown's Ford	6 44f	9 45f	5 00f
4 46f	10 38f	2 28f	2 26f		Minton	9 34f	9 37f	4 52f
4 54f	10 45f	2 38f	2 35f	9	Goshen	9 24f	9 29f	4 44f
5 06f	10 55f	2 51f	2 51f	11	Marley Ford	9 07f	9 18f	4 33f
5 16f	11 05f	3 00f	3 00f	13	Goulds	8 55f	9 03f	4 18f
5 26s	11 13s	3 12s	3 20s	16	Ferguson	8 43s	8 53s	4 08s
5 35s	11 20s	3 25s	3 40s	19	Elkville	8 33s	8 45s	4 00s
5 36	11 22	3 30	3 45		Elkville Junction	8 30	8 43	3 58
	11 33f		4 00f	20	McNeils	8 15f	8 33f	3 48f
	11 42		4 15	23	Denny	8 10	8 25	3 40
				27	Darby			
	11 43		4 16	23	Denny	8 00	8 24	3 39
	11 48f		4 25f	20	McNeils	7 20f	8 16f	3 31f
	11 54		4 30		Elkville Junction	7 10	8 10	3 25
5 45	12 04	4 00	4 40	21	Grandin	7 00	8 00	3 15

f Stop on Signal s Regular Stop

NOTE—Trains will commence running to Darby about Sept. 15.

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Carolina & Northwestern Rwy. Co.

Schedule Effective Nov. 28th, 1915

Northbound	NO. 10 Passenger Daily	NO. 8 Passenger Ex. Sun.	NO. 6 Passenger Sun. Only	No. 4 Passenger Sun. Only	NO. 52 Mixed Ex. Sun.	NO. 50 Mixed Ex. Sun.
Chester.....Lv.	7 43 a m					
Yorkville.....''	8 29					
Gastonia.....''	9 24!					
Gastonia.....''						
Lincolnton.....''	10 20					
Newton.....''	10 55					
Hickory.....''	11 40		5 45 p m			
Lenoir.....''	12 45 p m					
Lenoir.....''			6 50			
Mortimer.....''			8 22 p m			
Edgemont.....Ar.						
Southbound	**NO. 9 Passenger Daily**	**NO. 7 Passenger Ex. Sun.**	**NO. 5 Passenger Sun. Only**	**No. 3 Passenger Sun. Only**	**NO. 53 Mixed Ex. Sun.**	**NO. 51 Mixed Ex. Sun.**
Edgemont.....Lv.						
Mortimer.....''			7 00 a m			
Lenoir.....''						
Lenoir.....''	1 40 pm		8 22			
Hickory.....''	2 35		9 30 a m			
Newton.....''	3 08					
Lincolnton.....''	3 46					
Gastonia.....'						
Gastonia.....'	5 00					
Yorkville.....''	5 46					
Chester.....Ar.	6 35					

x Leave ! Arrive

CONNECTIONS

CHESTER—Southern Railway, S. A. L. and L. & C.
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THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will ***make them believe*** me by showing ***my*** faith in ***them*** and in the ***curative power*** of the Spring. I will tell them that the water shall cost them ***nothing*** if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from ***their*** fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the sufferings of humanity. To this end I requested the advertising manager of the N. C. Chris. Advocate to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only $2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make ***you*** the sole judge as to whether the water has benefitted you, and as the Advertising Manager of this paper has kindly consented to ***guarantee my guarantee*** to refund your money, if you are not benefitted, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with ***any chronic disease,*** except cancer and consumption, but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

Fill Out This Coupon and Mail It Today.

Shivar Spring

Box 5 P, Shelton, S. C.

Gentlemen:—

I accept your guarantee offer and enclose herewith two dollars ($2.00) for ten gallons (two five gallon demijohns) of Shivar Spring water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy. A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral water was entirely cured of the horrible disease. Yours respectfully, J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.

Atlanta, Ga., July, 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully,
MRS. W. C. McGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers. J. P. D.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 28, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion.
Very truly, L. B. WHITE,
Pastor West End Baptist Church.

Guyton, Ga., Feb. 11, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.
Yours very truly
H. W. ORVIN,
Manager, Effingham Mer. Co., Guyton, Ga.

Blaney, S. C., Oct. 31, 1910.

Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients, because its virtures are good. W. D. GRIGGSBY, M. D.

Chancellor, Ala., Oct. 21-09.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure. Very truly,
W. F. MATHENY, M. D.

VOLUME LXI

NUMBER 45

Reading Room
Trinity College

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, NOVEMBER 9, 1916

When I Am Awake I Am Still With Thee

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee:
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amidst the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose, beneath Thy wings o'ershadowing,
But sweeter still to wake and find Thee there.

So shall it be at last in that bright morning
When the soul waketh, and life's shadows flee;
O! in that hour, and fairer than day's dawning,
Shall rise the glorious thought, I am with Thee!

—*Selected.*

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor

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It is not our custom to discontinue the paper when time expires unless we receive request from the subscriber to do so. Those who are in arrears should not ask that the paper be discontinued without paying up what is due. Those who allow the paper delivered to them will be expected to pay for it. The subscriber can always determine how much he owes by counting from the date on label at the rate of 12 1-2 cents per month.

Editorial

THAT EPISCOPAL LETTER

Elsewhere we print the episcopal address to which we referred in our issue of last week. We have no doubt of the sincere solicitude of these, our chief pastors, for the welfare of our great church. We must say, however, that it seems to us they are unduly exercised over the attitude of those who favor the union of Methodism in America. Those of us in the South who favor unification have never had any thought of bowing the knee to any one or in any sense acting in a way to betray our people now living or to reflect upon our honored dead. On the other hand we do not believe that the great church North wishes to witness or to take any part in the tragedy of our humiliation.

To be perfectly candid, we think our College of Bishops has set up a man of straw, and the people of another generation will wonder that such a document ever got out of the council chamber of these great leaders.

This Advocate never took the language of Bishop Hendrix, whose utterances evidently provoked the feeling expressed in the Episcopal letter, as charging folly on the part of Methodists South more than on the part of those in the North. In fact, we sympathize with the view of Dr. Ivey, editor of our Central organ, who suggests that the Senior Bishop's disavowal of an intention to reflect upon our leaders of the past, should have been accepted as the end of the controversy.

We trust that our Bishops and all who take part in the discussion of this important matter will refrain from all utterances that are calculated to wake up the unpleasant memories of a past which, however great in its array of heros and heroic achievements, is nevertheless past, and much of it better forgotten.

We could write much more, but refrain, because the pain of even seeming to utter a rebuke to a father is too great for us.

OUR BOOK AND BIBLE OFFERS

The reader will find by a careful scanning of our pages that we are making some interesting offers of Bibles and other books. These Bibles, especially, have been carefully selected and are so plainly described that we have no reason to fear any disappointment on the part of those who favor us with their orders.

The Bible Dictionary offered is one of the best for the average Sunday School teacher and Bible student that is on the market today. It is comprehensive, yet low priced and we expect an increased trade in this and the special Bibles we are offering this year.

The Christmas holidays are nearing, and any of these books will make most appropriate presents.

As we do all this business in order to help make the Advocate, we feel that it is nothing but reasonable that our people should send their orders to us rather than to some Book store in which they have no material interest.

We also sell all sorts of Church supplies, such as Church Conference and Quarterly Conference record books, Church registers and Sunday School registers and Sunday School quarterly class records. These are all furnished at the regular catalogue price of Smith & Lamar, and we urge our people to give us the benefit of allowing all such orders to come through us, as well as orders for coin envelopes such as are used for pastor's salary. We do not handle the Duplex system for the reason that the trade in these is cornered by a trust.

"PASTOR" RUSSELL DEAD

This noted man passed to his reward on October 31st. He died on board the Atchison, Topeka and Santa Fe train as he was returning from Los Angeles to New York.

Perhaps no man who has figured as a religious teacher during the last century ever deceived the unsuspecting public more completely than this man. He was never a pastor in the true sense and his teaching on religious subjects was such as to convince the really intelligent that he had no scholarship which entitled him to a place among safe and reliable religious leaders. Having the gift of speech and a facinating style in the use of the mother tongue he could easily tear down the superstructure of orthodox teaching, but could build nothing to take its place.

Like many other false systems that have found incarnation in an individual leader, this one is doomed to perish with is founder.

THE PERSONAL TOUCH

There are many fields where, despite the ablest ministrations, the work seems to lag and the fires of enthusiasm burn low. To be present in the Sunday service and hear the matchless eloquence of the preacher one wonders why there should ever be the spirit of lethargy or spiritual coldness or worldliness in such a highly favored congregation. Nevertheless, in many such places, as we have said, things constantly settle down to a merely perfunctory form of church service and the church loses its aggressive power.

There is, as a rule, no rational explanation of this except upon the theory that there is the lack of the personal touch. Some great preachers have never understood the art of coming in contact with their people in a sympathetic way. They do not know how to manifest a kindly human interest and consequently, do not fill the essential place of a pastor, no matter how eloquently they may be able to discourse on any subject. It will pay any minister to spend half of his time hunting up the flock and forming personal acquaintance with the people to whom he ministers. Even if he never holds a religious service in the home, which of course is not always practicable or convenient, he will find that to go among them and get into personal contact with them will put a new glow into his message. It will do more to take the metalic sound out of his voice than all his hard study and preparation combined.

Many preachers say they can not circulate church literature among their people; that they have not the art of the canvassing agent. Such men forget that it is not the agent's art that is needed but the pastor's art, and the important work of circulating our church literature would give some of these resourceless pastors a fine opportunity to get the personal touch without which no preacher can ever have the least success.

As an illustration of the vast advantage of the personal touch, a certain pastor made the effort to induce forty people in his congregation to subscribe for the church paper and failed utterly. Not willing to be thus outwitted, he took up the work the following week from house to house and, with little difficulty, succeeded in putting the paper into each of the forty homes. In this canvass he had the advantage of the personal touch, and what is true with regard to his success in circulating religious literature is true in soul-saving as well as general spiritual upbuilding. We miss our best opportunity if we fail to make use of the personal touch in our ministry.

The pastor referred to not only achieved the victory toward which he had been diligently working and brought the blessing of the light of intelligence into forty homes, but he was himself infinitely stronger with them and better qualified ever after to be helpful to them as a pastor. The people respond to the man who happily knows how to cultivate the personal touch.

MR. WILSON RE-ELECTED

As we start the press this (Wednesday) morning the latest news indicates that Woodrow Wilson is re-elected by a safe majority. The contest has been a very close one, but the West especially has been strong for the president.

NOTES AND PERSONALS

—Another "Boy Preacher" has arisen; this time in Davidson county. He wears knee pants and his name is Wade Sowers. The Lexington Dispatch says, "it is said he is well worth going to hear."

—Rev. Z. E. Barnhardt is closing a very successful year at Spring Garden Street church. There has been steady and substantial growth, fifty-four members having been received during the year. The Sunday School is growing and now taxes the capacity of the church building. In fact the need of more room is a constantly increasing embarrassment. Brother Barnhardt has the question of devising ways and means for enlargement on his heart and it is hoped that next year will develop some plan for such a church as is needed for this growing congregation. The work of this year establishes the reputation of Brother Barnhardt as one of the strongest and most evangelical preachers in the Western North Carolina Conference.

—Perhaps some of our Stokes county readers may be specially interested in the following clipping from the Christian Advocate (Nashville):—Rev. William H. ("Uncle Buck") Hughes, one of the pioneer Methodist preachers of Texas, died October 24 at the home of his son, Mr. Lee Hughes, in Dallas, Tex. He was born in Stokes County, N. C., January 27, 1828; and when he was only three months old his parents moved to Maury County, Tenn. Converted in early boyhood, he was licensed to preach when only eighteen years of age. For five years (1847-52) he was a member of the Tennessee Conference and in 1852 went to Texas, where for seven years he was an efficient local preacher. In 1859 he was readmitted by the East Texas Conference and was pastor and presiding elder in that Conference for a number of years. During the War between the States he was chaplain of the Nineteenth Texas Cavalry, and at the close of the war he again entered upon his work as a pastor. With the change of Conference boundaries and names he became a member of the North Texas Conference and continued in active service in that Conference until 1898, when he was granted a superannuate relation. In service to his Lord and the Church he loved, Brother Hughes gave himself unreservedly to the work to which he had been called, and the influence of his life and labors will abide.

NOTE AND COMMENT

To give a faint picture of the vast multitudes slain since the European war began, Dr. David Starr Jordan, of Leland Stanford University, says if the bodies of the soldiers killed since July 1916, were laid side by side the line would reach from New York to San Francisco and return. Back of all these are countless mothers with bleeding hearts together with stricken widows and orphaned children. It is said that in almost every European home circle there is a vacant chair which will never be filled again and in many, many cases more than one.

* * * *

An effort will probably be made to center control of railroads in the Inter State Commerce Commission, rather than to distribute power among the 48 State Commissioners, which according to the present plan makes it very hard for the roads to serve so many masters as they sometimes give drastic and conflicting orders. This, for many reasons would be a good plan but could not be made effective unless the states should all waive their right of control which it would be difficult to accomplish. The railroads now seem to be prospering with the rest of the country, though last year there were only 800 miles of new track laid which is the lowest record for any year since 1862. To move the excessive freights they now need 200,000 new freight cars, while last year they built but 74,000 new ones. A high railway official recently stated that every new car his road could secure would easily yield $600 a month profit and that many roads are now losing at that rate for lack of cars.

* * * *

The irrigation of that immense territory embraced in New Mexico and Arizona will bring into fertility a great stretch of country, and the building of the Elephant Butte Dam across the Rio Grande river at a point in New Mexico some 120 miles north of the National boundary line is the beginning of a work that will transform a vast arid waste into one of the most fertile districts in the world. This dam, the greatest ever built, will cost the United States $10,000,000 and has a foundation 106 feet below the river bed built on a concrete base 215 feet thick. It is to rise 304 feet sheer, tapering to a 16 foot top which will be a permanent roadway from wall to wall of the Rio Rrande Canyon. The dam complete will contain 610,000 cubic yards of masonry. The average depth of water in the lake will be 65 feet, covering 40,000 acres, with 200 miles of shore line. It will be the largest artificial body of water in the world, containing twice the water of the Roosevelt Dam and 50 per cent more than the Assonan dam in Egypt. The lake will contain 862,-200,000,000 gallons of water which will reclaim and fertilize 158,000 acres of land in New Mexico and Texas and 25,000 acres in Old Mexico. The claim is made that if the Rio Grande should literally dry up and no rain fall for three years that this lake will supply sufficient water for the crops of that vast region without doubt, and that irrigation there will absolutely abolish droughts. This splendid enterprise of the government means the reclamation from sage brush and cactus of this great area so that the wilderness place will actually blossom as the rose. The wonder of it all is not merely the vastness of the volume of water, but the fertility which will result from irrigation and the development of a great section which has the climate to produce marvelously all manner of fruits and field crops. It is estimated that 30,000 horsepower of electrical energy can be delivered to El Paso 150 miles away, not counting the multiplied saving of power at various falls below. Agriculture, manufactures, increased population and health resorts will all flourish when this vast enterprise is fully launched.

EPISCOPAL LETTER

In view of the fact that our excellent Book of Discipline makes it a prime duty of the Bishops "to oversee the spiritual and temporal interests of the Church," and to call attention from time to time to all matters of serious importance, we conceive it to be eminently proper at this critical juncture to speak out our minds with the greatest distinctness in regard to certain current events which, for good or ill, are likely to affect the whole future course and development of our ecclesiastical life.

It is a matter of general knowledge that the entire movement for closer federation between the different bodies of American Methodists, originated in our General Conference of 1894. Some six years ago, the Joint Commission of Federation, made up of representatives from the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, took up the broader question of Union. The outcome of their action was a series of suggestions made to the general conferences of the three Churches, as a possible basis for furter negotiations. To these suggestions the General Conference of the Methodist Episcopal Church for 1912, paid no attention whatever. The General Conference of the Methodist Protestant Church for the same year gave them their general endorsement, but declined to act more definitely until the two Episcopal Methodisms should reach some sort of agreement.

The General Conference of our own Church for 1914, after proposing a single important modification in them, likewise gave them a unanimous ratification, and then passed them up to the General Conference of the Methodist Episcopal Church, as a tentative outline of "union by re-organization."

We need scarcely say that as Bishops of the Church we consider ourselves bound to support and maintain this action to the full extent of our ability and influence. Any statement to the contrary, by whomsoever made, is utterly without foundation in fact. Whether the action of the General Conference of the Methodist Episcopal Church for 1916 is a fair and favorable response to our propsals, is a thing that must be determined by our Commissioners appointed for the express purpose of considering that very subject. We cannot think it possible that those commissioners will do less than follow the instructions laid down by the General Conference for their guidance, and we do not believe that they should be hindered by any interference from the outside. In view, however, of some things that have been said and repeated on public platforms and in public prints, we feel constrained to make a brief but very definite statement. The assertion, for example, that for the past forty years we have been "wandering in the wilderness, a lot of miserable fools and miserable sinners," we hold to be an injustice both to the living and the dead.

The men who have shaped and controlled our policies for that period have been consecrated Christians, worthy in every way of the commanding position that they have held among us, and we resent any words that tend either to belittle their ability or cast discredit upon their characters.

We are happy to be able to state that our active Senior Bishop distinctly disdains the interpretation put upon his words at Saratoga last May or elsewhere at any time, in so far as they seem to reflect on our Church in its work in the past, on our great and saintly leaders, or on the spirit and purpose of our Church today, and unites with us in this paper.

The history of Southern Methodism is not something to be ashamed of, but something to glory in. In the whole record of our relations of. If we have to face the same conditions orf. If we have to face the same conditions again, we ought to do it in the same spirit and with the same resolution.

Instead of hiding our heads in shame when we review the past, we are entitled to hold them erect. In the whole history of God's Church there is not a single chapter that is more worthy to be blazoned in the face of the world than that one which tells of the fidelity and the heroism with which our preachers and people alike endured without flinching or faltering, and without one word of encouragement from any quarter, the years of hardship and disaster that followed the war between the States. The people that learn to blush at the memory of their own fathers are lost. No matter what the future may hold for us, we have a background of history in which we may always rejoice, and which we should teach our children and our children's children to hold forever in pious veneration. No matter into what alliances we may enter in the future, we should go into them, not crawling prone upon the earth, but with uplifted faces and with unabated self-respect. If we should go otherwise we should make but a poor contribution to any co-partnership.

We have no word of criticism to offer touching other Churches, nor any disposition to make light of their achievements or of their present outlook. Let them act in accordance with their own lights. We devoutly wish them well. That God may pour upon them the abundant riches of his grace, is our most earnest prayer. If a union can come among all Methodist people that will be a real union of hearts, we shall be glad and happy. But we are not ready to bargain away any of the great inheritances and glorious memories of other years for any consideration.

The most important matter among us just now is to promote the spirit of Christian love among ourselves. Whatever breaks up the unity that has characterized us in the past and promotes the spirit of faction and schism in our ranks is worthy of condemnation.

We should be lacking in all sense of gratitude if we fail to take note of the great things God has done for us during the past forty years. In 1870 we had about 600,000 members. Now we have 2,200,000. Our increase in moral power and in material resources has been upon the same scale. No other body of Christians in the sweep of all the centuries has enjoyed more signal tokens of Divine favor. We are no bankrupt ecclesiasticism, finding it necessary to take shelter and seek protection under the broader wings of another denomination. Blessed be God, we are a solvent and going concern, and in any negotiations for the future we have as much to offer as to ask.

Eugene R. Hendrix,
Warren A. Candler,
E. E. Hoss,
James Atkins,
Collins Denny,
Jno. C. Kilgo,
W. B. Murrah,
Edwin D. Mouzon,
J. H. McCoy,
A. W. Wilson.

Class of Fourth Year

The Class of the Fourth Year will meet at Gastonia, Wednesday, Nov. 22, at 3 p. m. and 7:30 p. m.

G. T. Rowe.

Class of the First Year

The Class of First Year will meet in Gastonia at the place designated in Conference directory on Wednesday afternoon at 2 o'-clock, November 22nd.

E. J. Poe,

CONTRIBUTIONS

THE MOVING PREACHER

By Elder Po

You will not stay?
Well, let me say,
It does no good to run away.
What good, I pray?

A shorter day,
And bigger pay
There is: and less of sin, they say,
Not far away.

There is? There is?
That's why you whiz,
And take a job, and flunk and fizz?
Is that good "biz"?

Who'll do the work
You seek to shirk?
Who'll take your goodly Gospel dirk,
And carve the "Turk"?

And don't you know,
Where'er you go,
You'll find your meed of work and woe,
Both high and low?

Dear Jonah Jay,
List to my lay,
Now, be a man,—a man, I say,
Don't run away!

A LESSON IN CHRISTIAN UNITY

R. B. Eleazer

While the two great Methodisms of the United States are discussing the basis of union, it is interesting to know that three Protestant denominations of Canada have been taking similar steps, and that their union within a short time is said to be assured. Canadian Methodists, Presbyterians, and Congregationalists, after twelve years of negotiations, have agreed on a basis of union and are ready for the final legal steps that shall merge them into one great Protestant body. Calvinism and Armenianism as extremes of theology, and episcopacy and congregationalism as extremes of polity, are to be harmonized in the spirit of Christian unity and mutual concession. The Christian Guardian, the official organ of Canadian Methodism, says of the proposed union:

"The die is cast; and Canada faces a union such as the world never saw before, a union which our fathers would have declared to be impossible, a union which speaks volumes in regard to the broadening of Christian sympathy and the passing of ancient prejudices, and which is eloquent also of a yet wider union which shall come to pass when the Church of Jesus Christ shall have grown big enough to be brotherly and strong enough to discard its century-old prejudices."

Certainly here is a lesson for the Methodisms of the United States, whose differences are insignificant as compared to those that our Canadian neighbors are about to subordinate to the essential unity of all true believers in Christ.

LET US CELEBRATE THE QUARTER-CENTENNIAL OF TRINITY COLLEGE IN HER NEW HOME

John C. Kilgo

Just twenty-five years ago Trinity College was moved to Durham, N. C. This quarter of a century in the life of the College has been a period of nothing less than a marvellous growth. There is nothing like it in the educational history of our region. It is now recognized as the most attractive college plant in the southeast, and has the abiding devotion of hosts and hosts of friends. I do not believe there is another college in all the nation that is loved by its sons and its friends with the sincere, unselfish, and strong devotion with which Trinity College is loved. And her loyalty to all that is right amply justifies this exceptional trust and esteem.

It has never been the disposition of Trinity College to publish her deeds of service to others, and in this she has followed the true standard of such service. She has not aided youth and then capitalized her assistance. Such a policy is always distasteful, but at this time I do not think it a violation of her spirit to say Trinity College has been in the field of education unsurpassed in her benefactions. With her loan funds she has aided hundreds and hundreds of young men to go through college, with her supreme interest in the education of southern youth she has remitted thousands upon thousands of dollars in tuition, and in other ways rendered large financial assistance to young men and young women who were limited in their resources. Besides all this kind of aid, Trinity College has put at the disposal of our youth an educational plant with a capital of nearly three millions of dollars. This large capital is at the service of every student who enters her classes. Where is there in the South another college that places such a working capital at the disposal of our youth for their educational advantage?

There is another aspect of the work of Trinity College which gives her a most exalted place. She is the creature of the Methodist people in North Carolina, and stands as representative of the patriotic devotion these Methodist citizens have to the highest welfare of the state and an undeniable illustration of their faith in higher education. The state owes Trinity College a lasting debt of gratitude. She is the child of the highest type of patriotism. The Methodists who built Trinity did it as an extra gift to the commonwealth. They support all the public institutions of learning, but in addition to this they have given to the state this college with all its resources and its benefits. Trinity College is the child of the loftiest and the holiest patriotism, and as such she is committed to all patriotic service.

But the growth of Trinity within these twenty-five years will be more definitely understood and appreciated by giving some figures which reveal her advance. Twenty-five years ago it had nine teachers and officers and a student body of from 150 to 200; last year there were sixty-one teachers and officers and the college taught 847 students. In 1892 there were eight buildings (five of them very small); in 1916 there are twenty-six buildings. Twenty-five years ago there was an endowment of $20,000 and a floating debt of $19,722.33; the College now has an endowment of $1,600,306.12. The total assets then were $184,744.81; now the total assets amount to $2,586,281.32. Then there was an unimproved campus of sixty-two acres; today there are spacious grounds containing 103 acres, highly developed and of constantly increasing beauty. In 1892 the College offered fifty-eight courses of instruction; in 1916 it offered 170 courses. The library, then estimated at 8,000 volumes, was without appropriate housing and was served by student librarians; it contained only 11,000 volumes in 1899 when a permanent librarian was appointed and the books for the first time catalogued. Now the library contains 49,628 bound volumes and employs a most competent librarian and cataloguer, who have four assistant librarians.

The Administration and the Alumni have decided to celebrate this quarter-centennial year by erecting a new adequate, and complete gymnasium. The plans have been prepared, the general architectural style of which follows the Craven Memorial Hall, a gift of the Alumni to their College. Already the sons of the College have set in motion this enterprise and many have subscribed to it. The letters written by the sons of the College expressing their enthusiasm for their Alma Mater are full of inspiration, and their subscriptions abound with devotion to her. It is the wish of all that every alumnus and every friend who is not an alumnus will join heartily in this celebration of the twenty-fifth year of Trinity in her new home. It should be done with enthusiasm. The handsome buildings which adorn the campus have been gifts of individuals to the College, except the Craven Memorial Hall, and as expression of our appreciation of all her good fortunes, I ask all the sons and all the friends of the College to unite in this glad celebration.

INCIDENTS FROM THE LIFE OF REDDICK PIERCE

By Rev. Lloyd Thomas Phillips.

The late Rev. Reddick Pierce was born in Halifax County, N. C., September 26, 1772. He was a brother of Dr. Lovick Pierce and an uncle of Bishop George F. Pierce. He was for a long time an active and prominent member of the South Carolina Conference, which he joined at Charleston in 1804. He died July 24, 1869, at the home of Jacob Stroman, six miles east of the present town of Springfield, in Orangeburg County, S. C. He was buried in the Stroman family burying ground, about five miles south of Rocky Swamp Church, near the Stroman residence, and not at Rocky Swamp Church, as stated by historians.

For years the grave was unmarked, but the late Rev. G. Edwin Stokes was pastor of the Springfield charge in 1896-99, and through his efforts sufficient funds were raised in the Orangeburg District to erect a modest monument at the grave of this pioneer hero. The writer was present at the unveiling of the monument when many who had known "Uncle Pierce" related interesting incidents which they remembered from the life of their departed friends. Some of the incidents are here retold.

His Wind Broken Horse

When, through increasing deafness and advancing years, Mr. Pierce was forced to retire from active work in the Conference the late Capt. Jacob Stroman, a wealthy Methodist planter, generously invited him to spend his declining years in his own hospitable home. This he did for the remaining twelve years of his earthly pilgrimage. Captain Stroman gave Mr. Pierce a fine young horse for his own personal use. "Uncle Pierce" was very kind to his horse and never rode him faster than a walk. But suddenly he was found to be "bellowsed," a local term for windbroken. The cause of the trouble was never quite settled, for nobody believed that Mr. Pierce would have ridden the horse so hard as to produce such a condition. Mr. Stroman's son, Charlie, was a lively young man, and suspicion rested on him; but in after years he would smilingly deny any knowledge of the cause. The general supposition was that Charlie, with other young men, had taken the horse out by night for a fox chase.

The Snoring Preacher

Mr. Pierce became very deaf in his later years, but never failed to attend divine worship, though he could not hear.

He attended the Binnaker's Camp Meeting, near the present town of Denmark, and of course slept in the preacher's tent. One of the preachers snored fearfully and awoke all the others in the tent, much to their discomfort. Finally "Uncle Pierce" awoke and walked out of the door; and after yawning and peering out at the sky, he remarked: "Brethren, it

must be going to rain for I heard it thunder; and I haven't heard it thunder in twenty years.'' The sky was clear.

Saving the Senator

Although a man whose early educational advantages were very limited, Mr. Pierce was a constant student in the university of the saddlebags and so acquired a vast store of general knowledge and particularly of the time in which he lived. With this he combined rare common sense. He was a close friend of the late United States Senator James Henry Hammond of South Carolina. When Mr. Hammond after an honorable record as Congressman and Governor of his State, offered for the United States Senate, he carefully prepared a speech dealing with the very delicate questions of those distraught days just before the Civil War. Just before he was to deliver it he submitted the written address to Mr. Pierce for criticism, with the request that he strike out any part of it that he thought best to erase. Giving the paper a careful reading, Mr. Pierce ran his pencil through every word of it. Mr. Hammond was horrified and exclaimed, ''You have ruined me.'' ''If you make that speech, you will be ruined,'' replied Mr. Pierce with a keen insight into the temper of those times. So the statesman heeded the word of the prophet and simply spoke extempore and in a vein that won him a place in the United States Senate.

The Answered Prayer for Rain

A terrific drought occurred in that section of South Carolina one summer and Mr. Pierce said to some of the neighbors that if they would announce a meeting to pray for rain at Rocky Swamp Church he would conduct it. So they did; and the old he would conduct it. So they did; and the old preacher called on several to pray during the service, and at the close he prayed feverently and effectually. Before he had finished the congregation heard the low rumble of distant thunder. The clouds were gathering fast when they came out of the Church. Some prudently advised Mr. Pierce not to start home because of the threatening storm. But he insisted on returning home at once, so he and Captain Stroman got into the latter's splendid carriage and started. Soon they were overtaken by the storm. The horses became almost unmanageable, but the colored driver succeeded in stopping them, intending to wait until the fury of the elements was abated. But Mr. Pierce urged the driver on, telling him that ''the same God who heard my prayer for rain will hear my prayer to take care of us.'' The young negro, whose name was Samson, replied: ''All right, reverend; but I don't want you to pray for so much rain.''

God-Protecting Care

Captain Stroman's house faces the east. One day Mr. Pierce was standing on the porch looking out into the front yard, when a thunder-bolt unseen by him, slipped from the west, while yet the east was clear. A bolt of lightning struck a tree near the porch, throwing splinters and bark in all directions. Some of the debris went through the open window of the parlor, falling on Mr. Stroman's son, Charlie, who was lying on a lounge. It frightened the young man very much. But Mr. Pierce was not even shocked; and quietly looking up toward the sky, said: ''There must be a cloud around somewhere.'' A terrified negro, who saw the whole thing and heard Mr. Pearce's remark, said: ''God is taking care of dat man.''

''His Faith in God''

One year a scourge of fever affected lower South Carolina and the preachers there wanted to move up country, and those in the hills did not want to go to the low country. Consequently the bishop was having a hard time in making the appointments. Mr. Pierce heard of this; and he arose in the Conference and addressed the bishop, saying: ''Send me to this low country. The same God who rules in the hills is God also of the valleys.'' The effect was electrical. Many arose and signified their willingness to also go to the low country. The bishop was greatly relieved.

''Ready for the Bridegroom''

Even in his declining years Mr. Pierce continued to preach and was very considerate of the negro slaves. Frequently he preached to them and buried their dead. He was greatly beloved by them. In his last days, a young negro, George Baxter, was his attendant. He says that the last sermon Father Pierce preached was from the text, ''What shall it profit a man?'' etc. The same negro tells the story of Mr. Pierce's last day on earth. The old veteran called George to his room on that bright July morning and asked him to shave him and help him to dress. When he was shaved and dressed the aged man composed himself on his bed, folded his hands across his breast and said: 'Bless the Lord, I am ready for the Bridegroom.'' The darkey went back to the kitchen and asked Mrs. Stroman: ''Missus, who comin' here to git married?'' She replied: ''No one. Why?'' George replied, ''I heard Father Pierce say he was ready for the Bridegroom.'' Ere the sun went down Reddick Pierce met the Bridegroom. The negro's comment was: ''That man knew he gwine die. God done tol' him.''—Christian Advocate.

Bingham, S. C.

METHODIST UNIFICATION FROM AN OUTSIDE POINT OF VIEW

The discussion of the highly important matter of unification which has been on in the Methodist Churches for a long time and has been especially lively since last May is of interest and concern, not alone to Methodists but to thoughtful Christians of all the churches. The religious papers of other denominations have given more or less attention to the subject. They have not always shown a full understandinig either of the issues involed or the proposition which is being considered. The Continent does not exhibit complete knowledge of the situation in the editorial quoted below; but it shows how that situation presents itself at this time to a leading religious journal outside the Methodist connection but in heartiest sympathy with every movement for the advancement of the kingdom through the unification of its forces. Under the heading, ''Genuine Union Not Wanted,'' the Continent says:

''Last May, when everybody else was rejoicing because the two big Methodist Churches in this country, North and South, had determined to come together, it doubtless seemed ungracious for the Continent to remark that the union was a long way off. But the justification of the Continent's saying is very evident now. The truth is that the raptures at Saratoga Springs were possible only because the details of pending negotiations were carefully kept out of sight.

The hope of those ''on the inside'' evidently was that a surge of union spirit set going in the great and representative Conference at Saratoga would create in both denominations waves that would sweep away differences over union terms. But the hope is even now disappointed. Many of the Southerners are already rallied along their original lines of intrenchment, loudly declaring that nothing can move them an inch. True to the antiunion type of all churches, they threaten they will split their own denomination rather than go into union on any compromise terms.

The truth is that this standpat party of Southern Methodists do not intend to have any union. They consented to the kind of union which their General Conference has indorsed only because they were shrewd enough to see it was no union at all. Their plan aims to split the Church in the North into two or three quadrennial conferences; the Church South, if that should be done, has agreed to send delegates to a federal General Conference in which these Northern sections would also be represented. This proposition was what the Conference at Saratoga last May accepted in form. But with an air of sweet innocence it added the stipulation that the comprehensive General Conference representing the whole nation would of course, have power to legislate for each of the constituent sections. That proviso may truly have been entirely acceptable to Bishop Hendrix, who represented the Southern Church in the beautiful Saratoga love-feast. But to old-line Southerners ''back-home'' it made all the difference in the world.

Bishop Candler of the Southern connection says bluntly that this amendment from Saratoga would ''virtually dissolve the Methodist Episcopal Church, South,'' and he makes it very plain that, as long as he can help it, that is just what isn't going to happen. A national church organization in which Northern men would have anything to say in determining church policies in the South is intolerable to his still impregnably sectional mind. All that he wants or will endure is some merely nominal and apparent union, and that he is interested in, we suspect, only because under the scheme which his church favors the denomination occupying the North will be split up into fragments of less size and importance than the untouched Southern Church.

The negotiators named at Saratoga Springs will obviously therefore find anything but a facile situation when they meet the committee of the Southern Church this autumn. But the right attitude for them to take is surely not obscure. They were appointed to promote union with the Methodist Episcopal Church, South, and union genuine and unqualified they should offer in the frankest spirit. But let them not consent to adjustments which will present to the world a pious picture of reunion while in fact perpetuating and even aggravating divisions. There's plenty of unreality in Christendom now without adding this.''

We can not believe that the Continent fully understands or rightly interprets the mind of the Church, South. We believe that the heart of that Church is with the heart of our own Church for genuine unification. Nor do we share the pressimistic view of the Continent as to the outcome of the negotiations. We can not imagine our commissioners accepting anything like a mere federation of the churches nor the commissioners of the Church, South. insisting upon anything less than a reunited Church.

But it is becoming, if possible, yet plainer to all thoughtful persons that genuine unification can be brought about only through a reorganization involving very real concessions on both sides, providing against the ''tyranny of the majority'' and the ''nullification of minorities,'' providing for general rules and regulations for the whole Church and a large measure of regional administrative autonomy, and creating a united Church in which the largest freedom and efficiency shall be combined, in which there can be no north nor south, no east nor west, and from which sectional feeling and sectional hindrances under whatever guise shall forever disappear.—Pittsburg Christian

Let the reader understand that we do not endorse the utterances of the Continent, especially the unbrotherly reference to Bishop Candler and the implied assertion that the General Conference of the M. E. Church, South, was not sincere in its action.—Editor Advocate.

Look twice if what you want is a just conception, look once if what you want is a sense of beauty.—Amiel.

NEWS AND NOTES

NOTES AND PERSONALS

—The Association of Colleges and Secondary Schools of the Southern States will hold its twenty-second annual meeting at Durham, North Carolina, Thursday and Friday, November 16-17. The Commission on Accredited Schools will also meet at the same place, November 15-17.

—Our presiding elders are putting in full time and diligent effort during these two weeks touching every point in their districts in the effort to round up the year with full reports. The prospects are bright for a high water mark in the financial reports. Let the people rally and make it so.

—The Concord Times says: The fourth and last quarterly conference for the year at Central Methodist Church was held Monday night by Rev. J. C. Rowe, D. D., presiding elder. All the stewards except one were present. The general condition of the church was reported to be in excellent shape.

—Reports come to the Advocate that the year now closing has been one of the most successful and fruitful in the history of the Pleasant Garden circuit. Rev. C. F. Sherrill, the pastor, has been abundant in labors, but has been going along very quietly while great things were coming to pass. More than one hundred have been added to the church and all interests of the work are looking up.

—Rev. T. H. Stimpson, who has served the Pinnacle circuit for the past year, is moving to Farmville, Va. this week, where he has decided to take up his residence for the future. He informs us that the Pinnacle charge has paid the salaries in full for the year, also the assessments for Children's Home and the American Bible Society. Fifty per cent of all the other claims have also been paid.

—We have learned with deep regret of the death of Captain W. T. Weaver, of Asheville, which occurred at his home in that city on Monday afternoon of this week. Captain Weaver was one of the leading spirits of the city of Asheville and a staunch member and supporter of Central Methodist church. He was a native of Buncombe county and was educated at Weaver College. He had been ill for some time and his death was not unexpected.

—In many respects Rev. J. H. Bennett, pastor of Centenary church, this city, has had a remarkable year. Last Sunday was observed as rally day and the house was packed. For many months the usual attendance at prayer meeting has been about two hundred. The Sunday School has grown in proportion and everything is looking up. Mr. W. G. Simpson, the new Sunday School Superintendent, has taken hold with enthusiasm. The pastor's salary for next year has been fixed at $2,000; and Centenary now takes its place as one of the charges of the first class. Brother Bennett has received 129 into the church during the year, the net increase being more than 100. Of course the congregation expects the pastor to be returned.

A Suggestion

"Ques. Who shall appoint the times of holding the Annual Conferences?"

"Ans. The Bishops; but they shall allow every Annual Conference to sit a week at least." (Discipline: Sec. 2, Par. 49)

Only once in the last ten years has this disciplinary requirement, regarding the length of the session of Western North Carolina Annual Conference, been observed.

The Annual Conference has been accustomed to convene on Wednesday, and by custom we have come to expect the reading of the appointments, followed by adjournment, sine die, on the following Monday.

As a result of this custom the bulk of the most vital business of the Conference has usually been crowded into, and stampeded through, the last day's session without time for consideration or opportunity for discussion. And last year even the work of the Cabinet had to be completed in an "adjourned session" after the final adjournment of the Conference.

Brethren, isn't the requirement of the Discipline sufficiently clear, and the business of the Conference sufficiently important, and the well-known hospitality of Gastonia sufficiently gracious to justfy a session of the Western North Carolina Conference lasting a week (Methodist measure)?

Yes! And it might not be going too far to suggest that we tarry until Thursday, have a great Thanksgigving sermon by the Bishop, followed by the reading of the appointments.

Fraternally,

Brevard, N. C. W. Edgar Poovey.

A Special Reminder from Conference Missionary Secretary.

Brethren, it is just this:

If you are to go to Conference with your charge organized for next year you must hold church conferences and elect your church leaders and the three committees. Never mind if you did it this year and they did nothing. Keep on. The thing will win after while.

Remember they are to be elected annually before the Annual Conference. See order of church and Quarterly Conferences in Discipline.

Frank Siler,
Conference Missionary Secretary.

Stony Point Dedication

Our new church at Stony Point will be dedicated the second Sunday in November at 11 o'clock. Dr. W. R. Ware, the Presiding Elder, will preach the sermon.

All former pastors are cordially invited to be present. This will be our third dedication for the year. I have received 65 into the church, baptized 44 infants, and made 500 visits over some of the roughest roads I ever traveled. Also held six meetings on the circuit. Finances promise to be considerably above last year. Paid three church debts, and painted one church. W. T. Albright.

Board of Education

The Board of Education is called to meet at Gastonia on Wednesday, November 22, at three o'clock in the afternoon. It is necessary that the Board meet and organize its committess, and hear the reports from the various schools, in order that these committees may have time to formulate their recommendations to the Board, in time to submit the Board's report to the conference earlier than has heretofore been the practice of the Board. If these reports are to be really considered by the conference, they should be submitted on the third or fourth day of the conference, instead of on the last day, as has been the custom for the past several sessions.

The representatives of our schools are asked to have the reports from their institutions in the hands of the secretary of the Board by the time the Board meets. Send reports to Rev. J. H. Barnhardt, Asheville, N. C., or if mailed later than November 18th, to Gastonia, N. C. John F. Kirk, Chairman.

Revival at Brevard Street

It is with deep gratitude to God for His marvelous blessings that the church at Brevard Street, Charlotte, N. C., has recently received, that I wish to say a word in the Advocate. Rev. Jim Green came to us October 15th and remained 15 days in labors "more abundant," which resulted in a very gracious revival. We have never had a better revival according to my way of thinking. Jim Green has marvelous power—is a Spirit-filled man, and God is wonderfully blessing his efforts in edifying the saints and in the conversion of sinners. This church is so much better for his coming, and the community has had an uplift which I think will last. The great work was done inside the church, however we will receive a number of new members. There were more than 70 who came to the altar and were reclaimed or converted. Many prayers had gone to the Throne of Grace for this meeting, and God heard our prayers. I am closing my second term of four years at this church and am profoundly thankful to say that this church is in the best condition every way that it has ever been. God has been good to us.

Very fraternally,

Lee A. Falls.

From Mooresville

It is a great pleasure to his friends to note the delightful closing Rev. C. S. Kirkpatrick is having with his congregation in Mooresville. A recent number of the Enterprise says:

Within the next few weeks we are to part with one of our most esteemed citizens in the person of Rev. C. S. Kirkpatrick, for four years pastor of the Methodist church of this city. During his residence here Mr. Kirkpatrick has endeared himself to the community as citizen and church worker. His stewardship has been in pleasant surroundings and he will carry with him an excellent report to the Annual Conference. Among other things enumerated in his report will be the elegantly equipped, splendid brick church, large, comfortable parsonage and house for sexton on an acre and a half corner lot, located in the center of town, entirely free from debt. Salaries for four years, paid every quarter. Sunday School attendance increased from less than 200 to more than 300. Average attendance for first nine months of the year 1916 was 303; one class in teacher-training graduated; church membership 815; all revival meetings were held by the pastor; infants baptized, 169.

It will be observed from the above records that Mr. Kirkpatrick has done some excellent work in the community and for his church. His friends here wish for him a splendid field for future development and success.

Missionary Notes from Field Secretary—Some Report Pointers

1. Where Conference collections are not in full the amount collected, if raised in budget, must be prorated among all the Confernce assessments. See page 43 Conference Minutes of 1915.

2. Mission money raised in Sunday School for the China special and in the Epworth League for the African special should be reported in Table 2 in columns marked "amount raised for Mission special" respectively, and cannot be applied on assessment except as hereinafter stated. When it was understood at the beginning of the Conference year that mission money raised in the Sunday School could, if necessary to pay Foreign Mission assesment in full, be so used the amount raised should be reported in Table 2 in column 2 marked, "amount raised for Missions on assessment."

If this is also reported in Table 3 in column marked "Foreign Missions paid" care not to include the amount twice reported in column marked "Total raised for all purposes" should be had, otherwise the money raised in the Sunday School will be counted twice. The same applies to reporting it in Table 3 in column "Foreign special."

The truth is Table 2 is expected to tabulate the work of the Sunday School and Epworth League, and Table 3, that of the Church. Is it better for our laymen's work to report Foreign Mission money raised in Sunday School or League in both tables 2 and 3 and have charge on chart appear white, or to report it in table 2 only leaving the record of the Church as it really is?

In either case the money raised is the same.

3. Where the budget system is used the Board of Missions is entitled to the prorata portion for Missions—both kinds—plus all the Mission money raised in the Sunday School. The Sunday School Mission money cannot be prorata part for Foreign Missions coming prorata post for Foreign Missions coming through budget but it can not share the same fate of the Foreign Mission money coming from budget and be prorated. This is practically done when all the money on Conference collections through the budget is used to pay all Conference assessments except Foreign Missions and the Sunday School Mission money is used to pay the Foreign Mission assessment.

For example, suppose all Conference assessments on a given charge amount to $375, of which $75 is for Foreign Missions and the charge raises through the budget system or by pastor or committee $300. The Mission Board should receive its prorata part of the $300 and if the Sunday Schools have raised $75 for Foreign Missions the Board should receive this. But very many pastors throughout the Church fail to direct any part of this $300 to Foreign Missions but depend on the Sunday Schools to pay the $75 assessed for Foreign Missions.

The plea in raising the $300 however is in most cases that it is for "Missions."

By this method the General Board of Missions estimates that they lose annually at least $100,000.00. The legal way is to raise if possible the Foreign Mission assessment without the aid of the Sunday School. But if there is doubt whether this can be done then it can be agreed that the monthly offering in Sunday School be taken for Foreign Missions—now preferably, where other specials are not carried—for the China special, and held till end of year.

Then the regular Foreign Mission collection taken either separately or in a budget or bulk, in latter case having its prorata share of the sum total raised must be supplemented by the entire Foreign Mission offering in Sunday School. Neither is it just to Missions to delegate the Sunday School as the sole field and agency for Mission education and giving.

Some charges have an understanding at beginning of year that they will provide for all the Conference collections except Foreign Missions. That interest will be attended to through the Sunday School. But are all the people in the Sunday School?

And if they were, can we afford to ignore the Laymen's Missionary movement and that part of the Discipline which brings it to our attention in Quarterly Conference at least four times a year? See Discipline 1914. par. 264.

3. Receipts from Brother Courtney for money marked, "Home and Conference Mission Special" with letter E attached means that the money thus receipted for is for Conference Mission Emergency Fund and must be reported in table 3 in column marked "Conference Special," not "Home Special."

Money for the Conference Mission Emergency Fund should not be used to pay the Home and Conference Mission assessment for the double reason that the Emergency Fund has been raised for a special purpose and we must keep faith with those who have given it.

Moreover the single assessment for Home and Conference Missions is divided between the Conference and General Boards of Missions. If the Emergency Fund goes in with this it too must be divided, some of it remaining in our Conference, some of it going to the General Board at Nashville to be used in other Conferences—a thing the contributers would not be willing to.

4. From my knowledge of the Conference and the status of Conference collections I predict that we are going to have one of the very best reports in the history of the Conference.

We are surely having every chance to make up for losses faced when we were having the excessive summer rains. While in the Shelby District the other day Dr. Scroggs told me his district would be considerably in advance of last year. This hope seems to be shared by practically all the Presiding Elders and pastors with whom I have talked.

Conference Railway Rates

The usual reduced railroad fares will be granted to those attending our Conference soon to meet in Gastonia.

Delegates must pay full fare going, but will be entitled to half fare returning, plus fifty cents, provided the standard form of certificate is secured from ticket agent at starting point and signed at Conference by the Secretary. Be sure in purchasing going ticket to secure from ticket agent this standard certificate, otherwise full fare will be required for return passage also. W. L. Sherrill,

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Report of the Treasurer of the Board of Missions to November 1, 1916

Received on assessment	Foreign	H. & C.
McAdenville, G. A. B. Holderby,..		$ 17.14
Walkertown S. S., D. C. Moir, ...	25.00	
Davidson Ct., P. L. Shore, ...		65.00
Old Fort, R. F. Mock,.....		10.00
Marion Mills, E. L. Kirk,.....	10.00	
New London, E. J. Poe,.....	14.00	
Cooleemee, C. L. McCain,.....	12.00	33.00
Cool Springs S. S., R. L. Snow,	4.07	
Mooresville St. S. S., R. L. Snow,	12.19	
Seversville, W. F. Elliott,.....	5.00	10.00
Hickory Ct. T. J. Folger,.....	17.30	18.00
Ararat, J. W. Combs,.....	5.00	5.00
Rock Springs, Jas. H. Green,....	16.00	
Marion St., O. H. Bumgardner,..		10.00
North Charlotte, W. B. West,..	6.60	8.40
Ansonville, L. L. Smith,.....	8.00	7.00
Greensboro Ct., J. E. Woosley,..	34.89	
Broad River, C. C. Totherow,..	15.00	18.00
St. Paul's & Naomi, A. R. Bell,..	25.00	25.00
Gibsonville, A. C. Gibbs,.....	35.00	33.32
Sulphur Springs, T. A. Groce,...		113.40
Wilkes Ct., W. S .Cherry,.....	9.00	11.00
Denton, J. M. Varner,.....		42.00
Walnut St., F. L. Townsend,....		50.00
Green River, J. M. Barber,.....		15.00
Cliffside, H. L. Powell,.....		44.70
Old Fort, R. F. Mock,.....		25.00
West Hickory, D. F. Carver,....		20.00
Mooresville Ct., T. J. Ratledge,..		35.00
Centenary W.-S., Taylor Bynum,		100.00
Davidson Station, Ira Erwin,....	15.00	10.00
Kernersville, J. M. Price,.....	25.33	25.00
West Hickory, D. F. Carver,....		5.00
Cliffside, H. L. Powell,.....	8.15	
Biltmore, D. R. Priffitt,.....		39.00
Murphy St., T. J. Ogburn,.....		25.02
Waynesville St., O. P. Ader,....	28.00	72.00
Creston, J. I. Hickman,.....	25.00	25.00
Southside W.-S., W. E. Canter,..	11.00	17.50
Linwood, J. W. Ingle,.....		53.37
Randolph Ct. S. S., W. C. Massey,	1.56	
W. Greeensboro, W. M. Robbins,	39.50	
Judson, J. D. Pyatt,.....	3.00	2.50
Hickory Ct., T. J. Folger,.....	10.00	10.00
Marshville, S. Taylor,.....	60.00	65.00
McDowel, M. W. Mann,.....		10.00
Total on assessment for October,	$480.59	$1075.35

Received on specials,	Foreign	H. & C.
Hendersonville, F. E. Durfee,....		20.00
Brevard St., Welch Galloway,..		10.00
Hendersonville, S. T. Hodges,..		25.00
West End W.-S., N. V. Stockton,		50.00
Hickory First, W. L. Long,....		2.50
Wesley Memorial, M. J. Wrenn,		10.00
Wesley Memorial, D. A. Stanton,		5.00
Wesley Memorial, J. S. Welborn,		10.00
West Market, G. L. Ferguson,..		15.00
Hendersonville, H. F. Stewart,..	50.00	
Ramseur, W. F. Smith,.....		5.00
Lincolnton, Dr. L. A. Crowell,..		30.00
Gilkey S. S., C. F. Cline,.....	3.19	
Gilkey S. S., C. F. Cline,.....	5.00	
Wesley Memorial, J. W. Harris,		10.00
Mt. Zion S. S., J. B. Readling,..	10.00	
Marshville, Frank Siler,.....		25.00
Thomasville Ct. S. S.....	.75	
Old Fort, Frank Siler,.....		51.00
West Market, S. L. Alderman,..		37.50
Bakersville, Miss Estell Gudger,		6.00
Advance S. S., J. F. Sheek,....	.66	
Marion Station, Frank Siler,....		61.00
Tryon Street, Frank Siler,.....		5.00
Randolph Ct., Frank Siler,.....		2.00
Centenary W.-S., J. K. Norfleet,		50.00
Spruce Pine, Frank Siler,.....		26.00
Shelby, T. J. Babington,.....		5.00
Wesley Memorial, Frank Siler,..		111.00
Ramseur, Frank Siler,.....		62.50
Coleridge, Frank Siler,.....		15.00
———, Riley Ferguson,.....		25.00
Centenary W.-S., W. P. Hill,....		50.00
West Market, Fred C. Odell,....		6.25
Madison & Mayodan, Frank Siler		51.00
Reidsville, Frank Siler,.....		34.00
Wentworth, Frank Siler,.....		30.00
Leaksville, Frank Siler,.....		57.00
Spray, Frank Siler,.....		5.00
Hendersonville, H. F. Stewart,..	50.00	
Mt. Airy, G. D. Herman,.....	100.00	
Centenary W.-S., Taylor Bynum,		33.34
Chestnut St. S. S., G. C. Hunter,	34.77	
Centenary W.-S., C. J. Ogburn,..		50.00
Hickory First, Frank Siler,....		41.50
Morganton, Frank Siler,.....		60.00
Shelby, Miss Leona Gidney,....		5.00
Mooresville Ct., T. J. Ratledge,..	15.00	
Wentworth S. S., Jas. T. Smith,	3.04	
Forest City, Frank Siler,.....		59.00
Rutherfordton, Frank Siler,....		20.00
Cliffside, Frank Siler,.....		80.00
Shelby, Frank Siler,.....		80.00
Trinity Charlotte, Frank Siler,..		2.00
West End W.-S., B. S. Womble,..		25.00
Lexington, W. H. Willis,.....	138.00	
West End W.-S., S. C. Ogburn,..		5.00
W. End W.-S., Mrs. J. W. Hanes,		100.00
West End W.-S., E. E. Gray,....		5.00
Trinity Charlotte, J. W. Moore,..		1.00
Central Concord, Frank Siler,..		81.00
Spencer, Frank Siler,.....		11.00
M. St. Thomasville, Frank Siler,		43.00
Randolph Ct., Frank Siler,.....		5.00
Marion, Frank Siler,.....		3.00
Brevard Station, Frank Siler,..		50.00
Kannapolis, Frank Siler,.....		100.00
Trinity Charlotte, Frank Siler,..		2.00
Total on specials for October,..	$410.41	$1769.59
Total receipts for October,.....		$3735.94
Previously reported:-		
Foreign assessment,.....		3877.59
Home and Conf. assessment,		2746.11
Foreign special,.....		2788.80
Home and Conf. special,....		3131.62
Total receipts to Nov. 1, 1916,		16280.06
Total receipts to Nov. 1, 1915,		15790.43

The following comparative figures may be of interest to some:

	1915	1916
Receipts on Foreign assessment to Nov. 1st,.....	$3498.01	$4358.18
Receipts on Home and Conference assessment to Nov. 1st,..	4100.53	3821.46
Receipts on Foreign special to Nov. 1st,.....	3839.42	3199.21
Receipts on Home and Conference special to Nov. 1st,.....	4352.47	4901.21

R. M. Courtney, Treasurer.
Winston-Salem, N. C., Nov. 1st, 1916.

—A correspondent of the Daily News writing from Salisbury under date of November 6th, says:—Laying brick on the new $50,000 church for the First Methodist congregation was begun today. The first brick was placed by Miss Carrie Murphy who has been enthusiastic for a new church for years and has for some time been in charge of a building fund for the structure.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

THE HINDERED CHRIST

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary, worn and sad
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn to night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for him
To run with gladsome speed.
But I had need of my own that day;
To his gentle beseeching I answered, "Nay!"

So all that day I used by tongue,
My hands and my feet as I chose;
I said some hasty bitter words
That hurt one heart, God knows,
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was his work undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb must He be apart?
I do not know but I wish to-day
I had let the Lord Christ have his way.

—Alice J. Nichols.

TO THE AUXILIARIES OF THE W. N. C. CONFERENCE

From Mrs. H. A. Dunham, Conference Corresponding Secretary.

I have been watching eagerly for the new societies which were to be organized as a result of our Campaign work. I will be very glad to have published in the Advocate the name of the District which gained the largest number of new societies and members. Although October has passed, let us continue to do all we can to gain members and organize new societies, that the end of the quarter may show a splendid increase along all lines.

The reports of the District Secretaries cheered my heart. I know you will all be glad to know that our Treasurer's report for the third quarter was much better than for the third quarter of last year, as over three hundred dollars more was sent to the Council Treasurer, than for the same time last year. If we make the same proportionate advance for the fourth quarter we can show at the end of the year the largest amount ever raised in the W. N. C. Conference. Let us all work and pray for this end.

The following letter has been received by our Conference Corresponding Secretary, Mrs. H. A. Dunham, from our Council Secretaries.

My dear Sister:—

The reports for the last quarter are so good that we come to you with a note of rejoicing. The Treasurer's report shows an increase of $37,877.98 in the Conference collections for the three quarters, over the same period in 1915. Never before have the collections been more encouraging. For this we praise God.

The pledge, however, has fallen below our expectations; and we face the fact that the last quarter must be our most important, and that there must be earnest effort to crowd into the remaining two months that which we have failed to do in the first ten. At the Council $231,735.00 was pledged and $123,526.47 has been received. Referring to your records we find your Conference promised $15,000.00 and $6,725.84 has been received which shows that $8,274.16 must be collected before the end of this year if you measure up to your pledge.

Our missionaries and institutions depend upon you, and He who has called us to this service is keeping a record or our efforts. We cannot fail him or them. Remember that we serve not ourselves in this beloved work, nor, as dearly as we love it, is the work done for the church. This work is done for Chirst, "whom having not seen, we love." Our missionaries and deaconessess and teachers are his hands, his tongue, his feet; and we make it possible for them to take his message. We will be so glad to know that your Conference will make an effort to fulfill all of its pledge.

Yours in the work,
Mrs. R. W. McDonell
Mrs. E. B. Chappell

MEMBERSHIP CAMPAIGN

October has passed and what is the result of our membership campaign? How earnestly have we worked during these days to interest those women about us who have not yet engaged in this glorious work to which Christ has called us?

Have we done our best to persuade our sisters to join with us, have we put forth such arguments that they have united with our forces?

We are hoping that the records of increased membership and organizations is going to be one of which our Conference will be proud.

Let all the new organizations be reported at once to our Conference Corresponding Secretary, Mrs. H. A. Dunham, 224 Patton Avenue, Asheville, N. C. and she would be glad also to have the number of new members added to your roll during this campaign. Tho October has gone let us continue to work to enlist the unenlisted and interest the uninterested in our work of redemption of mankind, the glorious work of our women's organizations.

HOW IS THIS FOR A MISSIONARY PASTOR?

Rev. W. S. Springer, of the Lebanon Circuit, Tennessee Conference, is a missionary pastor in every particular. He has recently organized the women of the three churches on his circuit into a flourishing missionary society.

The plan is to hold six all-day meetings each year, two at each church. The pastor has had the schedule of meetings printed on attractive cards and distributed to the women of the congregations. An enthusiastic study class has been organized, to which a part of the afternoon of each of these six days is devoted. In order that they may get two books in each year study, the assigned lesson includes three chapters. What a splendid suggestion to some of our ministers in the W. N. C. Conference serving the rural charges. What a capital plan in which to interest the women of our country churches. Will not some of our pastor's adopt this plan of Rev. Mr. Springer and thereby aid us in our missionary work? We know how valuable a missionary pastor is to any church and we congratulate the people of the Lebanon circuit.

MISS LIZZIE WILSON, MISSIONARY TO MEXICO

It is with sorrow we chronicle the death of Miss Lizzie Wilson, missionary to Mexico, which occurred at El Paso, Texas, on August 27th, 1916. Heart trouble and other complications caused her death.

For twenty-two years Miss Wilson was Principal of Palmore College, Chihuahua, Mexico. At her funeral which was quiet and simple, intimate friends spoke parting words of love and her favorite hymns were sung. Her remains were interred at Evergreen Cemetery and her grave covered with flowes and showed the high esteem in which she was held.

RUM AND MISSIONS

Last year the United States brewers and rum makers shipped 20,000,000 gallons or rum, gin, whisky and beer to the countries where we send foreign missionaries. If we could have complete prohibition of the sale of liquors in this country there would be very great reduction of the need of home missions here. Let every home mission worker stand by every effort to get Federal prohibition laws.

FOREIGN MISSIONS COMING BACK HOME

In the Missionary Review of October we find the following:

"Recently we received from Dr. Woodridge a letter enclosing $141.40 contributed by the Chinese Christians for the relief of the Armenian sufferers to be forwarded to them. This is the second contribution of this kind, the first one of $250.49 having been received in June.

In the last contribution was a dollar which a little Chinese girl had saved by much self-denial and which was greatly prized. She was taken sick and when she was told that she was dying she requested that this dollar be forwarded for the relief of the poor Armenian children of whom some of the missionaries had told her. I feel confident that this contribution of nearly $400 from Chinese Christians for Armenian relief represents as much self-denial as any gift of ten times that amount contributed by the Christians in the United States.

THE BUGLE CALL OF THE WEST

By Rev. Samuel McPheeters Glásgow

The Call

As the war clouds rolled up thick and menacing on the Mexican border the troop trains also began to roll into the lower Rio Grande Valley. Within less than three weeks, scores of army trains passed through Mercedes and our little valley an agricultural gem, on the far-away Rio Rrande, speedily became an armed camp, bristling with busy activity and frowning across our Southern boundary.

How our hearts leaped with true pride at the response of young America to the calling out of the National Guards. Thousands of homes yielded up their choice sons to go to the Mexican border at the call of our peace-loving, God-fearing, clear-thinking, far-seeing President, Woodrow Wilson.

Individually and publicly I have taken occasion to express my sense of personal gratitude to these young men who have literally stood between my home and danger. I know the heart that beats beneath the khaki, and I thank God such young life still evidences our Nation's courage and strength.

But to the ear attuned there is another call in the west that sounds, though silent, above the clangor and noise of military movements. There is another enemy that more seriously menaces those broad and fertile plains and their happy peoples than the Mexican bandits that come over in the night to loot and to kill. Commercialism stalks abroad upon a path unchallenged by a Christian public sentiment, and unrebuked by entrenched, inherited godliness. It crushes in its iron grip the things that are fine and pure and gentle in character. It leaves in its wake a gilded veneer that but poorly hides the heart that aches, the lives that are blighted and the homes that are barren of peace and happiness, and a Sabbath's blessing. Will the young life of God's Kingdom, God's Knights, hear this call and lend themselves to this warfare?

The Coward

One hundred and sixteen men in Texas turned the nation's scorning eye upon that great State when her National Guard was being mustered into regular service. Consulting other motives than those which should determine men under oath to respond to their Nation's call to arms, the reflected ignominy upon the proud State that had nurtured and trusted them. They paused and drew back in the critical crisis. We do not condemn, we only regret. Not scorn, but disappointment and sorrow fill our hearts.

Significant was the action of one far-seeing officer of a Texas company. Realizing that the call for his men was imminent, and keenly eager that no disgrace should publicly mark his command, he summoned his men several months before the call to the border camp. Captain J. announced the probability of their being sent in a short time to the front, and said: "Men, if any one of you is afraid to go, say so now: don't wait until the call comes." One man began to demur and gave excuses for not wanting to respond to border duty, and the reply was: "All right S—, you can go, we can not use you."

Are there some who have been purchased by the blood of the Son of God, who are staying at ease at home, safe and snug, who have heard the call to suffering service at the front, and have refused to face the danger and hardships, and to offer the living Sacrifice? If so they do not stand in a greater danger, the danger that the peerless Christ, the Captain of the hosts of God, may say, "You can go, I can't use you."

The Cost

I look at the happy, singing boys at the front, ready to lay down their lives for their country. I have, often and again, prayed for the unseen almighty hand to protect them as they stand guard duty through the long night watches. I have seen the quick response in the camp just across the street from my home, when the call came in the night on account of a reported bandit raid. The lights moved swiftly here and there, and in an incredibly short time the men were dressed, with full pack ready, armed, and saddled, and had gone off in the night. Sometimes some of these men on border duty do not come back. Corporal John Wilma, an earnest member of my church, having united on profession of faith, soon after his troop of the 12th Cavalry was stationed at Mercedes, in an engagement with the Mexican bandits at the Rio Grande was shot through the head by a Mexican bullet. It instantly sniffed out his fine life, which life he had yielded so bravely for the cause he loved. Somewhere amidst the hills of old Vermont, in the small hamlet that held his humble home, there is a white shaft that bears the name—"Corporal John Wilma, C Troop, 12th Cavalry, U. S. Army:" and if not inscribed upon the stone there is inscribed upon many hearts that knew him this simple, majestic truth: "He gave his life for the cause he loved."

"Somewhere" in China, Africa or the West, or wherever men are at grip with sin, there are men and women, God's own, who are fearlessly facing the unrelenting foe of men's souls; bearing the draining strain upon mind and body and heart, pushing the fight ever forward, until one

Continued on page 16

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

WARNING

This is to advise our Leaguers not to be surprised if our Advocate appears some of these times before long minus the League page. When one person has to supply all the material continuously for months his supply of clippings and editorial matter necessarily runs low—and unless our Leaguers and officers cooperate better than they have been doing lately we'll reach the bottom pretty soon.

If we could hear from each chapter twice a year and from each officer and district secretary once a month the task of the editor would be lightened and our columns would be interesting and instructive.

THE DISTRICT INSTITUTE

We are reproducing in our columns this week a suggestive program for the district institute. This program was prepared by our officers at Nashville and appeared in this month's issue of the Epworth Era. Of course this program is only tentative and may be modified to meet the demands of the individual district.

The district institute is an important feature of our work that has been sadly neglected in the Western North Carolina Conference. So far as we know, the Asheville district was the only one holding an institute last year. Because a district has only a few chapters is no reason why this institute should not be held. In fact, this makes it all the more important that the institute be held; for that is the district that needs just the impetus and help that these meetings are intended to give. If only a dozen representative Leaguers in a district could be brought together in one of these institutes it would be time well spent and would have a wholesome effect upon the entire district.

In many respects the district institute is more important than the annual conference. Where the conference is necessarily limited to reports, election and appointment of officers and committees, and work of a routine nature, the institute affords a splendid opportunity for profitable exchange of ideas in round-table talks and a discussion of the several phases of the work in that particular district. The function of the Epworth League, and how to proprely conduct an Epworth League, are matters concerning which too little is known—even among the Leaguers themselves—and to supply this need is what the institute is intended to do.

Begin now to plan for your district institute. Talk it up among the Leagues on your district. Let every district secretary bear in mind that holding this institute is one of his most important duties. Look over the program that we are publishing this week, adopt whatever suggestion it contains that your district can use, and let's have an institute in every district within the next few months. The results would be evident at our annual conference in Asheville next June.

A PROGRAM FOR A DISTRICT EPWORTH LEAGUE INSTITUTE.

Experience has shown that the week-end is a most favorable time to hold an institute. And it has been found desirable to compress the work to be done into a day and a half. This program, therefore, is arranged to begin on Thursday evening and end on Saturday at noon. Of course any other part of the week may be chosen for the institute if circumstances seem to favor such decision.

The program is worked out in rather full detail on account of the fact that district work is yet undeveloped in most of our Conferences.

First Evening

1. Address: "Individual Responsibility to Jesus Christ." (Thirty minutes.)

2. Institute: "Epworth League Constitutions." (One hour.) (1) Chapter VIII. of the Discipline, 1914; (2) (a) Annual Conference and (b) district constitutions (see page 152 of "Handbook"); (3) the Chapter constitution (see "Handbook," page 24).

Give fifteen minutes to the main features only of groups (1) and (3)and spend the rest of the time on group (2). The object is to acquaint Leaguers with the general outline of the law by which the League is governed and to make them familiar, in particularl, with the plan for District and Annual Conference work.

First Morning

Sunrise prayer meeting.

9-9:30. Devotional service, consisting of hymns, Scripture-reading, and prayer. No talk.

9:30-10. Business session.

1. Election of temporary officers (if the first institute held; otherwise election of substitutes for absentees).

2. Appointment of committees: (1) The Committee on a Policy of Work for the District; (2) the Committee on Finance, to suggest ways and means of raising revenue; (3) the Committee on Resolutions (a) of Appreciation, (b) of Sympathy with Any Worthy Cause; (4) the Committee on Chapter Records or Reports; (5) any other committees needed.

10-11. Methods. The Chapter Constitution. ("Handbook," page 24.) Confine attention to Articles III., IV., V., and VI. In connection with Article VI. take the whole of Chapter III. of the "Handbook," pages 42-55.

11-12. Address: "The Hunger for Righteousness."

Afternoon

2:30-3. Devotional service.

3-4. Problem hour. An informal conference for the statement and discussion of the most pressing questions of League administration. For example: "Finding and Training Leaders," "The Best Financial Plan," "Getting the Best Work from Committees," "How to Secure New Members," "How to Increase the Circulation of the Epworth Era," "How to Keep Up a Strong District Organization."

4-5. Methods. "The Evangelistic Side of the League."

1. Department of Spiritual Work (thirty minutes). Scope: Devotional meeting; quiet hour; personal work; gospel meeting. Method: Superintendent; committees. Results: All taking part; leaders; conversions. (See "Handbook," pages 64-84.)

2. Department of Missions. Scope: Monthly meeting; study class; stewardship covenant. Method: Superintendent; committees. Result: Missionary intelligence; special Africa offering; volunteers. (See "Handbook," pages 117-135.)

Second Evening

1. Address: "White Harvest Fields." (Thirty minutes.)

2. Methods. "The Service Side of the League."

(1) The Department of Social Service. Scope: Immediate relief; help to self-help; removing causes of evil. Method: Superintendent; committees. Results: No destitution; no idleness; healthy community life. (See "Handbook," pages 85-104.)

(2) The Department of Culture and Recreation. Scope: Socials; literary meetings; reading circles; amusements; recreations. Method: Superintendent; committees. Results; Enlarged good will; intelligent Methodists; adequate program of recreation. (See "Handbook," pages 105-116.)

Second Morning.

Sunrise prayer meeting.

9-9:30. Devotional service.

9:30-10. Business session. Election of officers; reports of committees; new business.

10-11. Methods. "How to Organize New Epworth Leagues." (See "Handbook," page 35; "One by One," pamphlet.)

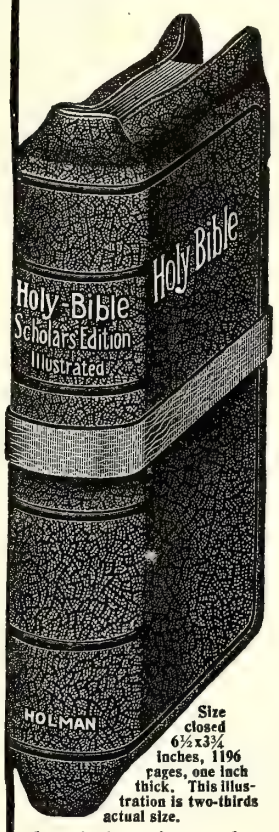
11. Address: "The use of Our Talents."

Adjournment.—Epworth Era.

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Specimen of Type

JEL, 18. *the Philistine.*

into his forehead; and he fell upon his face to the earth.

50 So Dā'vid prevailed over the Phĭ-lĭs'tine with a sling and with a stone, and smote the Phĭ-lĭs'tine, and slew him; but *there was* no sword in the hand of Dā'vid.

51 Therefore Dā'vid ran, and stood upon the Phĭ-lĭs'tine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phĭ-lĭs'tines saw their champion was dead, they fled.

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These "Helps" will prove easy to understand and of much value to the youthful Bible students.—*The Argus-Leader, Sioux Falls, S. D.*

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The Colored Illustrations alone are worth the price of the Bible. We visited the Tomb of Lazarus and we are sure no photographer could take a better picture than appears in this Bible.—*The Christian Index, Atlanta, Ga.*

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SOUTHERN RAILWAY FOR SEPTEMBER

Washington, D. C., Nov. 1.—For every dollar paid to the Southern Railway by the people of the South during September, 1916, the Southern paid out in the South $1.08, according to figures announced today by Comptroller A. H. Plant.

The Southern disbursed during the month for labor, material, supplies, and other purposes, $5,713,569 of which $4,948,518, or 86.61 per cent, was paid to individuals in industries located in the South, this sum bzeing $378,985 in excess of the total moneys contributed by the South for transportation purposes.

For improvements to its roadway and structures, the Southern spent $1,196,553.60 in September, 1916, as against $452,637.02 during September, 1916; during the three months ended September 30th, $3,359,802.95 as against $1,501,479.91 in 1915.

Gross revenue for September, 1916, was $6,527,904, an increase over 1915 of $796,295, or 13.89 per cent. Operating expenses, taxes and uncollectible railway revenue, exclusive of interest, rentals and other income charges, were $4,612,607, an increase over 1915 of $620,280, or 15.54 per cent. For the three months, gross revenue was $18,506,090, an increase over 1915 of $2,077,215, or 12.64 per cent; operating expenses, taxes and uncollectible railway revenues, were $13,363,763, an increase over 1915 of $1,470,531, or 12.37 per cent.

UNCLE BILLY ON CHURCH EXTENSION

By Rev. C. N. Broadhurst, of the Missouri Conference

Rev. Wesley McCann was the popular pastor of the Fifth Street Methodist Church in a prosperous western city. He announced to his congregation that the last Sunday in March would be "Church Extension Sunday." On this day he intended to preach a Church Extension sermon, have his choir furnish music appropriate for the occasion and give to his people such information as he hoped would be educative to them on this important subject. The Sunday arrived. It was ideal. The sun shone down from the March sky with unusual brightness. The birds sang. Trees were budding. The world seemed full of gladness. Roads and streets were in fine condition. The sidewalks were dry. A congregation so large assembled at Fifth Street that the seating capacity of both auditorium and gallery was filled to its utmost.

But while material conditions and a big congregation were favorable for a successful day, the pastor was disappointed. He was recovering from the "grippe." His head ached. He was hoarse, nervous, physically and mentally "out of fix." Fifteen minutes before time for the morning service to begin he went to his study, threw himself in his desk chair, and soliloquized. "I'm not able to preach. I wish my Presiding Elder would drop in and preach for me. But that isn't possible. Oh, if a visiting brother preacher would only come, I'd work him sure." Just then there was a rap at the door. "Come in," said the hoarse preacher. Then in stepped one of his loyal laymen, whom everybody called "Uncle Billy Jones." He was the "preacher's best friend." "We've got the biggest congregation tnis morning that's been to church this conference year," said Uncle Billy. "I know it," replied the pastor "But listen to me"; and in a few words he told his "grippe" story and how he was unable to preach. "Don't wory about that," said Uncle Billy "I can solve for you that problem. I will preach for you. This is Church Extension Sunday, and I've got a Church Extension speech that I have been wanting to make to this congregation for a long time. This is my opportunity. If you will conduct the preliminary service and the opening prayer, I'll preach the sermon." "All right, it is a trade," replied the pastor. "Come on, let's go into the auditorium."

The preliminary service was conducted by the pastor, whose hoarseness and physical disability were as manifest as they were disappointing to the large audience. Nevertheless. they were in full sympathy with him His carefully prepared and well delivered sermons had at every service during his pastorate been to them a benediction. Imagine, if you can, the surprise, when he introduced to them when the time for the sermon arrived "Uncle Billy Jones" as the speaker of the hour.

"Uncle Billy arose, entered the pulpit, and smiled in his characteristic way. The audience knew him and loved him and returned the smile.

"Forty years ago," he began, "I was a college student. I had a college mate whom I loved very much. He was a fine fellow—tall, strong, handsome, with an attractive physique. He was an athelete; a fine student, too, an intellectual giant. We were great friends. I loved him and he loved me. He was not a Christian, and often declared that he never would be. I prayed for him and talked to him about Christ. My influence over him in this respect was of no avail. He said he had no use for Christianity; that when he entered his life profession, he intended to find and locate in a community where there were no churches, Bibles or church people; that he desired to spend his life away from their influence. So after graduation he selected medicine as his profession, attended a medical college, married and emigrated to one of the western territories. He wrote me a letter and said in it he had found his ideal location; that the place where he lived had no churches, no Christian people and no Bibles; that the folks there were too advanced to believe in such foolishness. Years passed by, then I received another letter from him. In this letter he said that he had changed his mind in reference to Christianity; that the community where he was practicing his profession was not ideal; that there were saloons, gambling dens, lewdness and dissipations of the worst type; that in the absence of the best people, the worst people governed the municipality and community. There was no Sabbath. Good people would not live there. The rising generation was being debauched and led to ruin. he said he had three children—John, his oldest, Mary, his daughter, Charles, the youngest. His sons were being caught in the stream of sin and dissipation and would soon be beyond his control. To attempt to rear Mary amid such surroundings and have her develop into the high type of womanhood desired by himself and her mother was a dangerous undertaking. So he had fully decided that the religion of Christ was the only remedy that could change and save the wicked city. He wanted to build a church, but everybody in the city and the surrounding communty was opposed to churches, and would give little help toward erecting such a building. He would make a liberal contribution himself, but that was so small compared to the amount needed. I answered his letter. I enclosed him a check for two hundred dollars and referred him to our Church Extension Secretary.

Two years afterwards I received from him the third letter, in which he told me how the Church Extension Secretary had helped him by a loan and a donation, to get his church. "Our church," he said, "is the greatest institution in town. Since it came the saloons and gambling dens have gone. Law and order reign. We have no crime to speak of. Our jail is empty. We have better schools, and a better class of people is moving into our town and community. Real estate has doubled in value. We have a Sabbath now and it is the sweetest day of all. Our church has a good pastor. We have had a revival meeting and several hundred people were converted. I am a Christian and president of the Board of Trustees. My oldest son, John, is our Sunday school Superintendent; my daughter, Mary. is the organist, while Charles, my youngest son, now seventeen, is one of the stewards. My wife is President of the Missionary Society. I thank God for what the religion of Jesus Christ has done for me and my family, and the families of my neighbors with whom we associate. This great change could not have occurred without a church and we could not have secured a church without the aid of Church Extension. So our church away out here in the West takes great pleasure in raising and paying in full its Church Extension Assessment.

"Now," continued "Uncle Billy," smiling at his deeply interested audience, "I have not finished my speech. Thirty-seven years ago, wife and I settled on a farm five miles west of this city. There we lived and raised our family. We all belonged to this church. Every Sunday, if possible, we drove in and attended the Sunday school and preaching service. There we lived while we raised and educated our children. But they are all grown now. They are married and live in other cities. There were three hundred and twenty acres in our farm. We had a good house and a barn, and plenty of stock of the first grade, and in fact everything a farm needed to make it profitable. But the children were gone and we were getting old and we had to depend on hired help to assist us in running the farm. Farming to us had become a burden. It was seldom that we could get to church. I read in the papers where the Church Extension Secretary would preach at Fifth Street. As the weather was fine that Sunday, Mother and I drove in to hear him. He preached a great sermon. It did us good. When the sermon was done, he told us about the Church Extension Annuity. That suited us exactly. Our children had all been provided for and we knew it was a great investment for us. When we went home we talked it over and prayed about it. Next day I 'phoned in to a real estate firm and put my farm on the market. Well, we sold it for one hundred dollars an acre, and it was worth it. We received thirty-two thousand dollars for the place. We sold our stock, farming implements and everything on the farm. We bought us a good house, having all the modern conveniences, situated within two blocks of this church. We can attend all the church services so easily now. There is some difference between walking two blocks on a granitoid walk and driving four miles in from the country and back again. We invested thirty thousand in the Church Extension Annuity, at six per cent. This brings us in eighteen hundred dollars every year, or one hundred and fifty dollars a month. This was more than we made on the farm. We have nothing much to do but go to church. Everybody says that Mother and I both look ten years younger than we did when we lived in the country. We feel younger and expect to live several years longer and enjoy life better because of the happy adjustment of our affairs, which could not hav happened had it not been for Church Extension.

"The other day my old friend, Jacob Shrader, who lives in a city fifty miles from here, and owns a good deal of city property, came to see me in reference to the Church Extension Annuity Investment. He owns business houses, residence property and some lots on which buildings had not yet been erected. He had no heirs. He is not even a member of the church but he is a Christian. He said that the cost of taxes, insurance and repairs, the trouble of undesirable tenants, and the vacant buildings waiting for the proper occupants, the loss of rents and other things, was to him a considerable worriment. Then a fire might sweep it all away. So after listening to me tell about my investment, he decided to sell all his city property and turn it into Church Extension Annuity. It will bring him an income greater than his present investment, minus the worry the risk of loss by fire. Then besides enjoying the great income during his life time, the half of which he cannot use, he will have the joy of knowing that after his death, his great fortune will go on building churches where the people of God can worship until the last wave of time on the Shores of Eternity. By this investment, he is laying up treasures, both in heaven and on earth."

With this "Uncle Billy Jones" concluded his speech.

The Church Extension collection was taken and one hundred dollars more than the amount of the assessment ordered by the Annual Conference was given by the Fifth Street congregation.

Rev. Wesley McCann, the pastor, said he was glad that the "grippe" closed his mouth that day, so that he and his people could hear "Uncle Billy Jones" deliver his Church Extension speech.

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH.

Schedule figures published only as information. Not guaranteed. Trains leave Greensboro as follows:

12:55 a. m.—No. 112 daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Altanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charoltte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charoltte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daiy. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sundya. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daiy. For Sanford Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond, Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

10:40 p. m.—No. 38, daily. New York, Atlanta and New Orleans Limited. Solid Pullman train with drawing room and observation, open section sleeping cars New Orleans and Macon to Washington and New York. Dining car service. No coaches.

R. H. DeBUTTS
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IF WE START RIGHT

They failed to drive out their enimies. I belive the reason so many Christians have such a stormy passage, and the Christian life is not what they expected it to be when they became Christians, is that they don't drive out every foe and every enemy. In other words they are not more than half converted, they don't get control of their temper, the god of pleasure seems to have a grip upon, and lust and covetousness and selfishness come in and they do not get victory. Nine-tenths of the battle is won, it seems to me, if we start right.—D. L. Moody.

CHILDREN'S HOME

FIFTH-SUNDAY OFFERINGS

Geo. L. Hackney, Lexington, First Ch. ss., $61.00; N. R. Marion, Siloam ss., $3.16; D. C. Moir, Walkertown, Love's ss., $7.79; R. E. Biggerstaff, Forest City ss., $6.62; Rev. P. J. Hornbuckle, Lilesville ss., $1.00; G. B. Howard, Tr., Mt. Holly ss., $7.14; Arch McRae, McFarlan, Pleasant Hill ss., $8.25; E. D. Grubb, Greensboro, Walnut St. ss., $4.06; Jas. T. Smith, Wentworth ss., $5.24; Mrs. W. J. Worsham, Ruffin ss., 65c; B. M. Morrow, Claremont, Bethlehem ss., $4.25; J. F. Drum, Catawba ss., $5.65; J. F. Morris, Tr., Centenary ss., Winston-Salem, $24.72; S. T. Hodges, Stoneville ss., 55c; Eugene Simpson, W. End ss., Winston-Salem, $14.15; T. M. Bowman, Germanton, Shiloh ss., 50c; A. F. Ross, Norwood, Cottonville ss., $2.33; N. L. Snuggs, Shankle, Fork ss., 70c; W. E. Kreeger, Rural Hall, Antioch ss., $1.50; Edw. Jordan, Jamestown, Oak Dale ss., $1.55; E. C. Moore, Reidsville, Bethlehem ss., $6.00; Rev. J. M. Folger, Draper ss., $1.00; P. L. Wooten, Tr., Broad St. ss., Statesville, $24.00; Mrs. W. F. Sherrill's Class Broad St. ss., Statesville, $16.00; Thad. C. Ford, Belwood, Kadesh ss., $1.50; Miss Arra Lankford, Saluda ss., $1.50; H. G. Ferguson, Whittier, Shoal Creek ss., $3.75; B. L. Robinson, Morven, Bethel ss., $3.86; J. B. Readling, Cornelius, Mt. Zion ss., $5.89; J. B. Readling, Cornelius, Philathea Class, $2.61; Sanford Foster, Advance, Bethlehem ss., 79c; Mrs. F. M. McGregor, Lilesville, Olivet ss., $1.50; W. M. Meacham, Linwood, Wesley's Chapel ss., $3.11; S. L. Richardson, Mayodan ss., $6.02; J. R. Raper, Linwood ss., $8.89; Wm. A. Kirk, Richfield, Zion ss., $1.70; L. C. Kimbrell, Matthews, Weddington ss., $1.21; George P. Green, Bostic, Salem ss., $4.51; F. H. Washburn, Hawthorn Lane ss., Charlotte, $11.00; G. D. Wilkinson, Maiden ss., $4.50; R. C. Lynch, Lincolnton, Pisgah ss., $1.60; R. C. Davis, Tr., Central ss., Asheville, $14.24; Lyde Leach, Tr., Trinity ss., Trinity, $5.13; Alva Martin, Catawba, Hopewell ss., $1.50; Saml. D. Helms, Monroe, Wesley Chapel ss., $1.00; J. F. Query, Hudson ss., $1.00; Hubert Clark, Monroe, Union ss., $1.48; J. D. Love, Hendersonville, Moore's Grove ss., 63c; J. I. Grose, Forest City, Pleasant Grove ss., $1.09; J. C. Curtis, Candler, Pleasant Hill ss., $2.09; Rev. W. I. Hughes, Cabarrus, Bethel ss., $6.47; H. L. King, Asheville, Mt. Pleasant ss., $4.61; Rev. E. J. Poe, New London, Bethany ss., $1.55; Miss Raleigh Pitello, Fletcher, Sharon ss., $2.20; Dr. J. A. Young, Newton ss., $5.00; W. H. Hunter, Alexander, Flint Hill ss., $1.00; R. P. Brittain, Weaverville, Salem ss., $2.00; Charles A. Reece, Ramseur ss., $30.01; Frank D. Hackett, North Wilkesboro ss., $6.59; J. W. Kime, Concord, Forest Hill ss., $4.96; Miss Ophelia Rayle, Greensboro, Center ss., $2.45; E. E. Hyatt, Lexington, Midway ss., $2.71; T. R. Gray, Cullasaja, Salem ss., $4.00; J. M. Zink, Greensboro, Zion ss., $1.85; Hoke S. Hall, Candler, Snow Hill ss., $2.00; J. P. Thompson, Spear, Fair View ss., $1.14; D. F. Simpson, Troutman, Wesley's Chapel ss., 50c; J. C. McIntosh, Denver ss., $1.65; J. M. K. Randolph, Eleenboro, Oak Grove ss., $6.40; Miss Mabel Gilleland, Catawba ss., $2.30; E. E. Spainhauer, Winston-Salem, Grace ss., $6.93; G. G. Adams, Mooresville ss., $6.17; J. L. Thompson, Charlotte, Chadwick ss., $5.00; J. B. Parks, Statesville, Clarksbury ss., $2.20; J. E. Webb, Statesville, New Salem ss., $5.27; L. L. Sherrill, Dunlap, Rose's Chapel ss., $3.40; C. C. McHargue, Gold Hill ss., $2.21; D. P. Parker, New London ss., $2.20; F. B. Howard, Sherrills Ford, Bethany ss., 70c; H. M. Whitfield, Hendersonville ss., $8.10; J. M. McMichael, Stokesdale, Goshen ss., $1.00; Mrs. G. V. Cooper, Dobson ss., 60c; J. C. Flinn, Pine Hall ss., $1.25; L. H. Poe, Hudson, Mt. Herman ss., $1.00; J. S. Bell, Elkin ss., $4.20; W. M. Carter, Sweetwater ss., 76c; Avery Craig, Lenoir ss., $2.12; Mrs. Dora T. Knight, Balsam, Mt. Moriah ss., 28c; L. P. Eckard, Denver, Mt. Pleasant ss., $2.46; Robert E. Keener, Maiden, May's Chapel ss., $2.25; J. F. Sheek, Advance, Smith's Grove ss., 30c; H. A. Dunham, Asheville, Haywood St. ss., $6.41; W. H. Earnhardt, Rockwell, Rock Grove ss., 77c; Wade Howell, Todd, Mill Creek ss., $3.63; W. S. Speas, Winston-Salem, Sharon ss., $1.75; Rev. A. R. Surratt, Charlotte, Calvary ss., $5.02; Rev. Joseph Fry, Bald Creek ss., $1.86; Samuel Kunkle, Statesville, Race St. ss., $4.16; Ira G. Shamel, Winston-Salem, Marvin Chp. ss., $1.75; A. L. Payne, Rural Hall ss., $2.37; W. M. Jacks, Olin, Macedonia ss., $1.50; H. T. Griggs, Chesterfield, New Hope ss., $2.00; Elmer Gustafsen, Black Mountain, Tabernacle ss., $1.82; Mrs. T. R. Flack, Gilkey, Gilbon ss., $1.75; C. F. Cline, Gilkey ss., $5.80; R. O. Gamble, Summerfield ss., $2.50; Dr. T. A. Hathcock, Norwood, Center ss., $17.08; Number of schools contributing, 115. Total to date $585.36.

Voluntary Support

Mrs. Hattie Kale, Catawba, $8.00; "A Fulton M. E. Friend," $5.00; "A Friend," $5.00; Mrs. Sarah Bryson, Balsam, 25c; J. L. Smathers, Canton, 50c. Total to date $18.78.

Building Fund.

H. M. Whitfield, Hendersonville, ss., $1.00; B. T. Cook, Huntersville, $5.00; "Two Salisbury Friends," $2.00; Dr. S. A. Wilkins, Dallas, $25.00; J. S. Bell, Elkin ss., 50c; Dred Peacock, High Point, $5.00. Total to date $38.50.

TEN PER CENT ASSESSMENT

L. R. Geiger, Brickton, Patty's Chapel, $3.75; Rev. R. H. Kennington, Monroe, North Monroe Ct., $2.30; Rev. M. W. Mann, Nebo Ct., $5.00; Rev. A. C. Swafford, Morganton Ct., $12.00; Rev. M. T. Steele, Charlotte, Hickory Grove Chg., $20.00; Rev. G. A. B. Holderby, McAdenville, G. H. Cavin's ss. class, $5.05, the Sunday school $9.95; Rev. T. A. Plyler, Lowell, Lowell and Bethesda Ct., $25.30; E. E. Hyatt, Lexington, Midway ss., 50c; Rev. R. K. Brady, Concord, West Concord Chg., $3.00; Rev. W. B. West, North Charlotte Chg., $2.25; Rev. W. M. Boring, Yadkinville, Prospect $7.00, Longtown 85c; Rev. A. L. Latham, Crabtree, Haywood Chg., $36.50; J. A. Russell, Tr. Tryon St. Ch., Charlotte, $125.00; T. W. Field, Tr., Leaksville Ch., $42.28; R. B. Chance, Reidsville Chg., $150.00; W. M. Sherrill, Tr. Lincolnton Ch., $50.00; Rev. J. W. Combs, Brim, Ararat Ct., $5.00; Rev. E. L. Kirk, Marion, Marion Mills Chg., $18.00; R. H. Leonard, Mt. Airy, Central Ch., $100.00; Welch Galloway, Brevard Ch., $33.72; Total: $657.45.

DONATIONS IN KIND

Grateful acknowledgement is made of the following named gifts: to Mrs. Nancy Hood, Greensboro, two quilts; to Mrs. J. M. Cannon, Cornelius, two comforts; J. C. Brower, Norwood, child's suit; Miss Kathleen Hayes' Sunday School class. Brevard St. Church, Charlotte, two pairs child's stockings; the Woman's Missionary Society, Boone, box of clothing and materials.

Ma: "You've been drinking. I smell it in your breath."

Pa: "Not a drop. I've been eating frog's legs. What you smell is the hops."

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TRINITY COLLEGE NOTES

The outlook for a successful year in basket ball is very bright. The number of applicants for positions on the team is large and practice goes on daily. In addition to the schedule planned for the varsity, class teams have been organized and are hard at work, and the varsity schedule will be preceded by a series of inter-class games. The first of these games was played last Tuesday between the juniors and sophomores, resulting in a score of 28 to 20 in favor of the juniors. Other games will be played this week.

The Trinity Alumni Register for October has come from the press. Its chief attraction is an article by Professor E. C. Brooks, on the growth of Trinity College after the war. This is one of a series of articles by Professor Brooks dealing with the history of the college.

Student politicians have organized two clubs, one for Wilson and the other for Hughes. The Wilson Club was organized several days ago and the Hughes Club, known as the Hughes Alliance, was formed last week. Luther Farrell, of Winston-Salem, is president of the former, and F. C. Patton of the latter club.

Secretary G. F. Warner, of the Durham Y. M. C. A., gave the address before the college Y. M. C. A. last Wednesday evening, and used as his subject the need of cooperation between the college and city association.

Dr. Frank C. Brown, of the department of English, gave a lecture at Elon College last week on North Carolina Folklore. Professor E. C. Brooks, of the department of education, delivered an educational address at Woodland, Northhampton county, last Satuday; and Dr. Edgar W. Knight, of the department of education, gave an educational address at Roanoke Rapids on Sunday.

Students from Wilmington, N. C., have organized the first city club ever formed at Trinity. V. C. Hall was chosen president, E. M. Thompson, vice-president, and H. K. King, secretary and treasurer.

"The State of Franklin" was the subject of a paper given by Dr. W. K. Boyd, professor of history, at the regular meeting of the Trinity College Historical Society last Monday evening. Much of the material presented by Professor Boyd was new, having for the first time been collected by him.

Dr. C. W. Peppler, of the department of Greek, has an article in the current issue of the American Journal of Philology on "The Sources of Laughter in Comedy."

The Union County Club and the Weaver College Club are among the local organizations in college which have recently reorganized and begun work for the year.

The Sunday School Lesson

FOURTH QUARTER—LESSON VII
NOVEMBER 12, 1916

WORLD'S TEMPERANCE SUNDAY.
Rom. 14. 13 to 15. 3

Golden Text—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Rom. 14. 21.

Summary of the Lesson

"One man is only a fragment. It takes all mankind to make the complete organism." So spoke a man who was carried along in his vigorous, enthusiastic speech by the momentum of a great social passion. Our study today has to do with some of the responsibilities which a man faces on the day when it dawns on him that he does not live alone. He has individual responsibilities, it is true, but these are met and supplemented at every turn by demanding social responsibilities. The principle which Paul lays down is this: Every question of indulgence and abstinence must be decied in the light of the social outcome.

Things in Themselves

A professor of ethics was having a whimsical after-dinner discussion with some friends who liked his sort of talk. "I would like to have written a manual of ethics for Robinson Crusoe," he said, with a curious little gleam of mischief in his eye. "I mean," he added, "for Robinson Crusoe while he was alone on the desert island. Just as soon as he discovered the man Friday you would have to write entirely new manual. That moment he becomes a social being."

It would be perfectly proper for a man alone on a desert island to think of things substantially from the standpoint of his own well-being and of the inherent qualities of the things themselves. He could take Paul's principle that nothing is unclean in itself and apply it in a quite thoroughgoing way. He would need simply to study his own organism and use the things which were good for it and abstain from the things which were bad for it. He would have the glorious freedom of the absolutely lonely man, but the price he would have to pay for it would be just this perpetual loneliness. The moment there were other people in his world he would have to consider things in relation to them, as well as things in themselves. There are a good many people in the world who would like to have the liberties of the lonely man and the pleasures of the man in society. They are not willing to face the responsibilities which come with knowing the man Friday. They want the code of ethics which would fit a man alone on a desert island to be the only demand made upon them in the midst of a complex social civilization.

Things in Relations

President William De Witt Hyde's volume of Yale lectures, The Gospel of Good Will, does not contain much theology. Indeed, when once in a while it touches a theological problem there is an awkward and half flippant movement of the author's mind, but it is a tremendously significant and fruitful discussion of many of the problems of social ethics. It is fearless and candid and finely friendly to all the social groups. It gives the reader a splendid vision of a world of good will where men are living together in nobly tempered brotherhood.

It is a world of social relations of which Paul is thinking when he suggests to the Roman Christians that they must live in such a fashion as to build each other up in things of goodness and the things of God. The "things whereby we may edify one another" are those which he commends. That is to say, Paul is always thinking, not of things in themselves, but of things in their relations. You cannot isolate a deed or a habit from all its human connections and judge it as if there were no social aftermath. There are gravely important questions which you must ask: How will this deed affect the character of men when its last remote influence has been considered? How will this habit function as a part of the social activity which is building up the world?

My deeds are my own only in so far as I can do them without bringing harm to the other people who live in the world. They have a right to be considered when the outcome of my deed will make a noble life harder or easier for them. Things in their relations open up a new world of far-reaching ethical meanings.

The Part and the Whole

Another way of putting Paul's principle is by saying that the whole is more important than any part and the activity of each part must be determined by its relation to the effect on the whole organism. The whole Christian brotherhood is to Paul an organism and has rights over against the rights of every individual Christian. The promotion of the Kingdom of "righteousness and peace and joy in the Holy Spirit" is a matter of supreme importance and each man must make his contribution, both by what he does and by what he abstains from doing.

The history of the growing acceptance of this principle of the surrender of the part for the good of the whole is in a sense almost synonymous with the history of civilization. The first recognization of a property right was a limitation of the right of any individual to take possession of any land, in the light of the larger life which could be developed for the whole people through this acceptance of property rights. No doubt some men felt like organizing a liberty league to enforce the right of any man to occupy any land at any time. The first recognition of a duty of society to limit the killing of men by other men was a limitation of the right of any man to go forth and slay. No doubt some men felt like organizing a personal liberty league, to enforce every individual's right to settle with his own enemies and to slay them if he could, but progress was on the side of a limitation of the individual's right to slay, that a settled and well-ordered type of life might be given to the world. Every stage in the development of humanity has as one of its aspects an individual surrender in the name of the common good. The application of this principle to the liquor traffic is one of the most significant matters now demanding the attention of the American people. What a particular man is allowed to do must be determined by the common good.

The Strong and the Weak

Four men were sitting comfortably before an open fire at a certain club. A question leaped forth. "What are you going to do with the weak? How will you deal with the unfit?" One man, with a hard face and a keen eye, looked up. "I would make life so difficult that it will result in their extermination," he said. "That is the only way to improve the world." "No, no," said a gentle-faced man, in a tone which showed how the suggestion had shocked him, "I would surround them by helpful friendly sympathy. They are the wards of the world." The stern-faced man spoke again, in a cutting voice: "That is you would maintain a large group for the breeding of social weaklings and the perpetual human impoverishment of the world." The man who had not yet spoken now entered the lists: "I would not exterminate the unfit," he said, "and I would not make paupers of them. I would transform the weak into the strong, the unfit into the fit." "And what force is powerful enough to do it?" asked the man with the hard, strong face. "There is only one," was the quiet reply. "That is Christianity, and it is doing just this thing all the while."

The Christianity of Paul was a type or religion which never forgot the needs of the weak. "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." Paul believed in the kind of tenderness which helps the weak to become strong. He stated his belief without hesitation or evasion. "We that are strong ought to bear the infirmities of the weak." In truth the strong man is never stronger than when he exercises self-control for the sake of the man who needs the encouragement of his example. His grip on himself is never surer than in that stern strength which is patient and tender with the weak, and under such treatment the weak are perpetually made strong.—Lynn H. Hough, D. D., in N. Y. Christian Advocate.

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THE BOY INSIDE

There is a fellow that I know,
Born just about as long ago
As I, and, with me, bound to grow—
The boy inside of me.

Sometimes I wish he was not there,
For when in games I'm not quite fair
He seems to say: "Stop! Is that square?"
That boy inside of me.

And when I do not study quite
So hard as really is but right,
He tells me so sometimes at night—
That boy inside of me.

Or when I plan some secret lark.
Then, suddenly, I have to hark—
Somehow he makes me toe the mark—
That boy inside of me.

It really does no good to hide
A thing from him, because I've tried,
And so I'm glad I'm on his side—
That boy inside of me.
—The Child's Hour.

OLD BRINDLE

"I found the bars down again this morning," said Grandfather Towner, severely.

"Is that so?" said Sam, the bright-faced young hired man who had just come in with the brimming milk pail. "I'm sure I put them up last night."

"It's the third time now that I've found them down," continued grandfather, "and every time the cattle have gotten out, and it has cost me a good many dollars. I don't like to doubt you, but I'm afraid you've been careless, and if it happens again I'll have to find another man, that's all.

Sam's face grew very red, but he looked more troubled than angry, and after granfather had gone out he said to Henry, the grandson, who was visiting at the farm: 'I wish I knew how those bars got down. I remember that I fixed them the last thing before supper, last night; but I can't make your grandfather believe it. I don't want him to think I'm careless, and I don't want to lose my place, either, for my wages are about all the home folks have to live on this year."

Henry liked Sam and felt sure that it was not his fault that the cattle had gotten out, and he made up his mind to help him if he could. He examined the heavy bars carefully, and the last thing before he went to bed he slipped out to see that they were as they ought to be. A night owl was hooting in the tree and he stood still a few minutes to see if he could get a glimpse of it. He did no see the night owl, but presently the cattle came walking up to the bars with Old Brindle at their head. Old Brindle was "the wisest and most crafty cow that ever lived," grandfather declared.

"What are they coming up here for, I wonder," thought Henry. He had not long to wonder, for Old Brindle walked straight to the bars, and, putting her long horns under the first one, she pulled and lifted it until off it came. She, then, was the mischief-maker, and Sam had not been careless.

Away to the house Henry ran swiftly and quietly. "Oh, grandfather, come," he cried. Grandfather was back with him in time to see Old Brindle let down the second bar.

"So it was you that did the mischief, was it?" said grandfather, as he put them up again. "Well, we'll just fasten them with wire after this, and even if you are pretty wise, I guess you can't manage that. We'll try and see."

"I'm glad we've found it wasn't Sam. Aren't you?" said Henry. "I was sure he was not careless."

"Indeed, I am," said grandfather, heartily. "I was a little hasty, but I'll go right upstairs and tell him so before I go to bed. I believe he deserves to have his wages raised a dollar a month for holding his tongue, when most boys would have said something back to me. Don't you think it would be a good way to make him feel that I am really sorry for judging him so hastily, and that I truly appreciate his work? I think that's the best thing to do."

"I certainly do," said Henry, very eagerly.

"I think that's a good idea," said grandmother, who had followed them out. "Old Brindle's mischief is going to do some good, after all. She never meant to make so much trouble."—Louise M. Ogreve, in Exchange.

DOCTOR SUNSHINE

"I'm going to be a doctor when I grow up," declared Tom. "My Uncle Robert's a doctor, and I'm going to be just every bit like him when I grow up."

"Then if you're going to be a doctor," broke in his Uncle Robert, "you're just the boy I'm looking for."

He took an orange from his overcoat pocket. "Put that in your case," he said, "and then put on your hat and go down the street till you come to a small gray house with green shutters. A little boy lives there who has a broken leg. Give him the orange and see if you can make him laugh."

Tom trudged off in great delight. It was a long time before he came back, but when he did he was so happy that his eyes shone.

"Well, doctor Sunshine, how do you like it?" asked his uncle.

"O, I'm going every day till he is well!" cried Tom.

"I shall have to put Tom under the seat of my automobile," laughed the doctor, "and when my patients are cross I will bring Doctor Sunshine in to smile at them."—Selected

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While a certain Scotch minister was conducting religious services in an asylum for the insane one of the inmates cried out wildly:

"I say, have we got to listen to this?"

The minister, surprised and confused, turned to the keeper and said:

"Shall I stop speaking?"

The keeper replied:

"No, no, gang along, gang along; that will not happen again. That man only has one lucid moment every seven years."—The Journal and Messenger.

I saw two bulbs in a florist's window; both looked like onions. Plant one and it will grow a lily, beautiful and fragrant; plant the other, and it will grow an onion, for that is what it is. We are what we are. Put Christ in a heart and it will grow out a Christian. Put sin in the heart, and it will grow out like Satan.—C. H. Yatman.

A small lad was once heard to say that he didn't care nearly so much for the sun as he did for the moon. Upon being questioned as to the reason for such partiality, he remarked, "Well, you see, the sun only comes at daylight, when we could see just as well without it, but the moon's some use—it shines at night when its' dark."

"It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.

NORTH CAROLINA SUNDAY SCHOOL CONVENTION

The annual convention of the North Carolina Sunday School Association will be held in Burlington on November 17-19. The program committee is exceedingly fortunate in being able to secure Mr. John L. Alexander, of Chicago, as the leading speaker for the occasion.

Mr. Alexander is the Superintendent of the Secondary, or "Teenage" Division of the International Sunday School Association, and is recognized as the highest authority on teen-age organization and activity in the world. He was for several years in charge of the boys' department of the



Mr. John L. Alexander

Y. M. C. A. of Philadelphia and was later the first executive secretary of the Boys' Scout Movement of America in which organization he now holds an advisory position. During the great Men and Religion campaign, Mr. Alexander was the leader of the team for "boys' work," and at the close of the campaign he was called to the position with the International Association which he now holds. While actively interested in all the great organizations for boys and girls, he believes that all these activities may be made a part of the work of every well organized club and Sunday School class, and thus be properly related to the church, with the Sunday School class and the Sunday School lesson as the heart of the enterprise.

As an author, speaker, camp and conference leader, Mr. Alexander is a statesman of the first rank. His personality, fine intellectual and physical qualifications, and with experience as an organizer and director of forces, make it easy for him to put tone and tonic into a gathering of leaders.

No effort will be put forth for a big delegation, but the emphasis will be placed on the quality of the work to be done, and a representative delegation as to the lines and types of work at issue.

The association is fortunate in meeting in Burlington, one of the livest Sunday School towns in the state, with Graham, another of the livest, connected by trolley line, and both of these situated in one of the most responsive organized centers in the state.

The program will deal especially with educational types of work and constructive plants with reference to the secondary, or teen-age, division of Sunday school work, wherein in former years the greatest leakage has occurred, but now, however, under the new plan, the greatest strength is beginning to be felt.

Those wishing further information should write the North Carolina Sunday School Association, 402 Banner Building, Greensboro, N. C., or T. S. Brown, Burlington, N. C.

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Our Dead

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LOVILL—Jennie D. Lovill, daughter of Thomas and Mary Southerland, and wife of Hon. W. R. Lovill, was born Apr. 12, 1867, and died in the Lincoln Memorial Hospital, Knoxville, Tenn., Oct. 16, 1916, aged 49 years 6 months and 4 days.

She was a member of the M. E. church, South, at Boone, N. C., and as a wife she was loving and kind, as a mother she was untiring, giving her afflictions as a Christian, and is now gone to live with her Lord in whom she trusted, and where no sorrow nor death can enter.

Her funeral was conducted from her home by the writer after which her body was laid to rest in the family burying ground to await the resurrection. May the blessed Comforter abide with the bereaved and devoted husband and children.

"Angels bore her safely home;
So for her we may not weep;
Sofetly to the doorway come,
Wife and mother's gone to sleep."

D. P. Waters.

PHILLIPS—Mrs. Pantha Phillips, daughter of A. H. and Jane Hix, and widow of the late William Phillips, was born Aug. 3, 1864, died Oct. 3, 1916, at the age of 52 years and two months. She professed faith in Christ and joined the M. E. church, South, at Wilkesboro in 1879. Her membership remained there till she moved to Boone, N. C., where it remained till death transferred it to the church triumphant.

Her light shone so brightly that no one could mistake her calling. For such a life there is no need for glowing eulogy. Her life among her loved ones, her friends, her neighbors, her influence for God, her sublime resignation to the will of Him who numbereth all our days—all these bear rich testimony to her faith and character and that God called her for his own.

Her funeral was conducted from her home by Rev. W. S. Cherry, by request, assisted by the writer, after which her body was laid to rest in the cemetery at Boone, N. C. May the good Lord comfort the bereaved father and children.

"She has reached the golden shore,
Thru the river cold and deep;
Angels bore her safely there,
Mother dear has gone to sleep."

D. P. Waters.

WATKINS—On the sixth of October, 1916, the spirit of Mrs. Susan Elmira Watkins quietly passed out from its earthly abode to a home not made with hands, eternal in the heavens that passeth not away.

She was the daughter of J. B. Henry, and was 74 years old. Early in the sixties she was happily married to T. J. Watkins and to them were given nine children, most of whom are still waiting with their father, on this side the river of life. Early in life she gave herself to God and joined the Methodist church of which she lived a most consistant member until the summons came to go and live with God. Her life was tender and highly sympathetic. She was always thoughtful of those about her. The idea of treating a few kindly did not seem to possess her life, but all of every class received their share of her beautiful kindness. In her home she was like a ray of sunshine. She was a true wife and faithful mother. Her faith in God was strong, and her assurance of heaven bright.

W. Baxter Davis

MARION—Richard Elwell Marion was born April 7, 1825. Margaret E. Hauser, wife of Richard Elwell Marion, was born April 17, 1827. They were married December 30, 1845, and entered their new home, the home where they spent more than sixty-eight happy years together, and which is now the beloved old country home of the family. To this union were born eleven children, four of whom preceded the father and mother to the great beyond. Surviving them are seven children, seventy-eight grandchildren, seventy-nine great-grandchildren, and one great-great-grandchild.

Mr. and Mrs. Marion joined the Methodist church soon after their marriage, and lived active and consistent members for more than sixty years.

Mrs. Marion died March 14, 1914, having lived 87 years. "Aunt Peggy," as she was lovingly called by all who knew her, was a woman very firm in her decisions as to what was right and wrong, believed in and lived the "old time religion," and it is said by one who knew her that she was never known to have had an enemy.

Mr. Marion died October 31, 1916, having survied his wife not quite three years. He was 91 years old. "Uncle Rich," as he was known by all his neighbors and friends, was a devoted husband, a loving father, and by the kindness he always showed to those who were in need, truly he fulfilled the great commandment "Love thy neighbor as thyself."

Inestimable is the loss which has been and is now being felt in the home and community of these two loved ones, but while it is a great loss to us, may the benediction of these noble Christian lives be an incentive for us to so live that when our summons comes, we, too, may hear that welcome applause, "Come ye blessed of my father," and "Enter thou into the joy of thy Lord."

Entire consecration is a clear, definite, calm taking account of stock by a man, and all that he has over into the hands of the Lord. The man ceases to be a proprietor and becomes only a steward. It is of no use, in my judgment, to pray that God shall consecrate you. God won't do it. You must do that your self. God stands ready to receive you, not only your heart, not only your time and talents, but all that you have. Consecration is the act of man giving himself to God. There are many people living who think that they have given their hearts to God, and yet have not consecrated themselves fully to him. A consecrated man is one whose will is surrendered to God and whose life and all that it includes is given into the hands of God.—Rev, W. H. Geiswelt.

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Fourth Round

	November
Central	12
Asheville Circuit, Elk Mtn. 3 p. m.	12
Weaverville Ct., Salem	18-19
Weaverville, night	19

MOUNT AIRY DISTRICT—H. C. Sprinkle Presiding Elder, Mt. Airy, N. C.

Final Meetings

	November
Rural Hall, 11 a. m.	11
Yadkinville, Boonville, 1 p. m.	13
Mt Airy, Central, 7:30 p. m.	14
Pilot Moutain, 7:30 p. m.	15
Mount Airy Circuit	18-19

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Bow the head very low and flow the water from the bill of the little duck douche, first into one nostril, then into the other.

Retain the position for some time, flowing the salt water first to one side, then to the other and drawing it down into the forehead by closing one nostril and inhaling through the other.

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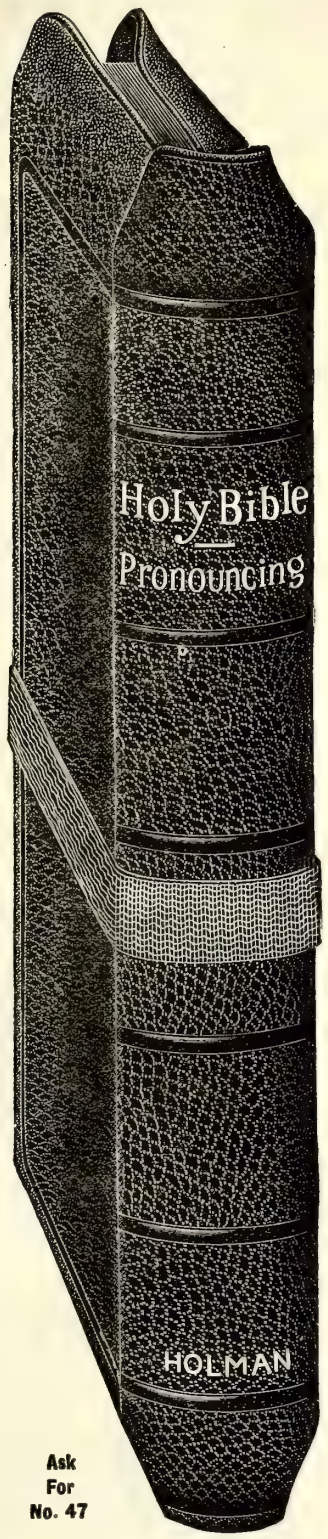
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tertaineth Jethro. EXODUS, 18.

B. C. 1491.

Jŏsh´u-a: for [g] I will utterly put out the remembrance of Ăm´a-lĕk from under heaven.

15 And Mō´şeş built an altar, and called the name of it [4] Jĕ-hō´vah-nĭs´sī:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm´a-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons,* 7

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 30. 6. John 8. 59; 10. 31.
g Ezek. 2. 6.
h ch. 7. 20. Num. 20. 8.
i Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8. 1 Cor. 10. 4.
k Num. 20. 13. Ps. 81. 7; 95. 8.

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DEPARTMENT OF WOMAN'S WORK

Continued from page 8

by one they go down with thier faces to the foe. "Somewhere" by the sluggish waters of a Chinese canal, in the tangled jungle of dark Africa, out on the far-reaching plains of the West, or in some little cove that nestles secure upon the mountain's breast, there rises a white slab bearing a name unheralded and unknown to human honors, but tenderly treasured and mourned by alien hearts to whom he brought the message—a name of whom it is recorded, not only on earth, but in that Presence where record unchanging is made—"He gave his life for the cause he loved."

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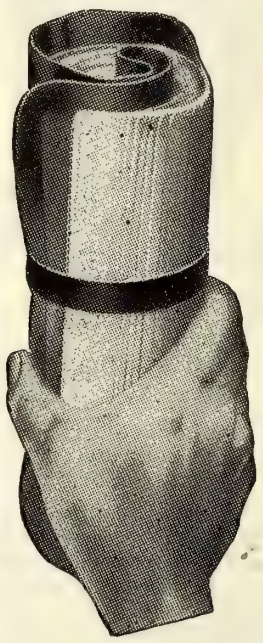
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to laugh *so that* all that hear will laugh with me.

7 And she said. Who would have said unto Abra-ham, that Sarah should have given children suck? for I have born *him* a son in his old age.

A-bime-lech' taken away

26 And A- yho hath d thou tell m to day.

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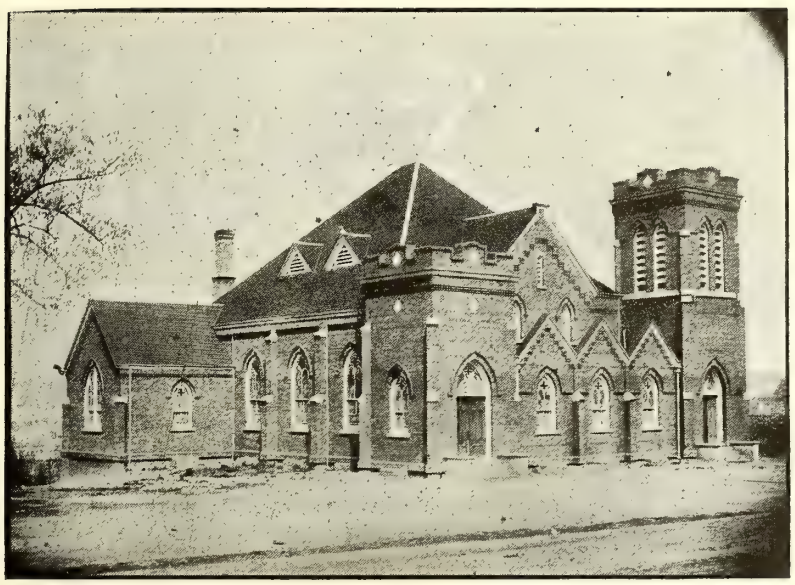
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Reading Room Trinity College

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, NOVEMBER 16, 1916



FIRST STREET METHODIST CHURCH, ALBEMARLE,
REV. W. S. HALES, Pastor.
DEDICATED BY REV. DR. J. C. ROWE, SUNDAY, NOV. 12.

This church was organized in the year 1900. This is the second house of worship which has been erected by the congregation. See page 3.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor

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Editorial

The shadows of the twilight, so far as the Conference year is concerned are upon us. If we have failed ignominiously, there is little more that we can do than hide our faces in shame. On the other hand, if we have worked faithfully and still find ourselves short of the goal set for us, there is no reason why we should not stand erect and face the situation like men determined to try again.

* * * *

Let us thank God as we go up to our Annual Conference that, amid all the perils of the year, we have escaped so lightly. Even the flood-swept regions have much to be thankful for, and it is good news we hear that the financial reports from these sections will not show any appreciable falling off. This is the best possible evidence that our people know how to accept providential chastening so as to profit by it. If such visitations make us more God-fearing and loyal, they will not have been in vain.

* * * *

The Sabbath is the bulwark of our civilization. If it should be eliminated the world would soon come to ruin amid the rush and noise produced by the mad haste of the people to get wealth. The first step toward paganism and the utter forgetfulness of God is the desecration of God's Holy day.

* * * *

An article on our fourth page this week is worthy of special consideration. It is headed, A Sunday at Weaverville, and is not only interesting because of the apt language used in describing the scenery, the church service and the visit to the college, but because of the important suggestion of this vast opportunity for some favored Methodists to do an everlasting good with some of their money. We know of nothing more important—should we not say essential?—just now, than that the Methodists of Western North Carolina should get Weaver College and Rutherford College visualized as the two most important strategic points in our educational system. Other institutions must be taken care of, but at these two points there is insistent, crying need.

A PERSONAL NOTE

A friend suggests that my editorial references to the Episcopal Address were a discourtesy to the Bishops. I am writing this personal note to disavow any such intention. I thought I tried to guard my expressions, but, if even one person regards what I have written as a discourtesy to the Bishops, I make haste to make the amende honorable; for if there is one thing more repugnant to my nature than another it is the thought of ever seeming to be discourteous to one of our chief pastors.

From my boyhood I have held our Bishops in veneration. Two of our present college have their residence within my own Conference and are among my warmest personal friends. Besides, I have never had anything but the warmest relation of friendship with any of these men, living or dead, that I have been permitted to know personally. Then why should I be guilty of a discourtesy toward them? Is what I have written capable of such construction? If so, I renounce it all, and count myself exceedingly unfortunate in my effort to find words suitable to express myself.

Once upon a time a very successful apiarist set me up for keeping bees, starting me with a thrifty hive of beautiful Italians. Among other things suggested as to management, he said, "If ever you should open a hive and find them in bad humor and not willing to be handled, shut up the gum and wait till another day." It may be, after all that the only thing to do is to "shut up the gum," and wait for another day. We may not be ready for this unification movement, and I shall regret more than I can express if I have stirred the hive and caused myself or any one else to get stung.

The address to the Bishops and the Message to Methodists, printed elsewhere in this issue, indicate that the Commission is going about its work in the right way. We all believe in God and that He hears and answers prayer, and surely if the whole church in America heeds this call to prayer we have ground for hope that this may be the beginning of Methodist Unity in America and in the world. H. M. B.

WORK DAY FOR THE CHILDREN'S HOME

We direct attention to the call of Superintendent Thompson in behalf of Work Day for our Children's Home. Everybody is requested to give the proceeds of one day's work for the support of the Home. If all will join in this there will be no lack of support. Let this Thanksgiving season bring to the Home good cheer as well as the blessing promised to the cheerful giver.

NEW CHURCH DEDICATED IN ALBEMARLE

Last Sunday was a great day for Rev. W. S. Hales and his congregation at First Street, Albemarle. The splendid new church which has recently been freed from debt and which is shown on our first page this week, was dedicated by the Presiding Elder, Rev. Dr. J. C. Rowe. In a short sketch furnished the Enterprise last week Brother Hales says:

First Street Methodist church, was organized in the year 1900 or 1901, under the ministry, I think, of Rev. N. R. Richardson, and was given the name of "Century." To no one was the credit for the neat frame building that for several years housed the congregation at Century more due than to Mr. T. J. Coggin, who gave much time and labor to the work. Indeed, much of the money that went into the building was personally collected by him.

In 1913—until which time Century Church formed a portion of the Albemarle Circuit—in the last year of Rev. W. P. Tucker's pastorate, the church asked to be set off as a separate charge, which, at the Annual Conference of that year, was done, and Rev. R. A. Taylor was assigned by the Conference as pastor. At the last meeting of the official board in 1913, the question of a new and better church was considered, plans practically perfected, and a substantial subscription was raised, thus assuring the new church.

When Mr. Taylor reached the charge he took in the situation and, with his accustomed energy, threw himself into the work and in the two years of his pastorate practically finished an exceedingly pretty modern brick church, leaving a debt of only $1,250 resting on the building. These first two years of First Street Church—the successor of "Century," the location and name having been changed—were years of progress and sacrifice.

The present pastor found a debt, including interest, of $1,350 all of which has been canceled and now the church is ready for dedication. This church stands as a monument of the loyalty and sacrifice of the members, many of whom gave to it even beyond their ability. As it stands it would be a credit to any community.

DEDICATION AT WEST END, GASTONIA

West End Church, Gastonia, will be dedicated on Sunday, November 26th. Rev. R. M. Hoyle will preach the sermon and Rev. J. R. Scroggs, presiding elder of the Shelby District, will lead in the ceremony of dedication. The service will be held at 3 p. m. All former pastors of West End and of Old West End, or the White Church, are cordially invited to be present. Rev. H. M. Wellman, the pastor, reports that the charge, which includes West End, Franklin Avenue and Tate's Chapel, has made good progress during the year. More than 75 members have been received, $900 has been spent on buildings and repairs, and the debt on West End church has been wiped out. Dedication services for West End will be held during the Annual Conference which convenes here November 23rd.

THE NEED OF ENDOWMENTS

Every year the increase and growth of our work as a church give emphasis to the need of larger resources for support. A few people, clever, yet lacking the larger vision, are inclined to become irritated at the constantly increasing budget of church expenses. They say that they grow weary of the constantly increasing calls for money for this and that, and sometimes threaten to rebel.

Such people need to be reminded that these calls are the evidence of life and growth. These agonies to meet the demands of a constantly increasing budget are the growing pains of a live and vigorous organization. When the day comes that no demand is made for an increased budget we may be sure that the church has ceased to expand and that the process of death has set in. Many now living can recall the time when our first missionaries went out and what a mighty effort had to be made to secure sufficient funds to defray the expenses. Today we talk of a million for missions, and the conditions demanding this expenditure are such that a multitude of men and women already in the field would have to be withdrawn if we fail. Comparatively young men recall the time when we had no Church Extension Department. Now we are nearing the million mark in our loan fund, to say nothing of the vast sums raised and expended otherwise in the erection of churches.

Our educational institutions, our orphanages, our superannuated preachers, our publishing interests, our hospital work, all clamor for still larger provision and it is plain to the man of vision that we have come to the time when larger things must be provided—endowments must be laid down to supplement the current income and make strong and durable our institutions. The next fifty years must be years of endowment building and our people must be educated to the thought of providing something in this way when disposing of the earthly goods with which God has endowed them. We hope to live to see the day when no self-respecting man or woman will be willing to die and leave a will that does not provide something to help make permanent the Kingdom of God in the world.

NOTE AND COMMENT

Mr. Bickett was elected Governor of North Carolina by 50,000 majority over Mr. Linney. While the result was never in doubt both parties made every effort to poll a full vote for the benefit of legislative and congressional candidates. The legislature is overwhelmingly democratic and the congressional delegation will be solidly democratic unless Mr. Britt, Republican, should gain the certificate from the 10th district. The returns seem to indicate that the four constitutional amendments have carried in which event the legislature will hereafter be relieved of the heavy work of passing private and local bills, delegating that work to the County Commissioners and increasing the work of the Corporation Commission by giving it power to incorporate towns and cities. One of the amendments gives the legislature power to provide for emergency judges.

* * * *

The Presidential election resulted in a victory for Mr. Wilson though it was a hard fought battle to the end. The electoral vote stands 276 for the President and 243 for Mr. Hughes with the result in Minnesota in doubt, with tendencies to Hughes. Should he carry it his vote will be increased to 255. The Democrats still control the United States Senate by 12 majority, but the lower House of Congress is so close that the balance of power seems to rest with four members independent of the leading parties: 1 Socialist, 1 Independent and 2 Progressives. The result clearly demonstrates that Mr. Wilson was stronger and Mr. Hughes weaker than his party. It shows too that a President can be elected independent of great States like New York and Illinois both of which were overwhelmingly for Hughes. All the Suffragist States except Illinois gave Wilson majorities.

* * * *

Prohibition was given a forward boost in the late election. Michigan by 75,000 majority voted for state-wide prohibition, Nebraska by 35,000, South Dakota by 25,000, Montana by 20,000. Idaho adopted a prohibition constitutional amendment by a majority of 3 to 1, and Florida is claimed as dry. Washington, Iowa, Colorado, Arizona, Arkansas and Oregon have all defeated attempts of proposals to weaken or nulify existing prohibition laws. Utah has elected a legislature pledged to stand for state-wide prohibition. Thus 24 of the 48 states of the Union have declared for state-wide prohibition and over 60 per cent. of our population and 85 per cent of our area is now under prohibition law. California and Missouri defeated the prohibition measures submitted for ratification.

NOTES AND PERSONALS

—Rev. R. J. Parker, one of our Missionaries to Cuba, and who has been on leave of absence in North Carolina for several months, left for his charge in Cienfuegos on Tuesday of this week. His family will remain in Greensboro this year.

—Rev. Dr. C. W. Byrd, pastor of West Market Street church, was with Captain Weaver at the time of his death and remained over to assist the pastor, Rev. J. H. Barnhardt, in the funeral service last week. Dr. Byrd had been Captain Weaver's pastor for many years of his life, and was much loved by the deceased and his family.

—Lexington Station has had a remarkably prosperous year under the ministry of Rev. R. H. Willis. Without any special evangelistic help there has been an increase in membership of 228. On Easter Sunday a class of 104 was received into the church. We doubt if any other church in the Conference has had so large an increase.

—A marriage of interest to many Advocate readers took place in Broad Street church, Statesville, on Wednesday evening of last week when Miss Arleen Gilmer, daughter of Mr. and Mrs. E. G. Gilmer, became the bride of Rev. John L. Fairley, pastor of a Presbyterian church at Fayetteveille, N. C. The ceremony was performed by Rev. John F. Kirk, pastor of Broad Street church. Mr. and Mrs. Fairley will reside in Fayetteville.

ADDRESS TO THE BISHOPS.

To the Bishops of the Methodist Episcopal Church, South, and the Methodist Episcopal Church.

Dear Brethren: At a meeting of the representatives of the Commissions on Unification appointed by our respective General Conferences, which meeting was held in Baltimore, October 9, 1916, the following action was taken:

1. It was voted that the first meeting of the commissioners in joint session should be held in Baltimore, opening at 10 a. m., December 28, 1916, at the First Methodist Episcopal Church.

2. It was agreed that at 10:30 the commissioners would hold prayer service in their session room, to be followed by public service and the holy communion in the church auditorium, Bishop Alpheus W. Wilson preaching the sermon and Bishop Earl Cranston conducting the communion service.

3. It was further advised, subject to the decision of the Joint Commission, that all business sessions of the Commissions should be private and that all social functions should be avoided in the interest of the work of the commissioners.

It was further agreed that the commissioners should attend a watch-night service in a body at Trinity Episcopal Church, South, Baltimore, Sunday night, December 31; that the ministerial members be requested to make no engagements for Sunday morning except in cooperation with the joint committee appointed by the Union Preachers' Meeting of Baltimore, and that all commissioners should avoid engagements in conflict with the watch-night services at Trinity Church; and that Bishops Wilson and Cranston, as chairmen of their respective commissions, should be requested to submit to the bishops of both Churches for their action a common paper calling them to issue a common appeal to both Churches, urging every Methodist congregation to observe the closing hours of the year as a time of special prayer to the Divine Head of the Church to guide the commissioners in the consideration of the grave questions involved in the unification of the two Churches.

Now, therefore, dear brethren, we are communicating to you the requests and suggestions contained in the foregoing; and at the same time, in order to facilitate the obviously valuable suggestions of a common appeal from the bishops of both and to save your time in correspondence, we take the liberty of inclosing a form of appeal which we trust may be acceptable to our colleagues of both Churches.

Yours faithfully,
A. W. Wilson,
Earl Cranston

MESSAGE TO METHODISM

To the Presiding Elders, District Superintendents, Pastors, and People of the Methodist Episcopal Church, South, and the Methodist Episcopal Church—Greetings:

You have already been advised that the commissioners appointed by direction of the General Conferences of the above named Churches, twenty-five from each Church, have been called by their respective representatives to meet in Baltimore, Md., on December 28, 1916, for the consideration of the very grave and important matters committed to them. The date named seems to be the very earliest possible consistent with the official and business engagements of those commissioners.

That you may better apprehend the gravity and far-reaching significance of this meeting, we subjoin an outline program of the initial and preparatory services contemplated by the commissioners as indicating their own estimate of the serious and sacred task upon which they are to enter.

The commissioners will meet at Baltimore on Thursday, December 20, 10 a .m. At 10:30 they will engage in prayer service. At 11 o'clock a public service will be held, with a sermon by Bishop A. W. Wilson, followed by the holy communion. At 3 p. m. the first business session (private) will be held. Friday, the 29th, will be devoted to consultation sessions of the Commissions and to organization; Saturday, such business as the Joint Commission may determine. On Sunday, the 31st, every minister of the Commission is expected to preach on "The Spirit of Methodism," and it is earnestly desired that every pastor in both Churches may hold the same theme before his congregation. On Sunday night, the 31st, the commissioners in a body will attend watch-night services at Trinity Methodist Church, South, and they jointly request that every congregation of both Churches shall observe watch night and make the work of the Joint Commission on Unification the subject of special prayer during the closing hour of the year. In the interest of their work the representatives of the Commission hope that all social functions may be avoided during their sessions.

It seems to us as the bishops of these two negotiating branches of Methodism that the time and place for the first meeting of the Joint Commission are most happily chosen. Our Churches will be reminded of the Christmas Conference held at Baltimore in 1784 and the organization of the Methodist Episcopal Church in America as the outcome of the faith and wisdom of that Conference. We are also deeply impressed that our two Churches, having a common heritage in the work of the pioneer fathers who composed that devout assembly will approve, as we heartily do, the purpose of the commissioners to approach their great responsbility in the very presence of God and through a spiritual preparation without which their conclusions would be futile and untrustworthy.

We therefore unite with our respective commissioners in earnestly and affectionately entreating all our Churches and people to wait reverently and beseechingly before God in devout supplication for his blessing upon the commissioners in all their meetings and discussions, and that he may so lead and direct their individual thoughts and feelings that their joint labors may result in such agreements and constructive plans as may in the largest measure glorify his name and advance the kingdom of our Lord through the people called **Methodists.**

We also urge all presiding elders, superintendents, and pastors to observe the program of services requested by the commissioners for Sunday, December 31. May great grace rest upon every minister of God who preaches to his people on that day on "The Spirit of Methodism," and marvelous power be witnessed at every altar especially sanctified by the observance of the watch-night service throughout all our borders and in all the tongues that proclaim our gospel of free and full salvation!

A. W. Wilson,
Collins Denny, Secretary;
Earl Cranston,
Luther B. Wilson, Secretary.

CONTRIBUTIONS

A SUNDAY AT WEAVERVILLE

By O. S. Dean

Sunday, November 5, I spent in the delightful little town of Weaverville. It was, to begin with, one of those exquisite early winter days in the mountains, when the hills are still covered with the last gorgeous colorings with which they are adorned just before the cold winds strip the leaves from the branches of the trees. The November sun had taken the chill from the air and left the village, quiet and peaceful, in the repose of a perfect day.

First, I went to Sunday School, and had the pleasure—and it was a real pleasure, too—of being a "visitor" in the Bible Class taught by my good friend, Mr. J. B. Lotspeich. This is an interesting class. It has among its members a large number of married men, some of them the oldest citizens of the community, as well as many younger men. The teacher does not lecture, but asks questions; and these questions are answered, too—answered promptly, vigorously and enthusiastically. Sometimes the members of the class agree, and sometimes they don't; but it is a happy variety of interpretation that one hears while listening to those discussions.

Next, I noticed that the church was "full" of people—crowds of little children, boys and girls, young men and young women, older people—a large, fine Sunday School, a splendid sight!

After Sunday School, came the regular eleven o'clock service, conducted by the beloved pastor, Brother Fox. Brother Fox has won the hearts of his people by his loving ministry of three years, and they want him back for the fourth. He did not preach at this service, but devoted the hour to two very important and interesting matters. First, a splendid young man and a lovely young woman were baptized and received into the church. The ceremony was especially beautiful on that quiet Sunday morning, and was witnessed with deep interest by the large congregation.

Next came the sacrament of the Lord's Supper. It has been many a long day since I beheld a more impressive sight. Assisted by Professor Walker, the pastor went about this service in "the old-fashioned way,"—with the exception that the individual communion service was used,—speaking gently and with great feeling to those who literally thronged the altar. And the communicants seemed to have a deep sense of the quietness and beauty of the thing that was being done. I was particularly impressed with the number of young people who communed, many of whom were strong, manly young men, students of the college.

At the close of the services, I was privileged to witness again the fine spirit of cordiality and thoughtfulness so characteristic of the representative people of Weaverville. Glad greetings, kind inquiries, best wishes expressed—all indicated a fellowship and friendly interest among the people that were simply beautiful. In company with Miss Lassie Reeves, one of Weaverville's most excellent young women, now a teacher in the Asheville public schools, I took dinner at the home of Mr. J. J. Reagan, prosperous nurseryman, where I was delightfully entertained by his large and interesting family. While there I met Dr. Crawford, son-in-law of Mr. Reagan and formerly of Atlanta, Georgia, who has recently become an honored citizen of the little town and has a beautiful home far up on the side of old Hamburg Mountain.

I dropped in again to see the best-loved man in Weaverville, and, for aught I know, in this section of the state—Professor Marion A. Yost, who for about thirty years has given his life in unstinted and splendid service to the community, the College and the Church. The Professor has not been in good health for several months, but he still preserves the vigor of his intellectuality and, undimmed and unmarred, that fine courtesy and kindness of manner that have ever marked him as one of Nature's noblemen.

To mention Professor Yost is to have come to one's mind the names of another—one who has devoted long years of estimable service to the school and community—Mrs. McDowell, a real teacher. Brother Boyd, too, was looking better than I have seen him in years, and was as kind and gracious as ever.

And I saw many others, all of whom I love and would like to mention, were the list not so long that there would not be room to contain it.

And now, in closing, I must say a word about the College. I took supper at the Dormitory and spent the night with Professor Walker, the president. The hours of the evening passed all too rapidly in the company of this genial man and of his excellent wife. I met, too, a large number of the young men who are attending school—fine young fellows they are. Eleven young ministers! The rough crowd did not go to Weaver College this year. There is everywhere the evidence of orderly deportment among the students. President Walker has the situation under splendid control and is doing a good work for the College and for the Church. The curriculum is well arranged and is being taught by competent teachers in a most acceptable manner. The students of the institution and the citizens of the town unite in singing the praises of the President and his faculty.

Now, I am in no way connected with the College and I do not live in the town of Weaverville. I have even sold what property I owned there, and see nothing that would indicate that I shall ever go back there as a resident. So, what I say is unbiased, and prompted solely by my love for the people, and my deep interest in the College to which I gave several years of hard work. And I proceed now to declare that it would be everlastingly to the credit and good of the Methodist Church in Western North Carolina if it would really do something worth while for Weaver College. It is recognized as one of the Junior Colleges of Southern Methodism, and those who have it in charge are trying to make it worthy of the name. They are succeeding marvelously, when we consider the equipment with which they have to work. I have no word of criticism for the Conference Board of Education; I know that the General Board is doing all that it can; but I wish I could persuade some of the rich men of Southern Methodism, individually or together, to equip and endow Weaver College for the great work she is aspiring and attempting to do. I wish I could bring to pass a thing that seems impossible, impracticable, and anything else but capable of being accomplished—get even so much as one dollar, for one year, from each of just one half of the one hundred thousand members of the Methodist Church in Western North Carolina and give it to Weaver College! The church is rich, in the possesions of many of its individual members and in the aggregate of its great wealth. May it soon see the day of its opportunity!

AND THE BISHOP'S WIFE CAME ALSO

By Harriet Calkins Corkran

Being a Sequel to Entertaining the Bishop

Coming events do not always cast their shadows before them. As Charlotte said, "Who ever in dis yere house prognosticate de Bishop's wife comin' hyar?"

Surely a visit from the presiding Bishop's wife was an unforeseen and unpremeditated event at our Annual Conference.

It happened on this wise: Two visiting secretaries were holding a perfectly innocent conversation pertaining to family affairs. One remarked to the other that his wife and the Bishop's wife were planning to go to a missionary convention in a certain city which would necessitate their passing through our village the latter part of the week. An enterprising and enthusiastic presiding elder (presiding elders being in style at that time), standing nearby seeking what he might devour, overheard the remark and was immediately seized by a happy thought.

Presiding elders didn't have many happy thoughts at that Conference, it being a strenuous session, with many war parties on the trail.

The presiding elder's "happy thought" was that the Bishop's wife be invited to sidetrack at L—— and stay over Sunday as an additional attraction, for though the Bishop was a star of the first magnitude, his wife was—well, a constellation.

He was a man of action, and proceeded at once to get his happy thought into working order. As a result, before the day was over, a telegram of invitation, duly signed by all the presiding elders, had been dispatched to the Bishop's wife, and she had wired a very gracious acceptance of the same, with a request to which we will refer later.

Now enter the parsonage folks. The cabinet meetings were held in the dominie's study, a most conveniently arranged spot for such convocations, inasmuch as there were two doors in the room, one leading to the front stairway and one down the back stairs, which prevented many unhappy collisions between unfelicitous parties, and also provided a way of escape for the Bishop when for good and sufficient reasons he wished to avoid undesirable interviews.

The back stairs led down into the colonnade, which is, as every Southerner knows, the passageway from dining-room to kitchen. The pump was located here, also a door out to a side street. These details are only of minor importance, and simply are mentioned to show how providentially arranged this parsonage was to meet the demands of a Conference cabinet.

A Matter of Importance

It was no unusual thing to find the Bishop in the colonnade helping himself to a drink from the pump. Charlotte remarked that the Bishop certainly was a "powahful drinkah." Whatever his errand, whether thirst or merely a "get-away," we soon learned that he was not there for conversation, so we tried not to be aware of his presence on these occasions. Therefore we were duly surprised one morning, when the man at the pump called out to the mistress of the parsonage, who was visible through the open door of the kitchen, "Just a minute, sister; I want to speak with you about a matter of importance."

It was not the Bishop speaking, but the presiding elder aforetime mentioned. Thrilling moment for the parson's wife! No presiding elder had ever before wished to speak with her on a matter of importance. Considering the circumstances, what wonder she listened in a delicious agony of expectation?

"Prepare yourself, my sister, for a very great and pleasant surprise." Ah—at last! Those strenuous days of door-keeping, shoo-

ing away of importunate reporters, admitting the right folks and turning down the wrong ones, getting up at five o'clock in the morning to get the Bishop's shaving water hot to his very door—all these labors and many more were to receive their very just and righteous reward.

After much preliminary searching of pockets, the presiding elder fished out a telegram, from which he read with much unction, "Mrs. X—— will arrive on the noon train. Please reserve rooms same house with Bishop.

Shades of the patriarchs! The Bishop's wife coming and not a place vacant in the house! Visions of the stately, dignified, well tailored woman floated through the dominie's wife's mind. Of course she had never seen her, nor any other Bishop's wife for that matter, but every one knows how a Bishop's wife looks; and to think of such an elegant creature in conjunction with the one shabby back bedroom now occupied by the family!

But the presiding elder, misinterpreting the silence following his announcement for symptoms of unuttterable joy, continued: "This is, indeed, a very great honor and privilege that has come to you. Not many parsonages have the opportunity of sheltering two such distinguished guests. You are to be congratulated."

At this juncture the unhappy beneficiary found her voice. "O, Dr. B——, really I cannot." "Never mind. You need not say a word," said he soothingly. "I know just how you feel. Don't try to thank me. I am only too happy to be the humble instrument in Divine Providence to make this opportunity possible," and he forthwith departed in blissful ignorance of the consternation and confusion he was leaving behind.

Charlotte in the kitchen was getting anxious for her mistress's presence. "Miss Haihyet, if you gwine to mek dis yeah tapioca puddin' fer dat Bishop what cayn't eat good minch pie, you bettah." A doleful groan from the colonnade brought her flying to the spot. "Whut en de worl's de mattah? You ain' tuk wid no kine o' mis'ry, is you?"

"Yes, I am, Charlotte. The Bishop's wife is coming." "He'p, good Lawd," this from Charlotte. "And she wants rooms—rooms, mind you, and there's only one more bedroom, that little back room where the family is sleeping. I suppose we'll have to go up in that old attic with all the trash and the spiders and mice—O dear me, I wish—yes, I do wish the Conference was in Halifax!"

"Amen. He'p, Lawd," says Charlotte, under the impression, and a correct one too, that she was assisting at a mourners' bench.

"Is she gwine er bring de hull fambly?"

"O, no, I guess not quite that bad."

"Well, den, ef dey isn't divorsched folkses why cayn't she fellership wid de Bishop? He's got a hull bed-room and a setting' room all to hisself."

"He's a very busy man, and I suppose she doesn't want to disturb him."

" 'Sturb him, 'sturb him! Omph Does you know, Miss Haihyet, whut dese yere men whut cayn't eat dis, an cayn't eat dat, needs? Dey needs 'sturbin'! Dat's whut. Ef he was my ole man, Bishop or no Bishop, I'd 'sturb him good an' plenty, you heah me! An' now, honey, doan' you worry you' se'f no more. I'se stood by you en six trubbles an' I ain' gwine ter fersake in de sebenth. You jus' stir up dat tapioca mess fer de Bishop an' I'll 'tend to gittin' dat room fixed."

Charlotte was a worker of miracles. As she afterward said, she "jus' riz to de 'casion." Under the magic of her capable hands, the little back room was transformed into a very respectable guest chamber—not quite nice enough for a Bishop's wife, perhaps, but very neat and cozy. The attic was a tougher proposition, as it had for many years done duty as a sort of a clearing house for discarded church and parsonage furnishings—"Miss Haihyet too feared de Ladies' Aid Society to let me mek a bunfire ob dis yeah trash, but I'se gwine ter one dese yere days," threatened Charlotte as she curtained off a disreputable heap of broken chairs, old sofas and discarded mottoes, one of which, "God Bless Our Home," she kept out to hang on the clapboards at the head of the improvised bunk of chests and packing boxes which with the addition of mattresses and quilts made a very comfortable sleeping place for the family. The two little lads thought it great fun, especially the night we had to sleep under umbrellas when the rain found all the weak spots in the parsonage roof.

She Comes!

The dominie as Conference host had troubles of his own. The enthusiastic presiding elder was "unavoidably detained" and the Bishop said he "couldn't be bothered"—yes, he did say just that, which proves that even a Bishop is a "man for a' that"—so it was the embarrassed mistress of the parsonage who went to the depot to meet her distinguished guest—such a dear little lady with just the sweetest pink-and-white face framed in an aureole of white hair surmounted by an old-fashioned bonnet, which persisted in being awry, as I afterward found out, and her dress—it was a black velvet that had undeniably seen its best days. O she wasn't a mite like a Bishop's wife—that is, if you've had any preconceived notions of how one ought to look—but she was lovely. One couldn't have been afraid of her if they had tried ever so hard.

When the hostess, profusely apologetic, showed her guest into the little back bedroom, she exclaimed with delight, "This looks just like the one in the parsonage where I went as a bride."

When the Bishop arrived from the church at noontime, his wife ran out in the hall to meet him just like a girl. The dominie's wife and Charlotte were a mite curious to see just how a Bishop would act on such an occasion. Well, he just took her face between his hands and stooped down and kissed her, a good long kiss. "Now ain' dat jus scan'lous," said Charlotte. "Beats dis nigger w'y dey cay'n' fellership lak oder maiahd pussons."

This history would be incomplete without the last act of the enthusiastic and enterprising presiding elder. Sunday morning at the Conference love feast the Bishop's wife arose to give in her testimony. Scarcely had she gotten on her feet than the zealous brother was on his shouting at the top of his voice (it was a sonorous one), "Ladies and gentlemen, I have the honor to introduce to you Mrs.——, wife of our presiding Bishop." Scarlet with confusion, the Bishop's wife stammered out a few words and sat down. "Why can't I testfy like any other Christian, without all that splurge?" whispered she to the dominine's wife, sitting beside her. "I suspect its because you happen to be the Bishop's wife, and —well, you'll have to excuse that presiding elder; he's the limit, anyhow," answered the dominie's wife.

All this happened many years ago, and the good Bishop and his wife have entered the house of many mansions, but the truth they exemplified in that visit of long ago is as wholesome and applicable as ever. It is this: "In character, in manner, in style, the supreme excellence is simplicity."—New York Christian Advocate.

With the close of the Conference year the North Alabama Conference reports 292 local preachers and 104,151 members, a gain of nearly 3,000 for the year.

PAINE COLLEGE

Paine College has had an unusually good opening. The students are here from various parts of the South Georgia, Louisiana, Mississippi, Alabama, North Carolina, South Carolina, Texas and Florida,—nearly two hundred in all, and the boarding accommodations are being taxed to the utmost.

There will be about fifty theological students when they are all in after the meeting of the C. M. E. Conferences.

With the return of Miss Lula Crim to the institution the teacher traing deartment has been given fresh impetus. There are twenty-five or more young women in training and, in addition to the theoretical work provided, they are being given ample opportunity for observation in the demonstration school which is also under Miss Crim's immediate supervision.

Three new teachers have been added to our faculty, Prof. Peyton of Louisville, Kentucky, has the chair of science; Miss Maxie Harris of Atlanta University has the Latin, Physical Geography and Community Civics. A new matron, Miss Mary Thomas of New Orleans University, is doing good work in caring for the health of the students, supervising their home life, and providing the meals for the entire boarding department.

Mrs. MacDonell and Mrs. Ross of the Woman's Council, visited the institution just before the opening. They went carefully into every detail of the work fo Paine Annex seeking to make ample provision for the needs of the young women and teachers who would board in Bennett Hall and for the work of the industrial department.

Several delegates from Paine College attended this past summer the Student Conferences held in Atlanta and King's Mountain, N. C. for the Young Women's and Young Men's Christian Associations rsepectively, as a result of which both these organizations are taking on new life.

The missionary society which has as its aim the fostering of interest in the African mission projected by Bishop Lambuth and Dr. John W. Gilbert (the latter a member of Paine College faculty) has again been organized and gives promise of good work. This society provides in its constitution that one half of all funds collected shall go to the African field and the other half be used as scholarships for students in training for foreign mission work.

We have had one unfortunate occurrence in the loss of our barn on October the 28th. The building, quite a good deal of corn, "roughage" for winter use, all the farm utensils and the harness were lost. Thru the presence of mind of two students the mules escaped, with only a slight injury to one. To those outsiders who watched the fire it meant little, of course. "Only one of Paine College's old out houses burned" but to the institution it meant a total loss of about five hundred dollars. The building, poor as it was, will have to be replaced, new harness and farm tools bought.

A beautiful spirit of cooperation, mutual sympathy, and helpfulness seems to pervade the entire institution. We are looking forward to a good year of work and growth.

May we not have the sympathetic concern, the prayers, the substantial support of our Church at large in this work we are trying to do? It is a work that makes for mutual respect between the races, for the discharge of obligation toward a people who has served us long and faithfully, it is a response to a God given opportunity and privilege to help make a better South and a better nation.

Once there was a vision glorious,
Mystic, dreadful, wondrous fair,
Burned itself into his spirit,
And abode forever there!

NEWS AND NOTES

Lexington

The following will indicate in part the progress of the charge for the current year:

An Epworth League organized and in healthy condition; a Sunday School, enrolling in all departments 800, and raising for all purposes over $1,000; about $400 raised for Children's Home support; $413 special for Foreign missions, and $140. special for Conference missions; 45 Advocates, 43 Voices, and 10 Eras taken; 228 persons added to the church, this being a net gain of 156, making a membership of 719. W. H. Willis.

A Short Caroleen Message

Rev. M. B. Clegg, our Henrietta-Caroleen pastor, is the right man in the right place. In the pulpit, in the sick room, and in the home, Brother Clegg is perfectly at home, and we hereby request Bishop Kilgo to send him back to do over the excellent work he has done in this splendid field.

While it is well with our 18 cent cotton farmers and business men, and we are glad, at the same time it has been and is now a hard year with us superannuates, these times of high prices. Our cotton will not open and our business should be up on high.

S. M. Davis.

From Conference Evangelist—A Brief Summary of Year's Work.

During the year I have held thirty-seven meetings, the three last held being at Central Falls, Yadkinville, and Worthville. I have travelled about 6,500 miles and preached 463 times. There have been about 953 professions, and 260 accessions of which we know, besides some who have joined after I had left the meetings. I have had a very busy year but a very happy year. Nearly 70 per cent. of the professions have been Church members who were not right with God. It is bad to be in the Church without being right with God, but a greater per cent. of those who are wrong in the Church get right, than thoee who are wrong out of the Church. W. L. Dawson.

Rev. C. A. Wood

Whereas, Rev. C. A. Wood, will be removed by the time limit, of our Church, having been Presiding Elder of Asheville District, four years.

We the members of the Hendersonville Quarterly Conference wish to express our appreciation of his faithful and efficient services, and to thank him for his impartial and wise administration of the affairs of the Church, and we assure him that our best wishes and prayers will follow him, wherever the approaching Annual Conference, may appoint him.

Rev. W. F. Womble,
F. E. Durfee,
H. F. Stewart,
F. R. Scofield,
Committee for the Hendersonville Quarterly Conference.

To All Methodists

Preachers and People—I am sending you envelopes for the return of your Work Day Offering to the support of The Children's Home. I appeal to every preacher in the Conference to lay the matter on the hearts and consciences of his people. Tell them about the thousands of homeless and dependent orphan children in our state, and what the Methodist people are trying to do for them. Few people know how wretched the condition is, and many will never know unless their preacher tells them. Tell them we have 135 Methodist orphan children in the Home now, and more than twice that many are trying to get in, but can not for want of room and means of their support. Ask your people to give one day's income, and do it heartily, "as unto the Lord."

Your brother,
Walter Thompson.

First Church, Salisbury

Monday, November 6th, at 10:30 o'clock the first brick for the new $50,000 house of worship for the First Methodist congregation in Salisbury was placed. There was a simple little ceremony conducted by the pastor, Rev. Dr. T. F. Marr, and attended by a number of the members of the church. A prayer was offered and the appropriate hymn, "I love Thy Kingdom, Lord," was sung.

The first brick was placed by Miss Carrie Murphy who has been one of the most enthusiastic members for a new church and who has for several years fostered a building fund that will be used in the construction of the new church. Others present also placed brick thus taking part in the building of a church that will be an honor and pleasure to Salisbury Methodists for many years to come.

Present at this little ceremony was Mrs. Mollie Clark, a member of the church who was present at the corner stone laying of the old church in 1857. This church was recently torn down to make room for the modern church that the congregation is now erecting.

L. A. S.

Murphy Station

Thirty-seven members have been received this year, 24 on profession, and others are coming soon. Congregations are growing, and the Sunday School improving every Sunday of late, with the year's record attendance last Sunday. The Woman's Missionary Society had a beautiful and interesting program last Sunday night, and are now met at church in a prayer meeting. The Ladies Aid Society has placed carpets and rugs on the Church floor, had a neat and comfortable bath room built and furnished in the parsonage and expect soon to lay a marble walk in the church yard on the the present cinder and sand walk which is a great improvement on the red clay it has covered. One kind brother furnished free the lumber for parsonage improvements, and with another had a cement walk and other improvements made on the parsonage lot, around which a new wire fence has been started. We have some very excellent people in Murphy.

T. J. Ogburn, Pastor.

Methodist Union

Nearly twenty years ago I had a neighbor, an intelligent man, profane, having but little interest in anything but worldly matters, and inclined to scoff at things spiritual. One day he learned that there was a "Northern Presbyterian Church" and a "Southern Presbyterian Church," and next that there was a "Methodist Episcopal Church" and a "Methodist Episcopal Church, South." What the profane old sinner said on the subject of sectional division of churches was overwhelmingly convincing, but utterly unfit for publication in a "Christian Advocate." From that day, "Ought there to be Methodist Union?" has been a settled question. The questions of interest since has been, "How and When?" And truly the time is at hand. We are uniting. Soon the great stumbling-block to scoffing sinners will be removed. Soon we shall be one in name as we are in spirit. Soon our church fathers will give up to History their self-appointed guardianship of the "Glorious Heritage of Former Years." Soon the Methodist church, to most of whose members the issues of division are but a tradition, will celebrate its reunion in a glorious revival and baptism of the spirit of service.

Mount Airy, N. C. J. D. Minick.

Leaksville

Thirteen years ago this fall I joined Conference at High Point. I have rounded out my four years at three places since then, and am now looking for some other place. The four years spent here have been very pleasant indeed. This is an ideal charge for some one. These people are all right. We are well housed, well lighted, well and conveniently situated in every way. There is a bright future here for our church. I am told that there will be more than four hundred families moving in and around town within the next year, giving our church a splendid opportunity for growth and development. We are going to Conference with a clean sheet, and some specials. Death has come among us during the year and removed from our ranks, that Princely Spirit, Uncle Dan Fields, a local preacher in our church, and Sunday School Superintendent of our school for more than fifty years. A man whose influence will be felt throughout this community for years to come. Also Brother J. T. Darlington, a strong, courageous, useful character, known and loved throughout the country. Also Mrs. Joe King, and Mrs. Nannie Kemp, two elect spirits, who are missed among us. These were all among our oldest and most useful members. Yet we have a splendid growing membership, alive to the best interests of the Kingdom. With good health, such as we have enjoyed while here, and all the promise of brighter, and better things, there is no reason why some good man should not do the best work of his life here. A. L. Aycock.

Broad River

We have six churches and we have had good revivals all over the work. The churches greatly revived, family altars being erected in every congregation. The writer does not believe a revival will last very long that does not start family altars, and inspire men to pray in public and especially where public prayer and family altars are so much needed.

We rejoice in the fact, that many of our people on Broad River are swinging back to the old landmarks of our fathers—praying in their homes with their families. May the day speedily come when every Methodist home shall have a family altar.

I am glad to say, this charge has advanced on all lines this year, and I note with gratitude the spiritual advancement has outstripped later years, having one hundred and ninety-six professions and sixty-seven additions to the church.

From many view points this has been a good year for Broad River; from a material standpoint, not so good. The flood having swept away entire crops on some portions of the charge, and other portions realize about one third of a crop. Notwithstanding all this, we hope to make a good financial report at Conference. I feel very thankful to all who have stood by the cause of the Master and in any way co-operated with me in my effort to build up the charge that it may soon rank with the leading charges of the district. God bless, lead and keep the people of this charge and help them to be ready when the summons comes.

I feel very grateful to our Heavenly Father for whatever success has attended my ministry to this people. The Pastor.

Pastorate Expired

Rev. L. L. Smith is winding up his fourth year on the Ansonville charge. He has grown steadily in popularity from the beginning to the close. He is held in high esteem by all classes, and has made for himself a place in the fondest affections of his own flock. The severest critic can find nothing in his life to condemn. He has given himself fully to the work of the Lord, and always it has been his best. He has served our large work, seven churches, without complaint. At Burnsville, where there has been no Sunday School for years, he has succeeded in establishing one. His report to the fourth quarterly conference reads, "A Sunday School at each appointment." This charge would be glad to have him four years longer. We commend him and his interesting family to his next charge, ever praying that God will continue to own and bless his ministry.

Done by order of the Quarterly Conference. Nov. 7, 1916.

D. R. Dunlap,
Geo. S. Ledbetter,
W. S. Clarke,
Committee.

A Faithful Servant

Rev. J. E. Gay, presiding elder of the Morganton District, has served four years on the district. During his term of service nine churches have been built and purchased, four parsonages have been erected, 14 churches and five parsonages have been repaired. There have bene 2,000 additions to the church on profession of faith and 1,700 by letter. Total amount raised for all purposes is almost $150,000.

These figures tell the story of efficient and capable leadership. The Morganton District has made splendid progress during the past quadrenium. It has been a period of church building and repairing. The recent floods struck this section a heavy blow but Methodism has great recuperative powers and will recoup her losses and steadily move forward. We have a rapidly developing church in this mountain country and the future holds forth great things for Methodism.

Brother Gay has made a host of friends in all this district that will be loath to see him leave. The good wishes and prayers of the entire District are his.

Loy D. Thompson.

From Spray M. E. Church

We have had two revivals this year, the second one just closing about two weeks ago. Brother Armstrong, our pastor, did the preaching in both revivals. Both meetings were well attended, with thirty-four additions to the church, several surrendered their lives to God, and joined other churches of the town. Many rededicated during the meeting, about sixteen family altars have been erected during the year.

Our prayer meeting has grown from a mere handful to seventy, the highest an average of about fifty and several have found Christ during these prayer services. Brother Armstrong at the beginning of the year gave out the prayer meeting topic cards for the year so no one was at a loss to know what the subject would be before going.

Our Sunday School is doing excellent work. We have pledged on Missions $163 which is about double the amount we pledged last year, and we hope to pay it in full by Conference. We have also bought an annex for our Sunday School with five rooms, and have paid approximately $500 of the purchase price.

Our Sunday School won the banner last year, and also won a shield this year for having the largest percentage of its enrollment to march with the other Sunday Schools of the town in a parade on the fourth of July. Prizes awarded by the Department of Welfare and Health.

Our Epworth League which was organized at the close of last year has grown steadily. They have taken up the study of the Discipline as their topic a big part of the year. The Intermediate and Junior Leagues have been organized, and are doing fine work.

The Ladies Aid Society of 40 members has been reorganized and divided into two circles, circle number one and circle number two. Circle number one meets in North Spray and circle number two meets in South Spray, each circle meeting once every month. Both circles have a joint meeting every quarter and are doing splendid work. This society attends to their business in a systematic way.

We feel that Brother and Sister Armstrong have done a most excellent years' work here this year, and hope that it will be the will of our Annual Conference to return them to us next year. W. H. Owen.

Endow The Advocate.

Endowment of the religious press is imperative. And for many reasons. Every interest of the church demands it. There is crying need to double the subscription lists of our Advocates at the earliest moment. This can be done only by a sufficient endowment.

We have put millions into Trinity College, and nearly six millions into two great universities for the whole church. The Christian College or University cannot do the work which is demanded of it without millions of endowment, no more can the religious press.

The Advocate family of the Northern Methodist Church lacked over $300,000 of being self-supporting last year.

Let the "Board of Publication" and other Church leaders read and study the following quotation taken from the Nashville Advocate of November 3rd:

Dr. Charles L. White, of the Home Mission Society, writes: "It is my conviction, based on the experiences of service as Executive Secretary of the Committee of Twelve in the successful efforts to raise over $280,000 to cover the combined debts of three societies and expenses of the campaign, that the most effective method of securing money was by advertisements that appeared in our denominational papers. The stream of gifts always rose immediately after an appearance of our statement in these journals. Personal and circular letters accomplished much, but the advertisements in our religious weeklies produced wonderful effects. One of the surest ways to raise our missionary budgets and to increase our giving in the near and long future is to devise some method for enlarging the subscription lists of our papers and increasing the number who are inspired by the weekly meassages of our religious press. The person who will discover a way to double the subscription list of these papers will be a benefactor of the ednomination."—Journal and Messenger.

We must continue to work by all approved plans to increase the subscription list, but at the same time go to work to raise an endowment of $500,000 for the Advocate. M. C.

The North Alabama Conference at its recent session voted unanimously to levy an assessment to pay the salary of the editor of the Alabama Christian Advocate and to meet other necessary expenses of the paper not cared for by its income. The amount of the assessment is two per cent. of the total assessed for ministerial support, or more than four thousand dollars. However, if the Alabama Conference votes an assessment of one per cent., the North Alabama assessment will be reduced to one per cent.

CONFERENCE NOTICES

Class of the First Year

The Class of First Year will meet in Gastonia at the place designated in Conference directory on Wednesday afternoon at 2 o'clock, November 22nd. E. J. Poe.

Class of the Second Year

The Class of the Second Year will meet at Gastonia, Wednesday Nov. 22nd, at 3 p. m.
M. F. Moores.

Class of the Third Year

The Class of the Third Year will meet at place designataed in Conference Directory at 10 a. m., on Wednesday, November 22nd. Every member of the class should be present promptly on time.

J. B. Craven, Chairman.

Class of the Fourth Year

The Class of the Fourth Year will meet at Gastonia, Wednesday, Nov. 22, at 3 p. m. and 7:30 p. m. G. T. Rowe.

Conference Railway Rates

The usual reduced railroad fares will be granted to those attending our Conference soon to meet in Gastonia.

Delegates must pay full fare going, but will be entitled to half fare returning, plus fifty cents, provided the standard form of certificate is secured from ticket agent at starting point and signed at Conference by the Secretary. Be sure in purchasing going ticket to secure from ticket agent the standard certificate, otherwise full fare will be required for return passage also. W. L. Sherrill.

Board of Missions

The Board of Missions is called to meet Wednesday afternoon, Nov. 22nd at 3 o'clock, at the place indicated in the Conference Directory. The Bishop and the presiding elders are requested to meet with us.

W. H. Willis, President of Board.

To the Presiding Elders of the Western North Carolina Conference:

I am authorized by Bishop Kilgo to call the Presiding Elders together for their premliminary work in connection with the business of our Annual Conference, to be held in Gastonia beginning November 23rd.

You will ,therefore, please meet at place designated in the directory at 10 o'clock a. m. on Wednesday, November 22nd.

Fraternally yours,
Lee T. Mann, Secretary

Conference Book Exchange

Get those books ready and bring them with you. Mark them so they will command attention. My time is taken and I can serve all the members of the Conference practically as easily as a part. Lets co-operate and make the exchange the biggest success ever. I think from indications we will have two or more complete libraries. Pack your bundle now so it will be ready when you start to Gastonia next week.

Fraternally,
Charlotte, N. C., Nov. 10. Lee A. Falls.

Notice

As the Annual Conference convenes one day later in the week this year than heretofore, it will be necessary for the report to be in the hands of the secretaries as early as possible, and as quite a number of the preachers will have to be at Gastonia on Wednesday, the Treasurer of the joint board will be there to receive reports on that day and all are requested to hand them in promptly.

J. A. Odell, Treasurer.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

FAIL NOT

God made a star and bade it send
To pour o'er earth a tender light.
And at His word its rays went forth
Its gleam afar into the night,

God made a bird and gave to it
The heritage of glorious song,
Lifting itself into the blue,
Impassioned notes of joy it flung.

God made a flower that it might bring
Hope to some sin-sick troubled soul,
Its fragrance stole upon the heart
Of such an one and made him whole.

God made a man, and gave to him
Of all His creatures, highest place;
Asked of him only love; and bade
Him speak to others of His grace.

Bird, flower and star, their only thought
Their Lord's commandments to obey,
Shall man, in God's own image wrought,
Lesser allegiance yield than they?

Nay, Lord! Accept the love we bring
And grant that in each act and word,
Our lives may serve alone to show
The living impress of our Lord.

May Fisher Pomeroy.

WHIRLWIND CAMPAIGN IN TRINITY CHURCH, CHARLOTTE

The following account of the membership campaign recently waged by the auxiliary of Trinity Church, Charlotte, comes to us from Mrs. James E. Steere with request that we publish. We are glad to get this for publication and we trust other of our auxiliaries will let us hear about their campaign.

Whirlwind

"A most successful campaign was waged by the woman's auxiliary of Trinity M. E. Church, October 3rd.

Three things contributed largely to its success, viz: a most efficient chairman (Mrs. J. W. Moore), preparation and prayer. The membership of the church was divided into wards and every non-missionary woman visited as far as possible. As a result thirtytwo full members and eighteen conrtibuting members were added to the roll.

A young woman's missionary society was organized with a membership of forty-three. The officers of this new auxiliary being: President, Mrs. R. S. Cauthen; First Vice-President, Mrs. V. W. McAdams; Second Vice-President, Miss Loma Squires; Corresponding Secretary, Miss Daisy Cuthbertson; Recording Secretary, Mrs. C. H. Bass; Treasurer, Mrs. Edwin Jones; Assistant Treasurer, Mrs. R. C. Milloway; Superintendent of Study and Publicity, Mrs. J. S. Carter; Superintendent of Social Service, Miss Irma Laird; Superintendent of Supplies, Miss Helen Hoyle; Agent for Voice, Mrs. Flossie C. Davis.

We are now looking forward to the Week of Prayer, which promises to be one of unusual interest and inspiration. Among those who will take part in the program are Mrs. Elizabeth Preston Allan, a very gifted Bible teacher; Miss Lizzie Moore and Mrs. Wolfe, the latter two having spent many years on the foreign field.

During this week of prayer and self denial may the Holy Spirit bring home to the women of Southern Methodism in a very real way, not only our responsibility for souls, but also, the greatness of the privilege of assisting a steady stream of human souls into the River of our Lord."

THE MISSIONARY VOICE

The following offer is made for subscriptions to the Missionary Voice and at these low prices this splendid magazine should be placed in every home in Southern Methodism.

The Voice to new subscribers only, four months for ten cents.

The Voice new or renewal fifty cents per year, twenty-five cents for six months.

The Voice and The Junaluska Conference to new subscribers 60 cents, to renewals 75 cents.

The Junalaska Conference as a premium for new subscriptions, annual or short term, aggregating one dollar or for renewals aggegating $1.50.

The 1911 Bible (two dollars) as a premium for subscriptions aggregating $5.00.

The 1911 Five Dollar Bible for renewals aggregating $12.50.

LOVE CONSTRAINS US

When some one asked a missionary if he loved his work in Africa, he replied: "Do I like this work? No. My wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through giats refuse. We do not like association with filthy, ignorant, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. "Love constrains us." Such a love begets the strength to do the "all things."—Missionary Review of the World.

IS THERE GRSAS ON YOUR PATH

The earliest converts to Christianity in Africa were very earnest and regular in their devotions. There were no private places for retirement in their huts, so each had a separate spot in the thicket to which he would go for communion with God.

The paths to thsee little Bethels became distinctly marked, and when a convert began to decline in the ways of God, it soon became manifest to his fellows.

"Brother" they would say to remind of his duty, "the grass grows yonder on your path."—Selected.

MISS ANNICE SILER

The Missionary Voive for November contains a picture of Miss Annice Siler, of Greensboro, who sailed for Japan on August 27th, to take up her work as music teacher in Hiroshima Girls' School.

The Voice says: Miss Siler after a term in Japan, as a teacher of music in Hisroshima Girls' School, followed my a period of further study at home has returned to the field as a full-fledged missionary. Her winsome personality, her beautiful Christian character and musical genius assure a future of great usefulness. Miss Siler is the daughter of Rev. and Mrs. Frank Siler, of North Carolina, whose splendid missionary enthusiasm is thus certified and sealed by the dearest and most costly gift in their power to lay upon God's altar."

TRY RELIGION

Horace Greely once received a letter from a woman stating that her Church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a dankey party, turkey banquets, Japanese wedings, poverty sociables, mock marriages, grab bags, box sociables and necktie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling Church from disbanding?" The editor replied, "Try religion."

Church suppers and fairs are devices to make the goats pay for pasturage for the sheep—Selected.

GUIDE POSTS FOR THE AUXILIARY

It seems strange that all missionaries tell us of lack of room, the cry, "Still they come," making it imperative to enlarge buildings, and make new provision; while we here in the home churches with comfortably heated and lighted rooms, find it difficult to get our people, members of our churches, interested enough to come to monthly meetings. How can we remedy this? I suggest four P's to guide us in our endeavors in this matter prayer, personality, preparedness and power. The four P's can be summed up in a few "Dont's" that may be suggestive. Select the subject of your devotional service two weeks before the meeting. Think and pray over it and come prepared, with notes ready and orderly.

Don't be late, that is unpardonable.

Don't sing "From Greenland's Icy Mountains" every time.

Don't have your hymn tune of eight lines played all through; enthusiasm oozes out.

Don't have a sewing meeting in connection with your missionary society. Have it after or before. It is difficult to secure attention when two or more are discussing the relative merits of work being done.

Don't be satisfied with your contribution to the contingent fund. It is the housekeeping fund.

Don't be discouraged if your people prefer the back seats. Move up yourself, desk and all, to firing line.

Don't consult with your officers while the meeting is in progress. It is disconcerting to those taking part. All such consultations should be held in advance.

Don't have your missionary meeting on a day when there is any other meeting in the community.

Arrange all beforehand.

Try to vary the conduct of your meetings; people grow tired of the same thing month after month.

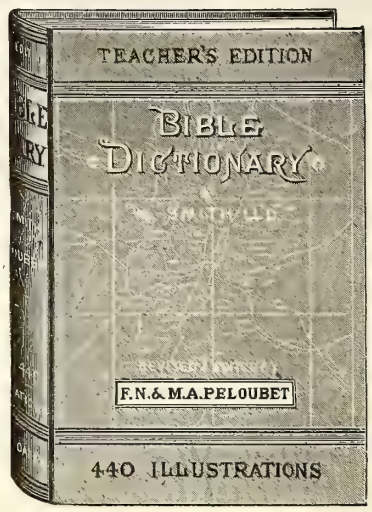
Always dismiss promptly at the hour fixed and never forget that, however we may plan, if we do not go ourselves in a prayerful and hopeful spirit, we cannot expect it of others.

Have a little circle enlisted to pray that the Holy Spirit may visit and touch the hearts of all, inspiring us to be co-workers with Christ in his mission for the redemption of mankind.—From Missionary Voice, Courtesy of Home Missions Monthly.

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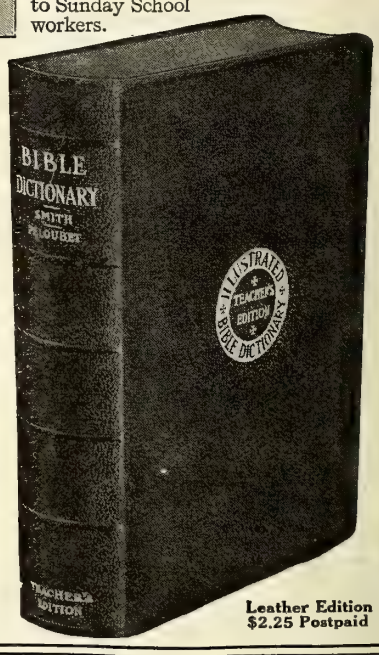
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Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

DISTRICT EPWORTH LEAGUE WORK

The first step is taken by the president of the Annual Conference Epworth League. He appoints a District Secretary for each presiding elder's district within the bounds of the Annual Conference organization. (See the "Handbook, page 153, Article VI.) In making these appointments the presiding elder ought to be consulted, but he is not responsible for the final selection of a Secretary; and if he shows indifference to the request of the president for advice, it is the duty of the president, nevertheless, to appoint the secretary without delay.

District Secretaries, should be chosen, as far as it is at all possible to do so, at the yearly meeting of the Annual Conference Epworth League. The president may then be guided by the counsel of the delegates from each district, and wiser selections will be made than if the appointments are put off until afterwards.

If it should seem to be best, however, to postpone the appointment of the District Secretaries, the matter should not be deferred longer than a month at most; for it is not possible for the president of the Annual Conference Epworth League to carry on his work without District Secretaries.

The Importance of the District Secretary.

The difference between the District Secretary and the Secretary of the District Epworth League must be clearly understood . The District Secretary is not a district officer, but an Annual Conference officer. He is a member of the cabinet of the Annual Conference Epworth League. He is responsible to the president of the Annual Conference Epworth League. His duties are supervisory, while those of the secretary of the District Epworth League are mainly clerical.

The Secretary of the District Epworth League is elected by that body and is a member of the cabinet of the district League organization. He keeps the minutes of the district meeting and conducts the correspondence of the district organization. He has no official relation whatever with the Annual Conference Epworth League.

The Duties of the District Secretary

They have already been described as supervisory rather than clerical or executive. The Distict Secetary has general oversight of all the interests of the Epworth League in his district. His duties may be definitly enumeraated. They are:

First, to know all about the condition of the Epworth League in his district. How many Chapters are there? Where are they? How many are senior societies, and how many are juniors? What is the membership of each Chapter? What is the total membership? How money was raised last year by each Chapter? By all the Chapters? What part of the total amount was for missions, and what part was for other objects? Answers to these questions may be found in the journal of the Annual Conference to which the district belongs.

Next, who are the officers of all the Epworth Leagues in the district? The answer to this question may be had by writing to the Central Office, 810 Broadway, Nashville, Tenn., or by addressing an inquiry to some reliable person in each Chapter whose name and correct address are known.

Another important inquiry: How many City Epworth League Unions and how many Circuit Unions are there in the district? Where are they? Who are the officers? How do these organizations conduct their work? Answers to these questions can be obtained only by personal investigation by the District Secretary himself.

What degree of efficiency has been attained by each Chapter? In particular, how many (1) hold monthly Council meetings? (2) regular business meetings? (3) use the budget plan to raise revenue? (4) keep all the departments active? (5) pay promptly and regularly Annuel Conference and Central Office dues? Here, again, a personal investigation is necessary.

The investigation will not be complete without inuiring how many pastoral charges in the district have no Epworth League? What charges are they? How many churches have no League? Where are they located? Who are the pastors ofg these charges? Are conditions favorable to organizing Chapters in these charges? Only a personal inquiry can suffice here.

The second duty of the District Secretary is to keep in close contact with all the Epworth League organizations in the district, Chapters and Unions alike.

This may be done (1) by writing letters, (2) by using the long-distance telephone, and (3) by personally visiting each organization. The last way is to be preferred above the first two. Nothing is half as effectual as personal attention. There is more inspiration in a single visit by the District Secretary than a number of communications by post. A personal visit is the only way of making sure of obtaining accurate and satisfactory answers to most of the questions proposed above. So, both for the sake of the Epwoth Leagues and for his own satisfaction, the District Secretary will give preference to personal visitation among the Chapters.

The message by post, however, is not to be treated lightly, and the telephone call is second only to speaking eye to eye. At least every two months the District Secretary ought to have communication with every Chapter under his care. A form letter or message may be sent to all the societies at the same time. Special notices will need to be sent to certain Chapters on account of business which concerns only them. Postal cards may be used for short messages. Whenever an answer is urgently important, a postal card addressed to the District Secretary ought to be inclosed in the letter that is sent out.

A third duty of the District Secretary is to push the policy of the Annual Conference Epworth League throughout his district. The District Secretary, rather than department superintendents, should be made responsible for linking the district up with every item of the Annual Conference plan of work. This policy will furnish the subject of most of the correspondence done by the Secretary and will be the theme upon which he speaks when in the field. It is absolutely necessary, therefore, for the District Secretary to know the Conference policy from beginning to end and through and through.

The fourth duty of the District Secretary is to gather reports from all the Epworth League organizations in his district and send a summary of these reports to the Secretary of the Annual Conference Epworth League. The Epworth League is weaker in the matter of reporting than in any other particular. Chapters are careless about requiring written monthly reports to the business meeting, and few of them take the trouble to report quarterly to the District Secretary. It is the business of the District Secretary to encourage the Chapters to keep a full and accurate record month by month of the work they are doing and to require each Chapter, through its Secretary, to report to him once a quarter. Two blanks are furnished by the Central Office which are of special importance to the District Secretary. One is the Chapter Secretary's (form No. 18), for a quarterly report to the District Secretary; the other is the District Secretary's (form No. 23), for a quarterly report to the Secretary of the Annual Conference Epwoth League. The District Secretary should keep on hand an ample supply of these two forms and furnish any Chapter which may have omitted to obtain the quarterly report blank.

In this connection a fifth duty of the District Secretary is to keep himself furnished with an adequate supply of the staple literature of the Epworth League and to distribute helps, as the need arises, to the Chapters under his care. Especially he should always carry with him on an itinerary or a single visit a bundle of this kind of literature.

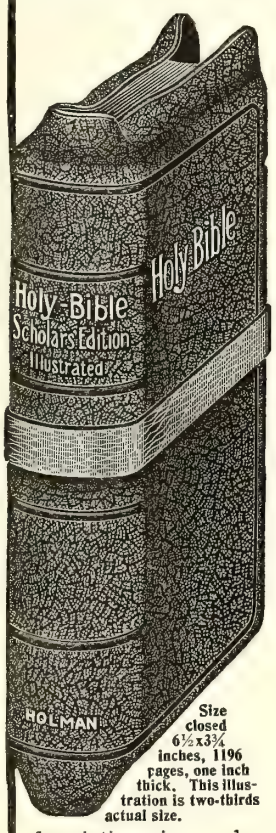
The sixth and crowning duty of the District Secretary is to hold a District Institute, or Conference, once a year. Even where there is a district organization the co-operation of the District Secretary is essential. With the officers he must send out the call, work up a delegation, shape up the program, attend to the advertising, and see to the final carrying out of the plan. The officers of the district organization are expected to work in harmony with the District Secretary. The more work they are willing and able to do, the better for the cause. The District Secretary will place every detail in their hands which they can manage with efficiency. Their function is executive; that of the District Secretary is supervisory. There is no conflict of duty or authority. But the District Secretary is accountable to the Annual Conference Epworth League for seeing that a district meeting is held yearly.

(Continued on page 16)

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Specimen of Type

JEL, 18. *the Philistine.*

into his forehead; and he fell upon his face to the earth.
50 So Dā'vid prevailed over the Phĭ-lĭs'tine with a sling and with a stone, and smote the Phĭ-lĭs'tine, and slew him; but *there was* no sword in the hand of Dā'vid.
51 Therefore Dā'vid ran, and stood upon the Phĭ-lĭs'tine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phĭ-lĭs'tines saw their champion was dead, they fled.

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HOW A LITTLE BLIND PIG PREACHED THE GOSPEL TO A LITTLE BLIND GIRL

By Rev. H. H. Smith, Ford, Va.

"Now boys and girls," said the pastor in talk to the children, "I'm going to tell you three animal stories." The children were all attention when he mentioned "animal stories," and the pastor continued: "I want to tell you about a horse that pulled out a little boy's tooth, and a cow that tied a little boy to a tree, and a little blind pig that preached the Gospel to a little blind girl."

As he finished that sentence it was more than Johnny Jones could stand, and, forgetting himself, he whistled aloud, "Whew!" as much as to say, "The preacher's in danger of stretching the truth now." All laughed, and the preacher said, "I am not surprised that you are all wondering how these things can be, but listen: A little boy was holding the halter of old Dolly, his horse, while she was drinking water. He thoughtlessly placed the halter between his teeth, and just then the horse threw her head around to kill a fly, and jerked out a tooth. That's the way a horse pulled a little boy's tooth." They all smiled as much as to say, "You've kept your promise for the first story, now for the next." "There was once a little boy," he continued, "who was trying to tie a cow to a tree. The cow became playful and began to run and jump, and the boy held the rope as he stood by the tree, and the cow kept running around the tree until she had wound the rope around the boy's body and securely lashed him to the tree.' Again they were amused and were ready to hear the third story.

The pastor continued: "The story of the little blind pig that preached the Gospel to a little blind girl is a longer story, but a more interesting one, I think. I once preached in the country where they raised chickens, ducks, turkeys, pigs, etc. There was a little girl about eight years old named Mabel Johnson, who was a faithful member of the Sunday school, and she also contributed her pennies to the Sunday School Birthday Loan Fund, to help build Sunday school houses—and let me say that I am glad that you have a birthday jar here, and are engaged in the same good work. Well, this little girl came in one day and said, 'Mama, Louise Goodman has a hen that lays, and she sells all the eggs and puts the money in a birthday jar, and she says that hen is giving a great deal more than she is. I want a hen too. Can't I have one?' 'Why not take that little blind pig and try to make a big hog of it, and sell it and put all the money in the birthday jar? That would amount to a great deal more than eggs from a hen. You might get as much as $20.00 for a big fat hog.' This idea pleased Mabel very much and from that hour she claimed the little blind pig for her own. She was very careful in feeding it, and soon it began to grow rapidly. His blindness didn't seem to matter much, for a pig can't enjoy beautiful things—like trees and flowers and butterflies, as we can. Food and water are enough to satisfy a pig, and this pig never lacked for food, for Mabel's father always had plenty of corn in the crib.

"One day Mabel was reading the church paper and became very much interested in an article entitled, 'Travels Abroad.' It was an account of a visit to China and Japan by our missionary secretary. He spoke of the need of funds to build churches in several cities he visited, but one case he mentioned was especially pathetic. He told of visiting a city in China and seeing a little blind girl thrown out in a vacant lot and abandoned by her parents to die because she was blind. He took her to one of the mission stations and left her in the care of the missionary, saying: We must build a church on the very spot where I found this abandoned child.' In his letter to the church paper he asked, 'Will not some one give us $500.00 to build a church here?. Will not the children of our Sunday schools rise up and say that a church must be built on the spot where this little girl was thrown out to die by her cruel heathen parents?'

"Mabel was deeply touched by the pathos of this incident. She went to her mother and said, 'Mama, I want to give the money from the sale of my hog to help build that church, and I am going to write to that man and tell him about it.' She wrote the letter as follows:

"Dear Sir:

I saw in the Advocate that you want the Sunday school children to help build a church in China where a little blind girl was thrown out by her parents to die. I have been giving my pennies through the birthday jar to help build Sunday school rooms: now I have a pig which mama says will bring about $20.00 in a few months. I want to give it all to this church, and I hope the other Sunday school children will help also and the church will soon be built.

Your little friend,
Mabel Johnson.

"Her father read the letter and then asked for the article in the church paper, which he had failed to read. When he read the article he too was touched and told her he would mail the letter to the proper person. It was sent to the Secretary, and soon a letter appeared in the church paper telling about Mabel's offer to give the $20.00 from the sale of the hog towards building the church, and suggested that the Sunday school children try to raise a Birthday Loan Fund Special for this purpose. The idea took finely, and soon the children were raising extra money for their birthday jar in various ways. One little boy sold $5.00 worth of pet rabbits, another made $2.00 running errands with his bicycle; several girls made aprons, handkerchiefs, candy, etc., and sold them, and the money began to pour into the treasury from all over the Conference.

"The church was built and paid for by the children's specials, and the little blind girl that was thrown out to die attended the Sunday school at that church, and when she was fourteen years old she joined the church. I was the money that Mabel Johnson gave from the sale of the little blind pig that inspired the other children to join her and build the church.

"Now you see how a little blind pig preached the gospel to a little blind girl. And I hope you also see how much good we can do if we only make good use of our talents. Mabel Johnson had only a little blind pig but she gave it to the Lord's cause, and it inspired others to unite and build a church which will be the means, no doubt, of reaching thousands of heathen with the Gospel."

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—C. F. Schwartz.

Those who wonder why we have so many dog days should remember that every dog has his day.

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This church has been completed, paid for. and was dedicated on last Sunday afteroon, Rev. Dr. E. L. Bain, pastor of Tryon Street Church, Charlotte, preaching the dedicatory sermon. When Brother Fincher went to this charge two years ago there was no house of worship at Thrift.

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Building Fund

Mrs. J. L. Little, Morven, $10.00; Mrs. H. M. Geer, Gilkey, $4.00.

Voluntary Support

Miss Lelia Betts, Lexington, Woman's Bible Class, $6.00; Mrs. R. J. Foster, Hickory, Woman's Missionary Society, First Church, $5.00; Total: $11.00.

Donation in Kind

Grateful acknowledgement is made of the following gifts: One box of towels from the Children's Missionary Society, Kannapolis; Mrs. T. G. Cobb, Morganton, two quilts; two coops of chickens from the Women of Mt. Zion Church, Cornelius, with the request that "the children have all the chicken they can possibly eat, one time, if it takes every chicken they send;" a quilt from Mrs. Charles L. Ingram, of Bethel Church, Franklin.

SUMMERFIELD CHARGE

Since this is my fourth year on Summerfield Circuit, I wish to express my appreciation of these good people. Some preacher is going to have some mighty good folks to serve. We have had good meetings in the charge each year, with a goodly number of accessions. In the beginning of my second year my salary was raised $200. While it has not been paid in full each year, we will pay more to the pastor's salary and more to benevolence than has been paid in the history of the charge. We hope to get a clean sheet for Conference.

During the four years we have built three new churches and organized three new classes. Our Battle Ground church is built of brick and completed except the seats. Mrs. Joyner, a widow of one of our preachers, paid into this building about $5,000.

Pisgah church is also of brick. It is completed on the outside. Gethsemane is a wooden church and all outside work is completed. We have started a subscription for a new church at Hopewell, which makes the fourth church building undertaken during our four years.

We have had our share of nice poundings and Chrismtas presents during our stay in Guilford.

May God bless these kind people and may our work here not be in vain. Yours in Christ,

T. B. Johnson.

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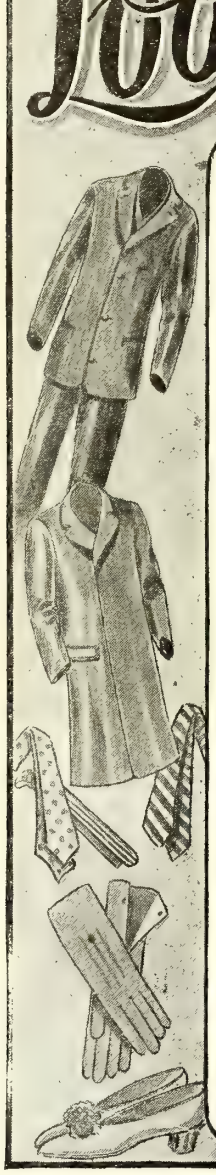
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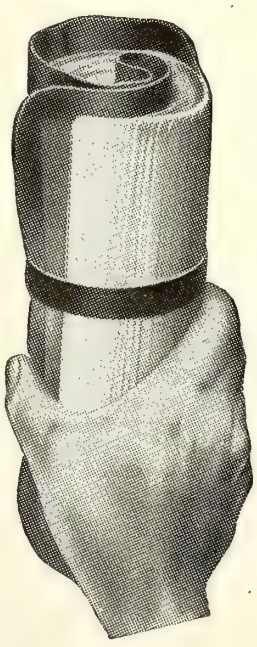
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SPECIMEN OF TYPE

to laugh *so that* all that hear will laugh with me.

7 And she said. Who would have said unto Abra-ham, that Sarah should have given children suck? for I have born *him* a son in his old age.

A-bime-lech' taken away

26 And A- who hath d thou tell m to day.

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The Sunday School Lesson

FOURTH QUARTER—LESSON VIII
NOVEMBER 19, 1916

FROM MELITA TO ROME
Acts 28. 11-31

Golden Text—I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth. Rom. 1. 16.

Summary of the Lesson

A lover of vast silences and long solitudes was quoting some musical lines of Robert W. Service:

"Men of the High North, the wild sky is blazing;
Islands of opal float on silver seas;
Swift splendors kindle, barbaric amazing;
Pale ports of amber, golden argosies,
Ringed all around us the proud peaks are glowing;
Fierce chiefs in council their wigwams in the sky;
Far, far below us the big Yukon flowing,
Like threaded quicksilver, gleams to the eye."

The friend who listened was silent for a while. Then he said: "After all it is the big towns, and not the lonely, empty places, which have called men most loudly. The lure of the city is the appeal which men most often heed."

We do not know what Paul thought and how he felt about nature, but we do know how human beings captured his mind and tugged at his heart, and we know how big towns, with their palpitating life and far-flung influence, summoned him. Now he is in the greatest city of all—the brain center and the nerve center and the life center of civilization. So the religion which Jerusalem rejected takes another step in its world-wide career.

The Great Man in the Great City

President William H. Crawford, in his fascinating lecture on Savonarola, has a brilliant passage in which he speaks in apostrophe to the city of Florence as the man who is to be its prophet draws near its gates. Rome was not at all mindful of the approach of the Jew in chains but that Jewish prisoner was of more significance for the future of civilization than any man who walked the streetts of the city on the Tiber that day. Though the city did not recognize the great man the man recognized the city. Paul had dreamed of the day when he should see Rome; he had come through many hardships, but now he was at this goal of his desire. If his heart had failed him as he moved toward Rome welcoming hands of brethren who had come forth to meet him had reassured him and given him the warm glow of mounting courage. He did not think of his hardships; he did not think of his chains. One great fact possessed his mind—he was in the world's capital at last.

Paul looked eagerly into the faces of the people. In his quick, alert and discriminating fashion he sensed the significance of the life about him This was a city which by right belonged to Christ. This was a city from which the divine kingdom must send out its messengers. Loyal as always to his own people, Paul summoned the Jews who lived in Rome. With rare tact and skill he told them of his life and of his message. Some believed; some were hostile. Then Paul boldly declared that the word he brought was for the people of all nations, and that on the large field of the world men would hear and heed. So we leave him, a light of a world vision in his eye, the glow of a world enthusiasm in his heart, living at the center of the civilized world, his door open to the men of every race who come to hear him speak.

What Rome Gave to Christianity

It seems a far call from the day of Paul's humble entrance into Rome to the day of Constantine's vision of the victorious cross. Many things happened before the fourth century, when Constance heeded the injunction, "By this sign conquer." Rome was the city of persecuting emperors before it was the city of surrendered and obedient emperors. Only after age-long endeavors to crush Christianity did Rome become its servant. Not so many years elapsed after Paul's coming to the imperial city before the first call for persecution was sounded. There had been a few decades when the empire treated the Christians with favor. Then came the long and cruel ordeal of imperial histility. It was a strange war, with only one side fighting and with many a period of temporary peace, but at last the wisest men in Rome knew that they had failed. They could not conquer Christianity. They must incoporate it and make it a part of the empire's life—nay, they must put it on the throne as the imperial religion. So at last Rome gave an empire to the Christian faith. The sanctions of an ancient civilization, the standards of a far-flung and powerfully administered legal system, the ideals of a slowly maturing type of culture, the luxuries of a decadent empire, the garnered learning and practical wisdom of the world all the Rome handed over to the Christian faith when the cross and the Roman eagle joined forces. It was an amazing gift. Did it mean that Rome would become genuinely Christian, or did it mean that Christianity would become Roman? Would the conquerors fall a prey to the vices of the conquered? Would the religion of Jesus Christ gleam with its pristine purity when it sat on the throne of the world?

What Christianity Gave to Rome

That brilliant and trenchant little volume Letters from a Chinese Official sets forth in powerful fashion the clash and confusion of contending ideals, when alien religions and alien civilizations meet. The reader with a genuine appreciation of the meaning of Christianity will not find this volume convincing, but he will be struck by many true and pertinent observations. He will feel deeply how confused and inadequate an expression of Christian ideals and principles often receive on the national and international field.

All this is clearly illustrated in the relations of the Christian religion with the Roman empire. During the ages of persecution Christianity gave to Rome the challenge of an uncalculating devotion, an unselfish nobility, a faithfulness unto death, which worked their way ino the moral consciousness of the empire. Then came the conversion of Constantine and ultimately the conversion of Rome. Men became Christians for selfish motives. The church was unequal to the task of digestion involved in the assimilation of the empire. From that day to this there has been special need of the parable of the tares and the wheat in interpreting the career of Christianity in the world. The Christianity that conquered was all the much influenced by the empire which it conquered. In spite of all this Christianity gave mighty moral and spiritual gifts to Rome. A new type of life did begin to move out over the world with genuine momentum. An aged, decadent empire felt the inrush of the powerful spirit of a young and vital religion. So it came about that when Rome fell Christianity tamed the barbarians and made modern Europe and gave the best of Roman life and thought to the later age.

All this was far off when Paul entered Rome a prisoner. The city sat grandly on its seven hills, the supreme power of the world, but even then Paul saw in a vision a mightier power, sitting more grandly on the seven hills and moving out to master men of every clime.

The Religion of Conquest

The conquests of the Christian religion do not begin with unwillingly surrendered bodies. They begin with willingly surrendered hearts. Then from within transformed lives the new power works outward to renew the world. So it was in Paul's day. So it is in ours. As Paul stood in Rome and dreamed of further victories for the faith, so today apostolic men are dreaming and planning in every capital of the world, and every decade tells its own story of victorious achievement.

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12:55 a. m.—No. 112 daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Altanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charoltte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charoltte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daiy. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sundya. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daiy. For Sanford Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

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2:30 p. m.—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

7:30 p. m.—No. 46, daily. For Danville.

7:30 p. m.—No. 235, daily For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond, Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

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THE WISHING GIRL

She wished she were a princess—
Or, better still, a queen;
She wished to see strange countries
That she had never seen.

She saw the wealthy ladies
And wished to take their place;
She wished for their fine jewels,
Their satins and their lace.

She wished that all her duties
Were changed to play and fun,
Or that, by merely wishing,
Her duties could be done.

But strange, with all her wishing,
She never wished to be
The helpful and unselfish child
That others wished to see.

—Morning Star.

WHEN IN DANGER

Wilbur shook the last hickory nut from the slender bough and turned about to climb down to the ground. But Wilbur had not reckoned well. Much to his surprise, the fork of the tree held one foot as firmly and as securely as if it had been nailed there with hammmer and nail. A twist, a wiggle, and a pull, backed by a lot of determination, failed to loosen the tree's hold. The bright little face clouded and the blue eyes filled with angry tears.

"Let me go! Let me loose!" with a lound voice as with clenched fiist he pounded the sturdy old hickory.

A brown squirrel, gathering his winter store nearby, squinted his merry eyes at Wilbur as if he thought: "Ho, ho, little boy! You're caught in a trap."

Wilbur returned the squirrel's gaze for a moment, and then, ashamed of his tears, he called out suddenly: "You'd cry too, little squirrel if you were invited to a party this afternoon and were caught up in the hickory tree. It's a mile to the house, so they will never hear me call; and this is the last place they will come to look for me. O, dear!"

Wilbur's sobs had frightened the little brown squirrel away. Even the birds had flown to the bare walnut tree in the far end of the grove, where they twittered as if afraid to sing. A tired little fist continued to pound the old hickory, which seemed not to mind it in the least, and a hoarse little voice continued to call out angrily: "Let me loose! Let me loose!"

Then suddenly Wilbur remembered something that his father had read in the newspaper at the breakfast table. It was an account of a man who had faced a great danger and throughout the ordeal was calm. Father had said it was the man's calmness that had enabled him to think clearly and thus plan his escape from danger. Wilbur remembered it all now, and his pale face flushed red. Was this being calm to pound the tree who was not at all to blame for his plight, and make his throat sore by crying? Ashamed at his behavior, Wilbur stared down at his imprisoned foot and resolved to act from this time on just as his father would want his boy to act. For a long time Wilbur stood there, and so silently did he wait that the little brown squirrel returned and, setting his head on one side, blinked his eyes as if to say: "O, you are still here are you little boy?"

Just then a merry shout rang out: "I'm going to be free, free, free!" Wilbur then unfastened his shoe and stepping out, sprang lightly to the ground, leaving only the shoe a prisoner in the fork of the old hickory tree.

"Good-by, little brown squirrel" called Wilbur as he waved a farewell and started homeward; "and when in danger don't forget to use your thinking cap."—Ethel Lynn Andrews.

IN SAND-PILE TOWN

"Mamma, look! There's a little black somebody running on legs. What is it?" asked Bobbie breathlessly.

"A very harmless little fellow, whose name is ant. He has gone on an errand, no doubt. That hill is his house."

"O, then that other hill is another ant's house?"

"Yes, dear," replied his mother.

"I guess this is a whole town of ants," concluded Bobbie as he saw the many ant houses around his sand pile.

"Very likely," agreed his mother. "Do you see the ants running in and out of the hill? They are carrying out sand and dirt to make their house larger inside."

"Why, mamma, you've spepped on an ant's house and smashed it! Maybe you've killed 'em!" cried Bobbie as his mother turned to walk away.

"O, that is too bad, darling! I'm so sorry. Why here are the ants from all the other houses in town come to help."

Bobbie watched intently while all the ants, working together, quickly built a new door. Out came ants and more ants, carrying round white bundles, which they took into the next house.

"What's in the bundles, mamma?" Bobbie asked.

"New baby ants, all wrapped up asleep, who have not yet had their eyes open."

The little creatues worked on until a new home was in place of the one destroyed. oBbbie saw one ant dragging a dead fly and another a big dry leaf. What heavy loads for little ants! He did not forget them all day, and he thought they lived quite as nicely as people do.

At dinner the first thing Bobbie asked his father was: "Daddy, what do you know about ants?"

"Well, they aren't lazy nor easily discouraged. If they have bad luck, they waste no time nor tears. but set to work to put things right. They are always willing to help each other and can carry burdens many times heavier than themselves."

"O! I, I know it!" cried Bobbie. "I know all that, for I really saw them in my sand pile. And I'm not going to step on them or make them any trouble, for they want to live as same as we do, don't they, daddy? I've learned a lot from the ants."—Dawley Palmer.

THE LITTLE TREE'S BIG SHADE

Howard walked along briskly by his father's side. The two were on thier way to the big blue pool to fish. Everything along the road was full of interest to the little boy.

"Look at the little tree, papa," said Howard. "It has grown so much; but just think how long it will have to keep growing before it is big enough for any use."

Mr. Wrayburn smiled. "I don't know about that, son," he answered. "Small boys can be of service; then why not small trees? If a boy waited until he was a man to start making himself useful, he would waste the most important years of his life."

Howard made no reply, but kept thinking of what his father had said even after they had reached the blue pool, where the fish leaped up to catch the bugs and flies hovering near the surface of the water.

For an hour both father and son fished diligently, each of them making a fine catch. Then they set out their poles and, building a stick fire, cooked the bacon and eggs they had brought for breakfast.

Then they fished again until the sun was getting high and started home. Howard tramped proudly along, carrying his string of fish; but his feet grew very tired and the sun beat down very hot. It seemed such a long, long way back. Just when it seemed he could go no farther without resting they came to the little tree that they had spoken about that morning, and Howard gave a little cry.

"Look at the big shade of the little tree, father!"

Mr. Wrayburn laughed. "Yes," he returned, "and we will stop right here and rest. That certainly is a wonderful shade for such a little tree. It has already started being useful, you see, my son, and in a big way, too."

"I see, father," answered Howard gravely. "Miss Elliott asked me to join the little boy's league last week, and I told her I wasn't big enough to help any. I'll tell her I've changed my mind."

"I believe I would if I were you," returned Howard's father heartily. "That's a fine little tree that can not only give us this good shade to rest in, but teach a lesson besides."

"It is that, father," agreed the little fisherman.—Beth Slater Whitson.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

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WHEN YOU ARE TIRED

you say that you need a rest; and your fatigued body will make you take a rest whether you want to or not. When the organs of your body are maltreated, tired and unable to perform their functions don't overlook the matter and continue to put it off with a smile. Remember there must be a day of reckoning. You can drive a horse just so far and no farther. You can't make your stomach, liver, kidneys and bladder do their duty when they, through your negligence, are physically unfit, and when your procrastination has kept them working under a strain until they are too feeble to work.

The organs of your body are sympathetic and you can't directly effect one without indirectly affecting the others. If you are troubled with indigestion or with any stomach, bowel, liver, kidney or bladder troubles don't delay a minute. You need a good digestive mineral water. Write today to Grey Rock Spring, 1103 Summerland, Batesburg, S. C., sending $2.00 for two 5-gallon demijohns or $3.00 for two crates of six one-gallon bottles each of the clear, sparkling, delightful Grey Rock Mineral water. It has the same analysis as the celebrated Poland water except that it is three times as strong and is very effective in aiding and invigorating the digestive organs. If, after using the water as directed, you are not benefitted, say so when returning the containers, and your money will be cheerfully refunded. Grey Rock water rises from a great depth through strata of mineral bearing rock. Nature's health builder will in a few days start you on the Grey Rock road to health. It is very palatable. Every statement made above is guaranteed.

PROHIBITION RETURNS

On Tuesday, November 7th, the liquor forces of this nation received the worst lambasting that they have ever received. The forces of civic righteousness, under the leadership of the Anti-Saloon League, won many signal victories.

In the dry states of Oregon, Washington, Arizona, Colorado, and Arkansas the liquor forces were trying to amend the prohibition laws, allowing the sale of beer and otherwise weakening the law, but in each state were defeated.

In the wet states of Michigan, NeBraska, South Dakota, and Montana the drys prevailed. In these states state-wide prohibition won with the following majorities: Michigan 70,000, Nebraska 35,000, Montana 20,000, and South Dakota 15,000.

Even in wet California, it seems, the state-widers have succeeded in putting over their amendment No. 2, closing all saloons and public drinking places; but have lost the amenement for absolute prohibition. The wet state of Missouri, in which is located St. Lous, the home of the largest brewery in the world, the Anhouser-Busch Company, discovered that the Anti-Saloon League was doing business. The 200,000 majority claimed by the wets was trimmed down to 75,000 or thereabouts. The Anti-Saloon Leaguers never expected to carry this state. They did not initiate the fight, but when the fight was initiated by others under the initiative law, the Anti-Saloon League forces went into the fight for the purpose of agitation and education and feel wonderfully gratified at the results.

Idaho, which has enjoyed prohibition for twelve months, has written prohibition in the Constitution by a vote of nearly three to one. And in Maryland the Anti-Saloon League forces have carried several counties. This gives twenty-three states that have adopted state-wide prohibition, and when the law becomes effective in these states, nearly two-thirds of the population of the United States will be living in dry territory.

The time has surely come when the Congress of these United States should by resolution submit to the sovereign states the proposition to amend the Federal Constitution so as to prohibit the sale or manufacture for sale of liquor in the United States. This resolution will be before Congress for action next month, and the friends of prohibition throughout North Carolina, especially in the First District, are urged to see their representatives if possible, if not, to write or wire them, and ask them to support this measure. Congress will likely take up about the same time the bill to banish saloons from Washington City, and we have hopes of putting this measure through. Truly, these are glorious days. We have our fighting blood up and out fighting clothes on, and the cry from headquarters is, "On to Washington." Let all the friends of prohibition and all the enemies of the liquor traffic unite in this effort for National Prohibition.

R. L. Davis.

A first-class stoker on a British warship earns two shillings and a penny a day—about fifty cents. It is pitiful pay for an employment of desperate hazards.

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and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear Bourgeois, Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

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Specimen of Type.

¶ [m]From that time Je'sus to preach, and to say, [n]Repe the kingdom of heaven is

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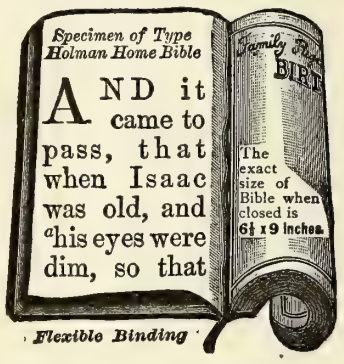
23 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NORTH CAROLINA TROOPS ON THE BORDER

Y. M. C. A., Camp Stewart
El Paso, Texas.

Mr. G. C. Huntington,
Interstate Secretary Y. M. C. A.
Dear Mr. Huntington:

Your recent letter to Mr. W. H. Adams, of our Army Y. M. C. A. headquarters, has been referred to me. The following are the Secretaries at our building who serve the North Carolina troops: C. D. Weeks, W. H. Du Bose, W. F. E. Hainsworth and E. E. Anderson.

It will be of interest to you to know that over two hundred men have made definite decisions to accept Christ since coming into camp. I have plans mapped out to tie these men to their home church, and every pastor at home will get information if I can reach him.

The men in the North Carolina troops are a credit to their state. They are splendid men, and show a fine spirit in camp. The N. C. officers take a personal interest in the welfare of their men, and practically every night there are several of these officers in our Y. M. C. A. building. They are very kind in what they say about the work that is being done by the Y. M. C. A. force.

We have moving picture shows in our building three times a week. These shows give an opportunity to the men to have some pleasures in camp without going down to the city for them. One of the officers remarked the other night that if we did nothing else than the keeping of our men away from El Paso and the fierce temptations they find there, that our Y M. C. was accomplishing a great work. No one at home can picture the vileness of many of the temptations in El Paso, and we are making every effort to hold the men to clean, true, Christian living.

The North Carolina men take a great deal of interest in the Y. M. C. The building is their building, and we call on them for different kinds of volunteer service, and always meet with a splendid response. Every night, almost, unless we have had a religious service, we have family prayers. I step out from the office and stand somewhere toward the center of the building and ask the men to join me in our family prayers. Every hat comes off, every game is stopped, men turn from letter writing, and there for a few minutes we have a lesson from God's word, and then we all stand in prayer. Almost every night after family prayers some boy comes up and shakes my hand and thanks me for them. The hour of prayer takes us all back to the family altar at home.

The other night films for our moving picture show were late in coming out from town. The building was packed with men, perhaps a thousand being present. I stepped up on the platform to tell them that the films were late in coming to us. When I did there came a call from over the house, "Well, preach to us then." And at their invitation I had the song books passed out and we had a great Gospel service.

Last Saturday night, as the moving picture show was on, two of the men, to whom I had talked before, came back to the office to talk with me. As the building was crowded, we walked out on the open prairie to have a little prayer service together, and there in the night both men accepted Christ. Next night one of the men led two others to his Saviour, and these men have been busy in working up a Bible class. Through their efforts over twenty other men have promised to read their Testaments every day.

Mr. John I Howell of Rocky Mount, N. C., has been detailed from the Second regiment to assist us in our building. Formerly he was one of the assistants in the Y. M. C. A. in his home town. He is rendering splendid service and will make a great Y. M. C. A. secretary some day.

I have ordered for you a flash-light picture which was taken of one of our crowds the other night. This will show you the usual audiences that we have in our building. Every night we have as many men in the building as the building will hold, and that is around a thousand.

Rev. Watson Fairley, formerly pastor of the Presbyterian church, Fayetteville, N. C., and now pastor of the Westminster church, El Paso, has been out several times to speak to our men. He knows how to bring Christ to the hearts of men and we are greatly indebted to him for his help.

This is a rambling letter, but if you would see the number of men we have in the building every day, and the different calls for service, you would understand why none of us can write a letter without stopping to speak to some man or a number of men.

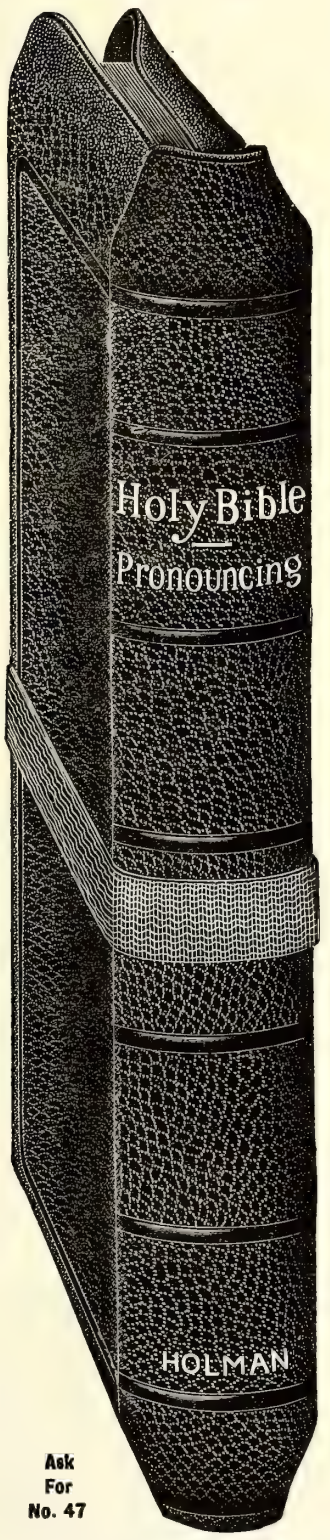
Tell the men that yau approach for support, that every dollar given is being invested in some of the best manhood that the old North State ever produced. From six thirty every morning until after ten every night, the secretaries are on the job. We are trying to do our best for the men, and God is giving to us good results.

With best wishes for you, I am
Sincerely yours,
W. H. Du Bose.

Blaze the Trail right up the Mountain sheer;
Those to Come will tread the Pathway clear.

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tertaineth Jethro. EXODUS, 18.

B. C. 1491.

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 30. 6. John 8. 59; 10. 31.
g Ezek. 2. 6.
h ch. 7. 20. Num. 20. 8.
i Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8. 1 Cor. 10. 4.
k Num. 20. 13. Ps. 81. 7; 95. 8.

Jŏsh'u-â: for [g] I will utterly put out the remembrance of Ăm'ą-lĕk from under heaven.

15 And Mō'ṣeṣ built an altar, and called the name of it [4] Jĕ-hō'vah-nĭs'ī:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm'ą-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons,* 7

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BOILS DISAPPEAR

Away back in 1820 a North Carolina physician compounded an ointment for treating boils and other affections of the skin. So successfully did this preparation work that its fame soon spread. Today it will be found in a vast number of homes. If you suffer from boils, carbuncles or other skin eruptions, ask your druggist for a 25c box of Gray's Ointment. It is also an effective protection against blood poison resulting from abraisons of the skin, cuts, sores, bruises, burns, etc. If your druggist does not sell Gray's Ointment, send us his name and we will send you a generous FREE sample postpaid. Address W. F. Gray & Co., 845 Gray Bldg., Nashville, Tenn.

DISTRICT EPWORTH LEAGUE WORK

(Continued from page 9)

Two Necessities

Given fair ability and intelligence with true consecration, there are just two requirements to make the District Secretary a success: (1) He must have the time to devote to the work; (2) he must have the money to meet necessary expenses.

The first of these conditions demands that the District Secretary be free from all religious engagements which would hinder him in the performance of the duties of a District Secretary. The District Secretary ought not to be a pastor or a Sunday school superintendent or a Sunday school teacher or anything in Church work which would keep him from attending to "this one thing." When one accepts the district secretaryship he ought to feel that he has undertaken a labor big enough to require all the time he can justly give to religious activity. At least, the very least, he ought to be free, or be able to get free now and then, to travel over his district. Young laymen (and the Epworth League allows the rights of the laity to young women) who can devote the week-ends to field work are best suited to do the business of a District Secretary.

Where is the needed money to come from?

1. From the treasury of the Annual Conference Epworth League. An appropriation from the budget for district supervision is a simple necessity if the Epworth League is to come into its own. Each Annual Conference Epworth League is free to determine for itself how it will obtain its revenue and how it will expend the funds secured. It is legitimate to set aside a sum for district supervision, and the legitimate is also a necessity. As the Annual Conference League organizations develop, this item will receive more adequate attention. In the meantime—what?

2. Let the district organization provide for a fund to be used for district supervision.

3. Also the Chapters included in any itinerary of the District Secretary may pay a small part of the expense—Epworth Era.

DAVIDSON

The Davidson Epworth League held its regular monthly business meeting at the home of Dr. S. J. Christenbury Monday night, November 6, at 7:30 p. m., a good per cent of the membership answering to the roll call.

Our League has held all regular devotional and business meetings through the year with a good attendance and a growing interest. Four new members were added at the last meeting.

The following officers were elected for the next year: president, Miss Carrie Erwin; 1st vice-president, Mr. ... K. Hermann; 2nd vice president, Miss Blanche Erwin; 3rd vice-president, Miss Josephene Lathery; 4th vice-president, Miss Norvella Stiles; secretary, Miss Mary Christenbury; treasurer, Miss Ethel Mock.

We have 85 members enrolled in our two leagues. Reporter.

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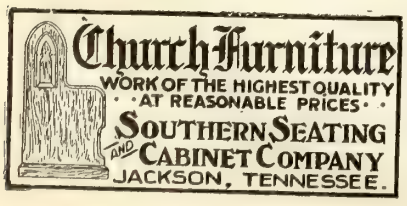
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One mistake many women make in buying coffee

You know how hard it is to get a coffee which really satisfies you. You know how seldom you can find a coffee which has the same fine taste and strength every morning! It can be done. *You* can do it if, when you buy coffee, you are careful *not* to make the mistakes so many women make. Read the experiences below—you yourself have undoubtedly had one or both of them.



The wrong way

Beware of loose coffee

Are you buying coffee which you get loose, coffee which hasn't been protected by a sealed package?

Are you afraid that it isn't clear? Has it lost its aroma? Are you often disappointed in its *strength*?

It isn't the grocer's fault. With loose coffee he can't be sure that it is the same kind he got before. You always run the risk of getting different coffee every time you buy.

And even if the coffee itself were the same, it can't be kept "loose" without losing its strength and flavor.



The right way

In packages—protected!

You can do away with every one of these disappointments by ordering the coffee which over one million other families drink.

Arbuckles' Coffee is such good coffee that way back in the sixties, when all other coffees on the market were loose and unprotected, Arbuckle Bros. protected theirs in sealed packages. This sealed package keeps the coffee's strength, and guards it from moisture and store odors. Most important of all, it makes it easy for you to be *sure* that you are getting the same good coffee every time you buy.

The second mistake women make

Old coffee with new names

Are you continually being offered the same old coffee under *new names?* Under all sorts of new blends?

Did you ever stop to think of the hundreds of coffees which come and go on the market? And that all of these have tried to turn women away from Arbuckles' Coffee?

Arbuckles' is the coffee which has gone right out, always under its own name, never disguised, and held its users simply on the wonderful value it gave. You know what good value a coffee must be to do this against the competition of all the other coffees in America!



The wrong way

Used in a million homes

Settle, for all time, your coffee problem, by giving your family the only coffee which over a million families have proved to have the real coffee taste they want.

When you get Arbuckles' Coffee you get an entirely different coffee. No other coffee goes through the same process—in no other coffee can you get the same good flavor. The result of the care Arbuckle Brothers take in selecting it, in roasting and in packaging it, gives you an entirely different coffee from any other on the market.

Order it from your grocer today. He has it, in either the Whole Bean or the new Ground. Try it. See why it is by far the most popular coffee in America. Arbuckle Brothers, 71-T62 Water St., New York.



The right way

PRAYER FOR SALT LAKE CITY

More than a score of years have passed since the churches of this city attempted union evangelistic services. Many declared the proposal the height of temerity, and the attempt doomed to signal failure. Not so thought the Ministerial Association. After conference and prayer, evangelist W. E. Biederwolf and party of ten were called to lead the union campaign now being pushed.

There is happy co-operation. Every English speaking evangelical pastor (Episcopalians excepted) is pledged to the movement. A splendid tabernacle seating 5000 is being used. We ask not for one cent of money, but we do crave the united prayers of God's people throughout the country. With a population of 125,000 our evangelical churches united in this movement have but 3500 members. No more choice people than these could be found but they are too few in numbers.

Our situation is unique. Many who were members of Christian churches elsewhere, are here indifferent to the church and Christian service. Hedonism is much in evidence. Fads of faith, various isms, the Sunday theater, the saloon and other forms of vice are ancillary agencies of the evil one.

Will not the Christian people of our land pray for God's richest blessing up our churches thus united in evangelistic effort in this strategic center of the intermountain region. When you have the ear of the King, remember us.

For the United Churches,
The Committee.

BABIES FOR ADOPTION

Good Christian Homes wanted for babies. At present there are forty babies from one month to two years old, to choose from.

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VOLUME LXI NUMBER 47

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

Reading Room

GREENSBORO, N. C., THURSDAY, NOVEMBER 23, 1916



Main Street Methodist Church, Gastonia

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HUGH M. BLAIR - - - - - - - Editor

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Editorial

DEATH OF BISHOP A. W. WILSON

After closing our forms we learned of the death of Bishop Alpheus W. Wilson, which occurred at his home in Baltimore on Tuesday. We have no particulars, but presume he passed away suddenly.

OUR CONFERENCE HOST

Rev. Henry H. Jordan, pastor of Main Street church, Gastonia, and host of our Conference, is closing the second year of his pastorate at that place. Brother Jordan is in the prime of his ministry, having joined our Conference at Asheville in 1891. He was educated for the bar and entered his profession when quite young, but soon renounced it to give heed to his call to the ministry.

Brother Jordan is very popular as pastor and preacher, and will likely fill out his term at Gastonia, if the authorities do not lay hands upon him for a broader field.

PARK AVENUE, SALISBURY

This splendid new church has just recently been opened for worship. The charge was formerly known as Holmes Memorial. The former church was torn down and the congregation secured a new and more satisfactory location, and have erected an entirely new plant, church and parsonage, at a cost of about $18,000.

The church has eleven class rooms, eight of which can be thrown into the main auditorium, giving a seating capacity of about 700. The porch of the new seven-room parsonage can be seen on the picture on page 5. The parsonage is well furnished and equipped with modern conveniences.

The completion of this enterprise entitles this congregation to be classed as one of the most plucky and enterprising in the Conference. Rev. G. W. Vick, their pastor, has evinced the qualities of heroic leadership.

OUR THANKSGIVING

Thursday, November 30th, will be our National Thanksgiving. At the time of this writing both the President of the United States and the Governor of North Carolina seem to have forgotten to issue the usual proclamation, but we have no doubt these will be forthcoming this week.

There are peculiar reasons why the people of this country should assemble in their places of worship and give hearty thanks to Almighty God for His goodness. Not the least of these is the fact that our country is not involved in the great and bloody war that is devastating other countries. After all, it is the grace of God that has saved us from this.

Another reason why we should give thanks is that, in spite of the terrible ravages of war and the countless causes of strife among the nations, the real presence of the spirit and sentiment of peace has in no degree been checked in our country. We believe the cause of peace has more and stronger advocates in America today than ever before, and, with a man of peace and of inexhaustible patience at the head of our government, we may well feel that we are not likely to become involved in this bloody and senseless struggle.

While giving thanks to God for His goodness there is insistent demand that the faith of our nation should pour itself out in earnest prayer that God would lay His hand upon the nations and still the tumult and strife. It will be a great blessing to the world if the nations can be brought to realize that only God can still this tempest and shall fall down before Him in confession of their weakness and wickedness.

Let the Thanksgiving of 1916 be mingled with deep and earnest repentance and supplication. Then shall the nations be glad and rejoice in Him and righteousness and peace shall be enthroned.

HELP THE ORPHANAGES

The movement which was organized a year ago to awaken more general interest in our orphanage work is commendable. We trust the effect of this movement will be manifest in greatly increased offerings this Thanksgiving. The date of our annual Thanksgiving this year is November 30, and this will give time for our pastors to be on hand just after their return from Conference.

In case no service should be held on Thanksgiving day, let the following Sunday be observed and let every one endeavor to give the proceeds of at least one day's labor or income. If this is done there will be no lack of funds to take care of these institutions.

Where joint services are held including more than one denomination, let envelopes be used designating which orphanage the donor wishes his contribution to be turned over to. Thus it will be easy for small communities to co-operate where only one service is held and give the contribution such direction as may be desired.

We trust our Methodist congregations will, as far as possible, observe the good custom of having a regular Thanksgiving service. It is a good custom and will prove a blessing otherwise than the mere fact of contributing something for the help of the orphans.

MAIN STREET METHODIST EPISCOPAL CHURCH, SOUTH, GASTONIA

The first Methodist church in Gastonia was a small log house on what was known as Shiloh Camp Ground, in the Dallas circuit, which at one time embraced a large part of Gaston County, and up to the year 1881 the entire membership of this church was only about twenty-five or thirty. In the last thirty-five years Methodism, in Gastonia, has grown from about thirty to approximately twelve hundred, not counting the other branches of Methodists which have societies in the city. The first substantial church was the brick structure erected at the corner of Main Street and Oakland Avenue in 1884, at a cost of $1,516.35, and this church stood until 1900, when the present church was built.

It was not until 1895 that this church was made a station, under the pastorate of Rev. C. M. Campbell, and from that time on has had a steady growth until it is now one of the best churches in the Conference. The present handsome church was built in 1900, during the pastorate of Dr. G. H. Detwiler, at a cost of more than $20,000. This church is well furnished and equipped for all the usual organizations of the church, and is meeting all of its legitimate obligations nobly. The Sunday School, Epworth League, and Missionary Societies and all the auxiliaries within the church are in a most healthy condition and the outlook is very encouraging. During the past two years there have been 288 accessions to the membership of the church, with a net gain of 255. The present membership is 700. Main Street will give royal welcome and generous entertainment to the Western North Carolina Conference which is to meet here this week.

BISHOP JOHN C. KILGO

There is genuine delight expressed on all hands that our Conference is to be presided over by Bishop Kilgo, whom we always rejoice to claim as our own. While he was elected to this office in 1910, now more than six years ago, this is the first time he has had Episcopal oversight of the Western North Carolina Conference. Born in South Carolina, the son of an honored member of the South Carolina Conference, there are many yet among us who knew and loved his father as pastor and personal friend. Much of our territory formerly belonged to the South Carolina Conference, and several pastoral charges in this territory were served by Rev. John T. Kilgo. None ever knew him but to love him. He was a man of striking and forceful personality and the son is much like the father.

Bishop Kilgo has established the good reputation of being a preacher as well as an administrator, and his preaching is of the true, evangelical type, such as characterized the great leaders in the old South Carolina Conference. Sound to the core in his doctrinal teaching, the flame of his gospel message is kindled at the altar of a great and abiding faith in the power of God to save men from sin by awakening first in them a deep and pungent conviction for sin. He proposes no new method of salvation; he opens no new door into the sheepfold; he gives no comfort to those who would climb up by some other way. Wherever he goes men rejoice that in this critical period of the history of the church God has raised him up as a great prophet of faith and assurance.

Having spent many years of his life at the head of Trinity College, he is in every way qualified to direct in the best way the growing educational spirit of the age. He has no fads but holds to the fundamentals in education as well as in religion.

From Conferences where Bishop Kilgo has presided comes the report of his inexhaustible patience and tendernesss in the delicate matter of arranging the appointments. This is the matter of almost supreme concern, not only with the preachers, but with many little families that are this week awaiting with anxious concern the answer to question 53.

May the Great Head of the Church manifest His presence during our Conference, any may Bishop Kilgo be endowed with that peculiar wisdom and grace necessary for the work committed to his hands. All Western North Carolina Methodism extends to him the glad hand.

GASTONIA, NORTH CAROLINA

Gastonia, the County Seat of Gaston County, was founded in 1877 with a population that year of less than 200. The Government Census of 1910 gave Gastonia 5759, while the population today is estimated at 14,000.

As a textile manufacturing center Gastonia excells any city in the State, and Gaston County has more Textile mills than any other County in the United States, to our knowledge. At present there are sixty eight textile mills operating in the county and eight more are under construction, several being added too, and another organized in the month of October. Gastonia Textile plants represent one eighteenth of the textile capital of North Carolina, and operating one seventeenth of the spindles of the State, while Gaston County Textile Mills

represent one seventh of the total textile capital and operating one sixth of the spindles of North Carolina.

Gastonia has 25 miles of cement sidewalks and almost 100 blocks of Bitulithic paved streets and concrete curb and gutters.

Gastonia owns and operates its own electric light plant, water and sewerage system.

Gastonia has real estate and personal property of the value of more than $14,000,000.

Has three banks with a total capital of $275,000 with resources of over two million dollars and with deposits of nearly two million dollars.

Gastonia Schools are of the very latest and most modern type, two new school buildings are now under construction.

A seven story bank building is now nearing completion.

A total of nearly a million and a half dollars are now being spent in Gastonia in the building of new factories, several hundred houses, street improvements, bank building, and two new school buildings. Probably there is no other city in the South under 100,000 doing as much building.

Gastonia has many beautiful churches representing seven denominations.

Gastonia homes are modern in every respect, having gas, water, sewerage, electric lights, telephone, etc.

The Gastonia Chamber of Commerce is considered one of the livest Commercial Organizations in the State and is doing much for the town and County.

Gastonia has three modern hotels, one, the Armington, being a four story fire proof structure.

NOTE AND COMMENT

The Submarine Deutschland which arrived at New London, Conn., from Bremen, November 1st with a cargo of dyestuff and other merchandise valued at $2,000,000 departed for her return voyage November 17. at one o'clock, a. m. and when twelve miles out struck and upset her piloting boat from which five sailors were drowned. The Deutschland was slightly damaged and returned to her dock for repairs.

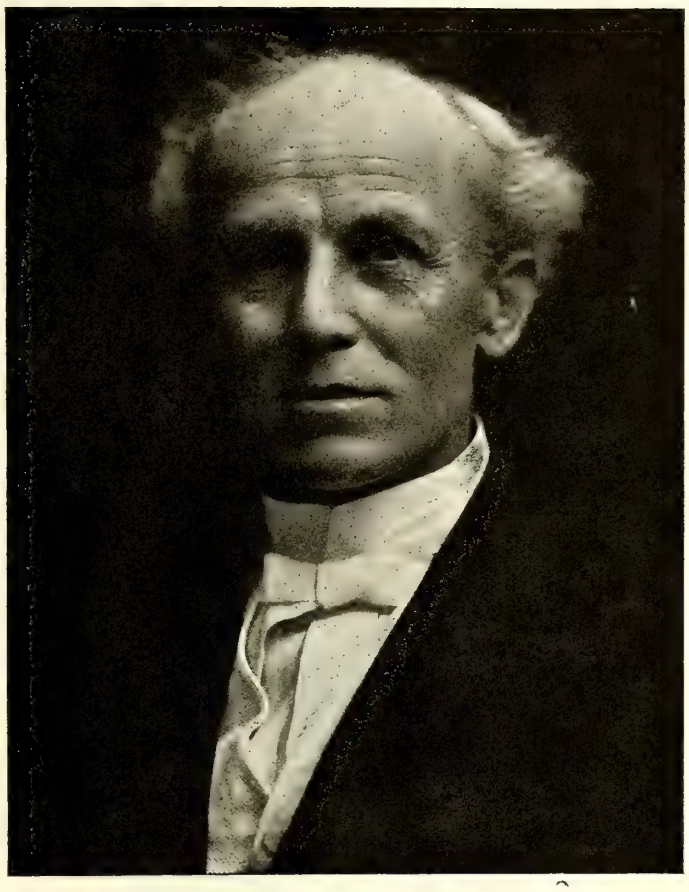
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An adequate support. for superannuate preachers is being agitated not only in the Methodist Church but also in the Presbyterian and Episcopal Churches. Just now the Episcopal Church of America is in a campaign to raise $5,000,000 as an endowment fund for the benefit of the aged preachers and so far they have raised $3,000,000 of that sum. When great corporations provide for the support of their aged employees and nations levy great pension taxes for old soldiers, the churches should not allow any faithful member of the old guard to suffer in old age for lack of food and raiment.

* * * *

The result of the presidential election was settled when the Republican State Chairman of California conceded that State to President Wilson, though Mr. Hughes withholds his congratulations to the President until the official count is announced. Mr. Wilson has 276 electoral votes, while Mr. Hughes has 255 including the vote of Minnesota which state by the official count gave him about 400 majority over the President. Mr. Wilson has a majority in the electoral college of 21, and a popular majority of nearly half a million votes. The national house of representatives from the latest returns seems to stand 217 Republicans, 212 Democrats and four Independents, so that control of the next house depends upon the attitude of these independents, 218 being the majority.

* * * *



BISHOP JOHN C. KILGO, D. D.

Who is Presiding Over the Sessions of the Western North Carolina Conference

Dr. Nicholas Murray Butler, President of Columbia University has determined to go among men of great wealth and secure in gifts and legacies the stupendous sum of thirty million dollars to better equip and endow the University. The total students that matriculated last year exceeded 17,000 and the increasing patronage finds the equipment far short of absolute needs. Columbia is already the richest educational institution in America and the addition of thirty millions will give it rank among the greatest schools on earth. It has before it a great opportunity and a great responsibility.

* * * *

Dr. Percival Lowell, founder and director of the Lowell Observatory at Falstaff, Arizona, and an astronomer of international fame, and celebrated as the Author of Sunday Scientific books died last week from a stroke of apoplexy. Dr. Lowell made discoveries which prove that Mars is inhabited and his conclusions have been accepted by the most learned students of astronomy. He was brother of President Lowell, of Harvard University, and cousin of the late James Russell Lowell, the poet diplomat who represented our Government at both the Spanish and English courts. Dr. Lowell was born in Boston in 1855, graduated from Harvard University in 1876, since which time he has been occupied in scientific research in the field of astronomy.

* * * *

Some forty years ago a young man in the southwestern part of the state conceived the idea of a flying machine, and built what he thought was one and from a house top undertook to demonstrate it but it fell to the ground, all his hopes seemed blasted and the world laughed. Today the aeroplane has been tested and proved to be practical and useful. In the great war it has been of great advantage in bomb throwing and aided wonderfully in keeping the watch on alien army movements. Chicago aviation experts encouraged by the recent flight from Chicago to New York in a fraction less than eight and one half hours are organizing for the establishment of regular aeroplane mail routes from Chicago to Detroit and from Chicago to New York. This will enable New York mail to reach Chicago in less than half the time it now takes the fastest trains to cover the distance. It is only a question of a few years when aeroplane passenger lines will be operated all over the land. This will not be however until the machine has been more completely perfected and its safety fully demonstrated.

* * * *

There appears to be serious differences between the railway managers and railway trainmen, as to the meaning of the Adamson eight-hour law and the managers have gone into the courts to test the constitutionality of the measure. An effort will be made to get a hearing before the United States Supreme Court as soon as possible, but the trainment assert their purpose to order a general strike by January 1st, next unless theid differences are adjusted before that time. It was hoped that the passage of the Adamson law followed by a thorough investigation of the issues between the interested parties would solve and settle all these problems, but present indications are that we are approaching a situation as serious as that of last September. Before a crisis comes the Congress should enact legislation that will effectively protect the people from the terrible consequences of a nation-wide strike. It does seem that the interests of capital and labor, which in the last analysis are inter-dependent, should impel both sides to agree upon an amicable and just sttlement of all differences and labor together in harmony.

CHURCH NEWS ITEMS

Samuel Johnson must have been a very discriminating judge of human nature, for he said, "As I know more of men I expect less of them and am ready to call a man a good man on easier terms than formerly."

Rev. D. L. Coale, of San Antonio, Tex., one of the general evangelists of our Church, reported to the West Texas Conference at its recent session that during the year there had been four thousand conversions in meetings held by him. One hundred young men and boys gave their lives to the work of the ministry, and ninety young women and girls pledged themselves to special work as missionaries or other Christian service.

Dr. O. F. Sensabaugh, who has completed four years of service as presiding elder of the Dallas District, made the following report at the session of the North Texas Conference: Members received this year, 1,655; total in four years, 6,933. Total paid pastors, $27,772; net increase in four years, $10,182; average salary, $1,621; average per member, $14,80. Total for all purposes, $121,261; total for all four years, $536,795. All leading Churches out in full; four new parsonages bought or built; church and parsonage debts either paid or provided for; five new churches built.

CONTRIBUTIONS

THE LOFTY AIM

Lillian Brendall

My friend, does disappointment face you;
Have dreams and aims been for yourself alone:
Do pride and vain pleasures place you
Above the need of those around your home?

No selfish soul can e'er contented be,
And still you wonder why you fail—
Your wagon is facing a dangerous sea,
Not the star which gleams through heaven's veil.

True aspiration means far more
Than selfish ease, and worldly fame:
For others live, as did heroes of yore,
Remembering this is the lofty aim.

Salisbury, N. C.

TRIBUTE TO CAPTAIN W. T. WEAVER

The following tribute to Captain Weaver was read at the funeral by Rev. C. W. Byrd, D. D., who was, for many years, pastor and intimate friend.

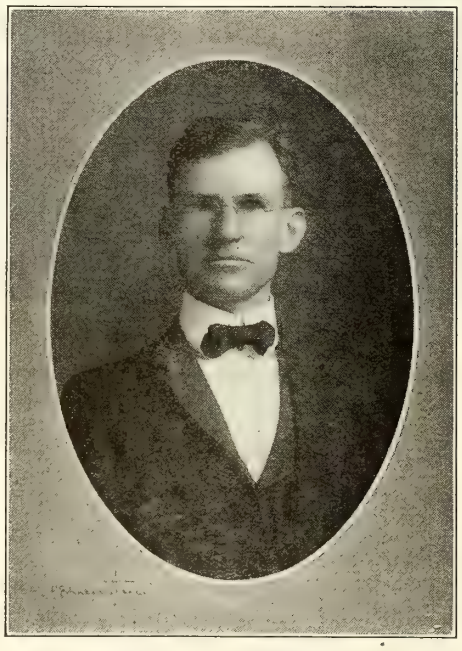
We are here this morning to pay our tribute of respect to one of the chief citizens of this city. He has served the community in which he lived and the church of which he was a member with great fidelity; but his service has been so unostentatious and quiet that his departure from our midst has been necessary to awaken the community to a sense of his real worth and to a realization of what he has meant as an asset to the city.

Capt. W. T. Weaver was the son of Col. James Thomas Weaver, who was killed in battle at Murfreesboro, Tenn., while commanding the 60th N. C. Regiment in the war between the States. His mother's maiden name was Hester Trotter. She belonged to a distinguished and useful family of Macon Co., N. C. Capt. Weaver was born near Weaverville in 1858. It is not surprising that he was distingusihed by the fine qualities of mind and heart that characterized him, when we remember that he sprang from parents that had in their veins the best blood of the land in which we live, and that he was reared in the midst of a simplicty of life and a wholesome moral and religious atmosphere that almost precluded the possibility of moral corruption. Having been deprived of a father's care while under six years of age he was subjected to the discipline of toil and self-denial in his youth that in his case brought out in him the latent strength that he had inherited from his parents. He was educated at Weaverville College, where he acquired a taste for knowledge that clung to him through a life of great business activity. He was beyond question one of the best informed men on all the subjects of human thought, scientific, philosophic, historic and religious, in this city. While he led the life of an active business man and seldom spoke to the public, yet when occasion demanded he spoke with great fluency and power and with convincing argument. He wrote and spoke in a simple style that was a revelation of the sincerity of heart and depth of his convictions.

In early life he united with the church, and in the years of his splendid prime he was useful and active in the promotion of its interests. He was perhaps the most accomplished and thoroughly furnished Bible teacher that Central church ever had.

Captain Weaver was manly and courageous, just without being harsh, gentle without being weak, humble without being mean, magnanimous without being proud, religious without being superstitious, a man that you could trust to do his duty in all the relations of life, one whom you could rely upon as a friend and love as a brother.

His finest qualities manifested themselves in his home life. He was married to Miss Annie L. Johnson in 1887. To them was born only one child, Miss Dorothea. In this small family circle he spent practically all of his leisure hours, and discharged with unfaltering fidelity the duties of husband and father. No husband perhaps was ever more loyal to the wife that walked by his side, and few, if any fathers, have ever left more deeply stamped upon their children the impress of culture, intellectual aspiration and moral and religious refinement than did Captain Weaver upon the daughter that he loved so devotedly. I make



REV. W. L. SHERRILL
Secretary of Western North Carolina Conference

no attempt to solve the mystery of the providence that breaks this ideal home-circle at this time, but I am content to leave the mystery with the God in whom Captain Weaver trusted so devoutly and without dealing in pious platitudes. I simply say to you who mourn his loss you have my profoundest sympathy and most earnest prayers for God's sustaining grace and comfort in this time of unspeakable sorrow and bereavement.

Captain Weaver's business activities and services to this community in this relm have been told in the papers of your city. To these I need not refer on this occasion. But I do feel that this is the occasion when I may properly commend to you his example of beautiful homelife, unimpeachable integrity and religious fidelity.

As I thought last night over my frequent interviews with him on all sorts of subjects, I recalled one in which we had talked in rather a serious vein on life, life's opportunities, etc. As I was about to depart he asked me if I had seen a recently published poem entitled, "The House by the Side of the Road," and taking it from his pocket-book he read as only Captain Weaver could read it and remarked, "that is the best expression I know of my aspirations with reference to my fellow men. I might differ widely with others as to the best methods of rendering such help, but my heart yearns to help my fellow man."

THE HOUSE BY THE SIDE OF THE ROAD

There are hermit souls that live withdrawn
In the place of their self-content:
There are souls like stars that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze the paths
Where highways never ran,
But let me live by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who are strong with the ardor of hope,
The men who are faint with the strife;
But I turn not away from their smiles nor their tears,
Both part of an infinite plan.
Let me live in my house by the side of the road,
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon.
And stretches away to the right.
But still I rejoice when the travellers rejoice.
And weep with the strangers who moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men goes by,
They are good, they are bad, they are weak, they are strong,
Wise, foolish, so am I:
Then why should I set in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.

AN EVENING AT WALNUT STREET

Mrs. F. L. Townsend.

The people of Greensboro have become familiar with the fine welfare work being done for the operatives in White Oak and Proximity, but little is known of the uplift work which the villagers themselves are doing.

The sympathy they have for a neighbor in distress, the spirit of brotherliness which prompts them to hold out a helping hand, are so unusual, so noteworthy that an onlooker may well feel like telling outsiders the story of it.

In my position as the wife of a preacher I have gone among these people, have watched them as appeals have been made to their hearts, and I can safely say it has never been my fortune to know men and women more ready to stand by their fellow-beings when in sorrow or in suffering of any kind.

Like the rest of us they have their prejudices and preferences but when there is need they can sweep these aside and do the Samaritan act with a cheerful readiness that would shame the one who passes by on the other side.

I had started out to tell of a meeting held in Walnut Street church on the evening of Nov. 13, 1916, but in casting about to decide just what to say it occurred to me that much would have to be left unsaid if I confined myself to the proceedings of that meeting, the last quarterly conference of the year.

Preacher and people had planned a Fellowship meeting in connection with the business of the evening. The officials of White Oak Methodist church were expected to be in attendance, and along with these were invited the members of both Proximity and White Oak churches.

A goodly gathering it was that faced Dr. Weaver and listened to the fine spiritual message which he always brings to us. Then fol-

lowed a smooth, clear-cut conference which brought out the good news that the charge was "out," Carraway having paid the last cent due pastor, insurance and the benevolences while Walnut Street had paid all except a comparatively small sum provided for, though not in hand. Besides, Walnut Street has recently been paying for church repairs, and the organist, Miss Margaret Cole, reported the payment in full of a debt on the elegant piano now belonging to the church.

Carraway had also projected and completed a room for the Philathea class, thus making it possible for this itinerant's wife to give to these women more sympathy and fellowship than the touch and go of ordinary social life ever allows. To give sympathy and also to get sympathy, fellowship, kindness from true hearts.

Of these things I was thinking when it came to me that so much would be unsaid if my report of Dr. Weaver's last conference for the charge simply deals with dollars and cents. Yet, in passing, be it said that the charge's management of church finances has been admirable. Walnut Street had already adopted the budget plan thus relieving the pastor entirely, while Carraway's leading men, along with a committee of earnest women, took upon themselves the responsibility of the conference collections. Hence the preacher escaped the thankless task of dunning and the dreary business of counting "naught's a naught and figger's a figger."

After the matter of money was settled on this Monday night time was given for a social hour which will long be remembered by those who were present. The ladies of Walnut Street had prepared a bountiful supply of refreshments consisting of sandwiches, cake and coffee. When serving these the young girls of the church moved quietly among the people till all the congregation was partaking of a love-feast in a more liberal style than the Moravians have.

Later the handshaking and friendly conversation gave added cheer to the meeting. About it all was so much hopefulness and good feeling I, for one, will look back on the evening as one worthy to be cherished during the coming years of life.

IMPORTANT FACTS ABOUT GREENSBORO COLLEGE FOR WOMEN

The canvass for funds now in progress for Greensboro College for Women, within about two weeks recently, resulted in more than $2,000; making the fund for the dormitory about $17,000.

In the order of the needs of the college the crowded condition of the college renders it necessary to provide for the new dormitory first. Plans are now in progress to secure the co-operation of the alumnae in raising the $150,000 on endowment and physical equipment, including the proposed dormitory, recently recommended by the two educational boards of North Carolina Methodism.

The average on units presented for college entrance is higher this year than hitherto, and there is a steady increase in the number of students in this institution pursuing the full regular courses leading to degrees.

The report of the general board of education of the M. E. Church, South, just published, shows that, while some of the colleges for women failed to meet the advanced requirements of the commission on education for the present quadrennium, yet Greensboro College for Women fully meets such advanced requirements for the A-grade college.

Another evidence of the high grade of genuine work done by Greensboro College for Women is the fact that the State board of examiners has placed this institution in group A, so that a student completing the required course is entitled to certificate to teach in any of the grades in the public schools of the state or to act in the capacity of principal of a high school.

Special attention is called to the fact that, while the report of the state board of examiners included Greensboro College for Women in group B, yet the board later officially corrected the matter and placed this college in group A.



PARK AVENUE METHODIST CHURCH, SALISBURY, N. C.
REV. G. W. VICK, Pastor.

"TURNING AND TWISTING DONE HERE"

By Evangelist J. V. Williams

Not far from where I abide, there is a carpenter shop with the above sign on it, "Turning and Twisting Done Here." It reminds me of many modern pulpits, where there is great "twisting."

Some good (?) brother has been on a tare during the week. "Prohibition don't prohibit" he says. "More whisky drank here since prohibition," he says.

So he proceeds to demonstrate to the preacher, and the good brethren, that he is right in this deduction, and he buys some whiskey from a "blind tiger," and proceeds to enjoy "his liberty."

The man is well connected. His son is chief steward. His daughter sings those wonderful solo's for the entertainment of the dancing, and card-playing constituency of the church. His wife is the president of the "Ladies Aid Society," and prays in public for the did not otherwise. The preacher has prepared a sermon on prohbition for next Sunday. What is to be done? Will it do to offend this "unfortunate brother?" No, "I must not root up the wheat with the tares". What then?

Well, there must be some "Turning and Twisting" in that sermon.

A low-down theater has come to town, and many of the "best members" have attended. "No harm in a good play" they say. The idea of a "Good Play," is enough to make the devil laugh. The preacher has spoken out against theaters, but "he is not informed." "A back number."

"We will go to the parsonage today and tell him how elevating Shakespeare's plays are." "Why, pastor, it has a great moral in it." "I got more good out of that play than out of any sermon that I ever heard." Then the pastor has to do more "Twisting and Turning." "Yes sister, we should make a difference between good elevating plays, and corrupt shows."

There's a big ball in the city and the papers publish the names of the good (?) young ladies of the church who took a part. "What shall I say," says the preacher. More "Twisting."

"It's a pity that those dancers have to pay the most of our church money." "They are not so bad."

The young men of the church have a regular Sunday baseball game. More good (?) people at the baseball than at church. What will the preacher say? Will he oppose Sunday ball, and thus run off all the young men? The leading members approve of the ball game saying that "these good (?) young men need some time for recreation."

More "Turning and Twisting" in the parsonage. And it comes to pass that the preacher's study is a shop for "Turning and Twisting."

AN ENDORSEMENT

By Little Layman.

This scribe wishes to endorse heartily an editorial in the Advocate several weeks ago on the Sabbath question. The desecreation of the Lord's Day we regard as the greatest evil of the age. Our ministers and religious press should speak out. When we go home from church Sunday morning, we see a large part of the congregations of the town at the Post Office. What right has a Christian to get his mail on the Sabbath, thereby causing clerks to get little or no rest on this day? Why should a preacher ride on a Sunday train, setting an example of profaning the Lord's Day? Necessity is the cause given. These things are about as necessary as the work the boy was engaged in, when he said he had to dig bait on Sunday, for he could not fish without bait.

The November Bulletin of the Board of Education classifies the schools of our Church as follows: Two universities, sixteen A-grade colleges, eleven B-grade colleges, twenty-six junior colleges and C-grade colleges, thirty-one academies, and four missionary training schools. For all of these schools the properties are valued at $15,008,196, and endowments amount to $9,160,467. The number of students enrolled during the past session was 19,649.

NEWS AND NOTES

NOTES AND PERSONALS

—A revival of much interest was reported last week at Henrietta under the leadership of Rev. Raymond Browning. The meeting was held in the Methodist church.

—The Randolph Courier says: "Rev. H. C. Byrum closed a year's work at the M. E. church last Sunday. His congregation and the whole town and community earnestly hope for his return."

—The congregation at Wesley Memorial, High Point, is urging the return of their pastor, Dr. Gilbert T. Rowe, for another year. The official board has passed strong resolutions by a unanimous vote and there will be great disoppaintment if he should not be returned.

—The North Carolina Conference of the Methodist Protestant church convened in Winston-Salem, November the 22. Rev. R. M. Andrews, pastor of Grace church, this city, is expected to remain, a unanimous petition to this effect having gone up from his Quarterly Conference.

—Rev. F. L. Townsend is closing a most successful year at Walnut Street and Carraway Memorial. All the financial budget was fully paid at the last Quarterly meeting some two weeks before the end of the year. Both churches have greatly prospered. There has been a net gain of about 100.

—Three Charlotte pastors must remove this year on account of the time limit. These are Revs. L. A. Falls, J. O. Ervin and J. H. Bradley. Thess pastors are quite popular with the people of their charges, and will be given up with reluctance. Brother Falls is closing his second full term with the Brevard Street congregation.

—A marriage of interest to many Advocate readers took place at the home of Mr. Harry Gregory, 1030 West Market Street, this city, on last Saturday morning when his sister, Miss Antoinette, became the bride of Mr. Metrah Makeley, Jr., of Swan Quarter, N. C. The ceremony was performed by Rev. R. G. Tuttle, brother-in-law of the bride.

—Rev. P. H. Brittain and family, of Clyde Circuit, were the recipients of a nice pounding from the Clyde church some days ago. Describing the happy occasion the pastor says, "It was an inspiration to greet the kind face once more and have the larder so well filled for coming days. The smiles of the pastor's parents who were present were visible tokens of their appreciation."

—Mr. Cyrus B. Watson, one of the leading lawyers of the state and a memebr of our Centenary church, Winston-Salem, passed away at his home in that place on Saturday, Nov. 11th. By an oversight this item of news was overlooked in our issue of last week. Mr. Watson had figured large in the affairs of his community and of the state and was an exceptionally strong man.

—The recent marriage of Mrs. Huyler, widow of the late John S. Huyler, the millionaire candy manufacturer, brings to mind the fact that Mr. Huyler was prominently identified with the Methodist Episcopal church, yet he was the founder and benefactor of Montreat, the great Presbyterian Assembly, near Black Mountain. His benefactions were said to have amounted to $150,000 per year.

—Rev. Dr. Chas. W. Byrd closed a very happy and fruitful pastorate at West Market Street church last Sunday. The day was ideal and large congregations heard him. Four years ago when Dr. Byrd came to the charge there was a membership of not quite 1,000. He leaves the church with nearly 1,300. During the four years he has received about 400, the majority of these on profession of faith. Dr. Byrd's ministry has been one of great preaching and cheerful pastoral work. He is a man who carries sunshine and makes warm friends. He will go to his new field with the love of the great congregation he has served.

West Asheville

Our pastor, Rev. S. T. Barber, has had a wonedrfully successful year here at West Asheville. Never in our history has so much been done in one year, and we feel that he has saved our church and put it where the future is the brightest. His interest in all the work of the church is the greatest imaginable and he is loved and admired by all his congregation. He was given the heartiest approval and endorsement in very strong resolutions passed enthusiastically by rising votes by the Sunday School and Quartterly Conference, which urge his return to us for another year. He will make the finest report ever from this church.

One of the stewards.

From Conference Evangelist, R. A. Taylor.—A Brief Summary of Year's Work

Having held 14 meetings during the year, I have had the joy of witnessing 1,112 conversions, many of whom were fathers and mothers. All classes of sinners were included in these converts, children, the moral man, the drunkard, the murderer, the outcast. Homes of sadness and sorrow were changed to homes of prayer and praise to God.

My last two meetings were at Winston-Salem, and East Bend, respectively. At Salem church we had a wonderful revival, resulting in 102 conversions. At East Bend we had a great meeting, resulting in 60 conversions.

In many respects, this has been the greatest year of my life. Owing to sickness in my family, I did not get started in the work till February. I feel that the Lord has called me to this work, and if the Conference sees fit to continue me in it, that the Lord will use me to accomplish greater things the coming year.

R. A. Taylor.

First Church, Salisbury

The Fourth Quarterly conference of First church, Salisbury, adopted a paper that is a suggestion to the Annual Conference on changing the mode of entertainment of the conference's annual meetings.

The paper as adopted reads as follows:

"The Fourth Quarterly Conference of First Church, Salisbury, would respectfully suggest to the Annual Conference in session at Gastonia that it consider the advisability of having its annual meeting in the future cared for after the Harvard plan.

"This plan, as understood by us, is to have the delegates and attendants upon Conference provided with lodging and breakfast in the homes of the people of the town entertaining the Conference and the other meals of the day procured by the delegates at restaurants or other public places.

"This suggestion is made in the interest of the housewives, many of whom are kept in their kitchens during the entire life of the Conference under the present plan of entertainment.

"Then, too, if this Harvard plan were adopted it would postpone the day when the Conference shall have grown so large that no town of ordinary size would be able to entertain it under the present plan."

L. A. Smith.

North Monroe

The pastor, Rev. R. H. Kennington, writes as follows:

This is a small mission charge composed of poor people. This is my fourth and last year as pastor. I have enjoyed the work and feel that some good has been accomplished. There are two churches. When I came here I found one of the churches with a membership of 18; now there are 61 members. The other church had 85 members; now it has 126. Net gain 84. Most of those received came on profession of faith.

Four years ago it was a hard struggle to pay the pastor $200. This year they have paid $325, making full settlement one month before Conference. While other assessments will not be paid in full the amount raised will be more than ever before. We paid our Children's Home assessment early in the Spring amounting to $32.50. For other purposes we have raised almost double the amount ever raised before.

We have torn down and rebuilt one of our churches, which is now worth $1,500 or more and have raised over 50 per cent. of the amount to pay for same.

We have just closed a successful meeting at North Monroe which continued thirteen days. The Lord manifested his presence in every service. Rev. J. E. Abernethy preached several sermons full of power and effectiveness. The pastor did the rest of the preaching. Eleven persons were baptized and received into the church. Others are expected to join. Some will join other churches.

I hope to leave the work in good shape for my successor, as my term expires this year. I have been very happy here.

We have two good Sunday Schools which are doing good work. One of these schools raised the money for our Children's Home.

Praying God's blessing upon our Conference and Bishop, I am,

Yours sincerely,

R. H. Kennington.

Dedication of First Street Church, Albemarle

Sunday Nov. 12 was a red letter day for the congregation at First Street, when our beautiful new church was "set apart from all unhallowed and common uses" and dedicated to the service of God.

Rev. Dr. J. C. Rowe, the Presiding Elder of the Salisbury District, who preached the sermon and pronounced the "sentence of dedication" was at his best and preached a great sermon on "God's hand in the history of the World and the Church," which was greatly enjoyed by the large congregation present.

The morning service at Central church was called in and that congregation worshipped with us.

Present at this service were Rev. R. G. Tuttle, of Central church, Albemarle and Rev. C. M. Gentry, a former pastor, of Century church, now First Street, who with the pastor assisted Dr. Rowe in the service.

No collection for the new church was necessary as the debt resting upon the building at the beginning of the year was cancelled some weeks ago so that my people are rejoicing in a splendid new modern church admirably well located. This church will now go forward in the fulfillment of her mission in the community.

Brother Tuttle, as pastor of the Mother church, spoke briefly words of cheer and congratulation to the "daughter," now grown large enough as he expressed it to take her place as "sister and companion to the mother."

the inception and development of the church especially as to her earlier history, some of the

trustees of the present church having been converted under his ministry.

To the writer, as pastor, was assigned the privilege of making a brief financial exhibit for the present year.

This is a new charge well housed, fairly well organized and with bright prospects for the future. It is in a rapidly developing community and will go rapidly forward as a church. W. S. Hales.

Extract from the Report of Weaver College, Weaverville, N. C.

To the Board of Education of Western North Carolina Conference, Methodist Episcopal Church, South.

During the summer we did a great deal of work to make our plant clean and attractive. The material and the work amounted to more than $1,300. Practically all of this was put into plumbing, painting, calcimining, carpentering, oiling, and other thorough cleaning. Our buildings were made clean, sanitary, and attractive. An important part of a boy's education is to put him into a clean building and train him to keep it clean. Our students are expressing their thanks by taking good care of the property: in ten weeks only two window glass have been broken. One thousand of the above $1,300 is being given by friends of the college in Weaverville and Asheville.

Our enrollment this fall is a little larger than last fall: eighty-one compared to seventy-three. Last fall there were six ministerial students: this fall, eleven. These are taking a good stand. They are given forty dollars per year in tuition. Nearly all of our students are studying well and behaving properly.

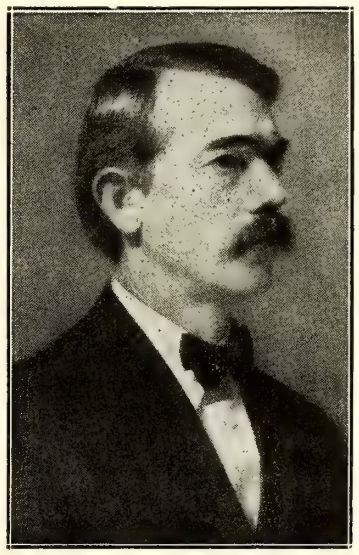
During last spring and summer several improvements were planned and are being carried out. Some of these are as follows: 1. The students are required to attend Sunday school and preaching. 2. Regular attendance upon classes is strictly required. 3. The President is taking a vigorous stand against tobacco: less of it is being used. 4. There are to be no scholarships for baseball players. 5. Those that play on the team must do good work. 6. Our high school course has been strengthened by the addition of a year's course in Latin. In the eighth grade and the freshman class recitations have been increased one time a week in each of the following: English, History, and Latin, and in the freshman class in Science. We are planning the strengthening of our college course for 1917-1818.

With the work that is being done this year and with the help of the conference both in finances and in other ways, we hope to have next year one hundred and fifty students.

At the meeting of the Board of Trustees, May 23, 1916, the Board nominated the following for trustees for the term which expires in 1921: J. S. Lotspeich, Weaverville, N. C.; J. M. Crawford, Weaverville, N. C.; C. P. West, Weaverville, N. C.

Rhodhiss

I am finishing my fourth year at this place. Since I came here I organized and built a church, under the blessing of the Lord, and with the assistance of the Mill Companies, and people of this community. The second year this church was made a station and has paid the pastor $700 each year, never falling behind a penny, and have also paid all missionary assessments, conference claims, besides doing much charitable work, ever since. Our town is situated on the Catawba river, part on one and part on the other side, so when the floods came in July, it looked like for awhile, that the church work was completely upset, and that it would be impossible for us to expect only a part if any of the collections, yet the Mill Company paid the people who had been working previously, their time as if they had worked daily, during the several weeks repairs were being made to the mills, necessitated because of the awful destruction of the flood, and also assisted in paying the collections otherwise, so we are going up this year also with a clean sheet on all sides. The Lord be praised for it all. I have never seen a more willing and



REV. HENRY H. JORDAN
Pastor of Main Street Church
and Conference Host

sacrificing people than the faithful people of this town.

We have held three series of meetings this year, in this community. The first one was led by Rev. R. A. Taylor, one of our Conference evangelists, and one of the most useful and successful revivalists in our Conference. Brother Taylor did some great heart-searching preaching, which reached the hearts of many bringing both deep conviction and conversion to many of them. The church was also greatly revived and built up during these meetings. I feel sure the Conference did a wise thing in appointing him to the evangelistic work.

In the other two series of meetings I did the preaching, by the blessing of the Lord. Many were converted and quite a number joined the church.

We are leaving this community according to the laws of our church, yet there are ties of friendship and devotion that will, I feel always remain between us, as a result of God's blessings upon us as we have so harmoniously labored together. I feel sure also that all who have been faithful to me, will also be faithful to the incoming pastor, I would like to mention all by name, who worked so faithfully in so many ways, yet only have space to say that along the financial lines, in addition to our faithful board of stewards, Mr. E. A. Smith, Geo. B. Hiss, and W. S. Taylor deserve special mention. The two former are presidents of the two mill companys here, and the latter is secretary of the same. Mr. A. E. Ritch has been one of the most faithful and untiring workers along the financial lines, who is also connected with the mill companies here. Many words of praise could be said in behalf of all of these men for their assistance, yet space will not permit.

I wish to say in conclusion, that whoever is sent here will find one of the best small stations in the Conference, with as few financial difficulties, if not the fewest, to be found anywhere. There are many difficulties to face along other lines, as one may expect anywhere, yet taking all together I believe this will prove to be one of the most satisfactory works, according to it's size, of any work in the Conference. So here is a place for a man who is willing to work, to spend four years of very faithful and successful work for the Master, for they know nothing but the four year stay, as they have been served the only four years of their existance, as a church, by the writer.

Yours in His service,
G. W. Fink

New Church Enterprise For Lenoir

According to an announcement in the Lenoir Topic last week a new church for our congregation in Lenoir is assured. We know of no congregation more in need of a new house of worship, nor a community in which such a house as is proposed would be a greater blessing. Including the students of Davenport College, the congregation is far too large to be accommodated in the present building. We rejoice to see this movement and pray that it may be successful.

Rev. D. M. Litaker, the pastor, announcing the plans in the Topic says:

The new Methodist church is now a certainty. The building has been carefully selected to the minutest detail. Its cost completely finished and furnished is estimated to be in round figures $20,000.

It will be one of the largest, most convenient, and most beautiful church buildings in the state. Capacity of auditorium 900. Capacity of the 20 class rooms 900.

All the modern conveniences and facilities of the best city churches, such as Ladies' Parlor, Girls' Parlor, Study, Men's Room, Boys' Room, Rest Room, Kitchen, Lavatories, Drinking fountains, best furniture throughout, and $2,000 pipe organ. All included in the single budget of $20,000, and all included in the one subscription list. Nothing is left out to be bought later.

Constructed of brick with shale brick all over outside and Granite trim, with genuine limestone monolithic fluted pillars, slate roof, and best workmanship throughout.

The basement will have six class rooms with outside sunny windows, the gallery will have seven class rooms immediately above the ones in the basement. The main floor will have no class rooms except three back of the pulpit, but will have a gallery of 300 capacity, to use for both class rooms and auditorium. The most unique thing about it is a large room in the dome seating 150, the men's room.

Next Sunday at 9:45 Sunday school meets, closing at 10:30. Subscriptions for new church will begin to be taken at 10:30 and will continue till 11:30. From 11:30 to 12 the pastor will preach. Every member is expected to be present and the public is invited. Delightful singing will be furnished.

As far as possible the subscriptions will be taken on a cash basis, as nothing but cash will build a church, but those who wish time payments will have their circumstances accommodated.

Just before going to press we have the following from a member of the congregation:

In accordance with the above plans, subscriptions were taken on Sunday, November 19th, and in about forty-five minutes $16,495.00 was subscribed with $2,500.00 additional in sight, and nearly half of the membership still to be heard from. The amount will easily go beyond the $20,000 goal and all secured will be used on the new building. The majority of the money will be paid in as the building goes up and no subscriptions run over two years. It is expected that the church will be built and completely furnished by one year from now.

The present parsonage property is to be sold and the proceeds used to erect a new parsonage at once on a corner of the lot adjacent to the new church.

The board of stewards and the congregation unanimsouly passed resolutions thanking the pastor for his labors in their behalf and urging that he be returned to them for another year

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

THOUGHTS

If thoughts were always loving
And words were always sweet;
If songs were always winging
The thoughts that hearts repeat;
If wills were always wishes,
That love could make come true,
Then life were worth the living;
And mine could comfort you.

If words were always tender
And thoughts were always dear;
If minds were always gentle
And fancies always clear;
If hate were dead forever,
And love were Lord of life,
Ah, how from fear we'd sever
And how depart from strife.

But once the spring has vanished
We lose our faith, it seems,
In roses and in romance,
In fancies and in dreams;
Forgetting winter's changes
Are but one step—that springs
Beyond the snow-clad ranges,
And love through shadows sings
—Selected.

NEW ORGANIZATIONS

We congratulate our Shelby District Secretary, Mrs. B. T. Morris, on the number of new organizations she reports. We welcome these new auxiliaries into our ranks and trust they may be most successful.

Those reported are:

Adults

Franklin Avenue, Gastonia; Fallston; South Shelby. Total number of members 32.

Young People.

Franklin Avenue, Gastonia; Bessemer City; Concord Church, Bessemer City charge. Total membership, 47.

Juniors

Franklin Avenue, Gastonia; Bessemer City. Members 47.

A MESSAGE FROM SHELBY DISTRICT SECRETARY

Mrs. B. T. Morris

The month of October has indeed been a reaping time as regards our Woman's Missionary work in the Shelby District. For years the faithful secretaries and others have been sowing the missionary seed among the women and children, literally "sowing beside all waters."

It has been the occasion of much joy to me that I have been permitted to organize a number of new societies. I have been impressed that everywhere I have spoken in the interest of the woman's work, they have heard me gladly, and I am sure God has prepared their hearts for the reception of His word. There is a growing interest in missions all over the district, and a deeper appreciation of personal responsibility in things pertaining to our work.

The membership campaign has not been carried on in all the societies, but some have been successful. The auxiliary to which I belong added fifteen new names to its roll from a few hours work. I feel sure it has been partly due to lack of faith on my part, that my district has not been better organized. Taking courage from my experience of the past few weeks, I am determined to press forward, and try to come as near as possible to our goal, "An Adult, a Young People's and Children's Society in every Church."

TRYON STREET, WOMAN'S MISSIONARY SOCIETY CAMPAIGN

By Mrs. M. C. Sims

A faithful band of consecrated women with Mrs. E. L. Bain as Chairman, met and carefully mapped out plans for canvassing Tryon Street Methodism in Charlotte, in an endeavor to get new members and to solicit subscriptions to our Missionary Voice and Young Christian Worker.

By appointment they met in the church parlor and after consecrating themselves anew to the work betook themselves by twos and threes to different wards agreeing to bring in the sheaves in the afternoon. Their efforts were greatly blessed. They found as a result, on returning, an increase of twenty-five new members for Adult Society, one for the Children's Society, 17 subscriptions to the Missionary Voice and four to The Young Christian Worker. We do not wonder that as they tarried to enjoy a cup of refreshing tea their hearts filled with gratitude for Him who says "I will direct thy way."

Our Society is doing good work along many lines of activity.

MEMBERSHIP CAMPAIGN, CENTRAL CHURCH, ASHEVILLE, N. C.

Monday, November 13th was a "red-letter" day for the Woman's Missionary Society of Central Church, Asheville, N. C. This was the closing day of the membership campaign which had been waged for two weeks in the church, and an all-day service had been planned by the Membership Committee, and notwithstanding the fact that it was Monday, usually a very busy day for housewives, and that it was rainy and disagreeable, at eleven-thirty the opening hour more than fifty members were present to engage in the praise service.

The opening devotional was conducted by Miss Rena Murphy, Deaconness and Pastor's Assistant, and in connection with this service she made a most excellent talk on "The Prominent Women of the Bible." Several appropriate songs and prayers were offered and the meeting adjourned for lunch, which was served in the dining room of the Church. During this hour the new members present were made to "feel at home" and the time passed most pleasantly.

After lunch we assembled for the afternoon session which was opened by a most beautiful prayer by Mrs. Fannie Waters, followed by a vocal Solo, sweetly rendered by Miss Lucille Dinkins.

It was the good fortune of the auxiliary to have present as a visitor, Mrs. H. A. Dunham, Conference Corresponding Secretary, who, at this juncture gave a most interesting talk on "What the Women of Southern Methodism are doing for Missions." She gave a survey of the work both at home and abroad and was heard with the closest attention.

Miss Murphy followed with a talk on the Scarritt Bible and Training School— that institution so dear to the hearts of our missionaries and Deaconesses. A chorus "The Wheel at Scarritt" sung by a number of the members of the Young People's Society was enjoyed by all present.

A vocal duet by Mrs. James Stikeleather and Mrs. Nora Burns closed the program, for the day and was followed by the regular monthly business session. The President of the auxiliary in opening the meeting welcomed the new members who joined that day, thirty-two in number, and as they formed a semi-circle about the platform all present rose as an evidence of their pleasure at having them enlist in our work.

This was a day that will linger with many of us, a day not only of pleasant association of friends but one in which our ranks were strengthened by the addition of many new and valuable members.

GO, TEACH

Rev. Watson M. Fairley.

The business of the Church is to teach all the people the Word of God. That does not mean only the people across the ocean, over the mountains, or on the plains; but also across the railroad tracks, on the out-skirts of the city, and in the other end of town; the people whom you never see in your Church, or in any other church. These people must be discipled, that is the proposition the Church must solve—how to teach and train her own members and their children (that is not far removed from the Jewish idea); but all people. "Every creature" is the Saviour's command.

Most of the activities of our local churches are expended in helping to raise money, to help some committee, to help some worker, away off yonder. Why not organize to do a little first-hand work. We are disciples; the people, sheep without a shepherd, are all about us.

We have churches with from 400 to 1,000 members which support one or two foreign missionaries and maybe, one home missionary. They are busy raising money to help the local church going and pay to the salary of these outside workers. That is all very good but why should not 100 or 150 of these members themselves be engaged in the actual work of teaching in their own immediate community?

There are but two things that we can do to hasten the coming of the Master's Kingdom: "Pray ye the Lord of the Harvest," and "Go, Teach." All our church papers, literature, schools, colleges, seminaries, committees, conferences and buildings are but means to the end of teaching. With all our machinery, money and members how few are actually engaged in teaching "on the firing line" in the highways.

Our Saviour's command, stripped of all qualifying clauses, is "Go, teach. When, where, how and what must be settled; but the thing to do is to go and teach. Should not every church be organized with this as its aim and purpose? Now, our Church as a whole is well organized to prepare teachers, and to teach through her committees of Education, Sunday School Work, Home and Foreign Missions. These are the arms by which our beloved Zion reaches out to "rescue the perishing." It is the local church where the drones are hived, where our energy is lost and where the responsibility must be placed. Committees' executive or otherwise are necessary for a large body to work intelligently but the appointment of the Committee is too often, the signal to the body to "stack arms" and "be at ease," while the Committee does its own work and ours.

May I commend to you the Sunday School as one of the best ways for the local church to obey the Saviour's command, "Go, teach," as one of the best ways to reach the masses; as one of the best ways for the Church to find herself and discover her latent energy.

The pastor and elders may be looked upon as the superintendent and his cabinet, each elder representing some special line of work. One elder is the Sunday School man. He should work through the Superintendent of the Sunday School and the departmental superintendents. Of course, the Sunday School should be graded and thoroughly organized, with a much needed teacher training class. Most churches have this; but the Sunday School is only the base from which the church should work. Out yonder is the crowd, here is your force. Out yonder is "every creature; "here are the disciples. Go, teach!"

Within a stone's throw of you is Macedonia. Your Sunday School is Antiock. Send out your workers, yes, send Paul and Silas. Let this general Superintendent with a Lookout Committee, carefully go over the city and locate places for Sunday Schools, six or eight or a dozen. You want to teach the whole community the Word of God, and wherever you can get a crowd of from 10 to 100, go in appoint a superintendent and a corps of teachers for each place and have an afternoon Sunday School. Don't bother about getting a strategic point where a self-supporting church can soon be organized. You want a place to teach, to exercise Christian graces of your members and save souls. These places can be found around the shops, manufacturing centers, negro settlements and outskirts of the city where, on account of cheap rents, the poor are compelled to live, who never find their way to the rich city church. Children, young people, boys and girls are here by the hundreds and can be easily won. Rent an inexpensive tenant house, or put up a tent, or build a cheap house. Have your members furnish automobiles to take the teachers to the schools in the afternoon. Get the whole church behind the movement—to furnish the cars, money and teachers. This method will not only apply to city churches but also to the rural church and community. It will save the church. You will be "the salt of the earth" and the "light of the world." With a thousand centers like this the kingdom will come at home, and every Committee of our Church will feel the throb that will go "to the uttermost part of the earth." "Go, teach; * * * and lo! I am with you."

MISTREATMENT OF THE HEATHEN

Under the text "but woe unto you, Pharisees: For you tithe mint and rue and all manner of herbs and pass over judgment and the love of God. Luke 11.42."

Emmett Cole writes in the Tribune-Herald of Rome, Ga., "I wonder if we Rome church folks have ever thought of certain conditions existing here that need our careful consideration. I am a hearty supporter of foreign missions believing with all my soul, that God holds us responsible for the spread of heathen lands; but I wonder what some of those heathen would think should they see some of our cities in America?

These foreigners here (and we are beginning to have many) never attend church at all, and to add to the shame of it, we allow them to do business on Sunday when other folks are going to church.

A good lady said to her husband not long ago, that she thought these strangers in a strange land should be asked to attend church, and what do you suppose that business man said? He told his good wife it would be hard to get those folks to church on Sunday because Sunday was their busiest day and from nine o'clock to twelve was their busiest time.

Now, I want to know who is it makes these conditions possible? Well, some time ago the picture shows wanted to run on Sunday, and a majority of our people resented it because it worked several men. Did you know that some of the bootblack stands work more men than the picture shows?

Does it look consistent for us church folks to line up at bootblack stands Sunday morning and so prevent the attendance at church of 20 foreigners and negro boys who need the gospel? Why is it more necessary to have these places open than it is to have barber shops open?

Nearly all the places that stay open on Sunday are run by foreigners, and yet a majority of their customers are church members. Upon inquiry by the writer it is reported that there

(Continued from page 9)

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

RANDOM THOUGHTS FROM OUR SECRETARY

A "warning" appearing on this page two weeks ago attracted my notice and filled me with sorrow. Did you read the warning? Had it any effect upon you? If not, then pardon my effrontery when saying, you are not the sympathetic, interested Leaguer that you ought to be. If to be notified of our page being excluded from the paper on account of no diversity of contributions, does not arouse us to the responsibility we have assumed, then indeed are we dreadfully lacking in interest or efficiency, or probably both. If we do not intend to meet the obligations we assume, then we should not place ourselves in position to be responsible for such obligation 'Tis incumbent upon certain officers to fulfill certain duties, and when we fail to do this, we are sadly wanting in these qualities which constitute the true, staunch League character. Can it be possible that among the more than ten thousand Leagues in the Western North Carolina Conference, there are not at least twenty who could, from time to time, hold themselves responsible for contributions to this page? I endeavored to appeal to the natural pride we should feel for these columns some months ago, but all to no avail.

As seretary of the Conference, I have probably been derelict in my duties in this direction, but not wanting to monopolize the page, rather wishing to give others an opportunity, I discontinued writing so frequently.

For the past five weeks I have been visiting my old home in Baltimore, Md., and have gotten a little out of touch with the work here; though 'twilll not take me long to become reestablished. Upon my return, I find the Epworth League at West Market St., or rather one single individual member of it has been responsible for the organization of an Epworth League at Spring Garden church, also in Grensboro. The young man is very retiring and modest about his achievment and doesn't wish the credit to be placed to him, but "Honor where honor is done," and to him belongs the laurels. This good work has been done by young Mr. Lester Sides, a boy probably sixteen years of age, and only having joined the League a few months ago. I said some weeks ago when he volutarily arose, reading a passage of Scripture appropriate to the lesson of the evening, that in the years to come we would hear from him, but he has anticipated our most sanguine hopes and expectations, and we feel he will yet develop into a great leader, which is the fundamental object and purpose of the League—training leaders for the church of God. I can recall some years ago, a timid, shrinking boy, who, when asked to read a verse of Scropture at a devotioal meeting one night, hesitated as though reluctant to appear before a public audience, but finally consented, though with a faltering, trembling voice. A few months later that boy was offering sentence prayers; some months after he stood and conducted a meeting; soon after that we made him superintendent of the first department, then he became our president, and today he is pastor of a charge in our Baltimore Conference, also president of the Baltimore District Epworth League Conference, at which session I had the pleasure of seeing him preside during my recent visit north, and he is but twenty-seven years of age now. Who dares to say the Epworth League does not train? But to return to my original train of thought, we at West Market St., expect to be able to also organize a League at Centenary church which will make five in this locality and then our next move will be a union. This is the object for which I have been laboring since entering upon my work here ; for in the establishment of a union the Epworth League is placed on a firm basis. It broadens and expands, it reaches those whom otherwise it would not touch; it brings Leagues into a friendly rivalry, creating an interest in attendance and results of work, vying with each other in their efforts toward League efficiency. I have seen Epworth Leagues organized as the outcome of a meeting of the union, and I pray earnestly that this may be the outcome of a union in Greensboro.

Our League is not progressing as rapidly as I would like to see it; though its growth is steady and seems to be sure; and after all 'tis not numbers for which we are laboring, though that should be our aim too, for we want the world for Christ, but spiritual growth in the lives of our young people and to create in them a desire to be active in the Master's work, and this is becoming evident, for when an opportunity is given for voluntary prayers, or to answer to a call for something applicable to the subject discoursed upon, there is no hesitancy, but ever a ready response. Is there anything more beautiful than the growth and expansion of a young life in the Christian faith? I have watched them from time when they little thought human eyes were upon them and I have been moved to tears when seeing them struggling with sin and temptation, mistakes, and errors; then a great wave of joy would sweep over me when noting how heroically and triumphantly they would emerge from doubt to certainty, from darkness to light. An incident bearing upon this occurs to my mind. A bright young girl, in Christian infancy was perplexed and troubled concerning what to do as to her social standing, having been reared in the midst of worldly frivolities and secular amusements, but when affiliating with the church found that to be a consistent follower of the teachings of Holy Writ, all connections of a worldly nature must be severed in order to live a true, conscientious Christian. The struggle was long and hard, but she conquered and her life is a beautiful example to those with whom she had formerly associated, resulting in bringing many of her friends into a realization of their sins and errors, and forsaking these ways, they, too, became beautiful Christian characters. Friends, a Christian life never fails to attract, and I would that every Leaguer were a bright and shining light, casting his radiance over the lives of others, resulting in the sunshine of God's love brightening an otherwise darkened life.

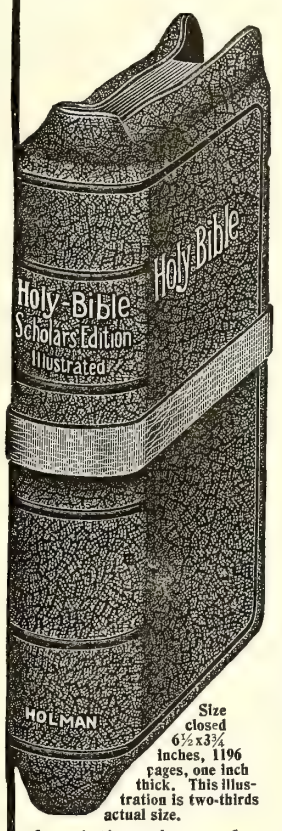
I have been guilty of digression in the construction of this artice, have wandered somewhat from the original thought, but my heart is full to overflowing with all phases of Epworth League work, and the one dominating, overpowing thought of my life is to do or say something that will increase its growth, and the interest among its members. So I am liable to ever wander, jump to any height, fall to any depth or steer in any course, so pardon the "random" style and only know that my one earnest prayer is, regardless of subject or creed, title or doctrine, that the young life may bud and blossom, grow and expand into true, loyal, sincere Christians, working for God and his righteousness.

Katharine B. Browning.

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Specimen of Type

JEL, 18. *the Philistine.*

into his forehead; and he fell upon his face to the earth.
50 So Dā'vid prevailed over the Phĭ-lĭs'tine with a sling and with a stone, and smote the Phĭ-lĭs'tine, and slew him; but *there was* no sword in the hand of Dā'vid.
51 Therefore Dā'vid ran, and stood upon the Phĭ-lĭs'tine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phĭ-lĭs'tines saw their champion was dead, they fled.

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DEPARTMENT OF WOMAN'S WORK

Continued from page 8

are more than forty little newsboys who never go to Sunday School on account of the Sunday newspapers.

I wonder if the general public knows that there are 200 people who work unnecessarily in our city every Sabbath, and I am not counting telephone, telegraph or hotel operatives or servants in the homes, or officers of the law. Who is to blame? It is nobody but the very ones who are so far-sighted that they see across the ocean, but never focus their vision on those things right here in our midst.

We are too cowardly to stand up against the wrong, in the face of the people who are always kicking about the quietness of the Sabbath. If there is a time when quiet should prevail it is on the Sabbath day.

If religion means anything it certainly deserves to have one day out of seven. If we love humanity we will be willing to make a sacrifice to help the boys and young people to a higher life. Let us ask ourselves this question: If we do not help the heathen that the Lord has sent to our doors, how can we be depended upon to help those on the other side of the world?

How many people are being made to work in your home town on Sunday? How many foreigners live in your city? Are your churches reaching them.—The Missionary Survey.

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As a reward, you will receive a souvenir, such as a pretty book mark, art panel, or other minor attractive article, a copy of the Christian Herald, with its treasury of interesting pictures, delightful stories by eminent authors, important news topics—impartially printed, aids to right living, chatty information, original witticisms and other worth-while features; also prospectus telling about our Second great Bible Picture Study, in which you may gain $1,000 in cash, or one of 999 other cash rewards for telling the Bible verses that correctly apply to a series of pictures.

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Miss S. A. Zelly wrote: "The contest is a wonderful work; I am finding more and more in God's Word for me as I seek." **Chas. F. Harris** wrote: "Can hardly wait for each issue of Christian Herald to come; am enjoying the contest very much." **Mrs. Jennie Pettit** wrote: "I have received unique, fascinating pleasure and spiritual uplift from the contest." These are but a trio from a legion of letters of praise. **You** will enjoy the Bible Picture Study, too.

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Find out for yourself. Answer this advertisement. We want to surprise and delight you.

THE CHRISTIAN HERALD - 848 BIBLE HOUSE - NEW YORK

DEATH OF MRS. SARAH JANE WILLSON KILPATRICK

Mrs. Sarah Jane Willson Kilpatrick was my only and eldest sister, and educated at Greensboro Female College under the presidency of the late Rev. Dr. T. M. Jones in about 1852, and later was converted at Smith Grove in Davie county and joined the Methodist Episcopal church, in which she lived until 1866, when she married the Rev. W. M. Kilpatrick, then located at Mocksville, and transferred her membership to the Presbyterian church with him.

Immediately after their marriage they maved to Florida, and thence in a short time, to Texas, where he lived and preached to different congreations for many years, and later spent many years in quiet peaceful retirement at New Waverly. He was rather a frail man and an invalid fifteen or more years. During the latter part of these he wsa almost entirely helpless, but he suffered in patience without a murmur until last year, when he passed peacefully away and left her a widow with three grown daughters and one son, only one of whom had married, the eldest daughter. Since then she lived cheerfully and happy in her quiet home with two of her daughters, one of whom was critically affected, until last Saturday she was instantly killed and on the next Tuesday I received the following distressingly sad letter:

"At the request of Misses Linda and Gertie Kilpatrick, who are intimate friends of mine, I write to inform you of the untimely death of their mother and your sister, Mrs. W. M. Kilpatrick.

She was going over to visit a neighbor, who lived quite near her, and in order to get to the neighbor's house, had to cross a railroad track, and just as she was crossing same, a southbound passenger train struck her, killing her instantly. She was not run over by the train, but was knocked some little distance, and was dead before any one could get to her. Her neck was broken, and one arm and ankle, also her hips. However, she was not disfigured to amount to anything. The girls of course are broken-hearted. Mrs. Kilpatrick almost seemed as a mother and your grief in this sad hour is mine also."

At this I am not only grieved, but dumb founded, and cannot imagin how a woman of her age, intelligence, and precautiousness, would allow herself to be caught on the railroad track in front of the runniing train. I have no particuars beyond the above letter and can make no explanation. The ways of Providence are mysterious, to us past finding out. James Willson.

Winston-Salem, Nov. 17, 1916.

NEW CHURCH EXTENSION PUBLICATIONS

"The Answer"—a poem by Mrs. B. P. Beard, of Birmingham, Ala.

"Bread Upon the Waters"—a story by Rev. H. H. Smith, of the Virginia Conference.

"The Board of Church Extension and New Mexico"—a short addrsss by Rev. J. H. Messer, of the New Mexico Conference.

"Ways and Means at Pinkneyville"—a story by Rev. C. F. Wimberly, D. D., of the Louisville Conference.

"A Certain Church Trustee"—a story by Rev M. L. Gray, of the Missouri Conference.

Copies of the above and other Church Extension publications, may be secured without charge on application to W. F. McMurray, Corresponding Secretary, Louisville, Ky.

FROM STATESVILLE

The ladies Bible class of Race Street church makes the following report for the conference year ending November 12, 1916: The class has 40 members who are wide awake to every interest of the Sunday school and church. They have contributed more than $180.00 to the church debt, which was $1,600.00, and hope with God's help to be able to do more and better work next year. Trusting that our pastor, Rev. J. W. Williams, will be with us.

Mrs. J. R. White, Pres.
Mrs. K. L. Miller, Sect.

RESOLUTIONS OF APPRECIATION REV. C. A. WOOD

Since by the law of our church it becomes necessary for our beloved presiding elder, Rev. Chas. A. Wood to go to another field, therefore

Resolved, That we, the members of the Qurarterly Conference of the West Asheville charge, have heartily enjoyed and appreciated his faithful and efficient service.

He found our church badly burdened with debt and discouraged but he leaves with the burden almost lifted. We feel that it was due to him largely that the conditions have been such that we could get this relief, and we want to assure him that we have taken new heart and that brighter prospects are before us as a congregation.

Resolved, also, That we trust and pray that the Lord will open up large fields of usefulnesss and blessings for him and we commend him highly to whatever field he may go; and our love and esteem will ever follow him.

Signed, S. T. Barber, J. N. Janett, J. C. Wallace, Hugh Miller, T. M. McCulluh, W. D. Shook, W. B. Westall, D. T. Janett.

FROM ASHBORO

Your committee to draft resolutions regarding the efficient service of our beloved pastor, Rev. J. E. Thompson, submit the following:

Whereas, under the laws of the church, our pastor cannot be returned to us at the approaching annual conference, and

Whereas, under his wise leadership and guidance, our church has enjoyed four years of unusual growth and prosperity in all its departments, and by his good disposition and genial character he has harmonized this charge and made a closer union of our people and built up our organization for more efficient service, while our relations with other branches of the Christian Church here have been, and are now, most cordial; Therefore, be it resolved:

First, That we regret the necessity of the change, and that we request our esteemed Presiding Elder, Dr. Weaver, when the Bishops and his cabinet meet, to keep our dear Brother Thompson in mind, and secure for him such an appointment as may fit him best, and such as he deserves;

Second, That we request our pastor to let it be known, at the proper time and place, that we desire that our Presiding Elder, Dr. J. H. Weaver, be returned to this district for another conference year;

Third, That these resolutions be spread upon the Quarterly Conference record, a copy be sent to the Christian Advocate, the Asheboro Courier and the Bulletin, with the request that they publish and a copy to Dr. J. H. Weaver, Presiding Elder and to Rev. J. E. Thompson, pastor.

P. H. Morris
D. B. McCrary
W. A. Coffin
Committee.

CHILDREN'S HOME

FIFTH SUNDAY OFFERINGS

J. R. Swaim, Marshall S. S., $2.00; J. C. Loftin, Sol, Oak Grove S. S., $1.20; E. M. Hauser, Pfafftown, Daub's S S., 78c; H. L. Lewis, Tr. East End S. S., High Point, $10.00; Robert L. Snow, Taylorsville S. S., $6.43; J. M. Howell, Candler, Pisgah S. S., $1.01 O. F. Morrison, Wilkesboro S. S., $1.60; J. A. Magué, Winston-Salem, Burkhead S. S., $7.66; Rev. E. J. Poe, New London, Richfield S. S., 54c; W. E. Kerley, Huntersville, Union S. S., $2.57; R. M. Seamone, Woodleaf S. S., $1.86; W. I Hatley, Albemarle, Salem S. S., $6.70; R. L. Pearson, Reidsville, Lowe's S. S., $2.50; Samuel Turner, Mombo, Concord S. S., $3.48; J. B. Greene, Walnut Cove, Palmyra S. S., $1.06; Robert A. Cornatzer, Advance S. S., $2.90; E. C. Matthews, Siloam, Old Siloam S. S., $1.00; James A. Weisner, Olin S. S., $1.25; W. J. Allran, Cherryville S. S., $3.00; E. A. Caudle, Liberty S. S., $4.96; E. B. Claywell, Morganton Sta. S. S., $5.07; W. M. Zimmerman, Lexington, Mt. Olivet S. S., $6.00; Robert Love, Newton, Friendship S. S., $1.15. Total $74.72. Amount previously reported, $999.45; total to date, $1,074.17. Number of Sunday schools reported 193; number yet to report 648.

Note: N. L. Snuggs should be credited with $2.70, for Fork S. S., Shankle, instead of .70.

VOLUNTARY SUPPORT

A Friend, $5.00; W. T. Penry, Tr. Capt. Rawley's Bible Class, Centenary S. S., Winston-Salem, $96.17. Total $101.17; $133.95; Total to date, $235.12.

BUILDING FUND

Carl Finger, for Main St. Church, Gastonia, $2.10; Rev. C. S. Kirkpatrick and wife, Mooresville, $25.00; J. B. Thornburg, Newton, $5.00; D Q. Smyre, Newton, $2.50; A. G. Travis, Newton, $2.00; L. H. Phillips, Newton, $5.00. Total, $37.60. Previously reported, $54.60; total to date, $92.20.

TEN PER CENT ASSESSMENT

C. P. Rogers, East Flat Rock Ch. $3.68; Mrs. Judith Davis, Murphy, Peachtree S. S., $1.00; Rev. E. J. Poe New London Chg., $1.50; Rev. Robert E. Mock, Old Fort Chg., $13.00; Rev John W. Jones, Mooresville, St. John's Ch., $10.00; Rev. P. W. Tucker, Kannapolis Sta., $32.00; Rev. C. L. McCain, Cooleemee Chg., $50.00; Rev. J. H Barnhardt, Asheville, Central Ch. $33.47; Rev W. S Cherry, Moraviar Falls, Wilkes Ct., $9.00; H. E. Whitener, Terrell, Rehoboth and Rock Spring Ct., $9.38; W. H. Earnhardt Rockwell, $9.03; M. D. Stockton, Tr., West End Ch., Winston-Salem, $95.00: J. Robert Long, for J. E. Coburn donation to Bryson City Chg., $36.00: G. H. Mahaffee, Henrietta S. S., $21 82; Rev. B. F. Hargett, Pineville, Chg., $28.00; Mrs. T. R. Flack, Gilkey, Gilboa Ch., $8.86; Rev. O. P. Ader, Olin, Ramseur and Franklinville Chg. $64.50; J. S. Bell, Elkin Ch., $62.50; Rev. E. B. Troy, Table Rock Ct., $17.13; Rev. E. Myers, Advance, $22.68. Total, $496.55.

DONATIONS IN KIND

The following gifts are acknowledged with thanks: One box of miscellaneous garments from Ladies' Aid Society, of Zion Church, through Mrs. George Wakefield, Greensboro; two quilts, from the M. E. Church, Hayesville, through Rev. C. M. Carpenter; several suits of underwear from E. W. Culbreth, Statesville.

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DOES FIRE PREVENTION PREVENT?

The recent widespread celebration of Fire Prevention Day (October 9) throughout the United States, gives point to the query as to whether fire prevention is really making good in actual results.

Here is a part of the answer.

New York City, in 1915, had 1,010 fewer fires than in 1914, and its aggregate losses showed a decrease of $2,460,793 from those of 1914. Its per capita loss was $1.06, or $.32 less than was known before; its loss per fire was $140.58 less than the lowest previous record. These results are generally attributed to New York's fire prevention work.

Chicago has a Bureau of Fire Prevention and Public Safety with extensive activities. Translated into figures it appears that Chicago, in 1915, enjoyed a decrease of 1,238 in the number of fires and of $906,605 in total fire losses as compared with 1914.

Boston's Metropolitan District (including the City of Boston and 25 neighboring towns) has made a remarkable showing, since appointing its Fire Prevention Commissioner in 1914. Comparative figures for the single month of June, are as follows: In 1914, 1,337 alarms in 1915, 935 alarms in 1916, 605 alarms,—or a decrease in two years of 64 per cent.

Cincinnati is interested in fire prevention. Its 1914 figures of 2,138 fires and $699,473 in losses were reduced to 1,708 fires and $365,570 in losses for 1915—a reduction of 20 per cent in the former item and nearly 50 per cent in the latter.

Milwaukee now carries on fire prevention work under the direction of its fire department. In 1915, the city had only 1,679 fires as against 2,361 in 1914—a decrease of 29 per cent. Its total fire losses for 1915 were $487,009 as against $777,946 in 1914 and $953,477 in 1913. Milwaukee is convinced that fire prevention pays.

The above, however, are a few of the bright spots and represent but the merest beginning. It must never be overlooked that fire prevention is still confronted by an enormous task. Momentary enthusiasm because of reductions effected in a few cities is somewhat dampened by the reflection that 1915 saw the enormous total of $39,591,227 in the single item of dwelling house fires in the United States. Of this amount, $6,322,813, or $17,323 per day, is directly traceable to defective chimneys and flues —a cause which could have been ascertained and corrected.

Fire Prevention does prevent, but it never will be really successful until the public takes a hand.

HOW TO TREAT A COLD

Such pulmonary diseases as colds, croup, hoarseness, coughs and similar troubles represent inflammation of the organs of breathing, usually accompanied by excessive secretions.

These secretions are at first quite fluid and medication can penetrate to the membranes through the fluid.

As evaporation occurs the secretions harden into thick and finally more or less solid phlegm which is practically impenetrable to medication as of necessity, such medication must be largely inhalation.

Under these conditions the problem is to remove the obstructions and reach the inflamed membranes with medication.

Mentholatum is excellent for this purpose.

Its pungent volatile oils are quite penetrating. They excite a fresh flow of secretion which loosens the hardened phlegm and admits of its being thrown off.

These oils then act upon the Membranes as a delicate counter-irritant, allaying inflammation and encouraging restoration to normal health conditions.

IT PAYS TO LOOK NEAT

The Slouchy Man
OR THE
Dowdy Woman

Is always discounted, The man or woman who dresses neatly is often over-estimated. You can't afford not to look your best. It pays in business. It pays in society. It pays wherever you come in contact with people.

But you say, "I can't afford it," yet you can. It costs but little more to look neat than to go slouchy. What is the answer? Look into the clothes you bought last fall and winter. Some are stained, Others are rather out of shape, Others are dirty. You can't wear them in that condition.

Send them to us. It costs less than 10 per cent., of what you paid for them to have them made to look as good as new by our

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We remove the spots and stains. We extract the dirt from the fibre of the fabric, giving the lustre of the new garment and the perfect shape.

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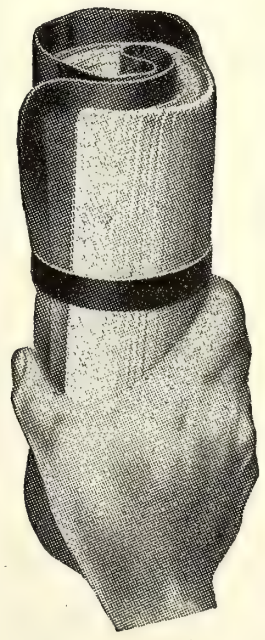
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SPECIMEN OF TYPE

to laugh *so that* all that hear will laugh with me.
7 And she said. Who would have said unto Abra-ham, that Sarah should have given children suck? for I have born *him* a son in his old age.

A-bime-lech' taken away
26 And A- yho hath d thou tell m to day.

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The Sunday School Lesson

FOURTH QUARTER—LESSON IX
NOVEMBER 26, 1916

A Living Sacrifice.. Rom. 12

Golden Text—Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. Rom. 12:1.

Summary of the Lesson

Christmas-Day had come to a home where poverty had left its deep and terrible mark. A little girl looked up from the few simple toys which with difficulty and sacrifice enough had been procured for her. Gazing into the strong, patient face of her mother, a sudden thought came to her. She was very still for a moment. Then she said, "Nobody has given you any present, mother, and I haven't anything to give you." Then her eyes brightened as she cried, with the instant's inspiration, "I'll just have to give you myself." The mother's arms were soon tightly about the little girl, the mother's lips were pressed against the fresh, young cheeks of the daughter, and it was a deeply moved voice which was saying: "That is the best gift of all. You couldn't do better than that, if you owned the whole world."

Paul has a habit of getting at the heart of things. He brushes aside the superficial. He sweeps by the incidental. He comes to the really defining and important matter. So when he discusses the sacrifices of a Christian he leaves the levitical offerings far behind and claims for God the greatest things a man can give—his own personality.

A Man's Gift of Himself

The audience sat in hushed silence, completely enthralled by the beauty of the singer's voice. There were passion in it, and power, and an intimate outreaching human sympathy. Years of discipline had contributed their attainment of technique. The mastery of hard labor and the mastery of natural endowment seemed equally present, but the final secret of the singer was an added something difficult to define. As she took her seat one hearer found the right word. "Every time she sings," he said to a friend who was sitting beside him, "she gives herself in her singing."

Paul is commending to the Roman Christians the worship of a surrendered life. They are to give themselves when they worship. They are to give themselves all the time. They are to be the veritable possession of God.

Men often give their possessions because they do not want to give themselves. Paul would have the gift of possessions as one expression of the fact that a man has given himself. Men have tried all sorts of ingenious and clever expedients in order to escape selfsurrender. Paul would have them understand that the man whose sacrifice is completely acceptable to the great God must place himself upon the altar, and the life he gives is not to be deformed by all the evil influences of the world. It is to be transformed by the creative energies going out from a mind renewed. This kind of a mind may be set about the task of finding God's will, and this sort of life may be given the task of doing God's will. For it is the man who has made God's will dominant in his personal life and who has really given himself, who has become a living sacrifice.

A Man's Estimate of Himself

A man cannot be an egotist who compares himself as he is with the man he ought to be. The moral flaw in vanity lies at this point. You have to forget your ideals—or worse than that, to lower your ideals—in order to be vain. The man who is perpetually measuring his life by a high standard has found a sure and permanent method for securing humility.

Paul shows a good deal of warmth and a certain depth of concern in discussing this matter. He does not want any man to think too highly of himself. He knows that a man's development ends the moment he becomes complacent. He knows that the man who wants to be the center of every picture can never take his place rightly in the world or in the church. The man who is preoccupied with his own graces ends by losing them. As a great Christian leader once observed, "Christian perfection is like the perfection of the eye, which can see everything else, but cannot see itself."

It is said that General Grant once delivered himself with caustic emphasis about a well known American whom he did not like: "You say that he does not believe in the Bible. How can he? He didn't write it." There are some men who seem able to believe only in those things which they themselves do and say.

Paul suggests with a kind of delicate irony that this sort of thing comes from a man's being partially intoxicated with himself. "Let us think soberly," he says in effect, "for only the man the wine of whose success has gone to his head becomes the victim of vanity and self-consciousness."

A Man's Estimate of Others

A thinker with a gift for analysis and a happy art of epigrammatic expression once said: "An egotist is a man who thinks too much of himself. An egotist is a man who thinks too little of others." There are men in whose deepest thought there is no place for other men. There are men who think of others only in order to plan how they may exploit them. There are men who regard the rest of the world as an audience gathered to admire their performances. There are men who, with sympathetic understanding, enter into the meaning of other lives.

Paul would have every man think of life in the light of the Christian brotherhood, where each one has received a gift and a task from Christ, and it will take all of them together to do God's work in the world.

A man is to be delivered from lonely and provincial selfishness by the consciousness that he is a part of the army of the Lord. One soldier cannot make an army. Each fighting man has part of his strength in the strength of the others. This fact of interrelation, when once a man clearly sees and understands it, changes his whole thought about life. He finds strange ties connecting him with people to whom he thought he had no kindship. He never can feel alone again. He almost comes to think of other people as a part of himself.

The Christian Brotherhood

One of the most brilliant and significant figures in the New Testament is Paul's metaphor of the body and the members. "We, who are many," he declares, "are one body in Christ, and severally members one of another." The same conception was used by Jesus when He said, "I am the vine, ye are the branches." The Christian community is seen not as a collection of separate units; it is seen as a living organism.

Dr. Washington Gladden applied the same thought to our present economic situation when he likened capital and labor to two hands, part of the same organism of American life, receiving their blood from the same heart. These two hands could fight and wound and hurt each other. This he admitted, but that policy is suicidal, just because when the right hand fights the left it is fighting itself. When one part of the organism injures another the whole body is weakened and ultimately the part which did the injuring must feel the hurt.

The Christian brotherhood, in the thought of Paul, and as we have seen, in the thought of Jesus Himself, has just this intimate connection. No one can be benefited without profit coming to all. No one can be injured without loss coming to all. Each member of the body has its own function to perform, its own contribution to make, and each is to receive something from all the rest. The Christian Churches consists of the men and women and children who are organized into vital oneness through the indweiling energy of Jesus Christ .

It is only as we think of life in this organic fashion that we can think of it nobly or adequately. The movements which separate men into hostile groups are working for the disintegration of human life. The great movement which is uniting men in vital brotherhood is the promise of the world.—Lynn H. Hough, D. D. in New York Christian Advocate.

KNOWN BY THE ABORIGINES

There is a tradition that long before the white men settled this country the native Indians, in their hunting, found a beautiful spring of water, as clear as crystal. The water was so cool and pleasing to the taste that the Indians often visited the spring in their wanderings. Something in this sparkling water drew them there. It was different and seemed to have an invigorating effect. The news spread from tribe to tribe and it resulted in bringing the old, decrepit and the sick to the favored camping ground to drink of the water. To them it was known as the "Big Medicine Spring." Thus began the reputation of Grey Rock Spring. The Indians in their crude semi-savage state could mark the effect of the water and realize its medicinal value. Recent excavations at the spring uncovered Indian pottery, tomahawks and arrow heads giving support to the tradition.

This was but the beginning. The spring was developed and now multitudes know of this splendid "medicine water" and have an opportunity of sharing its curative power. Coming from deep strata of health-giving minerals through beds of granite, the water contains properties of great value to the organs of digestion and elimination. It is especially valuable in stomach, bowel, kidney, liver and bladder troubles. Chemical analysis is the same as the famous Poland water, except that it is three times as strong. No greater compliment can be paid its merits than the enthusiastic commendations of the faithful users. Write today for booklet or better still send $2.00 to Grey Rock Spring, 1203 Summerland, Batesburg, S. C. for two five-gallon demijohns or $3.00 for two crates of six one-gallon bottles each. If, after using the water as directed you find that you have not been benefitted by it, merely say so and your money will be cheerfully refunded, on return of containers. The guarantee is made practicable by reason of the merits of the water.

Do the duty which lieth nearest to three! Thy second duty will already have become clearer.—Carlyle.

"Call not that man wretched, who, whatever ills he suffers, has a child to love."

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THANKSGIVING

The flowers that bloom about our feet,
Father, we thank Thee.
For tender grass, so fresh, so sweet,
Father, we thank Thee.
For Song of bird and hum of bee,
For all things fair we hear or see,
Father in heaven, we thank Thee.

For mother-love and father-care,
Father, we thank Thee.
For brothers strong and sisters fair,
Father, we thank Thee.
For love at home and here each day,
For guidance lest we go astray,
Father in heaven, we thank Thee.

For this new morning with its light,
Father, we thank Thee.
For rest and shelter of the night,
Father, we thank Thee.
For health and food, for love and friends,
For everything his goodness sends,
Father in heaven, we thank Thee.
—Ralph Waldo Emerson.

A FRONTIER THANKSGIVING

"Mother, tomorrow is Thanksgiving back home, isn't it?"

It was Elsie who asked the question—Elsie, who could remember a happy childhood "back home" in old Massachusetts before her father became a frontier missionary.

"Yes, dear," her mother answered, "and it will be Thanksgiving here, too."

But as she spoke her glance took in the desolate outdoor view and she sighed. The prairie village looked more chilly and huddled than ever since the stunted trees had lost their foliage, and the track of the last cruel cyclone was still evident.

"No, it isn't Thanksgiving here," Elsie declared. "God let the cyclone come and destroy our harvest and we haven't anything nice to eat or wear. Everybod's poor, and I say—I say—"

The blue eyes were full of tears and no more words could come from the swelling throat as Elsie turned to the window.

Mrs. Holmes looked at her dear fifteen-year old daughter in her scant gown and patched shoes, and her heart ached.

"Never mind, dearie," she said consolingly, "think how your father has helped our poor people and how they love him. Luther is growing so strong and helpful, too, and baby is well and good."

The youngster who sat in one corner playing with spoons, hearing his familiar name, turned and with gurgles of delight paddled across the floor to welcoming arms Then the outer door flew open and Luther, his arms full of tree branches, his cheeks reddened by the cold air, came in.

"Look at that, ma!" he cried; "all that wood for nothing an' lots more if I bring it, and I will. It's from Otto Berger's trees 'way over——"

"Why, my dear, did you bring that from the ravine?"

Luther nodded.

"I'm going to fill the stable. All you have to do is get your back bent just right and then keep walking. What ails you, Elsie? Crying?"

Before the mother could answer Elsie turned.

"Yes, I am, and it's because we are so poor—so poor we can't have the least bit of Thanksgiving tomorrow, not even a pudding with raisins in it."

Luther sat down on the woodbox, pulled off his cap and smiled reminiscently as he said:

"I can remember a Thanksgiving dinner at gran'pa's. Wasn't I four years old? We've been here seven years and I'm 'leven, so of course! There was a big turkey and one leg fell off on the table cloth, and they gave me all the wishbone.

"My bones are all wishbones this minute, because I'm wishing so for a civilized Thanksgiving," Elsie interrupted, her words husky with the unshed tears behind them.

Luther looked at her reprovingly.

"But I should think you would be ashamed to say so when you know it can't be helped," with the bluntness of youth as he put on his cap and started for another load of wood.

Mrs. Holmes looked around thoughtfully.

Elsie, supose we skirmish once more and see if we can't find something to be thankful for."

The girl began to laugh even while tears were running down her cheeks.

"Oh, I took an inventory this morning, marmee, and there's about a quart of flour, a few potatoes, a teeny bit of oatmeal and—yes, a few crackers. I think the cyclone left some turnips in the garden and that's all "

"Well, there's the Christmas box—I wonder if we took everything."

Laughing still almost hysterically Elsie helped lift the cushion stuffed with hay from the Christmas box, which had been utilized for a seat, and her mother thrust in an exploring hand.

"Why, yes, here is a can of tongue! I remember now I had saved it for a time of need. And here is the beautiful tablecloth your uncle Bradford sent. Wasn't it just like a man to spend $5.00 or $6.00 for this when I had nothing to match it? But we'll use it now and make our table look as fine as possible. I have never had courage to even unfold it."

Elsie took hold of one end of the shining linen and then gave a glad cry:

"Mother! Motheree! What is this?"

For there pinned to an inner fold was a crisp bill. Her eager fingers relesaed it as she exclaimed:

"Ten dollars! Ten dollars!"

Mrs. Holmes sat down and the baby crept up to be taken, with a baby's quick suspicion that something had happened. His mother hid her face on his curly head while Elsie sobbed:

"Oh, it makes me feel so mean! Here it was all the time while I was complaining. It's almost 5 o'clock and father will soon come. Oh, how can I wait to tell him?"

At dusk she saw the tired father coming across the windswept field and hurried out, a little checked shawl over her head and with eloquent eyes and lips told the story of the wonderful discovery.

"Hidden in a tablecloth instead of a napkin this time, wasn't it? Well, 'Bless the Lord, O my soul and forget not all His benefits!,'" he exclaimed, and perhaps no one who has waited for weeks for a home board remittance can fully realize what that meant.

"And now a little supper for Luther and me; and I'll borrow Deacon True's horse and start for town."

"Oh, not tonight!" his wife urged. "Wait till morning."

'No, no, we must have that turkey tonight and a wagon load of good things to carry out in the morning to our poor people. Tired? That $10 bill has rested me more than a good night's sleep. Come, Elsie, help us into our overcoats and we can eat on the way."

It was four miles to town and the deacon's horse was not swift, but there was no thought of time or distance as the missionary, in his old blue overcoat, with the precious bill carefully tucked into an inside pocket, drove away.

Luther looked back to cry to Elsie, who was wildly waving her handkerchief:

"Say, don't you wish now that you'd been thankful when you didn't have anything to be thankful for?"

We need not tell what came from town that night to make a "civilized house on the frontier. But there was a turkey small but plump and juicy, and once more Luther had a wishbone. There were other good things to go with it, and quantities of knob-by packages to be distributed among the needy.

When the family gathered around the table covered with the fine damask their faces shone with gratitude and Luther said:

"Nobody that looks at us needs a Thanksgiving proclamation to tell him what day it is."—Exchange.

The East Oklahoma and West Oklahoma Conferences propose to co-operate in raising $60,000 for the endowment of a chair in the School of Theology of Southern Methodist University, Dallas.

RHEUMATISM AND INDIGESTION

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed. The following letters are interesting in this connection:

Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

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CENTENARY METHODIST CHURCH AND THE REVIVAL

This is among the oldest churches of our North and Western North Carolina Conferences. The Moravians preempted and preoccupied this country and for a long time, theirs was the largest and most influential body of Christians in it. For many years no other denomination could get much if any footing in Salem. It was known as a Moravian town and the country as a Moravian settlement.

But the Methodist itinerant preacher has always gone with equal paces with advancing civilization and in the early settlement of the country especially to the west and north of Salem, they began to preach at such places and in such houses as they could get. They came along in this country about the beginning of Winston and grew as that village grew. The first organization, as tradition has it, was under a Mulberry tree near the Davis Military School, (which was not at that time) the location of our Children's Home. With just how many members the church was organized, and who organized it, I am not informed. But among the first and early preachers were the Revs. Peter Doub and John Alspaugh, and they are living as a sweet memory in the churches of this country still.

The first church building was located at old Jerusalem on the Old Town road on the brow of the hill beyond Peter's creek. For many years they held their services in this house. But finally, they abandoned this house and decided to erect another on the present location of Centenary Church. While they were building the new church, the congregation moved to Winston, and worshipped in the court house. The young and small church grew and prospered as Winston did, until the new-old church was no longer adequate to the needs of the growing congregation. In about 1883 or 1884, they resolved to build another new and much larger and modern edifice at the same location, which was dedicated in 1885 or 1886 by Bishop Duncan. This church continued to prosper and add to its membership from year to year "such as were being saved," until it began to branch off and organize other congregations and build other houses of worship. Burkhead in North Winston, Grace in East Winston, and after so long a time, Salem in the Old Town. Southside, outside the present corporate limits, West End in the extreme western part of Winston, and North Liberty, in the extreme North of Winston. All of these are separate stations, except Liberty which is attached to Grace. Centenary has done much in helping to support these churches and is helping some of them now, and her membership is now one thousand or more, after giving off members to these other new churches.

The preachers who labored and served the church in its rise and progress, I mention as follows, but not in regular order: Rev. W. W. Allred, the first pastor, J. W .Wheeler, R. H. Willis, J. W. Jenkins, J. E. Mann, H. P. Cale, J. F. Heitman, C. C. Dodson, J. T. Bagwell, L. S. Burkhead, W. C. Norman, W. S. Creasy, and H. F. Chrietzberg, all of sainted memory, and J. R. Scroggs, J. A. B. Frye, W. R. Ware, J. E. Abernethy, E. L. Bain, and last but not least, the present pastor Rev. Dr. E. K. McLarty. Excepting the Rev. John Alspaugh, beginning with Rev. W. W. Allred during the civil war, more than a half century since, with every one of these deported saints I have been well acquainted and intimately associated during the passing years, and recount them all in my catalogue of warm, personal friends, and I am looking to meet them all again in the coming years.

The present Centenary Church was begun under the ministry of Rev. C. C. Dodson and finished under that of Rev. J. T. Bagwell. This is one of the largest, most modern and best arranged, and the interior is regarded as the most beautiful of all the churches of the Conference and State, and has a large and growing membership of strong, old and young men and women, who constitute a wonderful moral force in the community, and, like "a city set on a hill' and a candle on the stand, a shining light in "Zion the perfection of beauty," in whom God has been living, and through whom he has been shining and speaking to the world through all these years, I would like to chronicle the names of many but think it unwise to discriminate.

The Revival.

During all these succeeding years there have been many and notable revivals, with and without imported evangelists. The most wonderful of any, conducted by foreign evanglists, was the one by the late Rev. Dr. R. G. Pearson. And the best and most influential for permanent good to the church and community have been those conducted by the pastors with the help of the church and the Lord, for "we are co-workers together with Him." And the most notable and of lasting good of the latter class, were those of 1915 and 1916, conducted by the pastors, Rev. Drs. E. L. Bain and E. K. McLarty. In these meetings the work was co-operative, and done through the parents, the Sunday School teachers and select committees. In the one of 1915 comparatively little preaching was done by the pastor. In the 1916 one the pastor did a great deal of preaching. And while there was no great boisterious excitement, both were wonderfully successful in gathering a large harvest of souls into the Kingdom.

I attended nearly every service in both meetings. During the last one, I missed only one night. This meeting began on Sunday, the 8th of October, and lasted over three weeks, just twenty-two days, with two services each day, a half hour service in the morning promply at 8 o'clock, and a longer service at :730 in the evening, with special service for children on Saturday at 9 o'clock. The congregations were fairly good all the time, but especially large on Sundays and nights. The auditorium and gallery would hardly hold them on mornings and evenings of each Sunday. There were forty-four sermons preached and Dr. McLarty preached all of them, and did much of the praying and singing with work at the altar. The wonder is that he was able to do so much. He sometimes said he was tired but he never showed it, and the congregation seemed never to tire under it. He never faltered but pressed on with increasing zeal and determination. As the days and hours demanded, so was his strength, and he was as fresh and vigorous at the last as at the beginning. The preaching was of the best and highest order, purely evangelical all the way through. The sermon on the first Sunday was a climactery one, and every one after that was the best and another climax. So it was climax after climax from start to finish, even then the evangelistic work continued through the month.

I would like to make fuller notes on his preaching, but I have not time and space to give even a trend of it for the twenty-two days and nights.

By this meeting Centenary church was wonderfully blessed and strengthened. The confessions and reclamaions were not particularly counted. But there were many, perhaps sixty, or more. There were thirty accessions to the church on profession of faith, and about the same number by certificate—sixty in all. A few others will yet be added.

The impressions and influence of this meeting will live long in the memory and lives of the church and community, and the signs will follow.

James Willson.

AN IMPORTANT INVITATION

Americans not a few are advocating pagan ideals of nationalism. "Bombs and dollars," writes the Washington Herald, "are the only things that count today. We have plenty of one. Let us lay in a goodly supply of the other and blast a way to world leadership as soon as an opportunity presents itself." "It is the right of a nation to live to its fullest intensity", writes the Seven Seas, "to expand, to found colonies, to get richer and richer by any proper means, such as armed conquest, commerce and diplomacy."

If these ideals prevail in America, we shall have growing armies until like Europe, millions of our boys will be in the barracks with all that that means of moral and religious degeneracy. The primacy of might will be asserted and scant regard will be given to our national duties or to the rights of others. Democracy will wane and the spirit of militarism grow strong.

Has not the time come for every Church to establish a Committee on World Problems and to introduce into all its groups at some suitable time the study of the methods and responsibilities for establishing World Peace? No new organization is proposed and no new meetings.

The World Alliance for Promoting International Friendship through the Churches and the Federal Council of the Churches of Christ in America invite the co-operation of each Church by the appointment of such a Committee.

Christian Men have their peculiar responsibilities in this matter of Christianizing America's International Relations. They alone have the suffrage except in a few states. What they think on international policies will have directive influence upon those policies. They should, therefore, study these questions earnestly and conscientiously, and be prepared to make their peculiar contribution to the cause of establishing a Christian World-Order.

Christian Women have their peculiar responsibilities in these matters. They train the children in the homes, in the schools and in the Sunday Schools. They look upon international problems and policies with interests less warped than men by ambition for great financial gains, commercial conquests and national glory. The disasters and calamities of war fall most heavily upon them. Through the Missionary Societies Women's Clubs and Chautauqua Courses they are organized for study and for work as are no other groups in the country. They, therefore, should bend their energies to the study of these questions and to the development of intelligent convictions and sane methods for the establishment of international righteousness and goodwill.

Has not the time come when every Church and every Christian should vigorously co-operate in helping to establish a Christian World-Order?

RESOLUTIONS BY WESLEY MEMORIAL QUARTERLY CONFERENCE

Whereas, Under the wise leadership and guidance of our beloved pastor, Dr. Gilbert T. Rowe, Wesley Memorial M. E. Church, South, has enjoyed two years of unusual growth and prosperity in all its varied departments of enbeavor, and

Whereas, We are now entering upon a peculiar, if not critical period of our history, by virtue of our rapid increase in membreship, and also because of the financial status of our building operations, and

Whereas, The conditions above enumerated necessitate the continuance of xceptionally strong and wise leadership, Now, therefore be it resolved,

First, That this Quartely Conference desires to have spread upon its official records, our sincere appreciation of the splendid and altogether acceptable services rendered this church by our pastor;

Second, That we request our beloved Presiding Elder to exert all proper effort to have Dr Rowe returned to this pastorate for the ensuing Conference year;

Third, That we repeat with emphasis all words of love and appreciation herein expressed, with reference to our Presiding Elder, Dr. J. H. Weaver, and request our pastor to let it be known werever proper so to do, that we desire to continue the same delightful relations with him for another Conference year.

The above resolutions were adopted by unanimous vote of the Fourth Quarterly Conference of Wesley Memorial M. E. Church, South, High Point, N. C., Tuesday night, November 9, 1916.

THE HIGH-FLYING EAGLE

There are two animals that puzzle naturalists more than any others. They are nature's submarines and aeroplanes, the whale and the eagle. It is known that whales occasionally descend as much as 3,000 feet below the surface of the sea—a depth at which, by the pressure of the water, they ought to be crushed flat. Why they are not injured scientists have yet to discover. It is this pressure that prevents a modern submarine descending even 300 feet, let alone 3,000. Eagles have been seen through telescopes to fly with apparent ease from 30,000 to 40,000 feet above sea level. At that height no human being can live, owing to the rarefication of the air. How the birds live and fly at a far greater height than man can endure for long, is a question still to be answered.— Parson's.

A MONTHLY INCOME FATHER

When I ask about my papa, my mama says to me,
"Your papa was as good a man as any man could be,
For though he went away to stay, a long, long time ago,
He still sends letters every month, because he loves us so."

My mama's very happy and has no doubts or fears,
And when she talks of papa, her smiles shine through her tears.
She says she's proud of papa because he is so good,
And sends us letters every month, just as she knew he would.

She says in every letter she finds a nice, big check,
And that, I guess, means nickles, as many as a peck.
For mama takes the check and pays the bills and buys a hat,
And still has nickles left for toys and other things like that.

So mama doesn't worry and she's as happy as can be,
Because my papa takes good care of mama and of me,
And that I know's the reason we have no cares or fears,
And that mama thinks of papa with smiles mixed up with tears.

—Author Unknown.

Statistics of the United States show that: Over 85.3 per cent of the people leave nothing. Over 4.3 per cent. of the people leave less than $1,000. Over 7.1 per cent. of the people leave less than $10,000. Only 3.3 per cent. of the people leave over $10,000.

SPECIAL TRAIN TO RICHMOND, VA. via SOUTHERN RAILWAY WEDNESDAY. NOVEMBER 29th, 1916.

Annual Foot Ball Game Between University of North Carolina and University of Virginia Thanksgiving Day, Thursday, Nov. 30, 1916.

The Southern Railway will operate special train consisting of first class day coaches and Standard Pullman sleeping cars, leaving Charlotte at 8:45 p. m., Wednesday, Nov. 29, 1916, arriving Hull Street Station, Richmond, Thanksgiving morning at 7:35. Returning, Special Train will leave Richmond, Hull Street Station at 10:30 p. m. November 30th.

Fillowing round trip fares will apply from stations named:

Charlotte	$5.00
Gastonia	5.25
Blacksburg	5.50
Rutherfordton	5.50
Concord	4.50
Taylorsville	5.25
Greensboro	3.00
Danville	3.00
Winston-Salem	3.50
Siler City	4.00
High Point	3.25
Lexington	3.75
Marion	5.50
Morganton	5.50
Hickory	5.50
Salisbury	4.00
Reidsville	3.00
North Wilkesboro	5.00
Elkin	5.00
Gulf	4.50
Davidson	3.50
Albemarle	5.00
Asheboro	4.00
Mooresville	5.50
Shelby	5.50
Statesville	4.50
Mount Airy	4.50
Madison	4.50
Mocksville	4.00
Thomasville	3.50

Fares from all intermediate stations on same low basis.

Passengers from branch line points will use regular trains to and from main line junction points connecting with the Special Train.

This is the last opportunity of the season to visit Richmond and its many attractions at low cost, in addition to attending the Annual Foot Ball Game which is the biggest one played during the season.

Pullman reservations must be made in advance.

For further information and Pullman reservation ask any Agent of the Southern Railway, or write

R. H. DeButts, D. P. A.,
Charlotte, N. C.

SORRY SHE DIDN'T JOIN THE NORTH CAROLINA CHRISTIAN ADVOCATE PIANO CLUB

The following letter received from Mrs. L. P. Coats, will be interesting to those readers who are thinking of joining the Piano Club:

Mrs. Coats writes:—

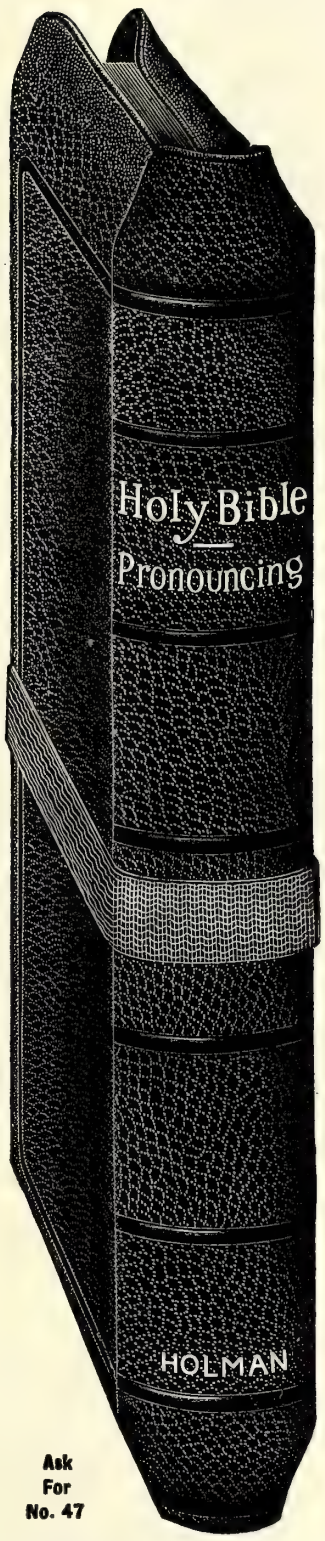
> "I failed to get your book on prices and terms of payment. On last Monday my husband went to the County seat and bought us a Piano, just shipped from Chicago, warranted for ten years. We had paid an agent $105 on a Kimball organ, and he claimed to allow us that much on our piano, leaving us owing $250, to be paid in monthly payments of $10 each. I am sure sorry, as I wanted to join the Piano Club so much. I would have felt I was getting the worth of my money."

On the same style and make of piano the Club would have saved Mrs. Coats over one hundred dollars.

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tertaineth Jethro. EXODUS, 18.

B. C. 1491.

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 30. 6. John 8. 59; 10. 31.
g Ezek. 2. 6.
h ch. 7. 20. Num. 20. 8.
i Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8.
1 Cor. 10. 4.
k Num. 20. 13. Ps. 81. 7; 95. 8.

Jŏsh'u-a: for [g] I will utterly put out the remembrance of Ăm'a-lĕk from under heaven.

15 And Mō'şeş built an altar, and called the name of it [4] Jĕ-hō'vah-nĭs'sī:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm'a-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons,* 7

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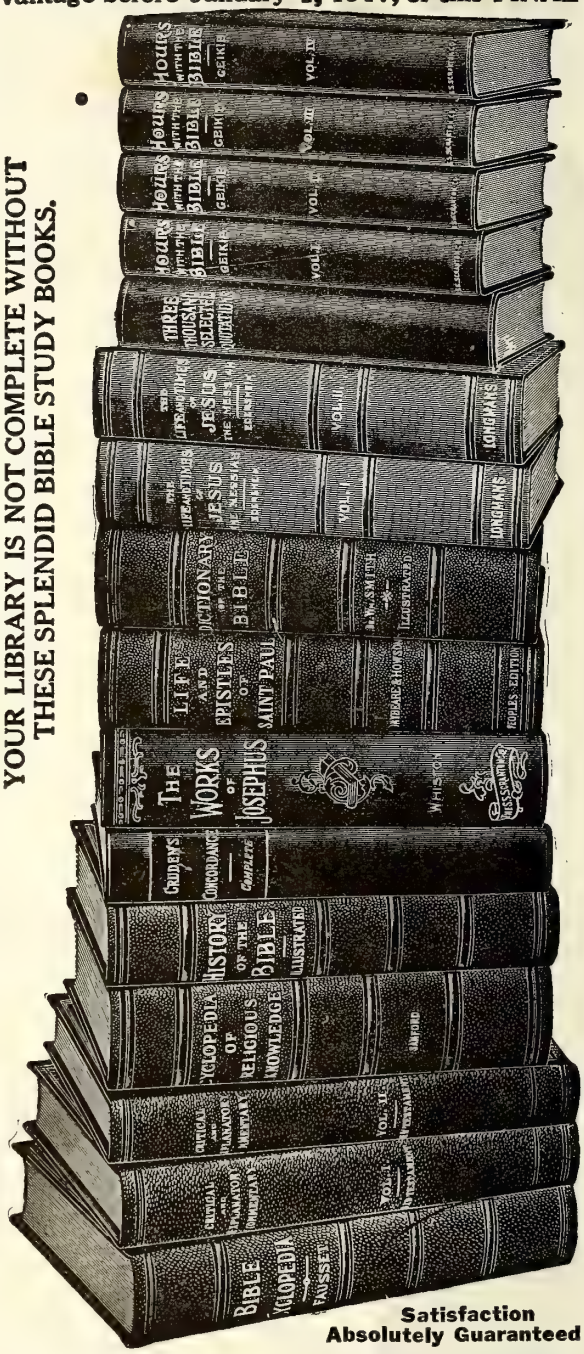
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RELIGIOUS PRESS CONFERENCE

A Religious Press Conference will be held in St. Louis on Tuesday, December 5th at 2:30 p. m., preceding the sessions of the Quadrennial Meeting of the Federal Council of the Churches of Christ in America. Following is the program:

"Denominationally Owned vs. Privately Owned Religious Newspapers."

1. Denominationally Owned Religious Newspapers—Claudius B. Spencer, Editor The Central Christian Advocate.

2. Privately Owned Religious Newspapers—Oliver R. Williamson, Publisher the Continent.

"The Church Paper as a Preacher of Righteousness."—Rolfe Cobleigh, Associate Editor the Congregationalist.

"The Church Paper as a Leader of Thought."—Howard B. Grose, Editor Missions.

"Financial Problems of a Religious Newspaper."

1. Circulation:

Dan B. Brummitt, Editor The Epworth Herald.

2. Advertising:

William E. Barton, Editor The Advance.

"The Relation of the Federal Council to the Religious Press."—Charles S. MacFarland, General Secretary of the Federal Council of the Churches of Christ in America.

There will be four after-dinner speakers who will be appointed at the St. Louis Meeting.

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VOLUME LXI NUMBER 48

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North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, NOVEMBER 30, 1916

I HAVE A FRIEND

By A. R. WILLIAMS

For what this purpose deep within,
This one desire so strong and keen,
To make my powers manifest,
To worthy be of all that's best?
The Answer is, "I have a friend."

What keeps my life from deeds of sin
When tempters come again, again,
My aims to thwart, my soul assail,
With brandished steel in coats of mail?
Just simply this, "I have a friend."

When courage droops, when doubts begin,
And anguish seems my soul to rend,
What gives me then new strength of will
My hope to keep, my mission fill?
'Tis this once more, "I have a friend."

With gratitude my head I bow,
I never knew so much or how
My every purpose, thought and strife
Was sanctified by another life;
Thank God, I've had a friend till now.

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor
W. L. SHERRILL - - - - - Assistant Editor

Editorial

OUR ASSISTANT EDITOR

The reader will note that the name of Rev. W. L. Sherrill appears again as assistant editor of the Advocate, the Bishop having appointed him to this place.

Brother Sherrill wishes it understood that he will continue to reside in Charlotte, and that he is not to do field work as he formerly did. For the present he will write the Note and Comment each week, and on occasion come to the editor's help as necessity may arise.

Let our pastors and all concerned take note of this and address no correspondence to Brother Sherrill at Greensboro. We wish it also distinctly understood that the policy of employing field representatives has been permanently abandoned. Let pastors and church officials arrange for plans that will place the Advocate as nearly as possible in every home.

THAT TEMPERANCE REPORT

The report of the Temperance Committee adopted at our Conference takes advanced ground against the drink evil (See report in this issue). The day has come when Christians and statesmen can no longer afford to parley with this matter. The program of the Anti-Saloon League, though drastic, seems wise and reasonable and all the forces of the church ought to unite in this effort to drive the traffic from our border.

The report requests the preachers to preach on this subject in the next two months and let the people know what the proposed legislation is. It is believed that when the people understand the legislative program of the Anti-Saloon League they will rally to its support. The Conference also urges that the churches, Sunday Schools and Epworth Leagues send delegates to the Anti-Saloon League Biennial Convention which will meet in Raleigh, January 11, 1917. If the preachers in the churches will carry out this request, our law makers will fully realize the desire of the people for advanced legislation. On the other hand if the Convention is poorly attended and the matter is not agitated, the law makers will conclude that there is no desire on the part of the people in North Carolina for advanced legislation; therefore the urgent necessity of meeting these two requests.

THE CHURCH CONFERENCE

Just as soon as the financial budget is made up a church conference should be held in each congregation. In this conference let the congregation be apprised of the total amount to be raised for all purposes, and let the every-member canvass be made right then and there as far as possible. Then let the stewards or others who may be appointed to do so follow this up with a canvass of all absent members and friends of the church, so as to secure from each one the highest possible pledge for the year.

Be sure to have a pledge card and a package of envelopes—one for each preaching day in the year—in which the member or friend will enclose his regular payments. Let the pledge be so much per week, if possible, with the understanding that the envelope will be turned in at Sunday school on Sundays when there is no preaching services.

One of the weaknesses of our administration as pastors is our neglect to hold frequent church conferences. They should be held at least once a month, never less frequently than once a quarter. The fact that all members will not attend should never discourage us. The attendance will increase if we will persist in holding these conferences regularly.

The best time to hold the church conference, as a rule, is immediately after the preaching service.

THE DISTRICT STEWARDS

These important officials will hold their meetings most likely during the next month. In every district it is a matter of exceeding importance that the financial budget for the charges be made up as early as possible. It devolves upon the District Stewards to fix the presiding elder's salary and apportion the same together with the collections ordered by the Annual Conference to the various charges.

There is no more important official meeting held during the year than that of the District Stewards. What they do has much to do in insuring collections in full. A proper division of the amount between the charges is the matter of prime importance. No selfish or narrow-minded man is fit to serve on this board. We have known district stewards who seemed to feel that their sole duty was to get as little as possible of the financial obligation on their charges and then sometimes go home kicking and complaining about being over-assessed.

No charge can ever be developed to the point of generous and liberal support with such men as leaders. An old skin-flint and pessimist can blight a whole church. The only thing to do with such a character is to retire him at the first opportunity. On the other hand, a cheerful hopeful man can soon awaken a generous and liberal spirit in a whole congregation, and this is what is needed everywhere. We know some congregations that have been led by men in the habit of complaining till they have become fixed in their attitude of hostility to anything promising progress or enlargement.

We urge all District Stewards to cultivate the spirit of hope and to adjust themselves to the spirit of progress. Let them address themselves to the worthy task of finding out some method that will reduce the financial plans to system and bring all the members of their charges into constant co-operation. This can be done if leaders will be hopeful and painstaking.

RECEIVING THE NEW PREACHER

In hundreds of homes during the next two or three weeks the chief topic of conversation will be the new preacher and his family. Old curosity will sit enthroned and will weave many a web of imagination as to how he will look, and what he will say, and how he will say it. There will be a share in all this for the pastor's wife also, for if ever there was a time when the preacher's wife was not a factor to be considered, that time is past. In these days the success of the preacher is hinged largely upon the ability of his wife to adapt herself to the situation, and to prove herself a suitable helper in his delicate and difficult work. Happy is the pastor who has a wife who, in consecration and in social qualities, is able to go with him and even before him in his ministry of encouragement and help.

While such is the ideal let our people remember that there are few things that come up to the ideal, and that it is easy for them to expect too much. While there are many preachers and preacher's wives that are all that could be desired in every way, there are many who do not come up to this. In fact, some people demand far more than is reasonable, thus laying the foundation for dissatisfaction by setting the vision too high. The preacher and his family are, after all, only common human beings and subject to infirmities and limitations as their fellows are.

The Advocate would like if possible to smoothe the way for these families that are to be strangers in a strange land during the next month. Let their wants be anticipated. Do not allow them to find a cold house and an empty larder. Of course it is not to be thought of for a moment that they should have to move into a house that has not been thoroughly renovated. Let the men see that all needed repairs are made about the parsonage, and let the good women see that the interior is neat and attractive, and that the new family is cordially received and warmly welcomed. Let new furniture be substituted for broken pieces, and new tableware take the place of that which is worn and damaged.

How much such thoughtfulness will add to the happiness and efficiency of the new pastor only eternity can reveal. No wonder some men start wrong and keep wrong all the year. As we have said before, they are subject to human frailties, and few can ever come to their best in a charge that has given a cold reception.

* * * *

The foregoing is written for charges that have already provided a parsonage home for the pastor. What shall we say of those who have no place to house the preacher and his family? According to the statistical report this year there are 39 charges without parsonages. Men with families have been sent to some of these. Will the stewards of these charges allow the pastor and family to come in and find no provision made for them? It is cruel the way some are allowed to be embarrassed in such charges. The idea of leaving the pastor—a stranger to everybody—to search the neighborhood over for a place to shelter himself and his family! We knew a case some years ago where the preacher and his family traveled 250 miles to their charge, arriving after midnight, and were not even met at the train. Stopping for a few days at the hotel, he endeavored vainly to secure the co-operation of the Stewards in securing a house to live in. After three or four days of vain effort he rented a house on his own responsibility, secured some rude furniture and set up housekeeping. Not a soul came to his help and he had to literally thrust himself upon the people.

We expect to make the effort to keep tab on all the charges this year and if any fail to make proper provision for the preachers it will be known. The time has come to stir up the pure minds of the people by way of remembrance. A board of stewards that will leave a pastor to shift for himself and rent his own house ought to be exposed.

THE FIRST ROUND FOR THE PASTOR

The matter of first concern with the faithful pastor is acquaintance with his flock. The good shepherd knoweth his sheep. "He calleth his own sheep by name." If a pastor would succeed in the best sense he must know his people. Even pulpit ministrations of a high order will fail if the pastor does not learn to know his people personally.

Some preachers have a sort of antipathy for this feature of the work and try to compromise by saying that they have no taste for it. They excuse themselves by the thought that what they may lack in pastoral service is more than made up by better pulpit service. No greater mistake could be made. We doubt if any man can ever be at his best in the pulpit unless he mingles with the people and gets the inspiration which the personal touch always gives him. He must know something of the joys and sorrows, the hopes and fears of the people to whom he ministers.

Then the people must know him. They can not understand his minstrations and are liable to be repelled by his pulpit utterances unless they have a more or less intimate ac-

quaintance with him. This explains in a large degree the otherwise inexpliceble fact that some very strong preachers are almost uniformly unpopular.

Let every pastor try to start this new conference year with a new program which will carry him into the homes of all the people and give him intimate and sympathetic knowledge of their conditions and needs. This is the pastor's finest opportunity to encourage family religion and introduce the church paper and good literature in the homes. A good pastoral round during the first few weeks would make many apparently difficult problems vanish at once. Try it.

REPORT OF BOARD OF EDUCATION

Your Board has received reports from the General Board of Education, the Department of Ministerial Supply and Training, the Educational Commission, Trinity College, Greensboro College for Women, Davenport College, Weaver College, Rutherford College, Brevard school and Jefferson school. These reports indicate a success in our institutions and a loyalty on the part of our people that is gratifying and encouraging.

We rejoice in the extraordinary success already achieved by Emory University at Atlanta, Ga., and the Southern Methodist University at Dallas, Texas. The reports from these two institutions show assets to the amount of $5,650,000, a total enrollment of students to the number of 1668 in the two institutions, and a fully organized school of Theology in each University. We rejoice to know that of the five or six theological schools of the United States, entitled to rank in the AA grade the Candler School of Theology is included in that rank.

Our own Conference schools are flourishing as never before in the history of the Conference. We have now an enrollment of 1615 students. We have an equipment far superior to anything possessed hitherto. Three of our Conference schools are now endowed institutions, Davenport College reporting $75,000 bequest that becomes effective this year as a permanent endowment to that college. Our new school at Jefferson reports a most gratifying increase in patronage, and plans for a further increase in the equipment of the plant of about $14,000. Rutherford College has erected during the past year two new buildings and has added to its real estate more than twenty-five acres of land, and the President and Board of Trustees are to be congratulated on re-habilitating this institution for the Conference.

Appropriations for 1917

The annual assessment of the General Board of Education is $4,056. We recommend for the coming year an assessment of $16,000 for the school work in our Conference, and $800 for the Sustentation Fund; these amounts being the same as the assessment for last year.

The amount raised on the assessment for our Conference Schools shall be appropriated as follows:

To the bonded indebtedness of Trinity College, $2,500.

Of the sum remaining there shall be paid on a pro rata basis as follows:

Greensboro College for Women.....	$3125
Davenport College	3125
Rutherford College	3125
Weaver College	3125
Jefferson School	1000

We request the General Board to appropriate $3,000 to schools within our Conference, the same to be equally divided between Weaver College and Rutherford College, each to receive $1,500. The treasurer of this Board is hereby instructed not to pay any of the above apropriations until the treasurer of each school or college shall have presented to this Board an audit of its accounts by a competent auditor.

To Establish a Chair at Trinity College.

We recommend that the Western North Carolina Conference undertake the establishment of a Chair in Biblical Literature at Trinity College, to be named by the Western North Carolina Conference. The assessment for Trinity College is now $2,500, all of which goes to a sinking fund for the retirement of the bonded indebtedness of the College. We recommend that as soon as our part of the sinking fund has been raised, $2,000 of our assessment go to the support of this Chair or Biblical Literature and that any amount in excess of this sum appropriated by our Conference to the College be applied to the fund for the endowment of the Chair in Biblical Literature, the amount going to the Chair to be lessened by $250, whenever $5,000 is added to the $40,000 fund.

Nominations for Trustees

We recommend the election of the following as members of Boards of Trustees: For Greensboro College for Women, J. W. Harris; For Davenport College, C. M. Campbell, J. B. Ivey and F. C. Sherrill, their term of office to expire in 1921. J. L. Nelson, W. S. Covington and H. G. Chatham have presented their resignations and we would recommend that said resignations be accepted. We nominate to fill these vacancies J. N. Hauss, D. H. Warlick and J. H. Barnhardt, in the order named, For Weaver College C. A. Wood, C. W. Byrd, and J. B. Lotspeich, terms to expire in 1921. For Rutherford College, J. H. Weaver, J. A. Lackey, W. F. Womble, J. A. Goode and E. C. Smith to seucceed themselves; and G. R. Spencer vice Ira Erwin resigned, and C. A. Jonas vice E. A. Cole resigned. For Jefferson School John D. Thomas, I. K. Miller and J. D. Moore.

Recommendations for Appointment

We recommend the appointment of Rev. S. B. Turrentine as President of Greensboro College for Women and Rev. W. M. Curtis as Secretary and Treasurer of Greensboro College for Women; Rev. J. B. Craven as President of Davenport College and Rev. E. J. Harbison as Porfessor in Davenport College; Rev. W. T. Usry as Professor in Rutherford College; Rev. W. L. Scott as Principal of the Jefferson School; and Rev. John A. Lesh as Professor in the State Normal and Industrial College at Greensboro, N. C. We further recommend that Houston G. Allen be appointed a student in Candler School of Theology; Burley C. Reavis and T. F. Higgins as students in Trinity College; Dr. Plato Durham Dean of Candler School of Theology; Rev. J. R. Walker, President of Weaver College; Rev. E. K. Creel student at the University of North Carolina.

Financial Secretary for Rutherford College

We endorse the plan of Rutheford College to employ a financial secretary to solicit funds for the school.

Growing Needs of our Schools

The time has come when our schools must have an adequate equipment for the work they the intended to do. Greensboro College for Women, for the past two years has turned away girls earnestly desirous of receiving an education at that institution because of a lack of dormitory space. It is imperative that the permanent endowment of this institution be increased by at least $100,000. We therefore recommend to the Conference that it give its hearty endorsement and cordial co-operation to the efforts of the authorities of the college to secure at the earliest possible date the sum of $50,000 for new buildings and $100,000 for endowment.

Davenport College has just received the bequest aforementioned of $75,000 which by formal resolution of the Board of Trustees has been set apart to be preserved perpetually as an endowment. There is now needed an additional new dormitory to take care of the constantly increasing patronage. We would therefore place our sanction as a Conference upon the plans of the Board of Trustees and of the President of the College to raise a fund of $75,000. We would recommend that of the amount thus raised, a sum sufficient to make the endowment of that institution $100,000 be set apart and that the remainder be used in the erection of a new dormitory, in the addition of scientific equipment and in the enlargement of the library.

During the present administration there has been expended for permanent improvements at the college, and in the purchase of additional land and buildings, the sum of $37,000, in addition to the sum donated to the College by J. B. Cornelius, during his life-time and expended in the erection of Cornelius Hall. In this way, there has been created an indebtedness of $25,000, which is being carried, for the most part, by various banks, on short time notes, and secured by the personal endorsement of the members of the Executive Committee. This is a constant source of annoyance, and the Board has determined that the indebtedness of the College should be carried in one loan, secured by a mortgage secured by the real estate of the College. The Board has therefore, authorized and empowered its officers to borrow for the College the sum of $25,000, and to execute the note, or notes, bond or bonds, for said amount, maturing as may be agreed upon, and to secure the same, said officers have been authorized and empowered to execute a mortgage or deed of trust, on the entire real estate of Davenport College, situated in Lenoir, in Caldwell County, North Carolina, embracing eighteen acres, more or less, and on which is situated the Main College Building, Cornelius Hall and the President's residence.

The Board of Education would respectfully ask the Conference to ratify this action of the Board of Trustees of Davenpjort College and to authorize the Board of Trustees to consummate this proposed action.

We would further recommend that the Board of Trustees of Davenport College be, and are hereby, authorized to convey by deed any and all property coming to the College from the Cornelius estate, for the purpose of converting the same into cash.

We endorse very heartily the expressed purpose of the Educational Commission to make of Emory University a really great and substantially equipped institution taking rank with the great Universities of the country. We urge upon our people to meet generously and quickly the call of Emory University upon the two Conferences of North Carolina Methodism, for $50,000. We recommend to the presiding Bishop the appointment of the Rev. L. T. Mann as Commisioner for Emory University to raise this amount. We urge our pastors and people to co-operate with him in his work.

Petition from Mooresboro

Rev. A. J. Burrus appeared before your Board with an offer from citizens of Mooresboro to donate to the Conference eighteen acres of land conservatively valued at $100 per acre, and $500 in cash on the condition that the Conference proceed to the establishment of a school for the people of that section. We would recommend that the Conference express its appreciation for this manifestation of interest on the part of the people of this community in the cause of education, but in view of the fact that the Conference already owns and controls as many schools as its contributions can adequately support we must respectfully decline the offer.

Western North Carolina Conference Proceedings 27th Session

FIRST DAY—THURSDAY

The twenty-seventh session of the Western North Carolina Conference, Methodist Episcopal Church, South, convened in Main Street Church, Gastonia, Thursday morning, November 23rd, 1916, Bishop John C. Kilgo, presiding.

The opening religious service was conducted by Bishop Kilgo. Hymn No. 458, "Jesus, I my cross have taken," was sung and the Bishop led the Conference in prayer. The Scripture lesson was from Matt. 16:13-16.

W. L. Sherrill was elected Secretary for the 23rd time in succession. On the call of the roll 184 clerical and 23 lay members answered to their names. The following were elected Assistant Secretaries: John F. Kirk, W. F. Sandford, W. A. Newell, W. T. Usry, J. B. Carpenter, J. C. Harmon, and G. C. Brinkman.

The presiding elders were constituted a committee on nominations and L. T. Mann, Secretary of the cabinet, read their report.

In answer to the call of the 22nd question, the presiding elders submitted their reports. These reports were of unusual interest and indicated good progress throughout the districts.

Rev. Dr. J. W. Kilgo, of the Upper South Carolina Conference and Rev. Dr. Stout, Church Extension Secretary, of the C. M. E. Church, were introduced to the Conference.

Dr. Stout is a coal black negro, but a man of force and culture and speaks his message in vigorous style. He spoke especially in behalf of some emergency cases here in North Carolina in church building and took a collection amounting to $157.60.

Continuing the call of the 20th question, all the Superannuates and Supernumeraries were called and their characters were passed.

J. B. Carpenter, J. C. Richardson and B. A. York were left on the effective list. The names of W. W. Bays, G. W. Callahan, T. S. Ellington, Marvin Auld and W. M. Biles, who have died during the year, were referred to the committee on Memoirs.

The call of the 20th question was completed and all passed the examination of character. All were approved except B. M. Jackson, against whom complaints were made by the presiding elder. The Bishop appointed E. L. Bain, A. W. Plyler and M. H. Vestal as a committee of investigation.

The names of W. M. Bagby and W. L. Rexford were referred to the committe on Conference relations for the superannuate relation. D. H. Comann, it was announced, has connected himself with the Presbyterian church.

Rev. Dr. S. S. McKinney was introduced and spoke in the interest of the Washington City Representative Cchurch. This Conference still owes a balance of about $3,600 on a pledge formerly made to this enterprise, and the question of a conference assessment to meet this was referred to the Joint Board of Finance.

Rev. Dr. R. H. Bennett, Superintendent of the Correspondence School of Theology was introduced and spoke in behalf of ministerial education.

On motion of C. M. Pickens, consideration of a Methodist Hospital was made the special order for Friday at 11:30 o'clock.

Announcements were made and Conference adjourned.

Notes

Bishop Kilgo caught the great throng right in the beginning in his comment on the lesson and in the opening prayer. He is a Methodist preacher of the old type without any apology for it, and one can see plainly that the great majority of those who hear him enjoy that sort of thing.

* * * *

Committees and Boards were at work during the afternoon absorbing the bulk of the celerical and lay delegates, but the crowd at the preaching service at 3 p. m., was large enough to fill the auditorium, when Rev. Dr. E. L. Bain preached a spiritual and edifying sermon.

* * * *

At night the Board of Education held its anniversary and the address was delivered by Dr. H. N. Snider, president of Wofford College.

SECOND DAY—FRIDAY

Conference was called to order at 9 o'clock by Bishop Kilgo, who led the worship, reading the parable of the sower and giving a clear and striking exposition of the same. Prayer led by Rev. C. A. Wood.

On motion of Rev. W. R. Ware, the Secretary was instructed to wire Miss Nina Wilson, daughter of Bishop Wilson, a message of condolence, also a committee was appointed to prepare suitable resolutions.

Rev. J. H. Henderlite, pastor of the First Presbyterian Church, Rev. J. C. Deitz, pastor of the Lutheran Church, Rev. G. P. Abernethy, pastor of Loray Baptist Church, Rev. J. M. Rowland, of the Virginia Conference and Rev. T. R. Wolfe, of the Holston Conference, were introduced to the Conference.

Carl Anderson Johnson, Scott Lee Owen and James Challie Brown, local preachers, and Frederick W. Cook, John H. Green, Marvin W. Mann, Joseph W. Vestal and E. J. Harbison, traveling preachers, were elected deacons.

W. C. Bowden was discontinued at his own request.

Thomas Jackson Huggins, Jackson Lafayette Smith, Edmund Love Kirk, Thomas F. Higgins, Wm. Lee Scott, Joseph Marshall Green, Samuel Pemberton Maulden, Houston Gregor Allen, Beverly Clyde Reavis and John Crittenden Umberger, were admitted on trial.

Under question 2, Who remain on trial? the following having passed the examination were advanced to the class of the 2nd year:

A. S. Abernethy, J. W. Bennett, J. W. Combs, T. V. Crouse, R. L. Forbis, D. V. Howell, C. A. Johnson, M. A. Osborne, W. A. Jenkins.

The Committe of Investigation in case of B. M. Jackson reported a trial necessary and presented a bill of charges and appointed A. W. Plyler to prosecute the case. D. M. Litaker was also appointed to defend the accused.

The Bishop appointed the following to try the case: E. L. Bain, Chairman, J. H. Barnhardt, C. W. Byrd, L. D. Thompson, J. P. Hipps, E. P. Stabler, M. F. Moores, T. J. Houck, C. S. Kirkpatrick, O. P. Ader.

R. F. Honeycutt, E. B. Troy, R. F. Mock, W. M. Smith, J. E. McSwain, E. O. Smithdeal, G. W. Williams, J. M. Folger, and D. R. Proffitt, traveling preachers, were elected elders.

The hour for the special order having arrived C. M. Pickens submitted the Hospital report and the committee appointed a year ago to look into the matter of establishing a Methodist hospital within the Conference recommended the building of a hospital under the condition that it be located where a suitable hospital medical staff, a suitable site, at least $40,000 toward buildings and equipment to ultimately cost not less than $150,000 is secured. The committee was continued with power to act. The committee consists of C. M. Pickens, C. W. Byrd, C. H. Ireland, Dr. J. W. Long, E. L. Bain, W. A. Lambeth, J. B. Ivey, R. G. Tuttle, Dr. A. M. Whisnant and W. H. Burton and if a hospital should be established this committee shall be constituted a board of trustees.

Resolutions on Unification of Churches

The following resolution read by C. H. Ireland was unanimously adopted:

Whereas, by reason of the prevailing sentiment of Christian brotherhood, there has come about a demand for a closer bond of co-operation and agreement among all true churches of Christ, and

Whereas, the people called Methodists are the largest Protestant denomination in this country, it seems but meet and proper that, as a long step in the direction of this co-operative spirit the Methodist household should so adjust their differences as to bring about a closer bond of union and sympathy in the conduct of their affairs, and

Whereas, there is a constantly growing sentiment throughout the Southern church for this action, and

Whereas, the General Conference of the Methodist Episcopal Church, South, at its last session in Oklahoma City, Oklahoma, did after deliberate consultation and prayerful judgment, adopt a tentative plan of union with other Methodist bodies of Amreica, as submitted by the Commission on Federation appointed by the Methodist Episcopal Church, South, and the M. E. Church and the M. P. Church, and

Whereas, the Methodist Protestant church, through its Commission at Cincinatti, practically accepted this plan as a working basis, and

Whereas, the Methodist Episcopal Church, through its General Conference at Saratoga, N. Y., has accepted this principle and has submitted, on its part, a further suggested plan, and

Whereas, the General Conferences of both the Mtehodist Episcopal Church, South, and the Methodist Episcopal Church have each signified their sincere desire to further this great event by appointing a commission of twenty-five from each General Conference to work out the details and plans of the union of the two churches, if the same can be done in a manner honorable and satisfactory to the highest interest of both parties concerned,

Now Therefore we, the members of the Western North Carolina Annual Conference, do desire to give our unqualified approval to the movement, and do pledge our co-operation and prayer to the joint commission of the two churches, that they may be prudently led in all their deliberations, wisely guided in all of their conclusions, and divinely conducted in the Person of the Holy Spirit into that state of mind and heart that will enable them to surmount all of the difficulties which lie in the way, and arrive at a settlement that will bring all the sons and daughters of Wesley into one family of loyal, devoted adherents and, by the elimination of the worst in each and the preservation of the best in both, to offer to our respective General Conferences a plan of union that will reflect credit upon the commission, meet the godly judgment of both bodies, and inure to the best interest of the Kingdom of Christ in the world.

Be it further resolved that, whereas the Bishops of the Methodist Episcopal Church, South, and of the Methodist Episcopal Church have, by joint action, called upon the membership of the two churches to hold a Watch-

Night service on December 31st in all of our churches, and in this call have requested that special prayer be made to the great Head of the Church, that we most cheerfully accept this invitation of our fathers in Israel, as a becoming act for united Methodism before entering upon this important negotiation. And we hereby most earnestly request the entire membership of the Western N. C. Conference to meet in their respective places of worship, wherever it is possible, and to earnestly pray that the divine approval may rest upon the committee in all their deliberations, and that out of this conference there may come a clearer view of each other's problems, and that they may be able to solve, in the light of God's leadership, one of the greatest projects in the forwarding of the Kingdom of Christ in this world.

This resolution was signed by C. H. Ireland, R. M. Courtney, D. Atkins, J. F. Shinn, J. B. Craven, J. W. Moore, D. F. Carver, R. S. Sing, L. B. Rogers, D. Matt Thompson, J. E. Gay, W. R. Ware, G. L. Hackney, C. W. Byrd, G. Ellis Gardner, H. M. Blair, G. D. Herman, T. F. Marr, and A. S. Raper and it was adopted by a hearty unanimous vote.

Report of Board of Publication

The report of the Board of Publication was read by D. B. Coltrane and referred to Committee on Book and periodicals. The report is as follows:

The annual meeting of The Board of Publication was held at the Advocate office in Greensboro on Thursday, November 16, 1916. The Agent and Treasurer of the Board submitted a full report, including complete inventory and itemized statement of receipts and disbursements for the year, together with a financial statement showing resources and liabilities as appeared November 1, 1916.

The report shows that the year just closed has been one of collecting and debt paying. The observance of our rule, adopted last year, reqiring notices to be sent to all subscribers not renewing promptly has brought fine results financially, but at the same time has reduced our circulation by cutting off many in arrears. We have added 916 new subscribers to the list this year, but about 1,200 have been discontinued, thus slightly decreasing our net circulation. The Board feels that results already attained justify the continuance of this stricter method of dealing with subscribers, and we have therefore instructed our agent to press the system even more vigorously in the future. Our people must be brought to realize that we cannot furnish the paper without prompt payment of subscription.

It is gratifying to note that our indebtedness which last year amounted to $7,840.37 has been reduced to $2,956.37 during the year. Of the indebtedness remaining, $1,000 is on the building; $500 on machinery and fixtures; $1,000 on the editor's salary.

The Board greatly appreciates the hearty response which has been given their effort to secure contributions to the Building Fund. At the time of our Annual meeting we still had $649.70 in unpaid pledges on this fund, and we hope these will be paid during this Conference.

The financial statement showing the condition of business, November 1st, 1916, is as follows:

RESOURCES

Office Building	$ 9582.70	
Machinery and Fixtures	20506.65	
Cash	945.29	
Accounts Receivable	1084.95	
Paper Stock, Stationery, etc	2547.68	
Subscription List (est.)	4000.00	
Stamps	4.04	
		$38671.31

LIABILITIES

Investment	$17767.02	
Bills Payable	2590.41	
Accounts Payable	365.96	
Surplus	15446.12	
Net earnings for year	2501.80	
		$38671.31

While our financial condition has improved so greatly during the past year, the Board is now confronted with a new problem. The abnormal advance in the price of paper and other materials makes it clear that unless there is a mighty effort made to greatly increase our subscription list and rid it entirely of deadheads, the price of the paper will have to be advanced to $2.00 per year. The Board does not wish to advance the price and will not, if those in arrears can be induced to pay up and advance their subscriptions one year, and at least 2,000 new subscribers can be added to the list. Otherwise, we will be compelled to raise the price, and we have set February 15th as the date for making this change unless results of the canvass between now and that date are such as to convince us that we can continue the $1.50 rate with safety. We ask, therefore, that beginning with January 1st, a thorough canvass be made in each charge, endeavoring to place the Advocate in every home and that results be reported as rapidly as possible, finishing this work not later than February 15th. We feel that the interest involved will justify an unusual effort and we shall trust each pastor to become the enthusiastic leader of the canvass. As a great church organization we are just beginning to realize the value of publicity, and the pioneer of the vaster movements of the Kingdom which are evidently about to be inaugurated will be the church paper. We must have a press strong enough not only to keep abreast of the times, but to go before and blaze the way for larger visions and greater achievements.

As we begin to realize the full fruition of our hopes for which we have patiently waited in the endeavor to have our own building and printing plant free from debt, it dawns more fully upon us that we must have an endowment. The Board of Publication being a corporate body, working under a specific charter, should now build an endowment of at least $100,000 so as to make it possible to make a really great paper and furnish it at a minimum cost. The Board is unanimous and even enthusiastic in the agreement that, with our debt out of the way, we should address ourselves to the task of raising this endowment. In this purpose we hope to have the hearty co-operation of all our preachers and our more than 100,000 Methodists in Western North Carolina.

We again call attention to the importance of turning patronage into our Job Department. Every dollar turned into this department helps to make our Advocate.

The Board nominates Rev. H. M. Blair, as editor of the Advocate for the ensuing year, and recommends that the Conference confirm the same and that the Bishop appoint him to the work.

We also nominate Mr. N. L. Eure for election as a member of the Board to fill the vacancy caused by the expiration of his term.

Rev. H. M. Blair has been elected Agent and Treasurer of the Board, also General Manager of the business.

(Signed) D. B. Coltrane, President
N. L. Eure, Secretary.

Notes

Rev. J. E. Abernethy preached a sermon of much interest at 3 p. m. to a crowded house. His text was John 17:3. He is a former pastor of this church and has many friends in Gastonia.

Rev. G. D. Herman, another former pastor, preached at night with great liberty to a very appreciative audience from the text "All things are yours." I Cor. 3:22.

THIRD DAY—SATURDAY

The Conference met at 9 o'clock, Bishop Kilgo in the chair. The Bishop led the devotional services. The prayer was offered by Rev. G. T. Rowe.

Under the call of question 11, the following traveling preachers were elected deacons: O. C. Fortenbery and L. B. Hayes.

Question 1 was resumed, and Guy Hamilton was admitted on trial.

The following message was received: "The North Carolina Conference of the Methodist Protestant Church in session at Winston-Salem, sends greetings:—Hebrews 13:20-21."
(Signed) C. W. Bates, Secretary.

On motion the Secretary was instructed to make appropriate reply.

Under Question 8, John A. Lesh, a traveling elder of the Methodist Episcopal Church, was received, he having subscribed to the doctrines and discipline of our church. Dr. Lesh is a member of the faculty of the State Normal College at Greensboro.

Under Question 5, James P. Hornbuckle was readmitted and under Question 18, W. C. Jones was granted a location at his own request.

The names of J. C. Richardson and B. A. York were referred to the committee on Conference relations, the former for the supernumerary and the latter for the superannuate relation.

Resolutions of respect to the memory of Bishop A. W. Wilson were offered by W. R. Ware and were adopted by a rising vote.

A memorial from the Quarterly Conference of First Church, Salisbury, favoring the "Harvard Plan" of entertainment of the Annual Conference in the future, was read and referred to a special committee consisting of Z. E. Barnhardt, D. M. Litaker and J. B. Ivey.

J. W. Jones offered the following: Resolved, That the committees of examination be requested to adhere closely to the course of study prescribed by the Bishops in conducting the examinations of undergraduates. After some discussion this motion was tabled.

Under Question 4, the following were admitted into full connection: C. M. Carpenter, F. W. Cook, L. B. Hayes, G. W. Fink, John H. Green, Wm. I. Hughes, M. W. Mann, J. W. Vestal, H. M. Wellman, O. C. Fortenbury and E. J. Harbison.

The Bishop delivered a searching address before this class, laying great stress upon the first question which they are required to answer, viz: "Have you faith in Christ?" Surely no member of this class can ever forget that address.

The report of the Trustees of the Children's Home was read by T. F. Marr. This report will be printed in full later.

The Committee on Temperance submitted its report which was adopted after a ringing speech by Rev. R. L. Davis, the Superintendent of the North Carolina Anti-Saloon League.

T. A. Plyler was advanced to the class of the second year.

The report of the Committee on District Conference Records was read and adopted and the Conference adjourned after hearing the announcements. Benediction by Rev. Dr. John M. Moore.

On Saturday afternoon at 3 o'clock Rev. Dr. W. F. McMurry delivered a great address on the work of our Board of Church Extension. At night Rev. Dr. John M. Moore, one of the Assistant Secretaries of our Board of Missions, delivered an address on missions.

Sunday Services

Nearly all the pulpits of the city were filled by members of the Conference. The day was ideal and great throngs gathered for worship. At Main Street Church, the love feast service was conducted at 9:30 o'clock by Revs. J. B. Carpenter and J. H. Weaver. Sometime before the hour of meeting the large auditorium was rapidly filling up and before the doors were closed the place was literally packed. Many testimonies were given and the scene at the close of the service was pentecostal. Many praised God aloud, and all testified that it was good to be there.

Bishop Kilgo preached from Matt. 28:16-20. The sermon was one of great power and well adapted to the occasion. The Bishop swayed the congregation from laughter to tears.

Ten young preachers who had been elected deacons were ordained at the close of the service.

Memorial Service

At 3 o'clock the Conference met in the Annual Memorial service, Rev. Dr. Plato Durham, presiding. The Secretary announced that Marvin Auld, W. W. Bays, W. M. Biles, G. W. Callahan and T. S. Ellington had died during the year. The memoirs of these were read by J. R. Walker, E. L. Bain, W. L. Hutchins, W. L. Sherrill and J. C. Rowe, respectively. Rev. O. P. Ader read a memoir of Mrs. James Atkins. Many tender tributes were paid to these departed ones by their comrades, and it was, like the other services of the day, full of interest.

At the evening hour Rev. Dr. Plato Durham, Dean of the Candler School of Theology, Emory University, preached the sermon which was followed by the ordination of Elders. There were ten in the class. The names of these are given in the condensed minutes printed elsewhere.

FIFTH DAY—MONDAY

Conference met at 9 o'clock with Bishop Kilgo in the chair. The Bishop conducted the devotional services.

J. B. Carpenter, Secretary of the Trial Committee in the case of B. M. Jackson, reported that the committee had found the defendant guilty of immorality and that he was expelled from the ministry and membership of the church.

J. A. Odell read the report of the Joint Board of Finance which was adopted.

For Conference assessments by districts, see page 10.

The names of the superanuates were called and those present made short talks. When the name of P. C. Battle was called he stated in his remarks that his health had been very poor, and that he was greatly troubled on account of a debt of $375, on the little home which he is occupying. Some layman started a collection to raise the amount and in a few minutes there was a fund of about $360 in cash and pledges.

Immediately after the hearing of the superannuates J. B. Ivey, a prominent business man, of Charlotte, presented a resolution calling for the establishment of an endowment fund of $100,000 for the superannuates. The resolution provided for the appointment of three laymen in each district to solicit subscriptions to this fund. It is proposed to secure within the bounds of the conference 100 laymen who will subscribe $1,000 each to be paid in six and a half years through the medium of the building and loan association. Mr. Ivey stated that already 11 men in the Charlotte district had signified their willingness to subscribe $1,000 each to the fund. E. A. Cole, also of Charlotte, was given the privilege of speaking and followed Mr. Ivey with a strong plea for the establishment of this fund. The idea of creating this fund originated with J. A. Bell, of Charlotte, who has given much time and thought to this work.

In this connection the announcement was made—and greeted with applause—that two liberal laymen of Pineville, Mecklenburg county, had a nice comfortable home each which were at the service of any superannuates who need them.

The report of the Committee on Books and Periodicals was read by W. A. Newell. H. M. Blair, Editor, in speaking to this report stated that only a balance of $600 was needed to free the Advocate building from debt. Mr. Newell spoke also on the report and urged that the debt be provided for immediately. H. C. Sprinkle moved that the Conference proceed at once to raise this amount. This motion prevailed and in a short while the balance was covered by cash and pledges payable within thirty days.

It was moved that the Conference adjourn to meet again at 3 o'clock, p. m.

FIFTH DAY—AFTERNOON

Conference met at 3 o'clock, Dr. Plato T. Durham presiding.

The afternoon was occupied almost entirely in hearing reports of the various boards and committees. The most interesting of these was the report of the Committee on the Spiritual state of the church, read by G. T. Rowe.

The most lively and profitable discussion of this Conference followed the reading of this report, participated in by Dr. G. T. Rowe, Plato T. Durham, Rev. E. Myers and others. The discussion continued till a late hour.

On motion the Conference adjourned to meet at 7:30 o'clock.

FIFTH DAY—EVENING

Conference met at 7:30, Bishop Kilgo in the chair.

There was little business other than answering the statistical questions 23-50. (see condensed minutes.)

There was not the usual rush and hurry in the closing hours which made this one of the most satisfactory Conferences ever held. Much credit is due the presiding Bishop.

Following is the answer to question 53.

Appointments

ASHEVILLE DISTRICT
R. G. Tuttle Presiding Elder

Asheville—Bethel.....J. O. Ervin
Asheville—Central.....C. W. Byrd
Asheville—Chestnut Street.....D. Atkins
Asheville—Haywood Street.....O. P. Ader
Asheville—West Asheville.....S. T. Barber
Asheville Circuit.....J. H. Lanning, Supply
Biltmore and Mount Pleasant.....D. R. Proffitt
Black Mountain.....G. H. Christenberry
R. L. Ferguson, Supperanuary
Brevard.....W. E. Poovey
Fairview.....W. A. Thomas, Supply
Flat Rock and Fletcher.....A. Burgess
Hendersonville.....W. F. Womble
Henderson Circuit.....John H. Green
Hot Springs and Marshall.....To be supplied
Leicester.....J. E. McSwain
Mars Hill.....J. L. Smith
Mills River.....R. F. Honeycutt
Rosman.....C. A. Johnson
Spring Creek.....J. M. Green
Sulphur Springs.....T. A. Groce
Swannanoa.....L. P. Bogle
Tryon and Saluda.....W. A. Newell
Walnut.....J. O. Banks, Supply
Weaverville.....E. W. Fox
Weaverville Circuit.....T. J. Huggins
President Weaver College.....J. R. Walker
Missionary to Corea.....M. B. Stokes
Missionary to Cuba.....R. J. Parker

CHARLOTTE DISTRICT
T. F. Marr, Presiding Elder

Ansonville.....E. B. Troy
Charlotte—Belmont Park.....A. L. Aycock
Charlotte—Brevard Street.....L. T. Cordell
Charlotte—Calvary.....A. R. Surratt
Charlotte—Chadwick.....D. W. Brown
J. A. Baldwin, Jr. Preacher
Charlotte—Dilworth.....W. E. Abernethy
Charlotte—Hawthorne Lane.....R. D. Sherrill
W. L. Nicholson, Supernumerary
Charlotte—Seversville.....W. F. Elliott
Charlotte—Spencer Memorial.....C. M. Campbell
Charlotte—Trinity.....J. W. Moore
Charlotte—Tryon Street.....Z. E. Barnhardt
Lilesville.....J. P. Hornbuckle
Marshville.....Seymour Taylor
Matthews.....J. A. J. Farrington
Monroe—Central.....J. E. Abernethy
North Monroe.....J. R. Warren, Supply
Morven.....J. H. West
North Union.....R. H. Kennington, Supply
Pineville.....B. F. Hargett
Polkton.....W. B. Davis
Prospect.....M. A. Osborne
Thrift.....B. F. Fincher
Unionville.....G. W. Fink
Wadesboro.....A. W. Plyler
Waxhaw.....M. H. Vestal
Weddington.....C. L. McCain
Missionaries to Japan..S. A. Stewart and N. S. Ogburn
Dean Candler School of Theology....Plato T. Durham
Assistant Editor North Carolina Christian Advocate
W L. Sherrill, Dilworth Quarterly Conference
Commissioner of Emory University.....L T. Mann

GREENSBORO DISTRICT
J. H. Weaver, Presiding Elder

Asheboro.....Ira Erwin
Coleridge.....R. L. Melton
Deep River.....W. B. Thompson, Supply
Greensboro—Centenary.....J. H. Bennett
J. P. Lanning, Supernumerary
Greensboro—Spring Garden.....C. S. Kirkpatrick
Greensboro—Walnut St. & Car. Mem.....A. C. Gibbs
Greensboro—West Market Street.....E. L. Bain
Greensboro Circuit.....J. E. Woosley
West Greensboro.....W. M. Robbins
Gibsonville.....J. C. Umberger
High Point—Main Street.....H. H. Robbins
High Point—Wesley Memorial.....G. T. Rowe
High Point—East and West.....W. A. Barber, Supply
Pleasant Garden.....C. F. Sherrill
Ramseur and Franklinville.....H. C. Byrum
Randleman and Naomi.....A. R. Bell
Randolph.....T. B. Johnson
Reidsville.....J. F. Kirk
Ruffin.....W. M. Smith
Uwharrie.....J. M. Varner, Supply
Wentworth.....F. L. Townsend
Pres. Greensboro College for Women..S. B. Turrentine
Treasurer Greensboro College for Women..W. M. Curtis
Sec. Greensboro College for Women.....Frank Siler
Editor N. C. Christian Advocate.....H. M. Blair
State Secretary Sunday Schools.....J. W. Long
Missionary to Corea.....J. R. Moose
Student Emory and Henry College.....J. E. Womack
Student University of North Carolina.....E. K. Creel

MORGANTON DISTRICT
Parker Holmes, Presiding Elder

Bakersville.....W. J. Hackney, Supply
Bald Creek.....John S. Mitchell, Supply
Broad River.....C. C. Totherow, Supply
Burnsville.....M. T. Smathers
Chimney Rock.....C. M. Butler
Cliffside.....H. L. Powell
Connelly Springs and Rutherford College....B. Wilson
Enola.....S. P. Maulden
Forest City.....J. A. Bowles
Green River.....J. M. Barber, Supply
Henrietta and Caroleen.....M. B. Clegg
Marion.....J. R. Scroggs
Marion Circuit.....J. P. Morris
Marion Mills.....E. L. Kirk
McDowell.....J. A. Fry
Micaville.....L. D. Gillespie, Supply
Morganton Station.....E. E. Williamson
Morganton Circuit.....A. C. Swafford
Old Fort.....R. F. Mock
Rutherfordton.....T. C. Jordan
Spencer Mills.....J. B. Carpenter
Spruce Pine.....M. W. Mann
Table Rock.....J. B. Tabor
Thermal City.....M. W. Heckard, Supply
Professor Rutherford College.....W. T. Usry
Student Trinity College.....T. E. Higgins

MOUNT AIRY DISTRICT
H. C. Sprinkle, Presiding Elder

Ararat.....W. M. Wall, Supply
Danbury.....C. R. Hutchinson, Supply
Dobson.....T. V. Crouse
Draper.....J. M. Folger
Elkin.....J. P. Hipps
Jonesville.....O. P. Routh
Leaksville.....G. C. Brinkman
Madison and Stoneville.....R. S. Howie
Mount Airy Station.....G. D. Herman
Mount Airy Circuit.....J. W. Bennett
Pilot Mountain.....J. W. Combs
Rural Hall.....C. R. Allison
Spray.....J. F. Armstrong
Stokesdale.....M. T. Steele
Summerfield.....A. Sherrill
Walnut Cove.....G. W. Williams
Yadkinville.....W. M. Boring

NORTH WILKESBORO DISTRICT
T. E. Wagg, Presiding Elder

Avery.....H. H. Mitchell, Supply
Boone.....D. P. Waters
Blue Ridge.....To be supplied

Creston....E. E. Yates
Elk Park....To be supplied
Helton....J. I. Hickman
Jefferson....T. J. Houck
Laurel Springs....R. E. L. Plummer, Supply
North Wilkesboro....T. J. Rogers
Sparta....A. S. Abernethy
Watauga....Guy Hamilton
Wilkesboro....L. B. Hayes
Wilkes....W. S. Cherry
North Wilkes Circuit....R. F. Wellons, Supply
Professor and Chaplain A. T. School....J. M. Downum
Missionary to Japan....W. A. Wilson
Principal Jefferson School....W. L. Scott

SALISBURY DISTRICT
J. C. Rowe, Presiding Elder

Albemarle—Central....J. E. Gay
Albemarle—First Street....W. I. Hughes
C. M. Gentry, Supernumerary
Albemarle Circuit....H. F. Starr, Supply
Badin....W. R. Shelton
Bethel....J. T. Stover
China Grove and Landis....W. S. Hales
Concord—Central....M. F. Moores
Concord—Epworth and Center....A. S. Raper
Concord—Forest Hill....C. M. Short
Concord—Westford....S. L. Owen, Supply
Concord—West Concord....R. K. Brady
Concord Circuit....P. L. Terrell
Cottonville....J. F. Starnes
Gold Hill....J. W. Strider
Kannapolis Station....P. W. Tucker
Kannapolis Circuit....R. L. Forbis
Mt. Pleasant....G. A. Stamper
New London....E. J. Poe
Norwood....R. M. Taylor
Oakboro and Love's....J. J. Eads
Salem....A. L. Coburn, Supply
Salisbury—First Church....W. A. Lambeth
Salisbury—Park Avenue....G. W. Vick
Salisbury—South Main Street....J. H. Brendall
A. H. Whisner, Supernumerary
Salisbury Circuit....R. C. Kirk
Spencer....C. M. Pickens
East Spencer and North Main St....S. E. Richardson
Woodleaf....J. W. Kennedy
Conference Evangelist....R. A. Taylor

SHELBY DISTRICT
J. H. Barnhardt, Presiding Elder

Belmont....A. P. Ratledge
Belwood....J. F. Moser
H. G. Stamey and L. E. Stacy, Supernumeraries
Bessemer and Concord....W. B. Shinn
Cherryville....O. C. Fortenberry
Crouse....F. W. Cook
Dallas and High Shoals....N. C. Williams
Gastonia—Franklin Ave. and West End..E. P. Stabler
Gastonia—Main Street....H. H. Jordan
Gastonia—Ozark....O. J. Jones
Kings Mountain and El Bethel....R. M. Hoyle
Lincolnton....Z. Paris
Lincoln Circuit....J. P. Davis
Lowell and Bethesda....J. H. Robertson
Lowesville....J. A. Sharpe
McAdenville....L. L. Smith
Mount Holly....J. C. Harmon
Polkville....N. M. Modlin
Rock Springs....W. L. Dawson
Jas. H. Green, Jr. Preacher
Shelby—Central....C. A. Wood
Shelby Circuit....A. J. Burrus
South Fork....T. A. Plyler
Stanley and Iron Station....W. A. Jenkins
Secretary of Education....H. H. Jordan

STATESVILLE DISTRICT
W. R. Ware, Presiding Elder

Alexander....J. J. Edwards
Catawba....A. G. Loftin
Cool Springs....C. P. Goode
Davidson....L. B. Abernethy
Granite Falls and Hudson....W. V. Honeycutt
Hickory—First Church....A. L. Stanford
West Hickory....D. F. Carver
Hickory Circuit....Elmer Simpson
Iredell....J. C. Mock
Lenoir Station....D. M. Litaker
Lenoir Circuit....J. C. Postelle
Maiden....J. A. Peeler
Mooresville Station....L. A. Falls
J. W. Jones, Jr. Preacher
Mooresville Circuit....J. T. Ratledge
Mt. Zion....E. M. Hoyle
Newton....W. L. Hutchins
North Lenoir....T. J. Folger
Rhodhiss....H. M. Wellman
South Lenoir and Whitnel....J. W. Hoyle
Statesville—Broad Street....L. D. Thompson
Statesville—Race Street....J. W. Williams
Statesvile Circuit....D. H. Rhinehart
Stony Point....E. N. Crowder
Troutman....J. C. Keever
President Davenport College....J. B. Craven
Professor Davenport College....E. J. Harbison
Student—Emory University....H. G. Allen
Student—Trinity College....B. C. Reavis
Student—Boston University....O. L. Simpson

WAYNESVILLE DISTRICT
J. P. Rodgers, Presiding Elder

Andrews....W. T. Albright
Bethel....C. E. Steadman
Bryson and Whittier....J. W. Campbell
Canton....J. H. Bradley
Clyde....E. O. Smithdeal
Franklin Station....R. H. Daugherty
Franklin Circuit....F. O. Dryman, Supply
Fines Creek....E. M. Avett
Glenville....T. L. Noble, Supply
Haywood....A. L. Latham
Hayesville....C. M. Carpenter
Highlands....D. V. Howell
Judson....E. B. Bell, Supply
Jonathan....L. H. Griffith
Macon....D. S. Richardson
Murphy Station....T. J. Ogburn
Murphy Circuit....P. H. Brittain
Ranger....Gay Bryant
Robbinsville....G. A. B. Holderby
Sylva....J. A. Cook
Waynesville....W. B. West
Webster....J. L. Teague
Vice-President Southern Assembly....G. H. Crowell

WINSTON DISTRICT
H. K. Boyer, Presiding Elder

Advance....E. Myers
Cooleemee....N. R. Richardson
Davidson....P. L. Shore
Davie....T. S. Coble
Denton....P. E. Parker
Farmington....D. C. Ballard
Forsyth....J. W. Vestal
Hanes and Clemmonsville....To be supplied
Kernersville....J. M. Price
Lewisville....J. G. W. Holloway
Lexington....W. H. Willis
Linwood....J. W. Ingle
Mocksville....E. O. Cole
New Hope....Joseph W. Fitzgerald, Supply
Thomasville Station....W. O. Goode
J. C. Richardson, Supernumerary
Thomasville Circuit....W. F. Sandford
Walkertown....R. E. Hunt
West Davie....W. J. S. Walker, Supply
Winston—Burkhead and Liberty....J. E. Thompson
Winston—Centenary....E. K. McLarty
Winston—Grace....J. S. Hiatt
Winston—Salem....To be supplied
Winston—Southside....C. C. Williams, Supply
Winston—West End....R. M. Courtney
Missionary Secretary....W. H. Willis

TRANSFERRED

To South Carolina Conference....R. L. Doggett
To Virginia Conference....Z. V. Johnson

CONDENSED MINUTES

1. Who are admitted on trial? H. G. Allen, Guy Mamilton, J. M. Green, T. F. Higgins, T. J. Huggins, E. L. Kirk, S. P. Maulden, B. C .Reavis, W. L. Scott, J. L. Smith, J. C. Umberger.

2. Who remain on trial? A. S. Abernethy, J. W. Bennett, J. W. Combs, T. V. Crouse, R. L. Forbis, D. V. Howell, C. A. Johnson, M. A. Osborne, T. A. Plyler, W. A. Jenkins.

3. Who are discontinued? W. C. Bowden and J. F. Harrelson both at their own request.

4. Who are admitted into full connection? C. M. Carpenter, F. W. Cook, G. W. Fink, O. C. Fortenberry, John H. Green, E. J. Harbison, L. B. Hayes, W. I. Hughes, M. W. Mann, J. W. Vestal, H. M. Wellman. J. I. Hickman, D. H. Rhinehart, J. H. Robertson and A. H. Whisner are in this class.

5. Who are readmitted? J. P. Hornbuckle.

6. Who are received by transfer from other Conferences? J. A. Cook from Upper South Carolina Conference, E. K. Creel from North Carolina Conference.

7. Who are received from other Churches as local preachers? None.

8. Who are received from other Churches as traveling preachers? John A. Lesh, Elder, from M. E. Church.

9. Who are the deacons of one year? R. L. Ferguson, R. C. Kirk, J. P. Morris and N. C. Williams. D. W. Brown and T. J. Folger remain in this class.

10. What traveling preachers are elected deacons? F. W. Cook, O. C. Fortenberry, John H. Green, L. B. Hayes, E. J. Harbison, M. W. Mann, J. W. Vestal.

11. What traveling preachers are ordained deacons? Same as question 10.

12. What local preachers are elected deacons? J. C. Brown, S. L. Owen and C. A. Johnson.

13. What local preachers are ordained deacons? J. C. Brown, S. L. Owen and C. A. Johnson.

14. What traveling preachers are elected elders? J. M. Folger, R. F. Honeycutt, R. F. Mock, D. R. Proffitt, W. M. Smith, E. O. Smithdeal, E. B. Troy, G. W. Williams, J. E. McSwain

15. What traveling preachers are ordained elders? Same as last question.

16. What local preachers are elected elders? T. L. Noble.

17. What local preachers are ordained elders? T. L. Noble.

18. Who are located this year? W. C. Jones and J. D. Rankin, both at their request.

19. Who are supernumerary? C. M. Gentry, R. L. Ferguson, J. P. Lanning, J. C. Richardson, L. E. Stacy, H. G. Stamey, A. H. Whisner.

20. Who are superannuated? R. S. Abernethy, J. D. Arnold, H. L. Atkins, P. C. Battle, J. J. Brooks, J. D. Buie, W. M. Bagby, S. M. Davis, M. C. Field, T. F. Glenn, J. J. Gray, S. S. Higgins, A. W. Jacobs, R. W. Pickens, D. V. Price, E. G. Pusey, J. P. Reynolds, J. C. Troy, W. L. Rexford, James Wilson, J. A. Wiggins, B. A. York.

21. What preachers have died during the past year? Marvin Auld, W. W. Bays, W. M. Biles, G. W. Callahan, T. S. Ellington.

22 Are all the preachers blameless in their life and official administration? The characters were all passed except B. M. Jackson who, on the charge of immorality was expelled from the ministry and membership of the church.

23. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference? Local preachers, 189; members, 108,-230. Total, 108,428.

24. How many have been licensed to preach during the year, and have their names and addesses been furnished to the Department of Ministerial Supply and Training? 5.

25. How many candidates for the ministry are there, and have their names and addresses been furnished to the Department of Minsiterial Supply and Training? 4.

26. How many infants have been baptized during the year? 1,806.

27. How many adults have been baptized during the year? 3,153.

28. What is the number of Epworth Leagues? 84.

29. What is the number of Epworth League members? 2,871.

30. What is the number of Sunday schools? 850.

31. What is the number of Sunday school officers and teachers? 6,424.

32. What is the number of Sunday school scholars enrolled during the Conference year? 97,812.

33. What amount was assessed by the last Conference for the superannuated preachers, and the widows and orphans of preachers? $16,000

34. What has been collected on the foregoing account, and how has it been applied? $11,679. Distributed among claimants.

35. What has been contributed for Missions? Foreign, $26,123; home and conference, $25,187.

36. What has been contributed for Church Extension? $9,584.

37. What has been contributed for Education? $13,-667.

38. What has been contributed for the American Bible Society? $922.

*9. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, $21,849; preachers in charge, $202,952.

40. What has been contributed for the support of Bishops? 2829.

41. What is the number of societies, and of houses of worship owned by them? Number of societies, 911; number of houses of worship, 864.

42. What is the value of houses of worship, and what is the amunt of indebtedness thereon? Value, $2,706,810; indebtedness, $192,263.

43. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 243; number of parsonages, 204.

44. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, $509,340; indebtedness, $33,754.

45. What is the number of districts, and of district parsonages? Number of districts, 11; number of district parsonages, 10.

46. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, $50,200; indebtedness, $6,515.

47. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 4; amount of damage, $2,652.

48. What are the insurance statistics? Insurance carried, $910,808; losses sustained, $2,652; premiums paid, $5,917; collections on losses, $552.

49. What are the educational statistics? Value school property, $1,400,346.77; endowment, $1,776,306,-12; teachers, ———; scholars, 1615.

50. How many copies of the General organ and of the Conference organ are taken? General organ, 399; conference organ, 4,981.

51. Who is elected Conference Lay Leader, and what is the report from the Committee on Lay Activities? Charles H. Ireland.

52. Where shall the next session of the Conference be held? Asheville, Central Church.

53. Where are the preachers stationed this year?

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

HEAVEN'S AT OUR GATES

Heaven's at our gates in more ways than one—
The glint of the leaves in the light of the sun,
The flare of the flower where the gardens of rest
Bring thoughts of God's love to the heart in the breast;
In the sea and its song, in the rivers that flow
By the shores of our dreams of the sweet long ago.

Heaven's at hour gates—if we only could see
The infinite grace of life's simple degree
Of gladness and beauty in little things sent
To help us in gladness and love and content,
To find our own happiness just where we are
Instead of vain longing to swing to some star.

Heaven's at our gates—in the blessings that burn
In field and in highway wherever we turn,
In dust and in drift of the wee things of life,
In the love of plain living amid the hard strife.
In the cheer of our souls at the thought of the touch
Of His love in our hearts that means ever so much .

Heaven's at our gates—in the spell and the dream
Of love in life's effort, its laughter and gleam;
In the clasping of arms and the clinging of lips,
In the fancy that ever so busily trips
To charm us and lead us to light and to air
From the burden and grief of the toil and the care.—Selected.

NEW ORGANIZATION

Another Junior society has been added to our list from Mount Olivet Church of the Salisbury District and Mrs. J. F. Shinn, Disrtict Secretary sends us the following list of officers: President, Mary Belle Umberger; Vice-President, Margaret Litaker; Secretary, Neta Litaker; Treasurer, Annie Cline Barnhardt; Supt. of Study, Frank Litaker. Address of officers, Concord, N. C., R. F. D. No. 2. 28 members.

We welcome this band of workers and wish for them abundant success.

Mrs. H. A. Dunham represented the Woman's Missionary Society of the W. N. C. Conference at a missionary service of the W. N. C. Conference at their recent meeting at Gastonia. Always an interesting speaker, Mrs. Dunham was exceptionally fine on this occasion as she told, in a most attractive manner of the work that the women are doing in their missionary organizations. She was heard with the closest attention and we trust many of the pastors present who have churches without women's missionary organizations will give our workers their co-operation in effecting new organizations and enlisting the unenlisted women within the bounds of their charges.

So many of our churches are unorganized that it behooves us to keep busy until we have accomplished our aim—a society in every church.

THE COLLECTIONS

Never before have the collections from the Conferences for the first three quarters been so encouraging. The Treasurer's report shows an increase of $37,877.98 for all the Conferences in Southern Methodism. The last quarter will mean much to the work for there is yet due $108,-208.53, on the pledges made by the Conferences at the Council meeting.

Let every auxiliary and every member remembers that the real support of the work depends upon the membership dues and pledges. Specials provide for individual native students and helpers; but if the pledges fall short where does the upkeey of the school and institutions come from?

Appropriations for the work are based upon the pledges your Conference Societies made, but of course we love the work too well to fall short of the amounts expected. There will be a great ingathering for the Lord's work in December. The foregoing is from the Bulletin and by reference to the report of Council Treasurer Mrs. F. H. E. Ross we find the W. N. C. Conference has made an encouraging increase during the third quarter over third quarter of 1915. In 1914 we raised during the third uarter $2,369.77; in 1915 $3,787,-16 and in 1916 $4,097.69.

Notwithstanding these encouraging figures there remains much work to be done during the remaining month of this year. In order to meet our obligations we must be up and doing, for the time is not long and we cannot fail in this work so essential to the advancement of our cause.

Let each President see that her auxiliary pays the pledge in full.

WANTED—A MISSIONARY NURSE FOR A HOSPITAL

There is a call from the management of one of the cotton mills where we have a flourishing Wesley House for a trained nurse. There is close affiliation between the Wesley House and this hospital. The management prefers that the nurse should be one whose interest will be not only professional but personal. If there is such a person in our Conference let her communicate with the office of the Home Department at once.

A NEW MISSION

The work of Humphreys Street Mission in Nashville, Tenn., has been enlarged by the addition of a new worker. Miss Ida Wilson, of Asheville, N. C., has consented to help in this field. Miss Wilson had her training at Scarritt Bible and Training School, but for several years has been greatly interested in and engaged in Y. W. C. A. and hospital work. We are most fortunate to have fellowship with her. She will have residence at Wesley House, and by interchange of work will bring the two fields into relation. Brother Prince is the pastor at Humphreys Street and Filmore Street thus serving the people of both settlements.—December Missionary Bulletin.

Miss Ida Wilson to whom the above refers is the daughter of Mrs. W. H. Wilson of Asheville, and a most consecrated young woman. She is an earnest consistent member of Chestnut Street Church in that city and has been one of the most active workers in the church. for one time being president of the Young People's missionary society and also prominently identified with the Epworth League work. We wish her the greatest success in her new field of work and the prayers of many friends will follow her as she goes to Nashville.

TEACHING THE CHILDREN TO PRAY

Just the other day I heard a missionary woman deploring the fact that so few in our churches could be depended on to pray in public, and she added, "I believe we should have training classes in prayer!" It is too sadly true that among many professing Christians it is not only the language but the spirit of prayer that is lacking in their hearts and lives.

Let such a training class, then, consist of boys and girls, for the simple faith of children and their conscious nearness to God make it an easy task to teach them to pray "with the spirit and the understanding." The mission band has here an important function that should not be overlooked. How "to play" and how "to pay" are a part of the curriculum, but how "to pray" is even more vital to the cause.

Before the great Moravian, Zinzendorf, was six years old, he wrote out and signed this little prayer pledge:

Be Thou mine,
Dear Saviour,
And I will be Thine."

Tell your boys and girls the story of the great Count, who organized the first mission band for children when he was ten years old, and teach them his simple prayer. After they have offered the petition together, ask two or three to say it alone.

Open your next meeting with a few sentences of prayer, which the children repeat after you. Be sure to give them only a few words at a time. When you use the Lord's Prayer, do not make it a "vain repetition." Tell the children what the phrase, "Thy Kingdom come," really means and, after the prayer, sing, "The Kingdom is coming."

There is no better way to teach the language of prayer than to assign selections from the Psalms. Vary your methods and make the devotional period as interesting as the story hour. Use pictures and maps as aids in concentrating the mind on certain objects of pryaer. For example:

"This afternoon we will pray for our very own missionary. Here is a picture of our dear Miss M——, who is working for us in Korea. Harry may go to the map and paste a King's Herald trumpet over Seoul, Korea, where she lives. Here is a picture of some of the children in that strange country. We have just sent an organ for Miss M—— to use in her evangelistic work. Let us pray that it may help to bring Jesus into the hearts of these boys and girls."

Do not forget the words of James Chalmers, written from New Guinea: "Thank God for bairns' prayers. I like best the prayers of the children." —Emile C. Havighurst.

FORMING THE WHOLE LINE

Dear Sister Missionary Workers:—What is the mission of our Woman's Missionary Societies? Is it anything beyond meeting once a month and getting a glimpse of the overwhelming need in foreign lands and then going home and letting our interest simmer down until the next meeting? Surely there are more possibilities than this for service in our Society, if we can only find them, and I have had a vision of what we might be to our church and among our young people.

A short time ago I met a member of our church (let us call him Mr. A.—) and invited him to become an honorary member of our Society. If I had been a highway robber, demanding his money at the point of a revolver, he could hardly have been more disturbed. His hand went involuntarily to the protection of his pocketbook and he said, hurriedly, "Oh, I guess not. I think I am doing enough now. I must be going!" And away he went.

Now what is the matter with the man, that the mere thought of giving a dollar a year to missionary work in foreign lands should throw him into a panic? It is not lack of means, for he has a good position and no family cares. It is not lack of a Christian bringing up, for his father was a Methodist exhorter.

It must be that when he was a boy there was no missionary society in his church. It must be that, when he was the age of the Juniors, no one told him that as soon as he loved Jesus he could save his pennies and send the Light to the children across the sea who might never know Christ unless he sent the message.

When he was the age of the young people he did not know that it was his privilege to herald the Glad Tidings to the farthest corners of the world and perhaps, sometime, go himself to carry the gospel.

Mr. A—— has grown up and his character formed. He will probably never be interested in missions and we shall always miss from our treasury the part of his income that he would gladly have given for the spread of the gospel, if he had only been educated to it.

We are not responsible for his attitude on the missionary question. His opinions were formed before we knew him. But how about the children and young people in our church and Sunday school? Do we want them to grow up like Mr. A——? If not, what are we doing to prevent it? Are not we missionary women responsible for their training?

This is my vision of the possibilities. So many of the younger women will join our auxiliary that they will want a society of their own, and they will form a young woman's missionary society. At the head of it all will be our auxiliary, overseeing, interested in each society, holding them up by prayer, getting new members and keeping in touch with the work.

When this vision is a reality, we shall be not only sending the gospel to foreign lands but also doing missionary work ourselves, in our own church. The future generation will be trained to prayer, to service and to giving, for the children are the future.

Dear sisters, we do not come to our meetings to do all our missionary work. We come for inspiration to be missionaries ourselves, in our own communities.—Adopted from Woman's Missionary Friend.

NEGLECT YOUR LIVER

and complications will arise that will in the end prove fatal. A sluggish, congested liver may primarily seem a trifle and you may successfully put it off a while, but it is dangerous and the passing years will prove your error. Keep the liver moving regularly; keep the stomach, bladder and kidneys in a good, healthy condition, and you may expect a happy life, free from aches and pains.

There is no pleasanter or more effective way of accomplishing this than by the free use of Grey Rock Mineral Water. Those who know it best not only commend it most highly for its value as a digestive water and for correction of liver, kidney and bladder troubles, but they also claim for it marked effect in invigorating the entire nervous system. If you wish to feel good just drink Grey Rock Water. Write at once to Grey Rock Springs, 1303, Summerland, Batesburg, S. C., enclosing $2 for two 5 gallon demijohns or $3 for two crates of 6-gallon bottles each, of this clear, sparkling, delightful mineral water and drink it as directed. It will serve to regulate and stimulate all the organs and will be very effective in relieving indigestion, bowel trouble and ailments of the liver, kidneys and bladder. It is a most palatable mineral water, rising from a great depth through strata of mineral bearing rock and beds of granite. Its analysis is practically the same as the Celebrated Poland water except it is about three times as strong. If, after using the water as directed, you find that you have not been benefitted, merely say so when returning the containers and your money will be cheerfully refunded.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

AN ERROR CORRECTED

In my article contributed to this page last week, I find a number of typographical errors, but the one I wish to call particular attention to, and correct, is the statement "The more than ten thousand Leagues in the Western North Carolina Conference." Could such number be possible, we might then be able to prevail upon some one to express a thought through this column, occasionally. The words I wrote were "More than two thousand Leaguers." Our Leagues number but 73, according to figures shown at our Conference last June and membership figures over two thousand; wish I might be able to quote it accurately, but these figures fluctuate so that its almost impossible to keep a correct statement. I once heard our conference president say, "They could not be relied upon six weeks at a time.

I felt duty bound, in justification to myself to correct this statement; for the secretary of an organization should certainly be well posted on such matters, and to allow such a discrepancy as that to come before the public eye without correction, would certainly reflect upon the officer's ability to cope with such duties as fall under this head.

I may fall far short of what is required and expected of me, but I assure you, I do at least, try to keep within touch of the number of chartered Leagues enrolled in our conference, and somewhere within reach of the individual membership.

Hope all who read the article last week, will note this correction.

Katharine B. Browning.

FROM ELKIN

Our League here is doing splendid work. We have an enrollment of 50 members and each member willingly performs any task the League asks.

I want to send a letter to the Advocate telling of the work of our district as soon as I hear from all the Leagues. I have had a very encouraging report from Spray League and from the report believe they are very active Leaguers over there.

Following is a program which our League rendered at the regular Sunday evening service November 12th. The program was well rendered, each one doing his best.

Hymn, 186—Choir.
Hymn, 187—Congregation.
Prayer.
Scripture Lesson.
League Song—Choir.
The League and its Work—J. O. Bivins.
League Song—Choir.
Our Pledge—G. C. Graham.
Offering.
Pageant "The Plea of the Nations" representing heathen countries.

Characters: Nell Reich, Mexico; Elizabeth Hubbard, Mountain Girl; Auba Gray, Africa; Carrie Smith Poindexter, Japan; Edwina Carter, Immigrant; Marie Bivins, Mill Girl; Lindon Allen, China; Lucille Glenn, Korea. America, Ohna Poindexter; Deaconess, Blanch Dixon. Christians: Ohna Harris, Mary Dixon, Hazel Reich, Zeno Martin, Claude Glenn and Roy White.

MT. ZION LEAGUE

Mt. Zion League held its regular business meeting at the home of Mrs. A. J. Little, with an attendance of 50. All the officers made good reports. Our charity and help department gave Mrs. Glenn Torrence $5.00 and the League decided to go down to old Mrs. Starnes Saturday week and give her a pounding.

On the 22 of October we held a Mission Rally Day service and had the Davidson League down with us. We had a good service and a splendid talk by Rev. Ira Irwin, of Davidson, on missions.

We have already responded to the call of our president to aid Brother J. O. Erwin. We have part of our Africa Special collected and will send Brother C. M. Pickens, our treasurer, a check next week for that amount.

The officers for the year are as follows: President, L. B. Honeycutt; vice-president, Miss Nannie Cook; first vice-president, Mr. George Hawes; second vice-president, Mr. Claude Westmoreland; third vice-president, Miss Bertha Barnett; fourth vice-president, Mr. Cliff Smith; treasurer, Mr. Carl Cashion; Era agent, Miss Myrtle Caldwell; secretary, Miss Verna Goodrum.

L. B. Honeycutt, Pres.

Cornelius, N. C., Nov. 11, 1916.

FROM A MOUNTAIN LEAGUE

The Epworth League of Montmorenci Church, Candler, N. C., has reorganized and elected the following officers: President, Mr. A. Z. Wright; vice-president, Mr. James G. Rice; secretary, Miss Mattie Kirkpatrick; treasurer, Robert Groce; first supt., Mr. Max D. Miller; second supt., Miss Ardie Hall; third supt., Mrs. J. C. Rich; fourth supt., Miss Estella Wright; Epworth Era agent, Miss Maggie Kirkpatrick.

We are striving to make our League mean more to our community and church this year.—Secretary.

TWO REASONS FOR TAKING THE ERA

Cultured Epworthians cannot be produced without the Epworth Era.

The Epworth Era is not all musty and dusty with "shop work." It contains much that is inspirational and broadening in character. It acquaints its readers with some of the best literature, brings them into the current of many of the mightiest movements of the past as well as of the present, challenges them by heart-searching discussions of the deep things of the Christian life, and does a little to make them feel comfortably at home in the little world where we all live. Especially, by its emphasis upon the truths peculiar to Methodism and the plan of our government, it seeks to make itself indispensable as a cultural force among the young people.

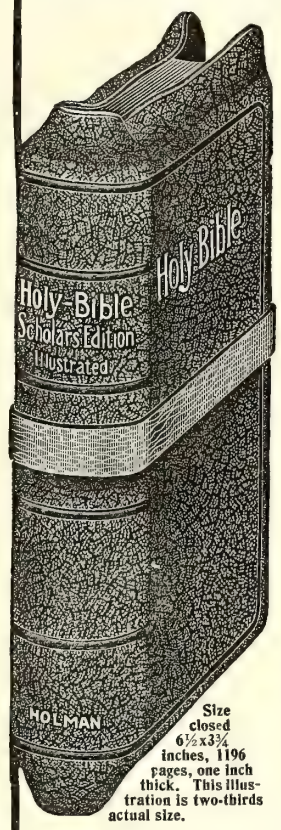
Enthusiastic Epworthians are simply not to be found where the Epworth Era does not circulate. The difficulties of any local situation are greater than any group of young folk can bear apart from the encouragement and support to be derived from the pages of the Epworth Era. High tides of enthusiasm sweep through the pages of the Era. Not so much that great victories are recorded, though there are plenty of such accounts, as that great plans are unfolded, great attempts announced, and bright visions opened up. The Era every month marshals before the eyes of those who would sink under discouragement a vast host of young people glorying in the joy of battle and achieving through failure a measure of success. It therefore creates a fellowship wide as the continent which is characterized by hope and good will and rare helpfulness. In the bonds of such relationship it is possible for those who see least in the immediate environment to hearten them to pursue with unflagging steps the way in which there are so many true comrades.

Intelligent, capable, cultured, enthusiastic Epworthians—this is the product of the Epworth Era as far as the young people are concerned. The possibility of such a product furnishes ample justification for publishing the magazine.—Epworth Era.

The Bible Made Attractive to Boys and Girls

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Methods and Useful Hints for Bible Study for the Young.

The Colored Illustrations

consist of reproductions in natural colors of scenes, places and life in the Holy Land. *Each picture is accompanied by a complete description of the scene portrayed.*

Specimen of Type

JEL, 18. *the Philistine.*
into his forehead; and he fell upon his face to the earth.
50 So Dā'vid prevailed over the Phĭl-ĭs'tine with a sling and with a stone, and smote the Phĭl-ĭs'tine, and slew him; but *there was* no sword in the hand of Dā'vid.
51 Therefore Dā'vid ran, and stood upon the Phĭl-ĭs'tine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phĭl-ĭs'tines saw their champion was dead, they fled.

All efforts of the imagination and all descriptions in words cannot make the land of the Bible as real and vivid as a walk through it by means of pictures. There has been so little change in that part of the Orient that pictures of its scenes as they now are show the very places as they actually existed in the time of Jesus and the Apostles.

Read the following recent Press criticisms of this attractive little volume

These "Helps" will prove easy to understand and of much value to the youthful Bible students.—*The Argus-Leader, Sioux Falls, S. D.*

Any child can use these Helps with benefit.—*Nashville Christian Advocate.*

The illustrations are beautifully colored, and their leading feature is the accompanying descriptive comment.—*The Sunday School Times.*

The Colored Illustrations alone are worth the price of the Bible. We visited the Tomb of Lazarus and we are sure no photographer could take a better picture than appears in this Bible.—*The Christian Index, Atlanta, Ga.*

Many a child will find delight in owning one of these splendid little volumes with the Pronouncing Text and Colored Pictures.—*Book News Monthly.*

The arrangement for convenient pronunciation makes the Holman Bibles for Little Folks a really valuable Bible for small readers.

These colored pictures help greatly in making the Bible a living book for the child.—*Christian Work.*

The text of the Bible itself is excellent and the Helps are characterized by much care and thought.—*Record of Christian Work.*

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

YOU ARE INVITED

The Advertising Manager of the North Carolina Christian Advocate cordially invites you to investigate the attractive offer of the North Carolina Christian Advocate Piano Club. The Club has proven, to the entire satisfaction and delight of its members, every claim that was made for it. It was founded on the principle that "What is impossible for one is easy for One Hunderd." The tremendous purchasing power of an army of one hundred buyers solves perfectly the otherwise difficult problem of securing a piano or player-piano of the highest artistic standard at a price and on terms which put it in reach of practically every subscriber.

The new Club booklet and catalogue, beautifully illustrated and describing the Club plan and instruments, is now ready for distribution. We have a copy for you. Won't you write for it today? Address the Managers, Ludden & Bates, North Carolina Christian Advocate Piano Club Dept., Atlanta, Ga.

A PERSONAL STATEMENT

I take the opportunity through the Advocate of saying to all the brethren —preachers and laymen—throughout the Conference that it was with reluctance that I laid down the work of Conference Missionary Secretary.

My relations with the two boards, General and Conference, which I had the honor to represent and the people, preachers and laymen throughout the Conference have been of the happiest and most cordial character.

I bespeak for the great mission work and the new efficient Conference Missionary Secretary who leads us without salary, the same sympathetic support. I have reason to believe that the policies for continued advance along all lines will be faithfully carried out.

There are three reasons which make for me the new work of Financial Secretary of Greensboro College for Women a pleasing appointment.

First, the present overshadowing need in North Carolina Methodism of a college for women affording equal facilities as a distinct woman's college for the education of young women to those furnished by Trinity College for the education of young men.

A three years' close study of every part of our Conference has fixed in me the conviction that no other call at present comes with such insistence as this. The demand is so urgent that it can not wait—so insistant as to invite immediate action by united North Carlina Methodism or suffer irreparable loss.

Second, the unquestioned sincerity of the student body in its request that the relations between them and the Dean of the College be not discontinued.

Third, the fact that my present work enables me to continue without a break, under another title and in a different way, the general work to which in God's providence I was called when appointed Conference Missionary Secretary.

Greenboro College for Women stands for the making of missionaries for the Christ in every walk of life. Here home builders are to be turned out. From this college must go recruits for white harvest fields of Christian endeavor t home and abroad.

The last work our daughter did before going to Japan was in this college What a joy to help to make possible for the daughters of former students of old G. F. C. the opportunity to answer to the call of today. Here are Brother J. R. Moose's two daughters from far off Korea. Here are several of the daughters of Methodist itinerants of both Conferences in North Carolina. Here I see the flower of Carolina Methodism blooming.

Here is a young Chinese woman radiantly happy with thoughts of soon completing her four or five years course here and her going back to China as a Christian teacher.

But from fifty to a hundred young women as choice as these are annually denied this privilege because of limited room and equipment.

For two years I have been closely related to the college, knowing personally its faculty and the work of the student body, and there is no discounting it. It has not a superior in hte state for work exclusively for women. But our church and our people are divinely set for Christian leadersship. Accordingly we must have the best for the making of leaders.

These are some of the reasons why I gladly take up the work of cooperation with President Turrentine in raising $150,000.00 for improvements and edowment., and I call upon all whom I chance to know or in this new relationship I may come to know to help us meet this golden opportunity.

Frank Siler

REPORT OF COMMITTEE ON TEMPERANCE

Your Committe is glad to report that wonderful progress is being made in Temperance Reform throughout the state and nation. The returns of the November election show that four states—Michigan, Nebraska, South Dakota and Montana—adopted statewide prohibition; that in California and Missouri, the "drys" carried both states; outside of the cities of San francisco and St. Louis; that in every state where the "wets" attempted to amend the laws so as to allow the sale of beer, or otherwise weaken the law, they were overwhelmingly defeated; that three states Florida, These added to the "dry" states will make twenty-six. The prohibition elections on November 7th have put out of commission over 6,000 saloons, and 5,000,000 people have thrown off the yoke of liquor bondage. Such news should hearten every lover of civic righteousness to press for national prohibition.

The temperance forces, under the leadership of the Anti-Saloon League, have declared for advanced legislation at this Congress. They have asked for the submission of national prohibition to the states for prohibition in the city of Washington, and that the Federal Government cease to assist the liquor traffic in "wet" states by allowing the use of the mails for advertising purposes. Your Committee recommends that the Conference memorialize Congress for the passage of such legislation, and assure the Anti-Saloon League of the state and of the nation that they have our support in all honorable efforts to secure this legislation.

Rev. R. L. Davis, Superintendent of the North Carolina Anti-Saloon Lague, met with your committee and gave them valuable information touching the legislative program outlined by the Board of Trustees of the Anti-Saloon League. This program calls for legislation to prohibit the delivery of any liquor by public carriers within the state, to prohibit the storing of keeping of any liquor in social clubs, to prohibit the advertising in any form of liquor, to prohibit the possession of more than one-half gallon of spirituous, three gallons of malt, and five gallons of vinous liquors, to prohibit the sale and manufacture for sale of wine and hard cider, to make public drinking and public drunkennesss a misdemeanor, and to call for the confiscation of automobiles and other property used in the unlawful transfer of liquor. Your committee recommends that the Conference endorse legislation of this nature, and memorialize the next General Assembly for the enactment of such, and that Rev. R. L Davis, superintendent of the North Carolina Anti-Saloon League be authorized to present copies of this memorial to both bodies of the General Assembly, and to the respective committees that will consider this legislation.

We recommend that our preachers be requested to preach on prohibition within the next two months, and let the people know the legislative program outlined above.

We learn that the next Biennial Convention of the Anti-Saloon League will meet in Raleigh the week following the convening of the General Assembly, and we recommend that the Conference urge the churches, Sunday schools and Epworth Leagues to send delegates.

We recommend that this Conference give its endorsement to the work of the North Crolina Anti-Saloon League, and assure its officers that we are working and praying for the extermination of the beverage liquor traffic; that Rev. H. M. Blair and Dr. T. A. Haithcock be appointed members of the Board of Trustees of the North Carolina Anti-Saloon League for the ensuing year.

J. E. Abernethy, Cnairman.

Conference Assessments for 1917.

Districts	Bishops	Conference Claimants	Foreign Missions	Home & Conf. Missions	Church Extension	Education	Annual & Gen. Conf. Ex.	Total
Asheville	$ 369	$ 1536	$ 2050	$ 2705	$ 1278	$ 2002	$ 213	$ 10153
Charlotte	537	2240	2989	3945	1863	2919	308	14801
Greensboro	440	1830	2443	3225	1523	2386	253	12100
Morganton	265	1104	1473	1945	918	1440	152	7297
Mt. Airy	254	1058	1411	1863	880	1378	145	6989
N. Wilkesboro	152	632	843	1113	526	825	86	4177
Salisbury	408	1699	2267	2993	1414	2215	233	11229
Shelby	341	1420	1894	2500	1181	1850	195	9381
Statesville	403	1676	2237	2953	1395	2185	230	11079
Waynesville	290	1205	1608	2122	1002	1570	165	7962
Winston	384	1600	2135	2818	1330	2086	220	10573
Total	$ 3843	$ 16000	$ 21350	$ 28182	$ 13310	$ 20856	$ 2200	$105741

The assessment for the Children's Home Support Fund is equal to 10 per cent of the preachers' salary.

The assessment for the American Bible Society is equal to 1 per cent of the preachers' salary.

J. A. ODELL, *Treasurer.*

REWARD TO YOU

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CAPTAIN W. T. WEAVER

The Quarterly Conference of Central Church in session this 13th day of November, 1916, has officially heard with profound sorrow of the death of one of our honored members, Capt. W. T. Weaver, who entered upon his reward Monday, November the 6th, 1916. We desire to give suitable recognition to the passing of this good and useful man, and also wish to make some expression, inadequate though it may be, of our esteem for him.

Therefore, be it Resolved:

1. That in the passing of Brother Weaver, this community and section has been called upon to give up one of its most useful and public spirited citizens, a man who did much to promote every interest of his state and who gave generously of his time and means in behalf of the common good.

2. The city of Asheville, and the interests with which his position and leadership identified him, will feel keenly the loss of his counsel and co-operation.

3. In Central Methodist Church he was a valued member, having held a place of leadership in it for many years. He served as Chairman of the Building Committee in the construction of our present Church, and for many years was the efficient and most earnest teacher of our Sunday School Bible Class. As a teacher he was recognized as one of the strongest in Southern Methodism. We cannot compute the loss of one so capable as he, and we mourn today that he should have been called away at the zenith of his mature manhood.

4. This official board, of which he was a member, regrets exceedingly the exegencies which remove him from our counsels; and in recognition of our love and esteem for him, we desire to devote a page in our records to his memory, directing that these Resolutions be recorded thereupon.

And furthermore, it is ordered that a copy of this paper be forwarded to members of his family with suitable expressions to them of our sincere interest and sympathy.

J. H. Barnhardt,
J. A. Nichols,
F. M. Weaver,
E. L. Brown, Jr.

The schools of the Virginia Conference report grounds, buildings and equipment valued at $1,078,129; endowment, $805,510; teachers, 170; students, 1,794.

* * *

The Virginia Conference reports a net gain in membership of 3,045 for the year just closed. The total is ninety-one local preachers and 126,935 members.

* * *

Resolutions declaring in favor or Methodist unification were adopted by the Virginia, Upper South Carolina, and North Georgia Conferences at their recent sessions.

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Holly, Mistletoe, spanish-moss, magnolia and palmetto decorations direct from woods. Big Value. Two sizes: homes, $1.00; churches $2.00. B. Oster, Florahome, Fla.

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Quarterly Meetings

ASHEVILLE DISTRICT
R. C. Tuttle, Presiding Elder, Weaverville, N. C.

First Round

December

Chestnut St., 11 a. m.....10
Haywood St., night.....10
Mars Hill, Shiloh.....16-17
Mars Hill, Mars Hill, night.....17
Biltmore and Mt. Pleasant, M. P..23-24
Weaverville night 24
Rosman, Rosman 30-31
Brevard night 31

January

Fairview, Fairview 6-7
Central, night 7
Mills River, Horseshoe.....13-14
Hendersonville, night 14
Walnut, Walnut 20-21
Marshall, night 21
Henderson Ct., Moores Grove....27-28
Tryon and Saluda, Tryon, night.28-29

February

Sulphur Springs, Laurel Hill.....3-4
West Asheville, night.....4
Spring Creek, Antioch.....10-11
Hot Springs-Marshall, Hot Springs, night 11
Asheville Ct., Riverview, 11 a. m...18
Flat Rock-Fletcher, Flat Rock night 18-19
Leicester, Western Chapel 24-25

March

Weaverville Ct., Alexanders Chapel 3-4
Swannanoa, Azalea 10-11
Black Mountain, night.....11

GREENSBORO DISTRICT
J. H. Weaver, Presiding Elder, Greensboro, N. C.

First Round

December

West Market St.....3
Spring Garden 3
Walnut St. and C. Memorial.....10
Centenary 10-11
Coleridge at Concord.....16-17
Ramseur and Franklinville.....17-18
Pleasant Garden, Plesant Garden..18

January

Ruffin, at Ruffin.....5
Wentworth, Salem 6-7
Reidsville 7-8
Greensboro Ct., Holts Chapel....13-14
Gibsonville, Gibsonville.....14-15
West Greensboro, Muir's Chapel.20-21
Wesley Memorial 27-28
East End 28

February

Randolph Ct., Mt Vernon.....3-4
South Main St., High Point.....4-5
Deep River, Cedar Falls.....10-11
Randleman 17-18
Uwharrie, Concord.....24-25
Asheboro 25-26

MORGANTON DISTRICT
Parker Holmes, Presiding Elder, Marion, N. C.

First Round

December

Old Fort, Old Fort.....9-10
Marion Station 10-11
Marion Ct., Carsons.....16-17
Marion Mills, Old Mill.....17
Morganton Ct., Salem 23-24
Morganton Station 24-25
McDowell Ct., Nebo 28
Thermal City, Centennial 29
Rutherfordton, Rutherfordton ..30-31

January

Chimney Rock, Buffalo 4
Green River, Lebanon 5
Broad River, Providence 6-7
Henrietta and Caroleen, Henrietta 7-8
Cliffside, Cliffside 13-14
Forest City, Forest City.....14-15
Spencer Mill.....15
Table Rock, Mt. Grove 20-21
Connelly Springs, Harmony.....27-28
Enola, Enola 29

February

Spencer River, Spencer River 3-4
Bakersville 4-5
Micaville, Shoal Creek 10-11
Bald Creek, Balk Creek 17-18
Burnsville 18-19

WAYNESVILLE DISTRICT
J. P. Rodgers, Presiding Elder, Waynesville, N. C.

First Round

December

Fines Creek, Pine Grove.....9-10
Haywood, Crabtree 10-11
Webster, Webster 16-17
Sylva, Dillsboro 17-18
Bryson, Whittier 23-24
Waynesville 24
Clyde, Clyde 30-31
Canton 30-Jan. 1

January

Bethel, Bethel 6-7
Glenville, Glenville 13-14
Highlands, Highlands 14-15
Macon, Mulberry 17-18
Franklin Ct., Salem 20-21
Franklin 21
Ranger, Ranger 27-28
Murphy 28
Murphy Ct., Tomotla 30-31

February

Hayesville, Oak Forest.....3-4
Judson, Maple Springs, ...9
Robbinsville, Robbinsville.....10-11
Andrews 11
Jonathan, Shady Grove.....17-18
Meeting of District Stewards at Whittier .....Dec. 22

STATESVILLE DISTRICT
W. R. Ware, Presiding Elder, Statesville, N. C.

First Round

December

Catawba Ct., Catawba 9-10
Statesville, Broad St., night.....10
Hickory Ct., Houck's Chapel....16-17
West Hickory, Bethel, 3 p. m.....17
Hickory, First Church, night.....17
Statesville Ct., Chapel Hill.....23-24
Statesville, Race St., night.....24
Lenoir Ct., Little John's.....30-31
Lenoir Station, night 31

January

South Lenoir-Whitnell, South Lenoir, night 7
Alexander Ct., Taylorsville 13-14
Stony Point Ct., Stony Point, night 14-15
Rhodhiss, 11 a. m.....21
Granite Falls—Hudson, Hudson 20-21
Maiden Ct., St. Paul.....27-28
Newton, night.....28

February

Iredell Ct., Olin.....3-4
Cool Springs Ct., New Salem.....4-5
Troutman Ct., Wesley Chapel....10-11
Mooresville St., night.....11
Mooresville Ct., Fair View.....17-18
Mount Zion, 11 a. m.....18

The District Stewards will meet in Broad Street Church, Statesville, Thursday, December 14, 1916, at 11 a. m.

Pastors and Charge Leaders will meet for council and to plan our year's work in First Church, Hickory, Monday, December 18, 12 o'clock, noon.

WEST MARKET ST., GREENSBORO

Whereas, by the laws of the Methodist Episcopal Church, South, the length of the pastorate is limited to a term of four years, and

Whereas, such a period has come in the affairs of this church, this congregation is under the necessity of giving up its beloved pastor, Dr. Charles W. Byrd;

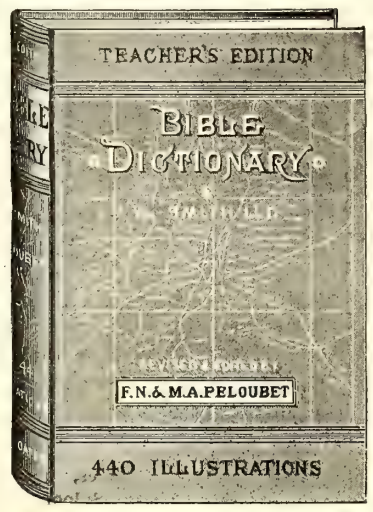
Therefore be it resolved: That, as the official board of this church, we wish to give our testimony to the high efficiency, noble character, and splendid ability of Dr. Byrd as a preacher and a man. And we desire to commend him to the congregation who may be so fortunate as to have him assigned to them for the coming year, as in every way worthy of their loyal support and enthusiastic following, as a safe leader, a wise counsellor, and a true man of God. And we herein assure Dr. Byrd of the warmest and tenderest regard of whose prayers and best interest will follow him wherever his lot may be cast.

Adopted by the Fourth Quarterly Conference of the West Market St. Church, November 15, 1916.

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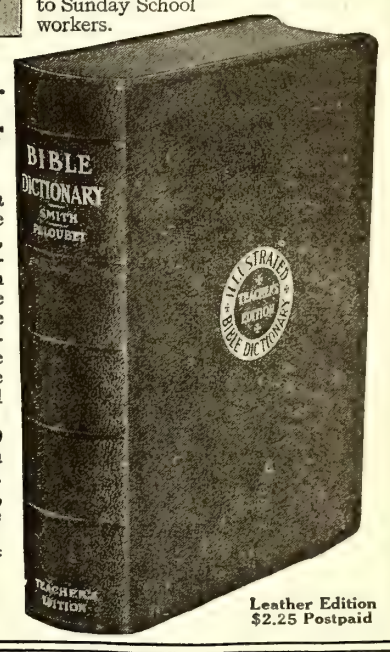
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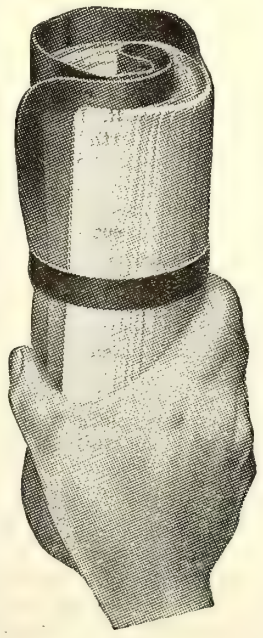


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SPECIMEN OF TYPE

to laugh *so that* all that hear will laugh with me.
7 And she said. Who would have said unto Abra-ham, that Sarah should have given children suck? for I have born *him* a son in his old age.

A-bime-lech' taken away
26 And A- who hath d thou tell m to day.

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The Sunday School Lesson

FOURTH QUARTER LESSON X—DECEMBER 3, 1916.

Jesus Christ the First and the Last
Rev. 1.

Golden Text: Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore. Rev. 1. 17, 18.

Summary of the Lesson

"We can't get along without the mystics," declared a man who was having the last word in a discussion among a group of friends. "They keep life from becoming hard and sordid, and every once in a while their airy visions turn into practical power. The greatest sort of man of affairs usually has a touch of the mystic somewhere in his make-up."

The Book of Revelation is a collection of mystical visions, of marvelous and sometimes fantastic symbols, a book with flashes of wonderful moral and spiritual insight and under its tropical luxuriance of imagery a book of profound thought. It opens with a triumphant tribute to Jesus, a sort of literary coronation, with a verbal splendor which expresses a great inner devotion.

The Ruler of the World

"That scaffold rules the future," cried James Russell Lowell in the song which began by admitting that the great Avenger seemed careless, that history was a long tale of right upon the scaffold and wrong upon the throne. He saw that the secret of the world was with suffering goodness and not with triumphant evil.

Such faith was particularly needed in the time when the Book of Revelation was sent forth. Malignant evil seemed to have settled securely on the throne of the world. The hostile forces seemed ready to blot Christianity from the earth. The visible facts were all against the follower of Jesus Christ. It is in such a situation as this that the ringing words are sent forth which declare that in spite of all this it is true that Jesus Christ is the Ruler of the kings of the earth.

At first such an utterance seems an expression of the faith which ignores facts. It turns out, however, to be an expression of the faith which transforms facts. The ages may tell a cruel story of the perpetual crucifixion of Jesus Christ, but He always survives His foes. He survives the men who repudiate His Lordship. He survives the men who refuse to be guided by His principles. He rises in deathless strength after each crucifixion and goes forth to win new victories in the world.

Artists have made noble symbolic designs of the cross and the crown. We need a deeper and more penetrating symbolism. The cross is the crown. The power of Calvary is the final power in the world. The most amazing fact in life is this—the perpetually crucified is the perpetual Ruler.

The Deliverer from Sin

A prisoner in San Quentin was telling a visitor, whom he was willing to trust, the story of his conversion and of the contrast between the old life and the new. To the man who listened the speaker himself was even more interesting than the words which he uttered. His eye had the passion of a new purpose in it. His voice rang with sturdy conviction. His whole form, with its physical vigor and virile power, seemed to reinforce the words which he spoke. He was in prison and yet he had found inner freedom. Listening to him you found yourself in possession of a new definition of the significance of such words as those in the first chapter of the Book of Revelation conerning "him that loved us, and loosed us from our sins."

It is the experience of salvation, fresh and full of solemn, singing joy in every age, which perpetually authenticates the Christian religion. The men and women who have experienced the regenerating touch have a priceless ministry in the world. Men may think they can ignore their theology; they cannot ignore their shining faces. Men may think they can ignore their religious convictions; they cannot ignore their transformed lives. "To him be the glory and the dominion forever," they are singing. There is haunting melody in that song. The strange joy of it makes men homesick. The triumphant swing of it draws men's heartstrings, and so they look from the singers to the One of whom they sing, and He becomes their Deliverer from sin. The most contagious thing in the world is salvation. The ages are bound together by the golden power of it. The Saviour of men is the hope of humanity, for the world must be set free before it can enjoy the life of freedom.

The Lord of Death

"Life would be a wonderful experience," said a misanthropic man, "if you could just forget the tombstones." And a famous contemporary poet tells in a poignant song how a simple, everyday experience brought home to his heart how strange a thing it is that men must die. The greatest of the Victorians felt the sudden shock and shiver of it when he wrote of the fascinating women of an Italian city in the middle ages, "Dear, dead women! With such hair, too! What's become of all the gold that used to hang and brush their shoulders? I feel chilly and grow old."

The shadow of the great silence falls once in a while upon the most thoughtless of men, and at such times it seems as if the only thing about life of which you can be absolutely sure is death.

The attitude of Christianity toward this strange, stark mystery is a unique and wonderful thing. It is all gathered up in words found in this first chapter of the Book of Revelation: "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive forever more." The resurrection of Jesus hangs a rainbow of hope right over the tomb. The living Christ comes like a white and radiant sunrise into the house of death. Old age and decay do not have the last word after all. Death is conquered. The icy cruelty of the thought of mortality vanishes. The belief in immortality becomes a living, satisfying experience. "I have the keys of death" is the triumphant word, which sums up to the Christian the power of his Lord. There is a door. There is a key. That key is in the hand of Love Immortal and Love Eternal, and so the fear of death is slain in the heart which trusts in Christ.

The Master of the Future.

A hard and incrutable will, plaving the game of life, on the vast checkerboard of nights and days, seemed the unsatisfying word about existence, which the human mind could utter to the author of the Rubaiyat of Omar Khayyam. No such conception darkened the mind of the seer who sent forth the luminous words which we are studying. To him the future, as well as the past, was held in the grasp of the powerful and loving Lord, who had given His life and conquered death and whose very "countenance was as the sun shines in his strength." He thought of the Living Christ as the Omega as well as the Alpha, "the one who is to come," as well as the one who has been the master of "the things which shall come to pass hereafter." Men like this seer have been able to be optimists in the darkest ages, because they have believed that the future is in the hands of the Strong Son of God. To them life could never be regarded as a tale told by an idiot and signifying nothing. To them life was shot through with divine purpose and divine meaning and its consummation was a complete divine victory. The Quaker poet of New England, his heart quickened by the enthusiasm of a great trust, felt that he could not drift beyond his Father's love and care. To him, too, the future belonged to God. The first century and the twentieth and all the centuries between, are linked together in Christian hope. They face the future gladly, because shining upon the horizon stands the triumphant form of the Son of God.—Lynn H. Hough, D. D., in New York Christian Advocate.

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To the birds that with us stay
When the snowflakes fast are falling,
And the skies are dull and gray?
Just a little bag of suet
That can dangle from a tree
Will the woodpeckers give pleasure;
While the merry chickadee
May be made supremely happy
By crumbs scattered around our door;
And as soon as these are eaten
He will quickly chirp for more.
At Christmas, the time of giving,
Heed then these advising words,
And do not neglect to furnish
Some such presents for the birds.

—Nellie M. Coyle

KING LETS HORSE DRINK FIRST

The son of a leading manufacturer of Brussels, whose two brothers have been killed at the front, tells the following anecdote, which dates from the first summer of the war:

"It had been a hot day and King Albert, who had not left the trenches for hours, was suffering from thirst. He asked for something to drink, but not a soldier had anything left. Back of the trenches a man saw a horse drinking and went over and started to pull the bucket away.

"'Don't do that,' said the King. 'Let the poor animal drink, perhaps it needs it more than I do."

"It was not until the horse had finished drinking that the King took up the bucket and drank the few drops that remained."

THE STORY OF BLIND BILL

John Jones is not the farmer's real name, but it answers very well. Twenty years ago he and his young wife invested their little savings in a farm and its equipment. Bill and Fanny comprised their first team of horses. Bill was a big horse, gentle, a sure puller, and never known to kick. Our tale does not concern Fanny, therefore she will not enter into it.

Jones was a good farmer and soon paid for his place. This was not accomplished, however, without a great deal of labor and perspiration, and in both the latter Bill had a large part. With a steady gait he helped to pull the cultivator up and down the long rows of corn, and on sweltering July afternoons he did his part in drawing the heavy McCormick reaper around and around the fields of ripening wheat. All this was, of course, when Bill was in his prime. Sleek, fat, strong of muscle, he was the willing servant of Farmer Jones, and without complaint performed his every bidding. And Jones, it may be said to his credit, patted Bill very frequently, and affectionately called him "Old Boy"; and Mrs. Jones, after an especially hot day, would bathe his somewhat chafed shoulders and, when no one was looking, slyly pass him an apple. Bill, of course, could make no reply; yet the look of contentment in his eyes spoke an appreciation that was quite as real as if given human utterance.

The farmer and his wife and Bill grew older. There came a day when Bill could no longer pull his share, and a younger horse was put in his place on the heavy loads. The sides were no longer sleek and the head drooped very noticeably; and as if to stamp him permanently as a has-been an epidemic of pink-eye left him totally blind. And to furnish the finishing touches of decrepitude spavins appeared upon each hind leg and Bill had to limp to and from his stall.

I said that farmer Jones had grown older. He had at the same time grown wealthy and penurious. No longer did he look upon the morning's labors as a day of promise. Hired men now did the manual labor of the farm. Many flocks and herds filled the fields and pastures. New buildings took the place of the old. Jones could stand the sight of nothing old or worn-out around his premises.

Naturally the inevitable happened to Bill. The passing horse trader spied him, and offered the farmer ten dollars in cash. "Pretty good offer, I'd better take it," Jones remarked, business-like, to his wife. "Surely you're not going to sell Old Bill," Mrs. Jones expostulated. "Remember what a good old horse he was when you needed him."

Mrs. Jones had long since learned the futility of opposition to her husband's wishes. Bill was led away from the stall he had occupied so long, and delivered into the none too kind hands of the horse trader. Mrs. Jones turned into her pantry and shed a few silent tears, and almost unknowingly breathed a prayer that unknown hands would be kind to Bill. And as this former master of binder and cultivator hobbled away he turned his sightless eyes toward his former home and whinnied his alarm. Perhaps the old horse knew? Let us hope not!

Poor old Bill! Poor Mrs. Jones! How many a faithful horse passes into unkind hands and a world of indignity for no other reason than that old age with its natural consequences has arrived! Let us remember the friends who worked for us without complaint and be kind unto them.—E. V. Laughlin.

ANIMALS IN CHRISTMAS CUSTOMS

The Christmas customs in Norway and Sweden are the most interesting of any country. It is a time of great rejoicing. To show that there are amicable feelings between every one in the household the shoes are placed in a row at night in the hall when retiring on Christmas Eve, and, like the German custom, candles are left burning in the village windows all night to light the way for "Kristine," who brings the gifts. The Christmas tree is largely decorated with candles and pretty cages arranged in bright colored baskets—all usually home-made.

The richer households send good things to the poor, and everywhere among both rich and poor are the animals and birds remembered. The boys and girls save up their pennies during the year for this purpose. Sheaves of grain are fastened to the window leges in town, and in the country the sheaves are fastened to long poles and renewed every day for a week, and many are the birds that spy this feast. On the barn floors of the peasants bowls of hot porridge are set for poor "Robin Goodfellow" to comfort him because he has no "soul." The cows and the horses share in the general happiness by having a double share of food given them.

It is a big skip from the Northland to the Southland or tropical countries where Christmas is celebrated without the evergreen tree to decorate and hang gifts on. In Brazil and other Spanish countries the holiday may be spent outdoors in the sunny flower-scented air.

They have quaint superstitions in these summer lands relative to "Yule tide." On the coffee plantations the old folk say that on Christmas night the animals have the gift of speech and that if only a child has sufficient courage to go out alone after dark it will hear, on the stroke of twelve, the cock crow in a loud clear voice from his highest perch:—

"Christo nasceu"—Christ is born.

The bull in deep sonorous bass inquires from a distant field, "Onde"—where?

The sheep then answer in chorus, "Em Belem de Juda"—in Bethlehem of Judea.

In turn all the domestic animals give to the world the glad tidings of the Nativity. Many a child wishes it had the courage necessary to enable him to hear this wonderful conversation of the brute creation.

RESOLUTION

Standing in the shadow of a great sorrow and being conscious of the far-reaching loss which we have sustained in the passing from us to the heavenly world, of our beloved brother of the Board of Stewards and Church Trustees, Wm. F. Tomlinson, and having recognized in him an exemplary and useful citizen, a valuable member of our official board, a brotherly man in our association with him, and a true follower of our Lord, therefore, be it

Resolved, That we, the Quarterly Conference of Mt. Pleasant M. E. Church, South, bow in humble submission to the Divine decree that called our brother from us; and be it further

Resolved, That we express our sincere and heartfelt sympathy to the wife and daughter of our devoted brother, and be it further

Resolved, That a copy of these resolutions be spread on the record of this conference, a copy sent to the family of our brother, and a copy to the "Baltimore Southern Methodist" and the "North Carolina Christian Advocate" for publication.

Signed by the members of the Quarterly Conference present.

H. M. Canter, Presiding Elder; F. J. Prettyman, P. C.; Wm. A. Bennett, Pres. B. S.; G. Edgar Jones, Sec'y.; J. de L. Carpenter, Geo. A. Myers, Page H. Heironimus, L. P. Kennedy, S. A. Sagrario, H. B. Denham, L. O. Wright.

Washington, D. C., Oct. 31, 1916.

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J. M. Hawkins, Acton, $5.00; Carl Finger, Gastonia Main Street ss, $3.30.

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The following named gifts are acknowledged with thanks: two quilts, from the Senior Philathea Class, of South Main Street Church, Salisbury, a box of books for the children's library, from Mrs. A. H. Eller, Winston-Salem; a bale of sheeting from the Henrietta M. E. Church.

CHURCH NEWS ITEMS

Dr. Frank M. Thomas, Secretary of Commission on Unification, states that on account of the pressure of his duties in court Judge J. L. Kelly has been compelled to resign his place on the Commission. Judge H. H. White, of Alexandria, Va., first lay alternate, takes the place of Judge Kelly. Bishop W. B. Murrah, first Episcopal alternate, fills the vacancy caused by the death of Bishop Wilson. Our members of the Commission are: Bishop E. E. Hoss, Muskogee; Bishop Collins Denny, Richmond; Bishop Edwin D. Mouzon, Dallas; Bishop W. A. Candler, Atlanta; Bishop W. B. Murrah, Memphis; Rev. Frank M. Thomas, D. D., pastor of Fourth Avenue Church, Louisville; Rev. W. Y. Young, D. D., professor in Candler School of Theology, Atlanta; Rev. John M. Moore, D. D., Secretary of Home Missions, Nashville; Rev. C. M. Bishop, D. D., President of Southwestern University, Georgetown, Tex.; Rev. E. B. Chappell, D. D., Editor of Sunday school literature, Nashville; Rev. T. N. Ivey, D. D., Editor of Christian Advocate, Nashville; Rev. A. F. Watkins, D. D., President of Millsaps College, Jackson, Miss.; Rev. H. M. Du Bose, D. D., Editor of Methodist Review, Nashville; Rev. W. N. Ainsworth, D. R., pastor of Mulberry Street Church, Macon, Ga.; Rev. A. J. Lamar, D. D., Publishing Agent, Nashville: Laymen: Judge M. L. Walton, lawyer, Woodstock, Va.; Dr. H. N. Snyder, President of Wofford College, Spartanburg, S. C.; Mr. Percy D. Maddin, lawyer, Nashville; Dr. R. S. Hyer, President Southern Methodist University, Dallas; Dr. J. H. Reynolds, President of Hendrix College, Conway, Ark.; Dr. R. E. Blackwell, President of Randolph-Macon College, Ashland, Va.; Hon. T. D. Samford, United States District Attorney, Opelika, Ala.; Mr. John R. Pepper, merchant and banker, Memphis; Col. E. C. Reeves, lawyer, Johnson City, Tenn.; Mr. H. H. White, lawyer, Alexandria, La. Alternates: Bishop James Atkins, Waynesville, N. C.; Rev. W. Asbury Christian, D. D., pastor, Richmond, Va.; Rev. E. V. Regester, D. D., pastor, Alexandria, Va.,; Rev. C. H. Briggs, D. D., Sedalia, Mo.; Judge E. W. Hines, attorney for Interstate Commerce Commission, Washington, D. C.; Mr. G. T. Fitzhugh, lawyer, Memphis, Tenn.

The connectional officers who were in Nashville on November 21 met in the Assembly Room of the Publishing House at 11:30 a. m., of that day and adopted the following resolutions:

"As connectional officers of the Methodist Episcopal Church, South, who have assembled in memory of the death of our beloved Bishop Alpheus W. Wilson, who died this morning, we earnestly declare with chastened feelings:

"1. That the death of this aged and honored servant of the Church is to all of us an official and personal bereavement.

"2. That while our hearts are bowed in sadness, we take great comfort in the thought that Bishop Wilson was so long spared to us and his Church, and that he has truly 'come to his grave in a full age like a shock of corn cometh in its season.'

"3. That we shall treasure the memory of his loyal Christian service and lofty unsullied life so long as we may live, and that in this memory we shall find inspiration and strength.

"4. That our deepest sympathy for his daughters and other bereaved ones is hereby expressed, with the earnest prayer that the blessings of the Comforter may be vouchsafed in richest measure unto them.

"5. That it is the sense of this meeting that Drs. J. M. Moore, E. H. Rawlings, and T. N. Ivey be appointed to represent this body at the funeral.

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¶ "From that time Jē'sus to preach, and to say, "Repe the kingdom of heaven is

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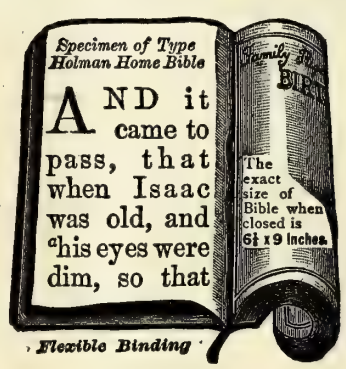
23 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

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TRINITY COLLEGE NOTES

Trinity College, N. C.—Mr. William H. Morgan, of the Student department of the international committee of the Young Men's Christian Association, with headquarters in Nashville, Tenn., who is here in the interest of the prisoners in the warring countries of Europe and especially of the students and professors who are imprisoned there, spoke last night to a large number of students and other members of this community, and pointed out the unspeakably horrible conditions of the European prisons. Relief is being carried on there by the world committee of the Y. M. C. A., through which a practical working system has been built up. Through this means it is proposed to send trained men into these camps with the ability to speak the languages necessary and with social ability to carry on relief work in general. There are nearly 6,000,000 men imprisoned in Europe at the present time. A great deal of interest in this work has revealed itself among college students who are contributing liberally to this relief fund. Colleges throughout the North and East, the South and the West have all made large contributions. Several hundred dollars have been raised by Trinity students for this work.

Trinity students have become interested in assisting the Salvation Army in Durham in building a home, and this morning immediately following chapel exercises representatives of the various classes received donations amounting to about $40, the students contributing from five to ten cents each. President Few called the attention of the students to the worthy object several days ago, and this morning was set apart for making the contribution. Dr. Few spoke of the creditable work which the organization was doing in this city and commended the project of building a home to the interest and liberality of the college community. The result was highly gratifying.

The twenty-second annual meeting of the Association of Colleges and Secondary Schools of the Southern States met here Thursday and Friday, November 16-17, and brought a hundred or more representatives of the leading Southern institutions. The Association came to Durham on the invitation of Trinity College, and the sessions were held in the Hesperial Literary Society Hall in East Duke building. Superintendent James Y. Joyner, of the State Department of Education, gave the address of welcome. Many prominent Southern educators and several distinguished educators from other sections of the country had a part on the program.

Thursday evening President and Mrs. Few gave a reception in their home on the campus in honor of the delegates, visitors, and friends. Friday at one o'clock a luncheon was served at the Durham High School, in honor of the visitors, and after adjournment in the afternoon the Durham Chamber of Commerce took the delegates and visitors on an excursion through the principal manufacturing plants and to other places of interest in the city.

The meeting was highly successful and enjoyable and the many visitors from all over the South were profuse in their praise of the hospitality of Trinity College and the city of Durham.

W. Thomas Bost, of Raleigh, well known newspaper man and staff correspondent of the Greensboro Daily News, delievered an address here last Monday evening under the auspices of the Quill Club, an organization of students interested in newspaper work.. Mr. Bost is well known in this community, having for several years been city editor of The Morning Herald.

Under the auspices of the social service division of the local Young Men's Christian Association, a large number of the students and several instructors have volunteered to aid in moonlight schools in this community and have offered their services to local school authorities for that purpose. Several of them are already engaged in teaching two evenings each week and will continue this work for several weeks. School authorities praise this public spirit of the students and are gratified at the prospects for the work. Thirty or forty Trinity men will be engaged in this work during the winter.

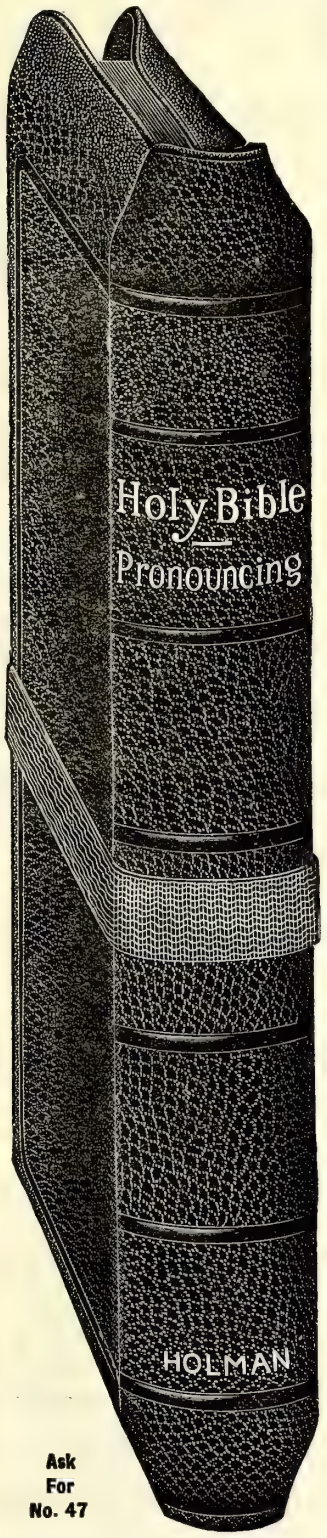
The Debate Council announces the conclusion of arrangements with Washington and Lee University, of Virginia, and with Swathmore College, of Pennsylvania, for two intercollegiate debates to take place in the early spring. Trinity has already had two contests with each of these institutions, dividing honors with Swathmore and winning both contests from Washington and Lee. Interest is growing in the forthcoming contests.

The question which will be discussed with Swathmore is: "Resolved, That Congress should enact legislation for the compulsory arbitration of disputes between organized labor and corporations. Constitutionality waived," and Trinity defends the affirmative. The question to be used in the Washington and Lee debate has not yet been definitely settled upon, but it is likely that one similar to that used with Swathmore will be discussed. The premliminary for the Swathmore debate will be held February 17, and the final will take place at Swathmore March 16, 1917. Representatives will be selected for the Washington and Lee debate at a preliminary to be held January 13, and the final will take place in Lexington February 24 ,1917.

The local inter-society debate, between the Hesperian and Columbian literary societies, is scheduled for December 20, on the question: "Resolved, That Congress should enact legislation for compulsory arbritration of disputes between organized labor and corporations engaged in inter-state transportation. Constitutionality waived." The Hesperian Society has the negative side of the question.

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tertaineth Jethro. EXODUS, 18.

B. C. 1491.

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 30. 6. John 8. 59; 10. 31.
g Ezek. 2. 6.
h ch. 7. 20. Num. 20. 8.
i Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8. 1 Cor. 10. 4.
k Num. 20. 13. Ps. 81. 7; 95. 8.

Jŏsh'u-à: for [g] I will utterly put out the remembrance of Ăm'a-lĕk from under heaven.

15 And Mō'şeş built an altar, and called the name of it [4] Jĕ-hō'vah-nĭs'sī:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm'a-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons,* 7

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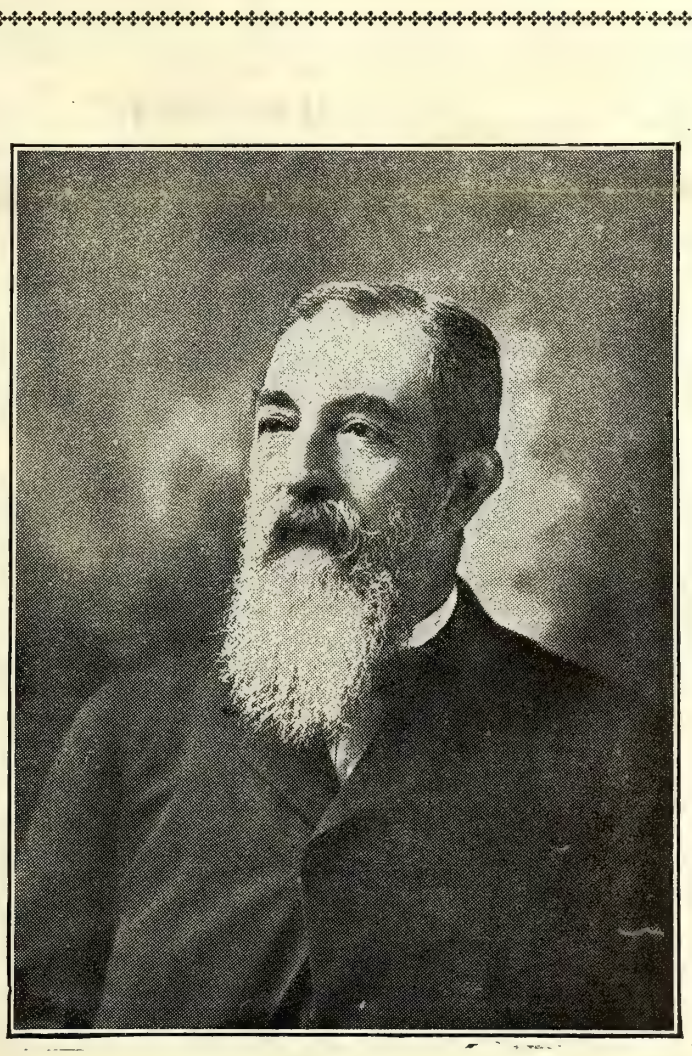
VOLUME LXI NUMBER 49

Reading Room
Trinity College

North Carolina Christian Advocate

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, DECEMBER 7, 1916



ALPHEUS WATERS WILSON
1834-1916

North Carolina Christian Advocate

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Editorial

OUR BUILDING FUND

If all who made pledges on our building fund will remit promptly it will be greatly appreciated and will save us the expense and trouble of sending out reminders. These pledges were taken with the understanding that they would be paid in December. Make checks payable to H. M. Blair, Treasurer.

BISHOP ALPHEUS WATERS WILSON

On account of the extraordinary pressure of Conference matter last week we were compelled omit matters of importance, among them some suitable tribute to Bishop Wilson, who passed to his reward at his home in Baltimore on Tuesday, November 21st. He had returned on Monday from an absence of more than three weeks, and took his bed at once, falling into a state of unconsciousness within a few hours after his arrival. His last sermon was preached at Greenwood, S. C., on Sunday, November 12th, stopping over there on his journey from Atlanta and Birmingham. He came from there to Richmond where he attended the Virginia Conference.

Of his sermon at Greenwood, Rev. Dr. John O. Wilson writing to the Christian Advocate, said: "It has been our good fortune to have Bishop Wilson with us for a few days. He preached at Main Street Church on Sunday morning, November 12, from Colossians I: 24-27. It is my deliberate judgment that it was the greatest sermon I have ever heard from him, and I have missed no chance of hearing him since 1878. He never preached anything but great sermons in all my experience, but strange to say that at the age of nearly eighty-three years he excelled the splendid deliverances of the past. I am not alone in my judgment. Every one else from whom I have heard shares my opinion. Beyond a doubt he is a grand old man of Southern Methodism."

Bishop Wilson wrote nothing about himself, and there is precious little available about his life. From "Who's Who in America" we get the following: "Alpheus Waters Wilson; born in Baltimore, Md., February 5, 1834; son of Rev. Norval and Cornelia Laurence (Howland) Wilson; educated at Columbian (now George Washington) University; married Susan B. Lipscomb, of Baltimore, March, 1857. Received on trial, 1853, in the Baltimore Conference of the Methodist Episcopal Church; later joined the Southern branch when the Baltimore Conference of the Methodist Episcopal Church, South, was organized. Became Secretary of the Board of Missions in 1878; elected Bishop of the Methodist Episcopal Church, South, May, 1882. Took episcopal tours around the world in 1886, 1888 and 1890; to Japan, Korea, and China, 1898, 1900, and 1907; delegate to the Ecumenial Methodist Conference, London, 1881 and 1901, Washington, 1891, Toronto, 1911; visited Brazil on mission inspection 1892 and 1893."

The son of a Methodist preacher of the Baltimore Conference, Methodist Episcopal Church, he began his life as an itinerant there in 1853.

"During the trying years of civil strife the Baltimore Conference was an independent organization. In its membership were men loyal to the Union and others just as loyal and devoted to the cause of the Confederacy. Shortly after the close of the War between the States a body of Baltimore Conference preachers asked for recognition as a Conference of the Methodist Episcopal Church, South, and their request was granted. Alpheus W. Wilson was one of that company of men whose sympathies caused them to turn to a Church then poverty-stricken and with its future to many uncertain. He came early into prominence as a member of that Conference of our Church and was soon its recognized leader. As pastor and presiding elder he did faithfully and well the work given him by his Church, and his brethren knew him as a man who counted no service hard, no sacrifice too great when the Church and his Lord called.

"For several years during the war he, as one of the company of Baltimore Conferences preachers who declared themselves "independent of the General Conference of 1860," was a pastor in Baltimore. For four years after coming into the Southern Church, from 1866 to 1870, he held a supernumerary relation and during at least a part of that period was engaged in the practice of law. From 1870 to 1873 he was presiding elder of the Washington District; from 1873 to 1877, pastor of Mt. Vernon Place Church, Washington; from 1877 to May, 1878, pastor of Calvary Church, Baltimore; elected Missionary Secretary May, 1878."

While Bishop Wilson ranked high as a preacher, many ranking him among the very greatest preachers on the American continent, yet he was not a voluminous writer. His Cole lectures were published under the title, "The Witnesses to Christ." He was a great expository preacher. He seemed especially gifted in the art of interpretation, going to the very bottom of the profound subjects treated in the Pauline Epistles. We can never forget the series of morning lectures delivered before our Conference at Mount Airy in the year 1906, on the Epistle to Romans. They made a very profound impression.

Like Mr. Wesley, he "ceased at once to work and live. Although placed on the retired list at Oklahoma City in 1914; he never abated his labors, and proved himself really effective to the last. While we are thankful for his great and long life, yet we can but regret that he could not have lived to give his wise counsels to the Joint Commission on Unification which is to meet shortly in the city of Baltimore.

The body was laid to rest in Loudon Park Cemetery, on Thursday afternoon, December 23rd, Bishops Hendrix and Cranston paying beautiful tributes to his memory. Bishop Cranston said:

"I noticed that in introducing me Bishop Hendrix used the words 'another Church.' I do not feel as if I were of another Church. The day cannot be far ahead when I shall lie in a casket. I do not think that Bishop Wilson and I will be thought of as belonging to different communions. He will be with us on December 28. With him will be a great concourse. There will be no geographical designations. There will be no memories to interfere with the liberties of that hour as Methodists, as Christians, as disciples of the same Lord by whom we have all been redeemed. I do not believe that there will be any feeling other than that one of our own has gone. I will tell you no secret when I tell you that we bishops of this branch of Methodism have made a covenant between us to pray for one another, also for the members of your own College of Bishops. It seems as if one of our own members had gone. It was our joy to sit at his feet as a learner. The last time I heard him preach was in Washington City. It was an afternoon service. It was not an auspicious hour. Neither was it a special occasion. But, O, how he did preach! Did he ever fail? From the day I heard Bishop Wilson preach in Utah Street down to the last time I never knew him to lack in clearness of thought, in appropriateness of expression, in infallibility of logic, in clearness of faith. I question whether he could fail. He was a marvelous preacher. My wife said when the sad news came: 'I wonder of we shall ever hear him say "Paul" again. I could hear him say that word.' Yes, let him sleep by the side of Asbury. Hish ashes have a fitting abiding place there. We will honor him as one of the apostles of a modern age worthy to sleep by the side of Asbury, worthy to wear the apostolic honors of Methodism. To you, my brethren, of the Church he served, I bring the sympathies of our ministry. I know what you thought of him."

OUR NEW PRESIDING ELDERS

Rev. R. G. Tuttle, who goes to the Asheville District, came into our Conference on trial at Reidsville in 1895. He is a native of Caldwell county and comes of one of the most substantial Methodist families in that section of the state. He belongs to a family that has been honored by giving many sons to the Methodist Ministry. His brother, Rev. D. H. Tuttle, has been a leading member of the North Carolina Conference since 1883. Rev. M. H. Tuttle, of the North Carolina Conference and Rev. R. M. Courtney, of the Western North Carolina Conference are cousins, all four of these men coming from the same church and community.

Brother Tuttle has served faithfully in circuits and stations, and is noted for his unassuming straight forward fidelity in whatever relation he is called to serve. We shall expect to see all the interests of the church go forward under his leadership.

Rev. Parker Holmes, who takes charge of the Morganton District, joined Conference at Greensboro in 1889. He has served a number of the leading charges of the Conference and has distinguished himself as a church builder. Several of the best church buildings in our Conference were erected under his leadership.

He is a strong preacher and a man of strong parts in all that is demanded for constructive leadership. Being a man also of strong physique we should say that he is admirably adapted to the work, and Morganton District ought to go forward under his leadership.

Rev. J. H. Barnhardt, who goes to the Shelby District, began his career in the Conference in 1898, having been admitted on trial at Concord in that year. He is a native of Cabarrus county, coming of the substantial German element by which that country was originally settled and out of which much that is best and most substantial in Methodism has come.

Brother Barnhardt is a graduate of Trinity College and has served some of our largest and most influential charges. He is not only culturned, but a man of admirable poise and will bring to his work as presiding elder the elements of character and training that promise good success.

Rev. T. F. Marr comes to the Charlotte District after years of experience, both as presiding elder and as pastor. He is pre-eminently a preacher and will, both in administration and preaching qualities, fill the bill on the large District to which he goes.

Dr. Marr has served acceptably as pastor in some of our large charges and has also had several years experience in the office of presiding elder. We shall expect to see a forward movemnt under his leadership in the Charlotte District.

WHAT THE REPORTS SHOW

It is always a matter of interest to see from the reports the figures which represent, as far as figures can, the progress which has been made during the year. We had hoped to print in full the report of the Joint Board of Finance this week, but found it impossible on account of other demands upon our space. So we must content ourselves with giving only a short summary.

The report shows that the total amount raised for all purposes during the year is $686,-687.00. Raised for Superanuated preachers and widows and orphans of preachers, $11,-679. Raised for Missions: Foreign, $26,120; Home, $25,187; for Church Extension, $9,-584. Education, $13,667. American Bible Society, $922. For support of ministry,— Presiding Elders, $21,849; preachers in charge, $202,952.

The number of organized churches in the Conference is 911. Number of houses of worship, 864. Value of houses of worship, $2,706,810.

There are 243 pastoral charges, and 204 parsonages. Value of parsonages, $509,340. There are 11 districts with 10 parsonages. These district parsonages are valued at $50,-200.

The Statistical reports show that there are now 198 local preachers and 108,230 members in the Conference, making a total of 108,428 members. This is a net increase of 1927 members during the yaer.

Since there were more than 6,000 received into the church during the year, we can not resist the conclusion that these reports are in some instances very inaccurate. That we should have a net increase of less than 2,000 out of more than 6,000 received is incredible. We shall insist, in the light of these figures, that the institute for drilling the preachers in the art of making reports is badly needed.

NOTE AND COMMENT

The Largest Charge in the Conference numerically is West Market Church, Greensboro, which reported 1244 members. Central Church, Asheville has 1184. Then follows Tryon St., Charlotte, with 1100, Morganton Circuit, 1048 and Mooresville Circuit, 1046 members. Centenary, Winston has 985, Rock Spring Circuit 907, Troutman Circuit 903, Morven 892, Catawba Circuit 884, Mooresville Station 804, First Church, Salisbury 801, Rural Hall 800.

* * * *

Dr. Henry Van Dyke, the American Minister to the Netherlands has tendered his resignation and will return home to enter upon literary work. Dr. Van Dyke has served the Government well in this important diplomatic post for four years and President Wilson expressed reluctance to accept his resignation. His home is in Princeton, N. J., where before his appointment to the Netherlands he filled a chair in Princeton University. It is thought that Mr. John W. Garrett, of Baltimore, who is an accomplished diplomat will be appointed to succeed Dr. Van Dyke.

* * * *

The Sixty-fourth Congress assembled in Washington, on Monday to continue until it expires by constitutional limitation at noon on March, 4th next. The term of the Congressmen elected last month does not begin until March 4th, but the 65th Congress will not convene until December, 1917, unless the President should call an extraordinary session earlier. The present Congress will probably resume its work just where it left off at the adjourned session. Two important subjects are likely to overshadow all others this winter. One is the railroad strike legislation growing out of the wage controversy and the enactment of the Adamson eight-hour law. The other is the proposed embargo on food products to reduce the high cost of living. Congressman Webb is hopeful that his nation-wide bill to prohibit the manufacture, transportation and importation of liquors for beverage purposes will be enacted into law at this session. Aside from these measures the appropriation bills will command greatest attention.

* * * *

Gov. Locke Craig, who has suffered greatly with chronic rheumatism for some time past, is now a patient in Johns Hopkins Hospital, Baltimore. He had received treatment at several places in the South, but without relief and was finally advised to go to Baltimore and consult specialists there. The latest report from him is that he suffers great pain but the attending physicians are hopeful of improvement under the long course of treatment planned for him. It is thought probable that he will remain in the Hospital for some time. We trust his health may soon be restored.

* * * *

When James A. Claywell died in Morganton, last week, the church lost one of its noblest saints and society a member whose whole life was spent in consecrated service to humanity. He lived for 92 years and was active in the church and business life of his community almost to the very last. For 40 years he was Superintendent of the Methodist Sunday School, in Morganton, and a leading official in the church for 60 years or more. His life was an open book. He had the complete confidence of the people. In his latter days he was even revered by his neighbors as a man without spot or blemish. Liberal in spirit, loyal in heart, sturdy in walk, discreet in speech, charitable in deeds, he went in and out before the people for nearly a century and when the other day his pure spirit departed from the body all the people mourned because a mighty man and a Prince in Isreal had been taken away. We thank God for his saintly life which is the richest heritage he could leave to his children.

* * * *

The Russian Premier has made public an agreement entered into in 1915 by Russia, Great Britain, France and Italy granting in a definite manner the right of Russia to the Straits and Constantinople. Early in the War Turkey was warned to maintain her neutrality with the promise that her territorial rights would be protected but the Turks, despite this asurance, cast their lot with the Germans, thus forfeiting every claim for consideration in the event of a final victory for the Entente combine. It has been the dream of Russia for many centuries to have an outlet to the Mediterranean and now that this seems to be assured, in the event of final victory, the Russian forces, though constant hitherto in their devotion to the Crown, are now heartened as never before on account of the great commercial advantage which will come to her people when this promise is fulfilled.

* * * *

Emperor Francis Joseph, of Austria-Hungary, died November, 21 in his 86th year. He was born August 30, 1830, and ascended the throne in 1848 succeeding his Uncle Ferdinand I, who was forced to abdicate. For 68 years he has ruled and has been popular with his people. His life has been sorely saddened by domestic tragedies but he has borne up bravely and with imperial dignity. Two years ago he assumed the responsibility of punishing Servia because in her territory in June 1914 the Archduke Francis Ferdinand, nephew of the Emperor was assassinated. Servia yielded all asked in the Austrian ultimatum except one point which she proposed to arbitrate. Austria-Hungary then declared war on Servia, bringing in Germany as her ally. Russia, France, England, Belgium and Japan were arrayed on the other side and then began the bloodiest and most terrible war in the history of mankind. In the midst of this awful turmoil and strife the old man died. He is succeeded by his grand nephew, the Archduke Charles Francis Joseph.

* * * *

The Hon. Thos. E. Watson, of Georgia, one time Vice-Presidential candidate of the Populist party and at present the brilliant editor of Watson's Magazine, some time since in his editorial references to the inquities practiced in the Roman Catholic Church was so caustic and plain of speech as to terribly offend many adherents of that church and they had him indicted in the Federal Court on the charge of sending "obscene, lewd, lascivious or filthy" literature through the mails. The trial last spring resulted in a non suit, but at the second trial in Augusta last week he was aquitted and after the verdict was rendered one of the jurors was so enthused as to embrace Mr. Watson in the court room. There is an old saying that the man who is his own lawyer has a fool for a client, but in this instance we find an exception to the rule for Mr. Watson, singly and alone conducted his own defense and won a signal victory.

* * * *

From a Casual Glance at the statistics of the late Conference we find that $21,849.00 was paid to the eleven presiding elders, giving them an average salary of $1925.00. The total amount paid to the 243 pastors, exclusive of missionary appropriations, was $202,952.00 with an average salary of $835.00. Seventy-seven of these pastors received salaries ranging from $1,000.00 to $2,500.00, amounting in all to $102,500.00 showing the average salary of these better paid preachers to be $1331.00. The remaining 166 preachers received $100,500.00 making their average salary $605.00. These preachers were nearly all on circuits, or missions and had the extra expense of keeping a horse. In 1890 we had 130 pastors in the Conference and they were paid $62,381.00. The average salary being $479.00. Considering the high cost of living and the general prosperity of this section have we really grown as much in the grace of liberality as the figures indicate?

* * * *

Billy Sunday is in the midst of a great meeting in Boston. Of course it is a Union meeting and people of all religious faiths are taking active interest. Among these are liberal Catholics who on that account are being severely criticised by those in high authority in that church. The Pilot, a Boston publication and the official organ of Cardinal O'Connell ,of that city, indulges in very severe criticism of Mr. Sunday and his sensational methods and warns Catholics not to countenance the meeting by their presence, cites the fact that Protestant ministers have closed their "meeting houses" on account of the Sunday meeting as evidence and proof that Catholics should not attend and concludes with the statement that Catholics are not allowed to take part in these revival meetings and if they do they commit sin. That policy is surely in marked contrast with the spirit of Wesley who desired to form a league, offensive and defensive, with every soldier of Jesus Christ to save men from sin. Narrow and bigoted sectarianism has no place in the mighty struggle which united Christendom is making to conquer evil and uproot error in the hearts of benighted men.

—If you think of sending your boy to school correspond with Trinity Park School, Durham, N. C. This is the ideal place. See ad on page 15.

CONTRIBUTIONS

IN MEMORY OF EVERYBODY'S FRIEND "MARSE JIM"

James Haywood Southgate

Back to his mother earth who gave,
  Hath turned a giant son!
But e'er she wrapped him in her grave
  She found his task well-done.
With towering brow and pond'rous brain
  He brought back days of old,
When shepherd hill and starlit plain
  Built manhood strong and bold.

Gone from our streets and from our halls
  The counsel of a friend,
Who gave us hope and lofty calls
  And stood us to the end.
His heart was like the big outdoors,
  His eye the glad sunshine;
His voice seemed as the sea that roars
  A mystic peace, divine.

He dwelt upon the sunlit hills
  Where God's great winds go by;
He loved the rythm of the rills,
  He loved the wondrous sky.
The sweetness of the upturned soil,
  The fragrance of the hay,
And rugged, honest sons of toil
  Made glad each closing day.

The robin and the red-bird found
  A haven on his hill;
He watched the field mouse in the ground
  And loved the daffodil.
He loved the clouds that passed along,
  The lightning's flash and flight;
He loved the gentle cricket's song
  When quiet filled the night.

There was a generous fireside glow
  Within his cabin home,
Where young and old might come and go,
  Where memory might roam.
None can forget the genial smile,
  The bounding, inward joy
He gave in that old-fashioned style
  "How goes the world, old boy?"

He seemed a part of all we owned,
  The home, the church, the school;
Sweet charity his life enthroned,
  He lived the golden rule.
On rostrum or at banquet mirth,
  At desk or mid the crowds,
He lived with feet upon the earth
  And head above the clouds.

Where'er he touched his mother earth
She gleamed with beauty rare;
He gave a rich and hallowed worth
  To land and sea and air.
His was the universal life
  That knows no time nor place,
That struggles with a kingly strife
  To leave a manlier race.

Trinity College. D. W. Newsom.

THE SPIRIT OF SARATOGA

By R. B. Eleazer

I have before me a stenographic report of the proceedings of the Saratoga General Conference with regard to unification, covering the report of the Committee of Sixty, the explanatory remarks of the chairman, Dr. John F. Goucher, in presenting it, and the adoption of the report by the Conference. I have read and reread the record, to get at both the action of the Conference and, as far as possible, its spirit. Each is a matter of deep concern, in the light of possible union. Some of the questions that most concern us are these:

Some Vital Questions

(1) Is the plan adopted at Saratoga contradictory of that adopted at Oklahoma City? (2) Does the Saratoga plan threaten that Southern Methodism is to be absorbed, or does it safeguard the rights of the minority? To what extent, if at all, does it provide for local self-government? (3) Does it propose an absolute General Conference, responsible to nobody? (4) Does it raise the race issue in a way offensive to the South? (5) Was the Saratoga plan put forth as a finality, an "irreducible minimum"; or did the Conference expect and provide for concession and modification? The record itself is the best answer to all these questions:

1. Are the Plans Contradictory?

Both Conferences approved the plan submitted by the Joint Commission on Federation, "as containing the basic principles of a genuine unification .....by the method of reorganization." Each declared that it "regards unification by the plan proposed as feasible and desirable," and that it was "in favor of unification in accordance with this general plan of reorganization." Such was the positive action of both General Conferences, couched in identical words.

Not only so, but that was the only positive action of either Conference on the subject. Each indeed offered one or more recommendations as to method, but recommendations only, offered not as ultimate, but merely as suggestions to the Joint Commission that is finally to work out the details. In so far as positive action goes there was agreement, exact, even verbal. Only in the realm of the tentative, the debatable, did there appear any divergence whatever.

2. As to Possible Absorption

Does the Saratoga plan threaten that Southern Methodism is to be absorbed? To what extent, if at all, does it provide for local self-government? On this point the Two General Conferences so far as I can see are in exact agreement. Each specifically approved the Joint Commission plan providing for local self-government in each section of reunited Methodism, by means of Quadrennial or Jurisdictional Conferences, which shall have "full legislative power over distinctively local affairs." In neither Conference was a vote registered against that plan, or a question raised as to its adequacy. It need not be said that our own General Conference would not have given its unanimous approval to the plan had it not felt sure beyond all doubt that the rights and interests of the several sections of the unified Church would be fully protected.

A Federated Union

The spirit and purpose of the plan were fully set forth by the chairman of the Saratoga Committee of Sixty when presenting it:

"It shall be a federated union," he said "following the governmental organization of the United States. While this federal union provides for all necessary authority by the centralization of power in one General Conference, it also protects all interests of every kind incident to every locality and environment, by providing for Quadrennial Conferences..... The recommendation..... is simply the recognition of a tendency and a practical demand for larger local government ..... New England cannot legislate for California, nor could Michigan legislate for Texas. There are local conditions which require special legislation."

What better plan can you conceive of for safe-guarding local self-government and protecting a minority body from absorption? Who could ask a more liberal interpretation of the spirit and intent of that plan than is embodied in the above interpretation? What more could be conceded without destroying absolutely the idea of unification, and substituting therefor an empty pretense—a loose federation, little if any better than what we already have?

3. The "Supreme" General Conference

Objection has been made to the idea of a "supreme" General Conference, as suggested at Saratoga, on the ground that it embodies dangerous possibilities of absolutism and irresponsibility. But what other kind of General Conference could there be? Is not our own General Conference "supreme"? We have always supposed so. But "supreme" does not mean absolute, irresponsible. The plan approved by both Churches specifically tates that the General Conference shall be "under constitutional provisions and restrictions." What these "provisions and restrictions" shall be is, of course, a matter which "the two Churches must determine" through the Joint Commission, as was clearly set forth and understood at Saratoga. In the determining body our own representatives will have every opportunity to present and stand for whatever "restrictions" they may think necessary. Here is provision for the adoption of every needed safe guard against the danger of an absolute irresponsible General Conference. Again, what more could one ask?

4. The Race Issue

Does the Saratoga plan raise the race issue in a way offensive to the South? Let us see. The Joint Commission on Federation suggested that the colored Methodists desiring to go into the union be constituted one of the Quadrennial Conferences. The Oklahoma City Conference recommended instead that colored Methodism be not admitted into the union, but be related to it only in a fraternal way. The Saratoga Conference stood by the action of the Joint Commission, expressing the opinion that "the colored membership of the reorganized Church (should) be constituted into one or more Quadrennial or Jurisdictional Conferences." Remember, however, that neither Oklahoma City nor Saratoga assumed to act with finality on this question; both left it open for further consideration and future determination, each only recommending its own view. Both views will have mature consideration and equal chances in the final adjustment.

But suppose the Saratoga suggestion on this point should prevail, would the result be offensive to Southern Methodism? The colored membership being set off in a separate Jurisdictional Conference, looking after its own local affairs and not interfering with ours, related to all the rest of Methodism only through representation in the General Conference, what reasonable objection could there be to the plan?

Here is the conception that the Saratoga Conference had of the plan, as quoted from the official record: "This means that the colored Methodists shall face and study their own problems; that they may have their own episcopal supervision within their area; that they may be recognized as an entity, but also as constituting a part of world Methodism." Frankly I am unable to see any trace of danger in the plan, even as interpreted by our Northern brethren.

A Further Significant Fact

Remember again, please, that on this point the Saratoga Conference did not set forth a plan of its own, but only approved that recom-

mended by the Joint Commission. Our Church had full and capable representation on that commission, nine picked men, including three of our Bishops. They did a full share, we may be sure, in shaping its report. We may be sure, too, that they did not act hastily, unadvisedly, or without due regard for the interests of our own Church. We have no reason to suppose that a single man of them saw anything objectionable in the proposal to organize colored Methodists into one of the distinct Jurisdictional Conferences of a nation-wide or world-wide Methodism. Why should we get excited over the possibility of a plan formulated and approved by our own Commissioners?

5. "The Irreducible Minimum"

It has been stated that there is small reason to hope for any concessions on the part of the Northern Church—that the Saratoga recommendations were offered as a finality—an "irreducible minimum," as it were. But what, exactly, was the action of that Conference on this point, and what its spirit? Here is the official action: "So sincerely do we believe that the union of the two Episcopal Methodisms is the will of God, and so earnestly and devoutly do we desire that these two Churches may be one, that we hereby authorize and instruct the Comissioners of the M. E. Church to conduct the negotiations in a generous and brotherly spirit." Generous and brotherly—that means liberal, open-handed, magnanimous, unselfish, unsuspicious, kindly and considerate. What more could be desired?

The spirit of this action was fully set forth in the remarks of the chairman of the Committee.

"Our reply," he said, "Contains a series of recommendations. Everything is tentative. The method of statement used in this report may not be quite satisfactory to some members of this Conference, because, as I have heard it remarked, it is not definite enough, it is not detailed enough. But in the judgment of your Committee this is one of its chief excellences. The various propositions have been taken out of the dogmatic, the ultimatum class, and every one of them has been placed in the debatable area. We do not assume to approach our brethren with any hard and fast conditions which might stand in the way of conference and conciliation..... Everything in this report is intended to be in harmony with the manifest spirit of the proposition of the M. E. Church, South, and we believe the negotiations will continue so to the end."

The very last words spoken in explanation of the plan were these: "Mark you, nothing here proposed is final." Then, without discussion, the Conference rose in a body and adopted the report without a dissenting vote.

In Conclusion.

The more I study the Saratoga action the more surely am I convinced that our overtures have been met fairly, openly, and in a spirit of brotherhood and conciliation. Our brothers of the North have instructed their Commissioners to treat with us "in a generous and brotherly spirit," being assured that the Saratoga recommendations are not offered as an ultimatum, but that "every one has been placed in the debatable area"—that the M . E. Church lays down no "hard and fast conditions which might stand in the way of conference and conciliation."

Surely, brethren, it is no time to talk of "an irreducible minimum," to reopen the sores of the sixties and earlier, to stir up the hot blood of race prejudice, to instinuate insincerity and bad faith and sinister purposes, to raise issues that do not and may never exist, to prophecy the failure of a plan that both great Churches have approved and to the consummation of which they have pledged their earnest endeavor.

Surely it is a time for prayer for God's unerring guidance and for the humble spirit of Christ, seeking only to know and to do the Father's will. It is a time for the opening of hearts, for the broadening of sympathies, for the expanding vision that sees the Kingdom in its larger aspects, for the rooting out of bitterness, for brotherhood and concession. God pity us if we meet in any other spirit the crisis now before us!

SPIRITUAL EXPERIENCE RETOLD

Thomas John Bernardo, Father of the Waifs of London.

A poor young medical student of London had a big heart. He began teaching a few poor boys. He was especially drawn to Jim, one of his boys. He found to his amazement that the boy had no parents and no home, still less a lodging place. He showed him places where other boys took refuge. After a few days of such research he attended a meeting over which Dr. Thain Davidson presided. It was a missionary meeting. The expected speaker failed to appear. Dr. Bernardo was called forth by Dr. Davidson, who knew of the work the young student was doing in his East End Ragged School work. Dr. Bernardo did not know that he would be called on. The call was sudden and it was his first public appearance. He bravely took his place and related his actual experience under the guidance of little Jim. His artless and honest story was received with great applause by the delighted audience.

A poor servant girl came at the close of the service and gave him a small sum she had saved. This was the first gift he had for his work. But this was not all that came of the God-given opportunity. Much of what he had said got into the papers. The Earl of Shaftsbury read it and invited the young doctor to dine with him. The invitation was accepted. To the earl and other guests he again repeated the story of Jim and his friends. They could not believe his words. It seemed almost incredible. The entire party adjourned and, under the guidance of the young doctor and a policeman, found a place where seventy-three boys were sleeping. The boys were tempted from their hiding places by the offer of a copper apiece, and were then taken to an all-night restaurant for a feast to them.

This was the beginning of one of the greatest movements of modern times. The Bernardo homes were not only shelters but schools, teaching the trades and domestic science. Many of the boys were sent to Canada and have proved to be useful citizens. Thousands of children were uplifted by this agency. Dr. Bernardo was spiritually ready to take advantage of his opportunity that night, and what a harvest from his sowing!—Northwestern Christian Advocate.

LIFTING CONFERENCE COLLECTIONS

We have referred to the recent serial appearing in the Saturday Evening Post by Corra Harris under the general caption, "The Circuit Rider's Widow." A second reference is permitted, we trust, one that describes a great and moving sermon by the presiding bishop during a Methodist conference session. At the point when the hundreds of ministers in his audience were brought to the susceptible stage, the great man, the man in power, started to lift a collection for a cause near his heart. The writer proceeds:

"During the next half hour he collected several thousands of dollars from the conference; that is to say, chiefly from the Methodist preachers—nearly all of whom are poor and more than half of them desperately poor. They may have wanted to give, but in any case they had to do it. Some of them saddled themselves with subscriptions that night which it would take them years to pay. There was much laughter and chaffing back and forth. Still, it was a holdup, pure and simple, and the highwayman was a 'prince of the Church.'

"I knew many of the preachers who were signing these subscription blanks. And I could see the poor little faded wife in some parsonage among the Georgia hills who had not had a new winter frock maybe for years, who had pinched and denied herself for her children and for her husband that he might have a new suit to wear to conference."

The above has no reference to our Church—at least, not to-day. Time was, and that within the memory of a majority of our present active pastors, when such a program obtained in our northern conferences; and there are doubtless men still preaching who have pledge remnants of long years' standing still to be paid. But the practice has ceased and with it a deep and lasting embarrassment.

There is no set of men so ready to respond to financial appeals as Methodist ministers. It's like finding money to open up a subscription before them. The cause need not be particularly personal, but if it bears the element of sympathy the response comes. We heard of one Methodist pastor's wife who went to conference chiefly to watch over her husband's benevolent impulses and see that they were not violated. For a bishop to stand before the men he is later to appoint to their fields of labor for the coming year, and call for subscriptions for a cause personally projected. lifting the responses from men whose devotions far exceeded their worldly wisdom—well, it is a matter of congratulation that such demonstrations have ceased.

Not that collections are not lifted. We have visited several conferences this fall and witnessed such responses, but it was to relieve the financial distress of one of their number too sick to attend conference or facing financial embarrassment in his old age. Probably a majority of the fall conferences experienced some such generous outpouring, but it sprang from the body itself, was perfectly natural and conducted with no slightest suggestion of pressure from above or feeling of necessity from beneath. At such times the conference arose to the highest point of religious enjoyment, the emotion securely based upon a splendid and well-authenticated foundation.—Northwestern Christian Advocate.

GIVE YOURSELF

In all relations of life you will find success and every pleasant thing by giving more than is absolutely necessary for you to give. If, when you have a friend to stay with you, you think of every possible way to give him or her pleasure, not stopping at the perfunctory, expectant way of doing things but reaching forth and brimming over the cup of welcome, you have won from your friend, by just the excess of loving thought, a deep gratitude and appreciation, and awakened depths of feeling impossible to gain by stereotyped duty giving only.

If, whatever you are doing, either for yourself or others, you do not rest until you have done your work as well as you possibly can, putting in every additional beautiful touch you can think of to complete it, those extra touches, that deep-souled giving, full measure, pressed down and running over will rebound to your credit; you will reap also in deep measure.

If everyone were to make it a steadfast rule of life just to give themselves abundantly to their present life, living beautifully wherever they are placed they would soon reach their heart's desire.—Mary Yeates.

NEWS AND NOTES

NOTES AND PERSONALS

—Rev. Dr. E. L. Bain, the new pastor of West Market Street Church, made a short visit to the city last week. He is expected to occupy the pulpit next Sunday.

—Rev. C. E. Stedman, who was appointed to the Bethel Circuit at our recent Conference, says he is going home to the land of apples.

—Wilmington claims the honor of having the largest number of students in Trinity College this year. Charlotte has the next largest number.

—Dr. W. F. McMurry, of the Board of Church Extension, reports two recent substantial donations to the Loan Fund Capital of the Board, one from Arkansas, of $2,000 and one from Missouri, of $8,000.

—Miss Lizzie McLarty, daughter of Mr. and Mrs. A. H. McLarty, was married to Mr. Thomas Percy Dillon, of Monroe, on Wednesday afternoon, November 29th. The ceremony was performed by Rev. Seymour Taylor.

—The Thomasville correspondent of the Lexington Dispatch, referring to Rev. W. O. Goode, says: "His first year in Thomasville has been one of marked success with his congregation and they confidently look for another year of service from him.

—The Stewards of Southside church, Winston-Salem, have set the pace for progress by advancing the pastor's salary $100. The congregation also pounded the preacher and his family. Rev. C. C. Williams is pastor at Southside.

—Charity and Children says: "The Methodists of Lenoir are to build a $20,000 church. Rev. D. M. Litaker is the pastor of this church, and his people are delighted with him which is a testimony to the intelligence and excellent judgment of the Methodists of Lenoir.

—William Bobbitt, of Carlotte, a senior in the city high school, was awarded a $20 gold medal at Trinity College on last Saturday night in the annual inter-state declamation contest. Mr. Bobbitt won over eleven other high school boys of this and other states.

—Rev. D. Clay Lilly, formerly of Nashville, Tenn., and for some years identified with the Laymen's Missionary movement, has returned to the pastorate of the First Presbyterian church, Winston-Salem. Dr. Lilly was pastor of this church several years ago.

—The Concord Times says: "All of the Methodist pastors in the city of Concord were returned to their respective charges. Concord Methodists will welcome their return and are ready to co-operate with them in another good year's work.

—The return of Rev. Dr. Ware, presiding elder, Rev. J. W. Williams to Race Street and Rev. D. H. Rhinehart to Statesville circuit, is pleasing to their charges and the public generally. All have done fine service during their first year in their respective fields and have made a good impression.—Statesville Landmark.

—Rev. L. T. Mann, who has served five years as presiding elder, takes up his work as Commissioner of Emory University for North Carolina, and will reside in Charlotte. His task is that of raising $50,000 for the endowment of Emory University, and we bespeak for him an open door for this inportant interest in all the churches.

—We have learned with deep regret of the death of Mrs. E. S. Warlick, wife of Dr. E. S. Warlick, of Morganton, which occurred at their home in that place on Saturday, November 25th. Mrs. Warlick was a sister of Col. G. W. Flowers, of Durham, and was a woman of superb character. Surviving her are her husband and one daughter.

—Not only the Methodist congregation, but the entire community is deligted to learn that Rev. Z. Paris, the pastor of the local Methodist church, has been returned to the charge here for his third year. Mr. and Mrs. Paris are highly esteemed and they have made numerous warm friends during their stay in our midst.—Lincoln County News.

—Rev. and Mrs. James M. Downum have issued invitations to the marriage of their daughter, Sadie, to Mr. Charles Price Postelle, which is to take place in the First Methodist Church, Lenoir, N. C., on Thursday, December 13th at 12 o'clock. The couple will be at home at Atlantic Beach, Fla., after January 1st.

—The congregation at Hawthorne Lane church, Charlotte, Rev. R. D. Sherrill, pastor, occupied their new building for the first time last Sunday. The Sunday school observed rally day with a special program and a record attendance of its members, in addition to numbers of visitors. The annual reports of the secretary and treasurer were very gratifying.

—Mr. Charles Rutherford Bagley, of Moyock, an A. B. graduate of Trinity College, and at present instructor in the department of romance language, has been notified by the North Carolina Rhodes scholarship committee that he has been appointed the Rhodes scholar from this state to Oxford university, England, for three years, beginning October, 1917.

—Our readers will learn with interest that Bishop J. H. McCoy, of Birmingham, will be married on next Saturday to Miss Mary Norman Moore, recently president of Athens Female College. The ceremony will take place at the home of Dr. and Mrs. Frank W. Brandon, Gadsden, Alabama. Mrs. Brandon is a sister of Miss Moore. Thousands who know and love Bishop McCoy will wish for them a very happy life.

—Rev. W. A. Lambeth closed his three years pastorate in Reidsville last Sunday night with a sermon on "The Abundant Life" which was heard by a large congregation, the pastors of the other churches of the city worshiping with the Methodists in a Union farewell service to a preacher who is loved by the whole community. Brother Lambeth goes to Salisbury this week to take up his work there as pastor of the First Methodist Church.

—Mr. J. A. Claywell, for many years one of the leading citizens of Morganton and a lifelong member of the Methodist church, passed to his reward at his home in that place on Friday of last week. Mr. Claywell was a most remarkable man. He was for forty years Superintendent of the Sunday School, and was always at his place in the church. He was in his 93rd year and, until about two years ago kept the books for a large Hardware firm of which he was a member. He lived far beyond the usual limit of human life, but lived it all to the noblest purpose and died full of honors.

—A writer in the Statesville Landmark pays high tribute to Rev. Jno. F. Kirk, who, for four years, has been pastor of Board Street Church. Among many good things he says: "There are not many movements for the Good of the Order that have not had his help. There are few good acts for the general advancement that he has not worked for as well as approved. We are a better people because he has helped us—and a happier people because he has lead us. Somehow he has made us think more of Preachers and Churches—and more of ourselves. It is a better world because of his faith, and our town is a better town."

A Batch of Suggestions

W. H. Willis

The Conference having discontinued the paid missionary secretary, the responsibility hereafter will fall entirely upon the pastor and the local church for securing the Conference collections. The making of the financial record for 1917—its black spots and white spots, successes and failures—goes back to the pastor where the responsibility is placed by the discipline. With great confidence we are counting on them.

* * * *

The secret of success of course is in forming each for himself an adequate plan, and in losing no time in beginning its operation. The pastor is steward with reference to the securing certain sacred funds. He should allow no lay steward to surpass him in prompt, intelligent and energetic action.

* * * *

Station pastors and leaders may be able to make their every-member canvass on the 2nd Sunday afternoon. If it is desired, the board of stewards may be installed after the morning sermon. The charge territory may be divided previously into groups of about fifteen contiguous homes each. A steward and other laymen assigned to a group, the whole canvass may be completed in a single afternoon. Your secretary would be glad to have a card from each as soon as the canvass is completed.

* * * *

Presiding elders who wish to make use of their section of the Conference chart during their first round of quarterly meetings, may have the same upon application. A chart of the district made without black spots, will be sent to be placed along side of the other. The latter bearing the caption "as it ought to be."

* * * *

Circuits which intend complying with the Conference resolution should arrange to make the every-member canvass in at least one church each week (Sunday afternoon is desired) the whole circuit being completed by February 1st.

Personal News Notes from South Carolina

By Samuel A. Weber

I got by personal telegram the news (tidings) of the death of Bishop Wilson in less than two hours after his decease. My youngest son married one of the three daughters of the Bishop, and so the not unexpected intelligence of his taking off, involving the bereavement of my son's widow and her three children, mean something more than the loss to me in common with others of a great and good man, possibly our greatest preacher and our most revered leader. One instinctively quotes from the Psalmist (12:1) "Help, Lord, for the godly man ceaseth." Ceases at once to work and to live.

The Bishop was fond of South Carolina and the South Carolina Conference. Since and including the session of 1904 he has been with us seven times: four times, to hold the Conference; once, to hold it in connection with Bishop Denny, and twice (1914, 1915) to visit our two Conferences in company with Bishop Denny and to share with the Bishop in Episcopal labor and prerogative, in so far as the bishop in charge can share these with another. The younger bishop seemed to be and was a son-in-the-gospel to the older.

Bishop Asbury used to have his favorite stopping place in South Carolina, more than a

century ago, e. g., Rembert Hall and Dr. Finche's and other places. Bishop Wilson had one such by eminence in our state within the past few years. Lander College furnished a frequent congenial resort and retreat as he passed to and fro. He and Dr. John O. Wilson, son-in-law and successor of President Samuel Lander, my honored and greatly loved uncle, were close friends and evidently had much in common in personal experience as also in their views and opinions of connectional interests. The sainted bishop spent a week or more quite recently with his friends at the college. I need not say my kinfolks knew how to take excellent care of the dear bishop in his last visit there, and I am so glad of this fact.

Bishop Wilson's first official visit to our Conference was at Newberry in 1878. He had early in the year been elected Missionary Secretary. That Conference dates a new departure in Missions in South Carolina Methodism. Dr. Wilson's address to the Conference was distinctly different from anything on the subject we had experienced hitherto. We had before been kept in a good humor by the inimitable appeals of a wonderfully gifted secretary. But now we got down for the first time to a solid basis and from now on we have quit "playing at missions" as Dr. Alexander Duff used to say with reference to the indifference of the church on this subject. And then at this Conference we organized Woman's Work for Missions (W. F. M. S.) I had the honor of being present as a visitor at this small initial meeting when the Dr. organized the work with Mrs. Wightman as President and Mrs. Jno. W. Humbert as Corresponding Secretary, positions which these consecrated ladies held up to the time of their being called up higher.

Another matter. At this Conference I was first elected editor of the Southern Christian Advocate to succeed my good friend, Dr. F. M. Kennedy, whose failing health led to his resignation. I remember so well that he and I were sitting on the floor, our backs leaning on the pulpit, in the packed and crowded Methodist church, at Newberry, to hear Dr. Wilson's first sermon in South Carolina. "Eye hath not seen, nor ear heard, neither hath entered, etc." Most of all, a wonderful text, and then a wonderful sermon by a wonderful preacher. At the close of the sermon—I turned to my friend and said: "You know I want to go now and hear somebody I can beat." "That would be hard to do, Sam, wouldn't it?," said Kennedy whose ready wit was only equalled by his effervescent humor. God rest his soul!

At our Conference next week which I shall not be able to attend, the hour comes for me to be put at the head of the list of the membership of the South Carolina Conference. The then unted Conferences listened to my semicentennial four years ago at Anderson, when I was entertained by my cousin, Mrs. Judge Prince, nee Mattie Lander, Oh! yes, I am an old man, and Mr. Editor will excuse me, as would others if they knew me as well as he does, for indulging in personalities which are not in excellent taste. I am a North Carolinian, paternally and maternally, and most of my kin are readers of this Advocate. I can communicate personally with all of them and take this opportunity of writing a letter they will be glad to read. Born near Snow Creek Church, in Iredell county, in 1838; brought up in Shelby; prepared for College at Olin, N. C., I matriculated at Wofford College in 1856, and since my graduation there my work has been in South Carolina, except two years, at the close of the war when I was a professor in your Davenport College. In my early manhood I married the beautiful Sallie Langdon, daughter of the Rev. W. I. Langdon (N. C. Conf.). I and two of my children—one, of whom is Dr. John Langdon Weber, of the Memphis Conference—mourn her death which took place several years ago.

I am not utterly lonesome on this side of the state line. Only a few days ago I received from Rev. Joe B. Traywick a copy of his semicentennial sermon preached at the Spartanburg Conference, November, 1915. He came into our Conference at Charlotte just at the close of the war—an Anson county man. He has had great success in the pastorate. He is one of your four year men. A strong preacher, and the patriarch of an ideal family. The wife of his youth still lives. He is one of the most alert men of his years I have known.

My good friend, W. A. Betts, returned last year from recent transfers to Louisiana and Florida Conferences to spend the evening of his days in the Conference of his early choice. He was licensed to preach at our Trinity church here in the city, a third of a century ago. He came to Charleston in Y. M. C. A. work soon after his graduation at the N. C. University. His venerable father and his preacher son bear the same initials: A. D. Betts. Albert Deems Betts is one of the most thoroughly equipped of the younger preachers of our connection. Not only a Wofford Alumnus but a B. D. of Princeton University, he bids fair for continual prominence and usefulness in our Conference. He is a good preacher and writes well.

I mention here one who, though not a North Carolinian, came directly to us from the Western North Carolina Conference. Dr. H. W. Bays is every inch a gentleman. He is much beloved in South Carolina and is both a member and an ornament of the South Carolina Conference. The courtly Doctor is nearer to us if that be possible in the fact of the recent lamented death of his gifted and distinguished brother, Dr. W. W. Bays, frequently came this way and he personally, as well as his pictorial and evangelical preaching, was much appreciated and enjoyed.

Rev. J. A. Cook, who was transferred to us from North Carolina a few years ago, has recently retransferred to his home Conference. I have frequently heard Brother Cook preach. He is a workman that needeth not to be ashamed. He preaches with clearness, force, and spiritual power. I have never heard him without enjoyment and edification.

Brother Perry who has been with us for several years—a transfer from the Western North Carolina Conference—is having a fruitful ministry in the lower sections of our state. He is developing evangelistic gifts and is in demand for special revival services.

It has not been my pleasure to know of the work of other good men who have in the last few years been transferred from your side of our Northern boundary. They are all well reported of as good men and true.

Charleston, S. C., Nov. 23, 1916.

Christmas and Peace—An Appeal to Pastors

By J. J. Hall

Whatever may be one's opinion as to the wisdom of celebrating Christmas as being the annual anniversary day of the birth of Jesus Christ there can be no question as to the fact that His birth is related to the hope of Universal Peace. This view is entrenched in the thought and heart of Christendom. No one has been bold enough to attempt to divorce them. Nor is this to be a temporary peace, for, "In His days shall the righteous flourish, and abundance of peace, so long as the moon endureth."

Midst the world's darkness, when European civilization is being destroyed by her own hand, and the agonies of the dying and the sufferings of the living through an awful war are beyond description, I would appeal to every pastor that on a Sunday near Christmas he preach in behalf of the world peace and show that the mission of Jesus Christ—world-wide in its reach; the message of the Son of God—glad tidings; the spirit and the teachings of the "Prince of Peace" all stand opposed to the barbarism of human slaughter, called war.

O, that the song of the Angels at the birth of our Lord, "Peace on Earth," might become the blessed portion of every land. Let the churches lead the nations back to God for they have wandered far from Him. "Blessed are the Peacemakers."

J. J. Hall,
Director of the South Atlantic State Department of the American Peace Society.
Atlanta, Ga.
A postal card will bring helpful literature.

Charlotte District Notice

The District Stewards for the Charlotte District are called to meet in Tryon Street church, Charlotte, on Tuesday, December 12, at 1 p. m. T. F. Marr, P. E.

Greensboro District Notice

The District Stewards of Greensboro District will meet in West Market Street Church, on Thursday, December 14th, at 10 a. m. A full attendance requested.

J. H. Weaver, P. E.

Tobacco

I have read with unspeakable interest Brother Ogburn's pamphlet on tobacco. Please let your readers see a few lines from that wonderful booklet every week.

Yours forever,

A. D. Betts.

Notice

My appointment as junior preacher, allows me to give my time to evangelistic work. Prof. Rudd Newsom will work with me. Those who desire our service in meetings should apply early. My address is Denver, N. C.

We earnestly desire the prayers of all saints.

Sincerely, Jim Green.

Notice

Nearly all of the first edition of my book "A Pilgrimage to Palestine" has been sold and paper is so high I may not undertake another edition for some time. Those who want a copy can get it while they last by sending one dollar to the address below. If you send check add ten cents as all checks from North Carolina cost me exchange.

J. M. Rowland.
122 W. 31st Street. Norfolk, Va.

Bibles! Bibles!!

All those who intend to order Bibles for Christmas should send orders in at once to insure getting them on time.

Send orders to

Board of Publication,
Greensboro, N. C.

Suppressing Pessimists

In Paris recently some influential women formed a Society for the Suppression of Pessimists. If any groundless rumors of disaster to French arms is started the society will help to trace the rumor to its source and, if necessary, invoke the aid of the courts to silence the authors. But pessimism is hard to deal with. A man may infect a company with pessimism by his doleful looks or by a shake of his head while he says never a word, and the worst of it is that the pessimist doesn't know that he is a pessimist, but thinks he is simply "facing the facts."—Christian Guardian.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

GOD IS LOVE

John 14:16.

God is love; His mercy brightens
All the path in which we rove;
Bliss He wakes and woe He lightens;
God is light and God is love.

Chance and change are busy ever;
Man decays and ages move,
But His Mercy waneth never
God is light and God is love.

Will His changeless goodness prove;
From the gloom His brightness streameth,
God is light and God is love.
—John Browning.

COUNCIL FOR HOME MISSIONS

The Annual Meeting of the Council of Women for Home Missions will be held at the Broadway Tabernacle, Broadway and 56th Streets, New York City on January 9th and 10th, 1917, the opening session being at 2. p. m. on Tuesday.

Eulla Rossman, Recording Sec.

NEW MISSION TEXT BOOK

A new Mission Text book for use of Young People from twelve to twenty years has been issued by the Council of Women for Home Mission 1916-1917. The title is "From Plaza, Patio and Palm." A Book of Borrowings compiled by Eva Clark Waid.

Leaders of young People's organization will hail with delight this new book on Spanish speaking Americans in Cuba, Porto Rico and the United States.

Each chapter is planned to give a general view of some Spanish American situation and to make a personal appeal for helpful service from other young Americans.

Full programs are included with helpful suggestions for development and a specially selected bibliography will open a wealth of information to seekers after a wider knowledge.

The six chapters deal with; 1. When the Old World Sought the New; 2. New World Plazas; 3. Sunshine in the Southwest; 4. The Palms of Cuba. 5. Porto Rico Patios; 6. What the New World Gives the Old.

The author's personal knowledge of the subject, her wide reading as well as an intimate acquaintance with the group for which she writes, have the "teen age."

Price post-paid 30 cents. On sale November 15th 1916. Order at once from denominational headquarters.

LAMBUTH MISSIONARY SOCIETY

resulted in a delightful study book for

The followingfi account of the meting of the young people's society at Tryon Street was sent us by Miss Rosamonde Lucas with request that we publish. We are glad to have it and hope other societies will send us interesting news for the Woman's page.

"Important business was transacted at the November meeting of the Church Missionary Society of Tryon Street M. E. Church. Since the society was promoted to the adult society and the name was changed to "Church" there had been a feeling of unrest, dissatisfaction and disinterestedness. The chief workers saw that something needed to be done, so after a full discussion of the situation and an inspiring talk by Mrs. H. K. Boyer, our Conference First Vice-President who has charge of the work of the young people, it was decided: 1st to go back into the ranks of the Young People; 2nd, to change our name from "Church" to "Lambuth"; 3rd, to have a canvass for new members trying especially to interest the new comers in the city and those members who do not regularly attend as well as to enlist all the young men possible in our work.

Beginning with January 1st we will be the Lambuth Missionary Society of Tryon Street Church in the Young People's department of the Conference. It is hoped that these changes will arouse new interest and enthusiasm and that 1917 will be the finest year we have ever had."

CLOSING OF CONFERENCE YEAR.

Only 24 more days remain in this fiscal year in which to finish up our year's work. These will be busy days for the auxiliary which has not yet gotten the financial matters in shape. We are asked to have our year's reports in the hands of our Treasurer by the fifth day of January and in order to do this we will have to close our collections in December. Has your auxiliary met all the obligations which were assumed at the beginning of the year? Are the pledges paid in full? If not, will you not make an earnest faithful effort to have your society come out with a clean sheet. This money is so badly needed, we cannot afford to be slothful in this matter, but we must be diligent and see that our Conference accomplishes all that has been planned.

Let these remaining days be spent in working and praying for success in this work so dear to the hearts of every missionary worker in the Conference.

THREE GREAT MEETINGS

Asheville feels herself highly honored in having been selected as the place of meeting for three great Conferences during 1917.

Early in the year we will be hostess to the Annual meeting of the Woman's Missionary Societies of the W. N. C. Conference, a few weeks later the Baraca and Philathea Union will be the guests of the mountain city and then in November will come the Annual meeting of the W. N. C. Conference.

Always abounding in hospitality Asheville will throw wide open her gates to these gatherings of our consecrated Christian men and women.

The following paper was read at the Day of Prayer service recently held by the Woman's Missionary Society of Tryon Street M. E. Church, at Charlotte. One of the members of this organization writes us that "that was a day of spiritual power and awakening" and so uplifting did the workers find this paper they want to "pass it on" that others may read and be benefitted.

OUR RESPONSIBILITY TO MISSIONS.

By Mrs. H. E. Thomas.

It is a trite saying that "ignorance precedes indifference," it is indeed a true one. When we note the utter unconcern of the masses about the salvation of others we know that they are not indifferent because of their hardness of heart, but for the lack of being well informed. Many persons are unmissionary because they do not know any better. Their church is out of touch with the great world movement, and their piety is conventional. Their leadership lacks missionary statesmanship. The real facts of missions must be gotten into the minds, the hearts and prayers of the people if the remedy is to effect a cure. The brains of the people must be packed with missionary ideas, if the blood of the church is to be enriched. The heart of the people must be charged with missionary convictions if the church energy is to go out into missionary activity. It is a waste of time to take a collection for missions in a church where the people are ignorant of the progress of Christ's kingdom in the mission fields.

To start this education may be a little hard at first, but as the people begin to learn their interest will develop rapidly. It is a fascinating story. God's greatest miracles are these he is working out under our very eyes. There should be a persistent and definite effort to imbue the idea into every single soul. As individuals we should inform ourselves, so we could intelligently hand out the knowledge to others. Without the missionary spirit we have lost our power. Christ has not promised the church influence but power. The two are different. A church may wield a great influence and be wholly without spiritual power. What vigor is to the human body, power is to the body of Christ. Without the vigor 'twould be useless. It may have a kind of generosity but its generosity is a sort of back-handed way of feeding itself.

If you ask for money to make the church beautiful, so that it will reflect glory on the congregation the response is lavish, but if the request for money is for the purpose of cleaning out a slum district or sending a missionary the response is passive. Do we find this the condition in our own church. Are we trying to pull the mote from our brother's eye? In what way are we individually responsible for the indifference and inactivity of our own church? What is the remedy and what is our moral obligation to the church? If our religion has a spark of life left, the main remedy for its stagnation and lack of vitality will be found in missions. Get interest in the business for which you were created. The way to quicken the pulse of the people is to get it absorbed in a world campaign. Make it forget itself by enlisting its sympathies in the needs of the world. The way to warm up a cold church is to fire it with a passion for souls. It is a significant fact that our Lord's promise of spiritual power and the command to do world service are linked together. With one breath Jesus said to his disciples, "Ye shall receive power after that the Holy Ghost is come upon you" and "Ye shall be witnesses unto me both in Jerusalem and in all parts of Judea, in Samaria and unto the uttermost parts of the earth."

The secret of spiritual power is the carrying out of the great commission. The church which declines to go into all the world cannot claim the promise of the Holy Spirit. We forget our spiritual asset when we turn our backs upon the world's task. Many a congregation has not only been toned up and rejuvenated but literally raised from the dead by the baptism of missionary fervor. It is likely to forget its own aches and pains when it becomes a ministering angel to the woes and wounds of the sin-sick world. It is said that an old Puritan divine tells how his sympathies were taxed and his time and energy exhausted in effort to comfort his flock. Wherever he went it was a tale of woe. Everybody seemed to be afflicted with tribulations and trials. Finally, he heard of foreign missions. He determined to try it on his congregation. He declared that it worked like magic. Lamentations ceased, trials and tribulations were forgotten until at last, instead of having to comfort his people they were his comfort. Any pastor who tries the missionary cure on the indifferent church will find that it is effectual. It takes the mind off itself, it sets the machinery of the church to its legitimate work of producing spiritual results and so saves it from a spiritual death.

The building of Christ's Kingdom is a world task. It has a world message and world resources. For this purpose Christ organized his church, yet after nineteen centuries we see 97 per cent of all the ministers and churches crowded into a few favored countries while the majority of the world's inhabitants have scarcely heard of the world's Redeemer. Out of every dollar given American Protestant churches for Christian work, 97 cents we spend at home maintaining our religious advantages, while the remaining three cents goes to evangelize the non-Christian world. In the East today there are whole countries with population aggregating, 100,000,000 with no resident missionary among them. Compare our southland with China. Of course, there are places in the south where more ministers and churches are needed, yet in these southern states we have multiplied ministers for ourselves until we have an average of one Protestant minister to every 470 people, while the whole Protestant world has sent to China one minister to every 200,000 of her people. In the one State of Georgia with its population of two and three quarter millions there are more than three times as many Protestant ministers as are found in the whole of China with its four hundred millions.

I know statistics are tiresome but I would like you to listen to this. There is in Alabama one Protestant church edifice to every 248 people; in Arkansas, 1 to 293; in Florida, 1 to 249; in Georgia, 1 to 258; in Kentucky, 1 to 362; in North Carolina, 1 to 254 and on and on almost the entire list of States the average is 1 to 319 including babes and children.

Some of the results of this overchurching is seen in the pitiful salaries that most ministers are compelled to live on, in the cheapening of the ministerial office, in the degrading rivalries and jealousies that are engendered where three churches must live and grow to every 1000 people. Here we are with one church to every 319 of us, while over yonder millions are living and dying in utter darkness. To fatten ourselves on this spiritual plenty in the sight of these starving myriads on whom we bestow crumbs, is a heart hardening and soul benumbing process. The curse of not sharing material wealth finds us out most surely.

Big tasks boldly grappled will make great men. Tame contentment with small tasks will dwarf any man or church. Christ's command "Go ye" is the only thing which in connection with the love of Christ can ever sufficiently arouse her energies and develop her resources. And this sin of indifference will continue to find us out; it will continue to pervert, to poison and to paralyze our Churches until we learn to put first things first, until our pastors, officers, members, Sunday schools and societies realize that our supreme duty, overstepping everything else, is to "go into all the world and preach the gospel to every creature."

Why do the heathen call and die?
Why do they languish and with pitiful eye,
Turn their face to a sky of brass,
As the millions into the darkness pass?
'Why, oh, answer me why?

Why do they feel and grope and die,
Struggle, suffer, and in silence lie?
Has the Christ no care for their darkened heart?
In the Cross, blood-stained, have they no part?
Answer me, tell me, why?

Over the hills of Galilee,
Into the homes, beside the sea,
The Master carried the Word.
Wherever the blessed Message went,
Hearts found a Saviour Heaven-sent;
But these: They-have-not-heard.
—Samuel M. Glasgow.

Make a house to house campaign telling about the League service Africa night.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

GREENSBORO GETS THE PRESIDENT

Only those Leagues which have enjoyed a similar experience can imagine the pleasure that the appointment of Dr. Bain to West Market Street Church gave to the Greensboro Leaguers. Many of the members of West Market Street League—especially those who know Dr. Bain—had expressed the hope that he would be their next pastor, and ever since it was announced that their hopes were realized they have been looking forward to his arrival with eager anticipation.

It is needless to add that the Greensboro Leaguers are looking forward to a period of great progress with Dr. Bain in their midst and we are expecting them to start their advance movement at an early date.

AN IMPORTANT EVENT

We are publishing this week a suggestive program for Africa Rally Day, which is scheduled to be observed December 10th. Owing to the fact that the program and other literature we are publishing this week was delayed we were not able to present this matter to the Leaguers as soon as it should have been.

Africa Rally Day offers our chapters an opportunity for an unusually interesting and instructive program and every League should arrange to fully observe the day so that it will result in more knowledge of and interest in this most interesting of mission fields. If your chapter has not prepared such a program, see that it is done in the near future. By all means observe the day sometime.

Plan early for Africa Night. Why not have a rehearsal before the meeting?

Your League can do new things. Prove it December 10th by carrying out the program in the Era.

All together! Let's raise the $15,000 for Africa. What you do on December 10th will play a large part in the movement.

THE BEST DAY ON YOUR LEAGUE CALENDAR—DECEMBER 10th

That will be a Great Day for Africa. Why?

1. Because the Epworth League Board and Mission Board of the Methodist Episcopal Church, South, have chosen it as the date of this year's Epworth League Africa Rally Day service.

2. Because everywhere the thoughts of Epworth Leaguers will be turned to the Congo Mission, and their prayers will be ascending for the work in that field.

3. Because most Chapters will make their pledges for the Africa Special at that time.

In Your Chapter

It is for you to decide how effective shall be the observance of Africa Rally Day in your League. Why not make it a service of great power and far-reaching influence? Yon can do it if you will. Will you?

The program as prepared by the Educational Department of the Board of Missions is unusual, simple to work out, and very attractive. The December Epworth Era will bring you the program. Your Era will reach you the last of November, and your preparations for the rally should begin immediately.

Helps.—Order now as many pledge cards as you need. These are called for in the program. Various "helps" are offered for use in connection with the program. You will find them listed on the card herewith attached. Check those desired and mail the card to us at once. "Helps" all free.

Report.—After your program we should like to have a report of your League's pledge to the Africa Special for our records. Report blank is herewith attached, to be mailed to us immediately after the Rally.

Yours for the Africa Special.

E. H. Rawlings.

Educational Secretary Board of Missions, M. E. Church, South.

December 10th is Africa Day in the Epworth League. A special and effective program has been prepared. Individual subscriptions will be made that night for the work in the Congo. Every chapter is urged to make this the greatest night in the year.

DECEMBER 10—AFRICA RALLY DAY

By Banche Wyatt

Suggestions to the Missionary Committee

1. Get ready early. The program is simple. Any League can follow it. Read it all through now. Appoint your leaders a month ahead. Have several rehearsals.

2. Get a pledge for Africa signed by every one present. Order a sufficient number of the attractive Africa pledge cards from E. H. Rawlings, 810 Broadway, Nashville, Tenn., free. The Council should decide before this meeting what the Chapter will give for Africa. Make the amount large enough to challenge the interest or every one.

3. Order from Dr. Rawlings (address given above) enough copies of the leaflet, "How Much Shall I Give This Year to Missions?" to supply your audience.

4. Advertise. Announce the service Sunday and Wednesday a week ahead and at Sunday school and at the eleven-o'clock service on the morning of the Rally Day program. Appoint six or eight members, besides the Missionary Committee, to make a house-to-house campaign on Sunday afternoon, inviting every one in the community.

5. During the week that follows Africa Rally Day make a canvass among those who do not sign a pledge card. Be sure that every Leaguer is urged to give something for Africa this year.

6. Secure a soloist for the meeting. Announce that this will be the opening number on the program, thus guaranteeing an old-time audience.

7. Have copies of the song, "Africa for Christ," prepared for the service. See the department "Africa for Christ" for copy of the song.

8. Of course it is not necessary or best to memorize the dialogue in "A Little Maid Who Went into All the World." Let each speaker state his part in his own words. A card, held by each speaker, with each point indicated by a word, will be very helpful. For instance, after the introductory part, which will not require notes, the maid may have jotted down on a card words like these, a word to the line: "Opened work—describe, queer, wanted be missionary, mother—worry, rally—send $65, making money, force—kinds work, letters," etc.

Program

1. Solo.

2. Responsive reading of leaflet, "How Much Shall I Give This Year to Missions?" leader reading first paragraph, audience next, etc. (Have leaflets distributed as people enter.)

3. Bible lesson.

4. Missionary hymn.

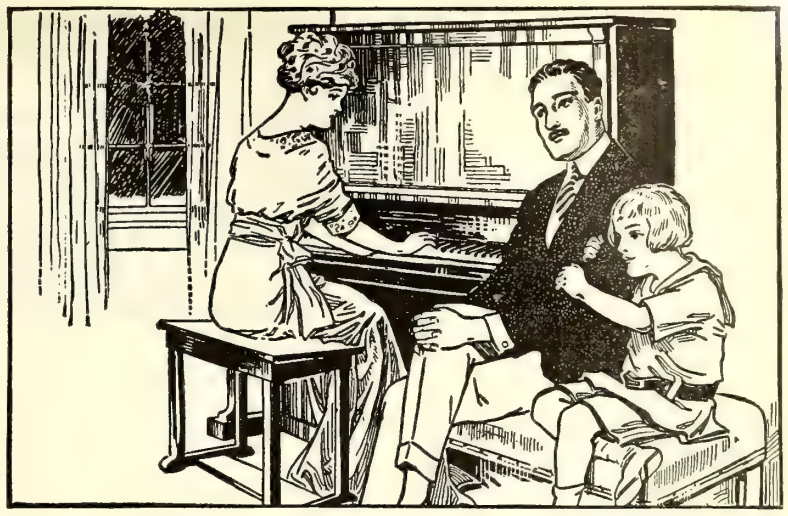
5. Leader: "All over the South tonight our Leaguers are observing Africa Rally Day. I am going to ask ——— to lead us in prayer, not only for an awakening here, but for God's blessing upon every Chapter of our great Church in our missionary undertakings."

6. Missionary playlet: "An Epworth Leaguer Who Went into All the World." (See Epworth Era).

7. Song: "Africa for Christ." (Tune, "Loyalty to Christ," copied from :"Africa for Christ" department of this issue of the Era).

8. Leader will announce amount of the pledge for Africa, pass pledge cards and pencils, state that it is preferable that each one signing a pledge shall indicate on the card how same will be paid, whether weekly, monthly, or in a lump sum, stating date. This is for the benefit of the treasurer, who will want to see every one at the proper time to collect the pledge, and the leader should so announce. Lead in earnest prayer for guidance of the members, as each shall decide what amount he will give.

9. Some one will add up the amounts pledged and be ready to announce the total at the close of the singing of two verses of a missionary hymn.



You May Borrow an Epworth FREE for the Holidays

As usual in presidential years the excitement of the election somewhat interferred with our November business and we still have on hand about a hundred of the magnificent Epworth pianos which were finished up extra fine for holiday presents. I have decided to pay the freight and send these splendid Christmas pianos for demonstration in a hundred music-loving homes for

Free Use Until February 1, 1917

and then if necessary they may be returned and at my expense. I can afford to do this for I know by experience that when you see and hear one of these beauties and learn the wonderful bargain in price and of the easy payments without interest, that ninety-five out of the hundred Epworths will be kept permanently.

Send for My Wonderful Holiday Offer

No matter where you live I will gladly pay the freight and loan you one of these magnificent pianos until February 1st for the privilege of advertising the Epworth in your locality and among your friends. During the last thirty years we have sold many thousands of Epworth pianos and organs throughout the South to Methodist preachers, Methodist people and Methodist churches, but there are still many music-loving people who have never had the opportunity of becoming well acquainted with the Epworth.

Easy Terms—No Interest—No Security

Don't miss this great Christmas offer, but send your name on a postal card or the coupon No. 1 below and without obligating you in any way I will send you our beautiful catalog with pictures and Net Factory Prices and twenty-seven plans of easy payment, from which you can take your choice if you decide to borrow one of these splendid Epworth pianos for demonstration and trial.

If, however, you would like us to send you immediately, without further correspondence, freight prepaid, one of these Special Holiday Epworths for demonstration and trial until February 1st, then

Send Postal or Coupon No. 1 for Holiday Offer

Coupon No. 1 — H. B. WILLIAMS, Vice-Pres. and Sales Manager. WILLIAMS PIANO & ORGAN CO. 14 West Washington St., Dept. 915 Chicago.

Without obligating me, send particulars of your Holiday Offer with Catalog, Factory Prices, and Book of 2,000 Customers' Letters. I would like catalog about.....
(Say which, Piano, Player-Piano, Parlor Organ or Church Organ)

My Name .....

Post Office.....State.....

Send Coupon No. 2 for FREE LOAN of Piano

Bear in mind that you have until February 1st to test the piano and then if for any reason, such as sickness or money matters, you do not wish to keep it, you may write us and we will give you shipping instructions and pay you for your trouble of boxing and taking it back to the freight station. We refer you to any Methodist minister or the Publisher of this paper as to our reliability and the quality of the Epworth.

Send Coupon No. 2 for FREE Loan

Coupon No. 2 — H. B. WILLIAMS, *Vice-Pres*, WILLIAMS PIANO & ORGAN CO. 14 West Washington St., Dept. 915 Chicago.

In accordance with your offer in my Advocate, you may send me, **freight paid**, one of your Epworth Pianos, with stool, scarf and book, for use in my home, until Feb. 1, 1917, at which time it will be optional with me whether I return it to my freight station at your expense of cartage, or keep it at your SPECIAL HOLIDAY PRICE, and at my choice of one of your EASY PLANS OF PAYMENT, **without interest.**

It is understood that The Williams Piano & Organ Co. assumes all risk of shipment and of damage by fire or handling while in my care.

My Name .....

Address .....Freight Station.....

(NOTE: It will hurry shipment if you write a letter and mention name of your minister, merchant or banker. If you wish you may have your minister send for you.)

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Mr. J. W. McCoy, of Charlotte, N. C., writes: "I had a violent case of typhoid fever and for three years was a nervous wreck. I was totally unfit for any kind of business. I suffered continually from my stomach. My improvement began with the use of Barium Rock Water and I was entirely cured."

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Quarterly Meetings

ASHEVILLE DISTRICT
R. C. Tuttle, Presiding Elder, Weaverville, N. C.

First Round

	December
Chestnut St., 11 a. m.	10
Haywood St., night	10
Mars Hill, Shiloh	16-17
Mars Hill, Mars Hill, night	17
Biltmore and Mt. Pleasant, M. P.	23-24
Weaverville night	24
Rosman, Rosman	30-31
Brevard night	31
	January
Fairview, Fairview	6-7
Central, night	7
Mills River, Horseshoe	13-14
Hendersonville, night	14
Walnut, Walnut	20-21
Marshall, night	21
Henderson Ct., Moores Grove	27-28
Tryon and Saluda, Tryon, night	28-29
	February
Sulphur Springs, Laurel Hill	3-4
West Asheville, night	4
Spring Creek, Antioch	10-11
Hot Springs-Marshall, Hot Springs, night	11
Asheville Ct., Riverview, 11 a. m.	18
Flat Rock-Fletcher, Flat Rock night	18-19
Leicester, Western Chapel	24-25
	March
Weaverville Ct., Alexanders Chapel	3-4
Swannanoa, Azalea	10-11
Black Mountain, night	11

CHARLOTTE DISTRICT
T. F. Marr, Presiding Elder, Charlotte, N. C.

First Round

	December
Seversville, Pleasant Grove, 11 a. m.	9
Hawthorne Lane, 11 a. m.	10-11
Trinity, night	10-12
Matthews, Hickory Grove, 11 a. m.	16
Tryon Street, 11 a. m.	17-18
Belmont Park, night	17-19
Brevard Street, 11 a. m.	24-26
Calvary, night	24-27
Chadwick, Moore's Chpl., 11 a. m.	30
Spencer Memorial, Spencer Memorial, 11 a. m.	31
Dilworth, night	31-Jan. 1
	January
Pineville, Pineville, 11 a. m.	6-7
Thrift, night	7-8
Ansonville, Ansonville, 11 a. m.	13-14
Wadesboro, night	14-15
Lilesville, Forestville, 11 a. m.	20
Morven, New Hope, 11 a. m.	21-22
Polkton, Peachland, 11 a. m.	27-28
Marshville, Wingate, night	28-29
	February
Weddington, Union, 11 a. m.	3-4
Waxhaw, Waxhaw, night	4-5
North Union, Zion, 11 a. m.	10
Unionville, Indian Trail, 11 a. m.	11-12
Prospect, Carmel, 11 a. m.	17
Central, 11 a. m.	18-19
North Monroe, N. Monroe, night	18-19

GREENSBORO DISTRICT
J. H. Weaver, Presiding Elder, Greensboro, N. C.

First Round

	December
West Market St.	3
Spring Garden	3
Walnut St. and C. Memorial	10
Centenary	10-11
Coleridge at Concord	16-17
Ramseur and Franklinville	17-18
	January
Ruffin, at Ruffin	5
Wentworth, Salem	6-7
Reidsville	7-8
Greensboro Ct., Holts Chapel	13-14
Gibsonville, Gibsonville	14-15
West Greensboro, Muir's Chapel	20-21
Pleasant Garden, Pleasant Garden,	20-21
Wesley Memorial	27-28
East End	28
	February
Randolph Ct., Mt Vernon	3-4
South Main St., High Point	4-5
Deep River, Cedar Falls	10-11
Randleman	17-18
Uwharrie, Concord	24-25
Asheboro	25-26

MORGANTON DISTRICT
Parker Holmes, Presiding Elder, Marion, N. C.

First Round

	December
Old Fort, Old Fort	9-10
Marion Station	10-11
Marion Ct., Carsons	16-17
Marion Mills, Old Mill	17
Morganton Ct., Salem	23-24
Morganton Station	24-25
McDowell Ct., Nebo	28
Thermal City, Centennial	29
Rutherfordton, Rutherfordton	30-31
	January
Chimney Rock, Buffalo	4
Green River, Lebanon	5
Broad River, Providence	6-7
Henrietta and Caroleen, Henrietta	7-8
Cliffside, Cliffside	13-14
Forest City, Forest City	14-15
Spencer Mill	15
Table Rock, Mt. Grove	20-21
Connelly Springs, Harmony	27-28
Enola, Enola	29
	February
Spencer River, Spencer River	3-4
Bakersville	4-5
Micaville, Shoal Creek	10-11
Bald Creek, Balk Creek	17-18
Burnsville	18-19

MOUNT AIRY DISTRICT
H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.

First Round

	December
Dobson, Stony Knoll	16-17
Mt. Airy Ct., Zion	23-24
Danbury, Danbury	30-31
	January
Walnut Cove, Stokesburg	1
Ararat, Carter's	6-7
Rural Hall, Rural Hall	13-14
Spray	20-21
Draper	21-22
Leakesville	21-22
Mt. Airy, Central	24
Summerfield, Gethsemane	27-28
Stokesdale, Stokesdale	28-29

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Your Own Christmas GIFT

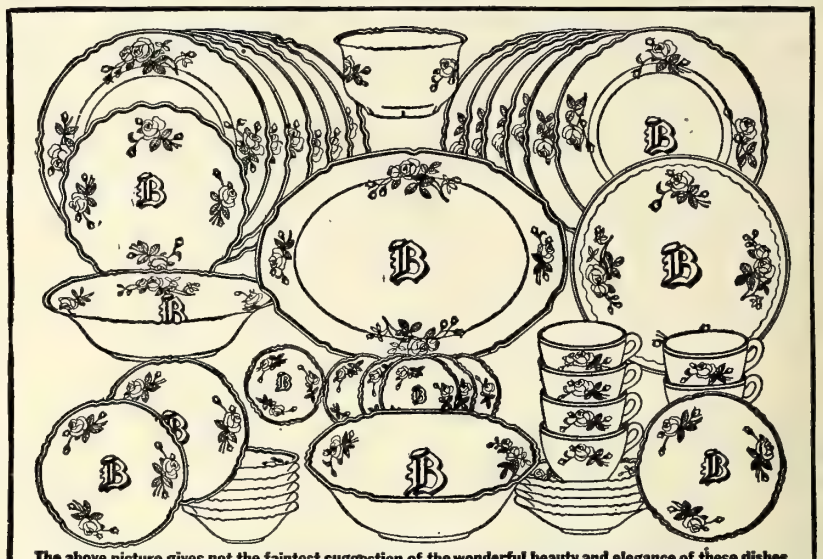
This 42-Pc. $10 Value Set of China, beautifully decorated in old rose pattern, with your initial or religious emblem

You want this elegant Set of Dishes in your home before Christmas Day

We mean that you shall have it

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Louisville, Ky. Received the dishes last week, and am certainly much pleased.—Miss A. Hermann.

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Gurley, Ala. I have just finished selling the oil and had good luck. M. O. herewith.—Ella McBroom.

Waynesboro, Va. Received the dishes yesterday. I am more than proud of them.—Mrs. Thomas Davis.

Decatur, Texas. Your oil is simply great. No trouble selling it.—Mrs. A. M. Miller.

New Paris, O. All like the oil. Of 15 families I sold 12. I want the dinner set.—Miss Ola Benson.

And Many Thousands More

Christmas will be here before you know it. You can easily secure a set of these beautiful dishes for yourself or as a present to a friend if you will act prompty. Fill out and mail the the coupon today. Send no money—just the coupon, that's all.

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J. L. 26.

Send No Money!

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R.F.D. Route ..... State.....

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We Trust You We will send you without any money in advance, or delay for references, 24 bottles of the Oil and 24 of the art prints with enough free goods to more than cover express charges. Sell the oil for 25 cents per bottle and give each purchaser one of the art prints. Send the $6.00 you collect to us and we will immediately ship you the entire set of 42 dishes. We guarantee the dishes against breakage in transit. If any are broken we will replace them free.

No Reference Required But you should act quick. We don't want anyone disappointed, and will guarantee a set of the dishes to everyone who orders our assortment, but we cannot extend the time for acceptance indefinitely. Just fill out and send in Free Coupon at left. We guarantee your sales. Any you don't sell we'll take back. Could we do more?

Write today and be sure of your dishes!

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Read Carefully The above set comprises six large dinner plates, six tea or dessert plates, six large cups and six saucers to match, six butter plates, six oatmeal or sauce dishes, one sugar bowl, one large oval vegetable dish, one round vegetable dish, one large meat or game platter, one fancy plaque, one fancy cake or bread dish.

All (except cups and saucers) with your initial, or religious or fraternal emblem—Christian Endeavor, Epworth League, Knights of Columbus, Odd Fellows, or any of the many others.

February

Elkin 3-4
Jonesville, Jonesville 3-4
Madison-Stoneville, Madison 11-12
Yadkinville, Yadkinville 17-18
Pilot Mountain Ct., Pilot Mtn.,..24-25

The District Stewards will meet at Rural Hall, 10:30 a. m., Monday, December 18th.

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

First Round

December

South Main, 11 a. m.....10
North Main, night.....10
Baden 16-17
Albemarle, Central night.....17
Spencer, 11 a .m.....24
Park Avenue, night.....24
Salisbury Ct., Providence.....30-31
First Church, night.....31

January

Mount Pleasant 6-7
Concord, Central, night.....7
Woodleaf, Ebnezer 13-14
New London 20-21
Gold Hill, night 21-22
Bethel 25
Oakboro 26
Cottonville, Zion 27
Norwood 28

February

Concord Ct., Olivet.....3-4
Forest Hill, night.....4
Epworth, 11 a .m.....11
Westford, night 11
Alebamrel Ct, Stony Hill.....17-18
First Street, night.....18
Kannapolis Ct., Oak Grove.....24-25
China Grove, night, ...25

March

Kannapolis Station 3-4
West Concord, Kerr St., night.....4
Salem 10-11

District Stewards will please meet in Salisbury, Dec. 14th at 11 a. m.

SHELBY DISTRICT

J. H. Barnhardt, Presiding Elder Shelby, N. C.

December

Shelby, Central 10
Gastonia, Main Street 17
Gastonia, West End, night.....17

January

Lincoln Ct., McKendree.....6-7
Lincolnton, Lincolnton, night.....7
Mt. Holly, Mt. Holly.....13-14
Belmont, Belmont, night.....14
Lowell, Lowell 20-21
Ozark, Ozark, night 21
Crouse, Crouse 27-28
Stanley, Stanley, night.....28

February

Belwood, Palm Tree.....3-4
Polkville, Polkville, night 4-5
Bessemer, Bessemer 10-11
Kings Mtn., Kings Mtn., night.....11
Rock Springs, Mt. Pleasant.....17-18
South Fork, Plateau.....24-25

March

Lowesville, New Hope.....3-4
Dallas, High Shoals 10-11
Cherryville, St. Paul's 17-18
Shelby, Ct., Sulphur Springs....24-25

The District Stewards and Pastors will meet in Shelby, December 19th. at 1 o'clock, p. m. Let all attend.

STATESVILLE DISTRICT

W. R. Ware, Presiding Elder, Statesville, N. C.

First Round

December

Catawba Ct., Catawba 9-10
Statesville, Broad St., night.....10
Hickory Ct., Houck's Chapel....16-17
West Hickory, Bethel, 3 p. m.....17
Hickory, First Church, night.....17
Statesville Ct., Chapel Hill.....23-24
Statesville, Race St., night.....24
Lenoir Ct., Little John's.....30-31
Lenoir Station, night 31

January

South Lenoir-Whitnell, South Lenoir, night 7
Mount Zion 6-7
Alexander Ct., Taylorsville 13-14
Stony Point Ct., Stony Point, night 14-15
Rhodhiss, 11 a. m.....21
Granite Falls—Hudson, Hudson 20-21
Maiden Ct., St. Paul.....27-28
Newton, night.....28

February

Iredell Ct., Olin.....3-4
Cool Springs Ct., New Salem.....4-5
Troutman Ct., Wesley Chapel....10-11
Mooresville St., night.....11
Mooresville Ct., Fair View.....17-18
Mount Zion, 11 a. m.....18

The District Stewards will meet in Broad Street Church, Statesville, Thursday, December 14, 1916, at 11 a. m.

Pastors and Charge Leaders will meet for council and to plan our year's work in First Church, Hickory, Monday, December 18, 12 o'clock, noon.

WAYNESVILLE DISTRICT

J. P. Rodgers, Presiding Elder, Waynesville, N. C.

First Round

December

Fines Creek, Pine Grove.....9-10
Haywood, Crabtree 10-11
Webster, Webster 16-17
Sylva, Dillsboro 17-18
Bryson, Whittier 23-24
Waynesville 24
Clyde, Clyde 30-31
Canton 30-Jan. 1

January

Bethel, Bethel 6-7
Glenville, Glenville 13-14
Highlands, Highlands 14-15
Macon, Mulberry 17-18
Franklin Ct., Salem 20-21
Franklin 21
Ranger, Ranger 27-28
Murphy 28
Murphy Ct., Tomotla 30-31

February

Hayesville, Oak Forest.....3-4
Judson, Maple Springs, ...9
Robbinsville, Robbinsville.....10-11
Andrews 11
Jonathan, Shady Grove.....17-18
Meeting of District Stewards at Whittier .....Dec. 22

WINSTON DISTRICT

H. K. Boyer, Presiding Elder, Winston-Salem, N. C.

First Round

December

West End, 11 a m.....10
Salem, night 10
Centenary, 11 a. m.....17
Grace, night 17
Kernersville, Kernersville 23-24
Southside, night 24
New Hope, New Hope.....30
Denton, Denton, 11 a. m. ...31-Jan. 1

January

West Davie, Callahan.....5
Davie, Center 6-7
Cooleemee, night 7
Farmington, Bethlehem 13-14
Mocksville, night 14
Davidson, Mt. Olivet 20-21
Lexington, night 21
Linwood, Macedonia 27-28
Hanes, night 28

February

Lewisville, Sharon 3-4
Burkhead, night 4
Thomasville, Ct., Unity 10-11
Thomasville, Main St.....11
Walkertown, 11 a. m.....18
Advance, Advance, night.....18-19
Forsyth, Mineral Spring.....24-25

The District Stewards will meet in Centenary Church, Winston-Salem, Thursday, December 14, 1916, at 11 a. m.

MUSIC BOOK

"Carolina Harmony"—for public schools, Sunday Schools; with easy pieces in first part for beginners on piano and organ. Sample by mail 25c. J. S. Leonard, Statesville, N. C.

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Conference Assessments for 1917.

Districts	Bishops	Conference Claimants	Foreign Missions	Home & Conf. Missions	Church Extension	Education	Annual & Gen. Conf. Ex.	Total
Asheville	$ 369	$ 1536	$ 2050	$ 2705	$ 1278	$ 2002	$ 213	$ 10153
Charlotte	537	2240	2989	3945	1863	2919	308	14801
Greensboro	440	1830	2443	3225	1523	2386	253	12100
Morganton	265	1104	1473	1945	918	1440	152	7297
Mt. Airy	254	1058	1411	1863	880	1378	145	6989
N. Wilkesboro	152	632	843	1113	526	825	86	4177
Salisbury	408	1699	2267	2993	1414	2215	233	11229
Shelby	341	1420	1894	2500	1181	1850	195	9381
Statesville	403	1676	2237	2953	1395	2185	230	11079
Waynesville	290	1205	1608	2122	1002	1570	165	7962
Winston	384	1600	2135	2818	1330	2086	220	10573
Total	$ 3843	$ 16000	$ 21350	$ 28182	$ 13310	$ 20856	$ 2200	$105741

The assessment for the Children's Home Support Fund is equal to 10 per cent of the preachers' salary.

The assessment for the American Bible Society is equal to 1 per cent of the preachers' salary.

J. A. ODELL, *Treasurer.*



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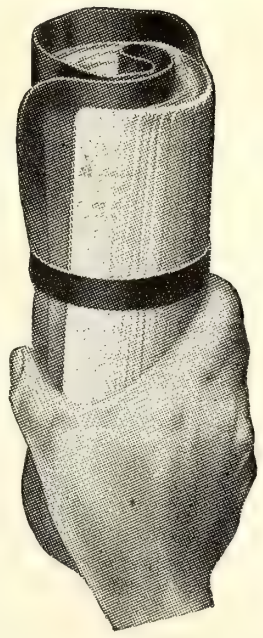
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SPECIMEN OF TYPE

to laugh *so that* all that hear will laugh with me.
7 And she said. Who would have said unto Abra-ham, that Sarah should have given children suck? for I have born *him* a son in his old age.

A-bime-lech' taken away
26 And A- yho hath d thou tell m to day.

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Greensboro, N. C.

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The Sunday School Lesson

FOURTH QUARTER—LESSON XI
DECEMBER 10, 1916.

Faithful Unto Death. Rev. 2:1-17

Golden Text—Be thou faithful unto death, and I will give thee the crown of life. Rev. 2:10.

Summary of the Lesson

One of the essays of Arthur Christopher Benson's From a College Window contains a delightful yet pensive reference to the faithful scholars who worked in the university long ago. "Life—delightful life—spins merrily past; the perennial stream of youth flows on; and perhaps the best that the old books can do for us is to bid us cast back a wistful and loving thought into the past—a little gift of love for the old laborers who wrote so diligently in the forgotten hours, till the weary, failing hand laid down the familiar pen, and soon lay silent in the dust." This picture of quiet scholars, faithfully working through placid hours, with bright screnity all about them, until at last in the dim and waning years death calls them, is in striking contrast to that faithfulness in storm and stress, under the sudden and terrible shock of deadly hostility and persecution, of which the Aposalypse speaks and to which it summons men. It is a part of the strange experience of these tragic days that the sudden flashing of lurid light and the cataclysmic tumult of the Book of Revelation have a new and poignant reality to a world to whose thought this book had become baffling and curiously remote.

Losing the Glow of the Morning.

A traveler who had been absent from his home town for a dozen years was back again, renewing his old friendships. "Have you seen Charles Clayton?" asked a comrade of many years' tried devotion. "You used to be very fond of him." "No, I haven't seen him," was the reply, "and do you know I'm afraid to see him. I'm afraid the man he has become has lost the boy he usd to be." The picture of eyes which once shone with high enthusiasm, and faces which once glowed with kindling aspiration, now dull, and heavy, and listless, is one of the saddest pictures in the world. "He has lost the dreams out of his eyes," is the tragic commentary which must be made upon the life of many a man. This thing had happened to the church at Ephesus. "Thou didst leave thy first love" is the word sent to this church. Work had gone on. Faithful and patient toil had characterized tne Christians of Ephesus, but somehow the machiney of loyalty had taken the place of the passion of loyalty.

"That's the wise thrush," sings Robert Browning in "Home-Thoughts from Abroad":

"He sings each song twice over,
Lest you should think he never could recapture
The first fine careless rapture."

It was the first singing rapture which had been lost from the Ephesian Church. It is summoned back to the morning vision and the morning passion, and a very important matter it is, for mechanical activity can never take the place of creative enthusiasm in the Christian Church.

The Fascination of the False.

We are all familiar with the American poet who once wrote merrily:

"In fact, to speak in earnest,
I think it adds a charm,
To spice the good a trifle
With a little dust of harm."

The fear of the hard rigidities of propriety has led many a man to play with dangerous fires. There is a coiling fascination about many an evil. The thoughts which have poison in them often wear alluring garments. When you are walking away from the City of Destruction it is hard not to look back. All this makes significant a word spoken to the church at Pergamum. There is first of all a high tribute, "Thou holdest fast my name." Then there is a frank recognition of a source of dangerous weakness in the life of the church. With all its loyalty some seeds of treachery are quietly growing in it. They do not represent the general trend of the life of the people, but they have large possibilities of evil. A little facinating falseness of thought and a little submission to the charms of alluring evil may work havoc with many noble things. So a sword is drawn against this evil in the Pergamum church.

The Christian life has its own secrets of richness without seeking any alliances with the distintegrating forces of the world. The warm and glowing blood of true Christianity produces its own fine virility and its own noble charm. A life does not need to be thin in order to be good. The fearless surgery which removes all malignant growths is all for the sake of health and vigor and joy and power.

Enduring Faithfulness.

The church at Smyrna is about to face an onslaught of evil. Prisons are opening their doors. Death waits hungrily. With this dark and terrible future awaiting them a luminous, mighty word is spoken to the church of Smyrna: "Be thou faithful unto death, and I will give thee the crown of life."

It seems a far call to Smyrna and its men and women meeting their fiery trial, but we must not forget that the summons to faithfulness unto death and the high response to that summons form the very wonder of contemporary history.

There are countless young men and women of many a country to whom high duty is dearer than life. There are ugly and brutal facts which one must face in the contemporary world. In the midst of them all it shines with the purple glory of sacrifice. In a brilliant material civilization multitudes of men are giving their lives in the name of invisible ideals.

The Secret of the White Stone

"Do you know, I'm afraid I'll feel lost in heaven," a gentle, retiring woman was speaking in a moment of confidence to her pastor. "There will be such a multitude of people there. I've always been uneasy in crowds. I'm afraid I'll be very lonely'.' The pastor looked at his friend with an expression of half-whimsical kindness in his face. "Did you ever read about the secret of the white stone?" he asked. Seeing the look of bewilderment caused by his words, he took out a pocket New Testament and read from the second chapter of the Book of Revelation: "'I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.'" He waited for a moment and then he said: "If God has a secret, personal message for every person who reaches heaven, don't you think He must prize the individual meaning of each life?" The gentle, timid woman had a quiet, satisfied smile upon her face now. "I think I've been waiting to know about the secret of the white stone," he said.

The New Testament is rich in promises of a great social outcome. The reader's eyes gleam with the vision of the triumphant brotherhood, but here we have a subtly suggested symbolic indication of the individual outcome.. Each Christian besides all social joys which he shares, is to have one personal secret which only God knows, forever. There is a priceless individual meaning in every personal life, which God is to keep and minister to forever. So it is that the final consummation will include perfect social satisfaction and the final fulfillment of the individual life.—Lynn H. Hough, D. D., in New York Christian Advocate.

SMILE

and the world smiles with you; but if you walk around with a cemetery frown on your face, wearing a worried, depressed expression and if you let that sluggish liver of yours keep on nagging at you and that indigestion continue its nerve-racking work, making that frown permanent, you may expect the world to frown with you and turn their backs on you and you may expect to see life through dark colored glasses. Little things in life go to make the big things. A frown every now and then caused by ill regulated liver, bladder or kidneys may seem little to you now, but every pain and inconvnience has its effect. They will pile up until through your negligence your system is ruined and your organs too feeble to perform their duties. Don't wait until the climax comes. Avoid the hospital, the knife and the months in bed.

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And dancing elves in dewy dales,
And sprites that make your dearest wish come true?
In princesses both good and fair,
And gallant knights a-riding there?
Are not these beings real and dear to you?

Ah, do not shake your grown-up head,
And do not turn with stately tread
To tell me that I am not worldly wise.
Is it not wisdom to believe
In joy and beauty, and receive
The treasure that in Land o' Wonder lies?

For fairy tales are golden tales,
They tell of love that never fails,
Of violets' scent, of bluebells' silver peals;
Of nightingales that ever sing,
Of every kind and gracious thing;
Perhaps they're what the grown-ups call "ideals."

They make me long to be so strong
That I can help the weak along;
They fill my heart with thoughts of gentle might;
I plan to make the highway fair,
And I plant the little heartease there,
And speed the sparkling spirit of Delight.

Then do not dim my fairy tales,
My happy tales, my hopeful tales,
That turn to rosy beams the somber gray;
They teach me how to lift my eyes
From dusty roads to shining skies;
Ah, do not take my fairy tales away!
—From When Little Thoughts Go Rhyming, by Elizabeth Knobel.

THE BOY WHO LIKED TO READ

Some more than a century ago, or, to be exact, in the fall of the year that George Washington, completed the first year of his first term in the Presidency, two young lads of ten and eight, respectively, were sent from their father's house in Salisbury, N. H., to "Hoyt's Store" at the "corner" to buy some groceries that the family stood in need of.

It was a cool, frosty morning in the last of October, but both boys were barefooted, and they trudged along the country road, stopping now and then to throw a stone at a chipmunk they saw sitting on the fence, or to pick a few belated berries that hung from the bushes along the way. They made no long halts, however, and in little more than an hour's time they were entering the little store at the "corner."

The store was kept by a Mr. Hoyt, who besides being a storekeeper also kept the district school in the winter. He knew the two boys quite well, for they had been among his pupils the preceding season. He was waiting upon a customer as they entered, and the lads busied themselves taking an inventory of the stock of goods, which to them seemed quite wonderful.

"Good morning, boys," said the proprietor at last. "How's your father, the Squire, and what are you going to buy this morning?"

"Father is well as usual," answered the elder boy, "and he has sent us to get four pounds of salt, a half-pound of tea, an ounce of pepper, a pound of gunpowder and two pounds of shot, and he says he will draw you a cord of wood as soon as there is a fall of snow."

"You can tell the Squire he needn't worry about the wood," said the merchant. "I suppose you will both attend school this winter."

"I shall come half of the time and Daniel will come the rest of the time."

"That's right; and you, Daniel, I hope you have not forgotten what you learned last winter."

The boy's unusually dark eyes flashed with a sudden brightness.

"Oh, no, sir; I have ciphered to long division, read the Bible half through."

"That is very good, my lad. Keep on and perhaps you may teach school some day, though you will never be much of a hand at setting copy. Ezekiel is a much better penman than you are."

"I can improve," said Daniel, quietly.

"That you can, and so can we all," declared the storekeeper, encouragingly. "And now is there anything else?"

He had measured the commodities enumerated and had them done up in nice little packages for the boys to take home.

Daniel was eyeing a cotton pocket handkerchief which hung on a line above the counter and seemed to have something written upon it.

In those days, when books and papers were comparatively rare and difficult to obtain, it was more or less customary to combine literature with homely usefulness by printing reading matter of some kind on cheap cotton handkerchiefs.

"What kind of a story is printed on that handkerchief?" he inquired, indicating the article.

"It is the Constitution of the United States," replied the storekeeper, "the government we live under, you know. Would you like it?"

Daniel began to feel in his pockets. "What's the price?" he asked.

"Twenty-five cents."

Now the boy had just a silver quarter in his pocket, which he had earned that fall by helping a neighbor pick potatoes, and he had calculated to keep it till the next Fourth to buy gunpowder with; but the handkerchief with its printed legend was too great a temptation. He had but an indefinite idea of what the government was, and he thought he would like to know more about it.

He exchanged the precious coin for the handkerchief, and very carefully stored it away in his jacket pocket.

"It is a good purchase," said Master Hoyt, approvingly. "Study it and learn it, and you will be the better man for it."

"Yes, sir," returned Daniel, "I will try to remember it, though it looks pretty hard."

The two boys trudged home with their purchases, Daniel every now and then taking out his latest acquisition to scan the printed words. But he had no time really to study it until evening arrived, and the family gathered around the friendly blaze of the open fireplace. Then in the flickering light of a huge pine log the pioneer boy brought out his precious treasure.

"What have you there, my son?" asked his father, noting the lad's studiousness.

"It is a handkerchief, Father, with the Constitution of the United States printed on it."

"Dan spent all his money for it at Hoyt's store this morning," volunteered Ezekiel, in explanation.

"Well, well, he might have done worse," declared his father, gravely. "It will do him no harm to read the Constitution of his country."

With this assurance of his father's approval, the boy devoted himself to the reading of that famous document of which in after years he was to become the staunch supporter and defender. For this pioneer boy grew up to be one of the foremost men of his day, and left a name and fame to which all patriotic Americans will point with pride for all coming time.

The slender little boy, which the swarthy face and the dark, burning eyes, was Daniel Webster, who is known to us as the "Expounder of the Constitution."—Congregationalist and Christian World.

LETTERS FROM RHEUMATICS

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The following amounts were collected by the Superintendent, at the recent meeting of Conference: Rev. M. F. Moores, Concord Central Ch., $52.00; Rev. B. F. Hargett, Pineville Chg., $30.00; Rev. L. L. Smith, Ansonville Chg., $52.62; Rev. J. E. McSwain, Lewisville Chg., $10.00; Rev. A. P. Ratledge, Belmont Chg., $55.00; Rev. T. A. Groce, Sulphur Springs, Chg., $39.95; Rev. E. M. Avett, Fines Creek Chg., $12.00; Rev. T. S. Coble, Davie Chg., $25.00; Rev. J. F. Moser, Belwood Chg., $75.00; Rev. E. Myers, Advance Ct., $11.45; Rev. P. L. Shore, Davidson Chg., $6.00; Rev. G. W. Fink, Rhodhiss Chg., $20.00; Rev. S. E. Richardson, East Spencer and North Main, $15.45; Rev. J. S. Hiatt, Grace Ch., surplus, $3.00; Rev. G. A. B. Holderby, McAdenville Chg., $10,-00; Total: $417.47. J. A. Odell, Treasurer Joint Board of Finance, $5714.02.

Donations in Kind

The following named gifts are gratefully acknowledged: A crate of chickens for the Children's Thanksgiving dinner, from 26 ladies of the Mooresville church; Sundry articles of clothing and drygoods, through Mrs. M. L. Hayworth, Salisbnury; A number of useful articles from the Ladies' Prayer Circle, Denver, through Mrs. J. C. McIntosh; one boy's outfit, from Mrs. Mary Jurney, Turnersburg; one quilt, from Macdonia ss, by W. M. Jacks, Olin; one quilt from Mrs. Eugenia Jones, Mocks church, Advanc; one coat suit, from Mrs. J. O. Plonk, King's Mountain; One bag of fancy rice, from Mr. Nat M. Pickett, Madison.

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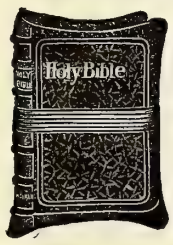
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"THE TAYLOR PLAN"

The "Taylor Plan" is all off. So far as Taylor is concerned the whole incident is closed. I do not deny being the sole author of the plan. My entire purpose was to do good. I still believe it to be a good plan. I was urged by several brethren to present it at the late session of the Conference, notwithstanding it was turned down by the Joint Board of Finance last year. I went to Conference undecided, but open to conviction.

But I decided definitely not to offer it any more. I so decided for several reasons. The Joint Board is not in sympathy with it. I cannot afford to run against men who have been so faithful as these men have been in this business, some of them having been in it from the very first. Moreover, they are business men, and worthy of our trust and confidence, and I am willing to trust them.

I was assured, also, that the Joint Board has on foot, and in prospect plans and propositions for the betterment of the income and I rejoice with them at the prospect of improvement and enlargement. This is a sacred fund, and has never been adequate to the need of the claimants.

If, in the plan, or in any of the discussions I have said any thing which seemed to reflect on the Joint Board, I am sorry. It was not intended. I do not believe any harm has been done by the offer of the plan. I know none was intended. Exit—The "Taylor Plan."

R. M. Taylor.

Norwood, N. C.

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That's what Mr. Samuel E. Barnes, of Knoxville, Tenn., says in a book he has written entitled "A Great Opportunity for the Southern Farmer." Mr. Barnes has made a long and careful study of Southern farm problems, and in his book he points the way to a steady cash income and bigger profits for Southern Farms.

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This book may be obtained free by our readers if they will write The De Laval Separator Company, 165 Broadway, New York, mentioning that they saw the notice in this paper.

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Mentholatum is a combination of volatile aromatic oils with a heavier base.

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The lighter oils also set up a delicate counter irritation which seems to draw the soreness out of the injured part, reducing the inflammation and encouraging rapid recovery.

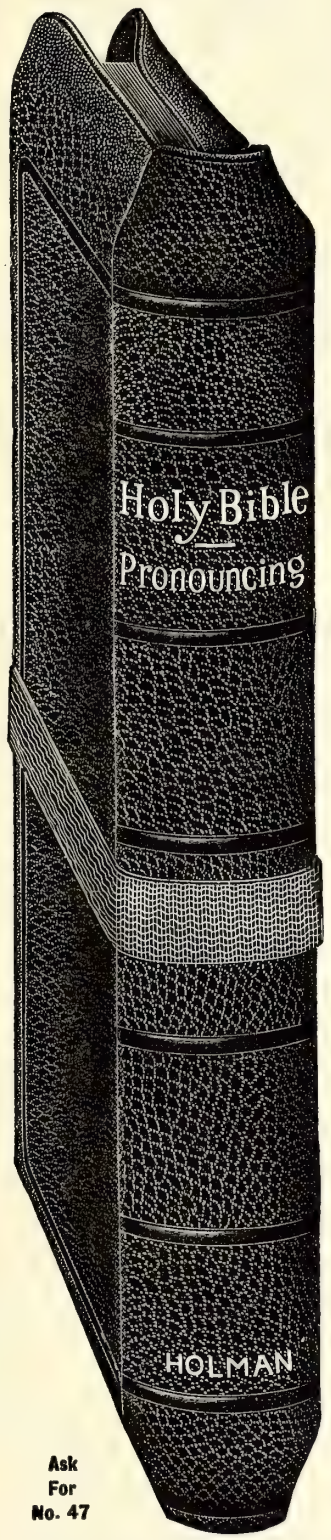
For this reason it is very much used for colds, sore throat, catarrh, and croup.

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tertaineth Jethro. EXODUS, 18.

B. C. 1491.

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 30. 6. John 8. 59; 10. 31.
g Ezek. 2. 6.
h ch. 7. 20. Num. 20. 8.
i Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8. 1 Cor. 10. 4.
k Num. 20. 13. Ps. 81. 7; 95. 8.

Jŏsh'u-à: for [g] I will utterly put out the remembrance of Ăm'ą-lĕk from under heaven.

15 And Mō'şeş built an altar, and called the name of it [4] Jĕ-hō'vah-nĭs'sĭ:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm'ą-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons,* 7

Send all orders to BOARD OF PUBLICATION, Greensboro, N. C.

Dr. John M. Moore, Home Mission Secretary, announces that the annual meeting of the Methodist Evangelists' Association will be held in Memphis, Tenn., December 19 and 20.

* * *

Rev. W. Asbury Christian, D. D., a well-known member of the Virginia Conference, has been appointed Commissioner for Emory University in the territory of the Virginia Conference.

* * *

Mother (who is teaching her child the alphabet)—"Now dearie, what comes after "g"? The Child—"Whizz."—Judge.

Never let enter your mind a shadow of doubt as to the love of the Father's heart or the power of a Father's arm. —G. Muller.

TRINITY PARK SCHOOL

Where will you send your son to school after Christmas? The Park School offers courses to suit those entering mid-term. Increased facilities—new dormitory with all modern conveniences ready for occupancy after the holidays. Class work resumed January 3.

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THE illustration represents a verse in the Old Testament. Even at first glance it is almost impossible to look at it without calling to mind the scene it represents in the Bible—and yet we believe that there truly are few people who can quote from memory a verse (or verses) from the Bible which describes or applies to it.

Thousands of people are in the same position that you are. Indeed, this is so characteristic of prevailing conditions that the Christian Herald is making a special effort to diffuse greater knowledge of the Bible. For this reason we offer you a souvenir for correctly applying a Bible verse to the above illustration.

Once we have ascertained your interest in the Bible, we will offer a larger opportunity, in which real cash rewards are offered.

So open your Bible to the chapter which you consider describes the scene. Select one or more verses—as many as five if you wish—that you think are descriptive of or described by the picture. Copy these verses on a piece of paper and mail to us, with the coupon printed below.

You'll find it fascinating and enjoyable to hunt out the verses for this one picture. It will give you only the smallest idea of the pleasure, fun and educational importance of the new Christian Herald Bible Picture Study which is being conducted by the Christian Herald. We will gladly send you information about the Bible Picture study, a most stimulating and absorbing contest.

One thousand persons are to receive cash rewards for their success in selecting Bible verses. See if you can be a winner too! Not simply a small winner. No! You may earn $600.00 or $800.00, yes, even $1,000.00 in cash by applying good judgment and plain common sense in selecting the verses.

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During the past year the Christian Herald conducted a similar study; there were over three thousand dollars in cash rewards.

In the new Bible Picture Study there are rewards amounting to $5,628.00 in cash.

This liberal offer is an inducement in itself. Aside from this, however, comes the keen pleasure and the valuable religious information you will obtain by joining in the Bible Study.

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It's easy to find out about the interesting details, just answer this advertisement and fill out the Coupon. We want to surprise and delight you.

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To THE CHRISTIAN HERALD
848 Bible House, New York City

Herewith on a sheet of paper, (is/are) the verse(s) from the Old Testament that I consider suitable to the picture printed in your announcement. This will show you that I am interested in knowing about your second Bible Picture Study. So please send me full particulars; also the souvenir reward and a specimen copy of Christian Herald.

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Full Postal Address .....

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We want to make you happy. You will give us just the opportunity that we are seeking if you take advantage of this offer. Let your acquaintances participate, too.

If some of your friends would also like to answer this advertisement, they may do so by copying the coupon and sending to The Christian Herald with their selected verse or verses which apply to the picture printed above.

VOLUME LXI NUMBER 50

North Carolina Christian Advocate

Reading Room
Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, DECEMBER 14, 1916

Call for Great Campaign

The following is an extract from the Annual Report of the Board of Publication, endorsed by the Committee on Books and Periodicals and adopted by the Conference:

"While our financial condition has improved so greatly during the past year, the Board is now confronted with a new problem. The abnormal advance in the price of paper and other materials make it clear that unless there is a mighty effort made to greatly increase our subscription list and rid it entirely of deadheads, the price of the paper will have to be advanced to $2.00 per year. The Board does not wish to advance the price and will not, if those in arrears can be induced to pay up and advance their subscriptions one year, and at least 2,000 new subscribers can be added to the list. Otherwise, we will be compelled to raise the price and we have set February 15th as the date for making this change unless results of the canvass between now and that date are such as to convince us that we can continue the $1.50 rate with safety. We ask, therefore, that beginning with January 1st, a thorough canvass be made in each charge, endeavoring to place the Advocate in every home and results be reported as rapidly as possible, finshing this work not later than February 15th."

North Carolina Christian Advocate

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class.

HUGH M. BLAIR - - - - - - - Editor
W. L. SHERRILL - - - - - Assistant Editor

SUBSCRIPTION RATES

One Year $1.50
Six Months ..... .75
To all preachers of the Gospel, per year 1.00

It is not our custom to discontinue the paper when time expires unless we receive request from the subscriber to do so. Those who are in arrears should not ask that the paper be discontinued without paying up what is due. Those who allow the paper delivered to them will be expected to pay for it. The subscriber can always determine how much he owes by counting from the date on label at the rate of 12 1-2 cents per month.

Editorial

OUR BIBLE OFFERS

All prices of Bibles have been greatly advanced within the last month. We were fortunate enough to be protected by our publishers on the special Bibles we have been advertising and will continue to sell them at the same price till December 31. At that date all present offers will be cancelled. We advise any who wish to avail themselves of these offers to do so at once, as we can not accept an order at present prices later than December 28th. We do not keep these Bibles in stock but do a mail order business and an order reaching us later than December 28th will be too late.

TO PASTORS AND LAY LEADERS

We call your attention to the extract from the report of the Board of Publication printed on our first page. Those who are in position to begin work need not wait till January 1st. This is a matter of very serious concern. There is but one way out of our dilemma. Fortunately that way is one that will amply compensate all our efforts in that it will give our Advocate larger circulation and make it a much greater power for good. An average of ten new subscribers for each pastor will give us 2430, or more than 400 in excess of what the Board asks for.

Let the work begin now and let the lists come in with the money. There is not a charge in which this can not be accomplished any week that may be set apart for the work. Who will head the list with a club? We shall be delighted to publish the names as the clubs come in.

THE NORTH CAROLINA CONFERENCE

This conference which bears in many respects a peculiarly close relation to our own, convened in the Memorial church, Durham, N. C., on Wednesday of last week, and adjourned on Monday of this week. Many questions of vital interest came before the conference. The one which seemed to make most insistent demand for immediate solution was that of taking care of their conference paper, the Raleigh Christian Advocate, in the face of the disjointed times which have come upon us.

After much debate on a plan proposing a small appropriation from each of the five Boards, the whole matter was referred to a special committee. On Monday this committee reported recommending that the price of the paper be advanced to $2.00 per year, and that the prechers who have been receiving the paper free of charge, shall pay $1.00 per year. This was evidently the sensible thing to do since we all know that a business enterprise can be conducted safely only on busness principles. Everything else has advanced in price, why not advance the price of periodicals?

The appointments as published indicate a minimum of changes. One presiding elder, Rev. J. D. Bundy, goes back into the pastorate, and Rev. J. H. Shore goes in, being appointed to the Wilmington District.

The Conference seems to have been one of unusual interest. Bishop Kilgo was, of course, much at home in Durham.

Without a dissenting voice strong resolutions were adopted favoring unification.

TOBACCO

We have before us a pamphlet recently issued by Rev. T. J. Ogburn on the above subject. The full title is: Tobacco: A Candid Discussion of the Evils of Tobacco in Any Form, Especially the Use of Cigarettes.

We do not hesitate to pronounce this the strongest utterance on this very important subject that we have seen in such compact form. Mr. Ogburn has given in concise statement every conceivable phase of the subject, presenting in brief but sufficiently exhaustive form both scientific and practical arguments in condemnation of the use of tobacco. The pamphlet covers not quite twenty pages and can easily be read at one sitting, and we guarantee that any intelligent person who begins the reading will not be content till he has finished it. It is, as the author claims, "A candid discussion," and not mere ranting abuse of those who make, deal in, or use tobacco.

Brother Ogburn has decided to give the proceeds of the sale of this pamphlet to our Children's Home, at Winston-Salem. It may be had at present by addressing orders to the Board of Publication, Greensboro, N. C. Price 60 cents per dozen. Single copies 10 cents, post paid. We advise parents to put this pamphlet into the hands of their boys.

WHO WILL HELP?

The following is an extract from a letter just received from one of our subscribers. We frequently get similar letters and it is hard to cut such people off of our mailing list:

————N. C., Dec. 3, 1916.

Dear Editor:—

I received your letter in regard to my subscription some time ago. I have been waiting to get the money before writing you, but I have failed to get it. I am a widow woman with five little girls to support, and no income only my work. I am very sorry that I can't send it now, but I will pay it soon as I can. I belong to the M. E. Church, South, but I am living so far from any Methodist church I can't attend, and reading the Advocate is the only way I can hear anything of what the church is doing. I enjoy reading the paper and will pay for it as soon as I can. I am very sorry that I can't pay now."

What are we to do with such cases? We have many of them. This is evidently a good, devoted Methodist woman living where she and her daughters are deprived of many advantages. She ought to have the paper, and those five girls whom she is no doubt striving to bring up in the fear of God, should not be deprived of this little morsel of the bread of life once a week.

What more need we say in support of the proposition to establish an endowment for the Advocate? This is one of the many reasons why our Board of Publication should be endowed. There are many in our church who need the light and comfort of the weekly message, but who are struggling with conditions which make it impossible for them to pay the price of subscription. An endowment would enable us to keep every such deserving one on our list.

Will not some friendly reader get a vision of this noble woman and her five bright girls as they sit in their home far away from the church of their choice and its privileges? It is Saturday night. The light flickers about the hearth-stone, but there is a tinge of sadness. The Advocate, the old family friend, did not come this week! No, no, there are five hundred readers of the Advocate who are ready to say that this dear woman and her family shall not have to give up their church paper.

Send $1.50 to the Board of Publication, Greensboro, N. C. If more than one person should respond there are plenty more just like it. The Advocate formerly had a charity fund and we ought to have it again. Who will help?

PLANS FOR SUCCESS

As we begin the new Conference year let us lay our plans for success. There is every reason why our Conference collections should be pushed early in the year. Money is easier now than it has been and if we wait till late in the year we take the chance of finding ourselves handicapped by many unforeseen hindrances.

Early in the year is a good time for inspiration and indoctrination. Let great missionary themes be presented as well as great doctrinal themes which prepare the way for the revival. There is no reason why we should not expect the spirit of awakening in our congregations and we should be looking for the signs and be ready to follow them up. Often the finest revivals spring up apparently without any previous plans, and nothing binds pastor and people together more securely than such a revival, and such a revival is always the best preparation for full collections.

If the year before us is one of success there must be aggressive work. Pastors, lay leaders, stewards and all officials must be alert now and take time by the forelock. The way to avoid getting behind is to push the work now. Make the every-member canvass, put the Advocate in every home, start the Epworth League to work, wake up the Sunday Schools and the Woman's organizations, and let no one rest till all the collections are provided for.

Another reason for pushing collections early in the year is the fact that our Boards are compelled to borrow money and pay large amounts on the interest accounts if the collections are delayed. Every year enough money is spent in paying interest to support several misionaries on the field. This ought not to be so, and it can be avoided by early collections.

Let no one fear that pressing the collections now will reduce the amount available for the support of the pastor or other local interests. No pastor is surer to find his own salary running over in the end than the one who unselfishly looks after the missionary and other collections. In this it is true that he who will lose his life the same shall save it.

NOTES AND PERSONALS

—Rev. Jno. M. Price, pastor at Kernersville, writes that he and family have been kindly received and generously pounded, and that they begin the year with encouraging prospects.

—Rev. A. C. Gibbs began his work in the Walnut Street and Carraway Memorial charge last Sunday with a cheering outlook for a prosperous year.

—Rev. and Mrs. W. A. Newell, of Tryon, visited the "home folks" of Brother Newel in Cabarrus county after the adjournment of Conference. They returned to Tryon last week.

—The people of Marion gave to Rev. and Mrs. L. D. Thompson heart-felt expression of regret on their departure. At an informal congregational reception the Board of Stewards presented Brother Thompson with a handsome traveling bag. At an entertainment given by the Aid Society a cameo brooch was presented to Mrs. Thompson.

CONFERENCE ECHOES

Among the pleasant memories of our recent Annual Conference, at Gastonia, is the cordial and whole-hearted hospitality of the people of that hustling little city. The ease with which they seemed to handle the great crowds knocked the "Harvard Plan" proposition into an indiscoverable nothing.

* * * *

The best place to get ones eyes wide open to the real magnitude of the work of an Annual Conference is in the Director's room of the Bank where the officers of the Joint Board of Finance do their work. Few people have any conception of the vast amount of work done by these men and of the amount of funds handled by them. The church owes these men an everlasting debt of gratitude.

* * * *

Our late Conference will go down in history as one in which the cabinet work had its final review, as it should, before the reading of the appointments. There has been no unseemly attempt to adjust things since Conference adjourned. This is no doubt due to the firm stand taken by the presiding Bishop. For years there has been a constantly increasing tendency to have changes in appointments subsequent to the adjournment of Conference. The effect of this has been harmful and it is doubtful whether such changes have ever added to the comfort of any one or helped to advance the Kingdom of God.

* * * *

The movement so heartily endorsed to establish a permanent endowment for our superannuates strikes a popular chord. Already a good start has been made, and we see no reason why, with diligent effort, the $100,000 may not be secured within the next year. This plan is one that ought to appeal to business men. Ten dollars per month for six and one half years will put $1000 into this fund on the building and loan plan. Surely there are more than one hundred men in the bounds of the Western North Carolina Conference who can give $1000 on this plan.

* * * *

Bishop Kilgo stressed the right thing in his frequent exhortation to hold on to the distinctive customs of Methodism. While now and then a frown was plainly visible, it was apparent that the great bulk of the Conference was in hearty sympathy with him. So also were many of the visitors present. It was upon plain preaching and simple worship that Methodism was founded and fostered and we have nothing to gain by attempting to revise at this late day.

NOTE AND COMMENT

John D. Archbold, one of the great Captains of industry and President of the Standard Oil Company, of New Jersey, died last week at his home in Tarytown, N. Y., after an operation for appendicitis. Mr. Archbold had been associated with the Rockefellers in the management of the Standard Oil Co. ever since its organization in 1882 and was one of the best informed of men in all the details of the oil business. He was not conspicuous in his benefactions though he had made many large gifts and was a liberal contributor to religious enterprises. He was generous to Syracuse University to which at one time he gave $400,000 besides smaller annual donations. He had been criticised as a plutocrat but every comment since his death confirms the fact that he was a man of integrity and high ideals.

* * * *

The Mexican Situation shows no sign of improvement. The Carranza Government is plainly unable to overcome the Villa opposition and also unwilling for our troops to go in and help to conquer it. The capture of the northern capital, the city of Chihuahua, last week by Villa, and the seizure there of about 100 car loads of supplies, including large quantities if foodstuff and clothing as well as guns and ammunition has emboldened the revolutionary forces, and made conditions on our frontier more perilous. Villa is rough and savage in his character but has displayed remarkable cunning and shrewdness in directing his campaign. It is hoped that order may soon be brought out of all this confusion so that the poor ignorant peasants, innocent victims of selfish and ambitious leaders, may be given a chance and the hope of finding a better day.

* * * *

To an Outsider it is passing strange that the great powers engaged in the great war will stand by, seemingly unconcerned and allow a strong foe to subdue and practically annihilate such weak powers as Belgium, Servia and Rumania. There are no braaver people than these and they risked their all by enlisting with the Entente combine and then Germany was allowed in each instance to rush in and ruin them. The latest invasion is to Bucharest the Rumanian capital now in full control of the Germans. If British men and munitions had been brought to the support of Russia this could not have happened. The brave people thus overcome must feel sorely that they were forsaken by their friends at a time when they had every right to depend upon their stronger allies for protection. The mysteries as well as the miseries of war are hard to fatham.

* * * *

The Resignation of Mr. Asquith who has for eight years held the British premiership and the selection of David Lloyd George to succeed him was the result of a clash on account of the widely divergent views held by the Cabinet members as to the war policy of the Government. The plain spoken utterances of the English press clearly indicate a strong sentiment favorable to an aggressive policy on the Eastern front. The Manchester Guardian, one of the most influential newspapers of England, says, "We are not winning the war and with the present methods of waging the war we shall never win it." It is unfortunate that in this National crisis the leaders have not been a unit for a definite and persistent policy. The selection of David Lloyd George for the premiership indicates that he is the man of the hour and that the country is now solidly behind him and the world may rest assured that henceforth the British Empire will put forth stupendous efforts to win the war.

* * * *

In Aristocratic Countries like England it is more difficult for men to rise from the humble ranks than in a government such as ours, but in no land can brains and character be entirely suppressed. David Lloyd George, now the first man in the British Cabinet and one of the most conspicuous figures in the great world war, came by merit and strength of character from one of the humblest Welch homes into this lime light of the world. Behind him was a father poor in this world's goods, but with educational equipment for a school teacher and a Christian mother who was the daughter of an humble Baptist preacher. They had in his training no reason to hope that he would rise far above their social rank, but were faithful to plant in his young life the principles that make for high character and he went forth with this equipment, which, aided by his rare mental force has pushed him far to the front as England's most distinguished statesman.

"Honor and fame from no condition rise,
Act well your part, there all the honor lies."

* * * *

The Legislature of 1868-1869 authorized the issue of millions of dollars in railroad and other bonds which were largely disposed of in a fraudulent manner so that the state derived no profit from their sale. Later these bonds were repudiated and under the constitution can never be made valid except by vote of the people. The holders of these bonds have disposed of some 2,000,000 of them to the Cuban Government which has instituted suit for settlement. The question, now before the Federal Supreme Court is whether a foreign government can sue an American State and the decision of this question will be watched for with intense interest not only by our people but of many other states that have had like experiences with bond issues. If the Supreme Court should uphold the contention of the Cuban bond holders, all the old bonds outstanding with accured interest reaching to probably $50,000,000 would bring the state face to face with a grave and perplexing problem which it is hoped the Supereme Court will foirestall by its decision in the pending contest.

* * * *

President Wilson's message to Congress reiterates the recommendations he made last September for legislation that would protect the people against Nation-wide railway strikes by 1. Enlarging the powers of the Inter-State Commerce Commission. 2. Making the eight-hour day the legal basis of work and of wages of railyway employees in inter-state transportation. 3. A commission provided to investigate the eight-hour rule that justice may be meted out alike to employees and railways. 4. That the Inter-State Commission be empowered to grant increased freight rates if the eight-hour plan should prove oppressive to the railways. 5. That strikes and lockouts shall not be resorted to until full investigation of conditions is first made. In addition the President urges that the Government be empowered in case of war to confiscate for the time, any and all railway lines and to draft train crews with military service to operate the same. The enactment of this legislation will protect the people against such danger as that which threatened the country last September when the Nation-wide strike was declared. The present Congress will in all probability write these suggestions into law.

* * * *

The Government Investigation into the causes for the high cost of living has revealed the fact that there is a tremendous increase in cold storage holdings throughout the country over the previous year. Firms reporting holdings of frozen beef had some thirteen million pounds more than at same time last year and about the same quantity of cured beef in excess of last year, making an increase of 50 per cent. The increased supply of pork was 35 per cent and of lard 50 per cent. This proves that cold storage warehouses can nullify the law of supply and demand and secure for their goods prices fixed by the combine and explains the excessively high price of meats. Federal grand juries in Detroit, Chicago, New York, and other great packing cities of the country will probe the matter beginning this week and bring indictments against these conspirators. Representative Emerson, of Ohio, has introduced a bill in Congress to prevent cold storage houses from holding perishable porducts for more than three months. The withdrawal from the natural channels of trade of great quantities of the necessaries of life is made easy by the cold storage system and if the law can interpose for the protection of innocent consumers it would bring great relief to many who are not able to be the victims of speculators.

—Rev. J. W. Williams, pastor of Race Street church, Statesville ,will also supply the pulpit of St. John's, at East Monbo, for the present year.

CONTRIBUTIONS

FROM OLD VIRGINIA

J. M. Rowland

The one hundred and thirty-fourth session of the Virginia Conference met in Broad Street Church, in the city of Richmond, with Bishop Kilgo in the chair. It was a great Conference in more ways than one.

There was a note of progress, of hope and of faith in every thing that was done. The Conference broke away from the old order of the Anniversary nights and had ringing Evangelistic speeches each night by such men as the bishop, Dr. J. A. Burrow, of the Holston Conference and Dr. Lee Todd, of St Louis. This change was refreshing to the people and we believe will add new power to the Evangelistic campaign of our Conference. The attendance at these services was larger than ever at any previous sessions and the people were very much interested.

Another thing worthy of note was the strong resolution favoring Methodist Union. If there was a soul there opposed to it like Brer Rabbit he "lay low and said nuthin", for the resolution went through without a word or a vote against it.

Another thing worthy of note was the large number of young men entering our ministry. A few years ago we became alarmed at their scarcity. Now we have the largest number of ministerial students in our schools we have ever had. Twenty-five bright well equipped young men were admitted into full Connection, every one of them passing a number one examination. I doubt if there has ever been a more promising class before any Conference.

Our progress this year was very pleasing. We reported a net gain of nearly four thousand. Twenty new Leagues were added to the list with an increase of nearly a thousand new members. This in the face of the report that the League is dying. Our Sunday Schools grew from 833 to 847 with an increase of nearly ten thousand scholars. Our contribution to Missions reached one hundred and fifty thousand dollars, which is fifteen thousand dollars more than last year. This doubtless gives us again the lead over all Conferences in the amount contributed to Missions. The total amount raised in the Conference for all purposes fell a little under two million dollars.

There were not as many changes in the appointments as Rumor had predicted. There were ten men in Richmond serving their fourth year. This with complications at some other places made it difficult to adjust the appointments satisfactorily.

There is one thing about reading or hearing the appointments of a Methodist Conference now that gives room for reflection. It is the large number of preachers appointed to positions outside of the regular ministry. We have twenty-eight of our strongest men—enough to man a large District—holding places outside of the pastorate ranging from Agents of Non Secetarian Institutions to places of appointment by the State Legislature. This is not an exception for the same tendency is in all Conferences. It seems that a great many preachers are looking for some position that will take them out of the burdens of the Pastorate and still allow them to hold their membership in the Conference. Is this right? Is it consistent with the Ordination Vow that sets the Preacher apart for this one thing of the Ministry? It matters not that all these positions are Moral or Semi-Moral. That can be said of almost every position that is open. It is true Christian men are needed in all of these places, and they are also needed in the position of Engineers, Conductors, Policemen, and Newspaper Editors. I am unable to see why a bishop hasn't as much right to appoint a preacher a Chief of Police of Greensboro, Conductor of the Pullman Car Co., or City Editor of the Charlotte Observer as to give them some appointments that appear in the minutes of almost all our Annual Conferences. There is surely as much field for Missionary work in the one as there is in the other.

And while we are freely speaking, another thing about the making of the appointments that growing sentiment says ought to change is the secrecy with which they are made. It is hard to make the laymen who love the Church and pay its bills think that they have no right to be heard. Many people are unable to see why the preachers, the laymen and the elders cannot talk the matter over in a frank brotherly way. They think they have some rights to consideration. They think they know what sort of a preacher they need, and many preachers think that it is but fair to consult them as to where they are to live and labor. Not that all can be suited, but why would a frank brotherly talk with all the light and information at hand hinder instead of help in the making of satisfactory appointments? It is not because I am out of harmony with my Church that I say this but because I love it and I want to see Methodism adjust herself to the demands that are on her in such a way as to better do the work of the Kingdom. Our Conference has gone on record in this matter and it will be hard to stem the tide that is rolling like the sea for such modern adjustments as will suit the age in which we live.

From the Virginia Conference I took the next train to Gastonia to represent the Publishing House in place of my friend Rev. J. S. Hunter whose wife was at the point of death (she has since died.) It was a joy to again look in the faces of my friends and brethren of other years, and to hear them call me by the name I carried in boyhood. It made me happy to get the warm welcome they gave me. I did not know I had so many friends down there in the hills I love so well. The things they said to me by way of welcome will live for days and years to come.

Fifteen years ago in Main Street where the Conference met I received my first appointment as Supply to the Marshall Circuit. No man ever went to an appointment with a happier heart. My soul was glad there was a place that would let me go to labor. Frank Armstrong was Supply on the Hot Springs Circuit. We went and came together and between sermons chased ideas at Weaverville College. That year I had assisted Dr. Detwiler at Main Street from Commencement until Conference. The encouragement I received from him and the many good people of Gastonia will never be forgotten.

My Conference home was in the happy hospitable home of Brother B. T. Morris along with Revs. J. E. Thompson, M. H. Vestal, and J. P. Rodgers. I roomed with the elder of the Waynesville District as I always do when I can. The bishop put muzzles on the elders so that they could not speak of the things behind the doors, and for fear some one will think that Brother Rodgers yielded to the ties that bind us together and let the cat out of the bag I will say that the first night he talked in his sleep but after the first meeting of the bishops cabinet he did not even do that.

I was glad to see that hospitality was not waning in the Old North State. In the matter of Conference Entertainment it was clear the "Harvard Plan" the "Yale Plan" nor any other plan could supercede the North Carolina Plan which is open house and three meals a day. Good for the old Conference! It is a good sign when the people want the preachers in their homes.

I finished my work and left for home before the Conference adjourned. Having passed through two Conferences I was tired and having a hard days work before me on the morrow I took a Pullman for home that I might sleep over night and be prepared for my labors. However I made a mistake and instead of getting a Pullman Car I got a cattle car. A group of men and women were more interested in hearing their own voices and in playing cards than they were in the sleep of those who were tired. It is hard to make anything out of a hog but a hog. If he is in a pen he is a hog and if he is in a Pullman he is a hog.

A negro cooked himself a good dinner and putting it on the table went to the spring to get a bucket of water. When he returned his two hogs had goten in his cabin, upset his table, broke all his dishes and devoured his meal. He looked solemnly at the wreck and said, "Hawgs! Corse theys hawgs! Aint no other name ud suit em at al."

I heard an old fellow in Charlotte talking to a policeman about coming back home from Mississippi.

"I haint been back in a long time," he said, "but I've been a threatening ov it. I allus wanted ter come back for I was partly raised in North Kerliny."

Theres the rub. Too many people who get away from home in Pullmans or otherwise were just "partly raised in North Kerliny" or some where else. Some of them surely got away before those who were doing the raising had finished the job.

Norfolk, Va.

LETTER FROM CHINA

Rev. A. P. Parker, D. D.

The China Mission Conference met in Huchow October 18, and adjourned October 23. There was a full attendance of the Missionaries, men and women, and of the Chinese preachers and lay delegates. Beautiful October weather prevailed from beginning to end and we had a most profitable session of the Conference. We were very sorry that Bishop Hoss could not be with us again as we remember with great pleasure his visit to us last year. We should have been glad to see him again amongst us and are sorry that his health prevented his coming to the East this fall. In the absence of the Bishop the Conference selected this writer as President. The usual proceedings of an annual conference were gone through with. The reports given by the preachers of their work showed gratifying progress at all points. The total number of members reported amounted to 7,381, a gain of nearly 1300 over last year. We have also on our rolls the names of about 13,000 probationers, making a total of over 20,000 members and probationers in the bounds of our Conference. The cause of self-support has also gone forward in a very gratifying manner. Last year the amount received for presiding elders and preachers in charge was about $6,600 while this year the amount runs over $8,000. Good amounts were contributed also for the superannuated fund, for home missions, for church extension, and for the American Bible Society, etc. Several evangelistic campaigns have been carried on at various points throughout the conference, which resulted in securing a large number of probationers and Church members. Notwithstanding the disturbed state of the country during the past year our work has gone on

without disturbance at every point. Our schools are full, our hospitals have more work than they can attend to, and opportunities are open to us in every direction for extending our work. From the human standpoint the only limit to the possibilities of our work is the lack of men and means to enter the open doors before us, and yet God can use even the small forces that we have to accomplish a great work. We must go forward despite our limitations.

It was gratifying to receive on trial five men, some of whom give great promise of usefulness in the work. A class of five men was received into full connection, all of whom have proved themselves since being received on trial workmen that need not be ashamed. The vigor and zeal and sense of responsibility evidenced by many of our leading Chinese preachers is a source of special gratification to those of us who have been for some time on the field and have seen the growth of the Church in its various departments. Many of our best Chinese preachers show evidence of the consciousness that the Church belongs to China, that it is becoming indigenous, and that they feel their responsibility for the propagation of the Gospel among their own people.

In addition to the regular conference proceedings, special mission meetings were held where matters relating exclusively to the foreign missionaries, money and property of the Board, etc. were discussed. Separate meetings were held by the men and women and also joint meetings where matters of common interest and requiring common action were discussed and acted upon. These mission meetings are a very important part of our procedure, but the time is all too short for the discussion of various subjects that require action in the meetings. It was decided, therefore, that it would be better hereafter not to hold any mission meetings during Conference session but to appoint another time, say about Chinese New Year, the end of January or first of February, when the mission meetings can be held more satisfactorily.

We have the great pleasure of having with us Dr. Belle Bennett and Miss Mabel Head, the President and Secretary, respectively of the Woman's Council. Since their arrival early in October they have been visiting the various stations of the Mission looking over the work of the representatives of the Woman's Council, and consulting about its varied interests. They decided to establish a Normal School at Soochow at the Laura Haygood Girls' School. The Laura Haygood Girls' School will be gradually merged into a Normal School. This necessitated a rearrangement of some of the workers on the field, Miss Mary Lou White is transferred from Huchow to Soochow to have charge of the Normal School, while Miss Pyle is put in charge of the Virginia School in Huchow. A number of changes of other workers was also necessitated by this change of plans in the educational work.

I am glad to report that the political condition in China is much more settled since the death of the late President; the warring elements have become more or less harmonized. Parliament has reassembled in Peking, the new President is taking hold of his duties with a good degree of ability and faithfulness and there is every prospect that we shall have settled government and peace throughout the country. It is gratifying to be able to say that notwithstanding the commotion and turmoil of the past year in different parts of the country, Mission work has not been seriously interferred with, and there is every prospect that our work will go forward from now on with increasing success. For this let everyone interested in China continue in prayer.

CHURCH EXTENSION AND THE TWO METHODISMS

A comparative statement of the work of Church Extension by the Methodist Episcopal Church, South, and her big sister, the Methodist Episcopal Church, may interest our people, and particularly at this time when so little is being thought, said and done upon the subject of the unification of American Methodism.

The figures given below, so far as they refer to the Methodist Episcopal Church, South, are taken from the Church Extension Hand Book of 1916, and the item of "Special Contributions" mentioned does not include receipts on refunding bonds and some miscellaneous sundries.

The facts and figures concerning the Methodist Episcopal Church are taken from the official report of the meeting of the Board of Home Missions and Church Extension held in Philadelphia, November 16-18, 1916, and published in the Christian Advocate, New York, November 23, 1916.

The figures from both Churches cover the period of their last fiscal years, that of the Methodist Episcopal Church, South, ending March 31, 1916, and that of the Methodist Episcopal Church, October 31, 1916.

I.

Receipts from Conference collections, M. E. Church, South	$205,112.41
Receipts from Conference collections, M. E. Church	191,553.69
Difference in favor of the M. E. Church, South	13,558.72

II.

Special contributions, M. E. Church, South	56,968.78
Special contributions, M. E. Church	33,528.57
Difference in favor of the M. E. Church, South	23,440.21

III.

Contribution to the Loan Fund Capital, M. E. Church, South	118,286.49
Contribution to the Loan Fund Capital, M. E. Church	73,080.37
Difference in favor of the M. E. Church, South	45,206.12

IV.

Total contributions to donation and loan funds, M. E. Ch., South	380,367.68
Total contributions to donation and loan funds, M. E. Church	298,162.63
Difference in favor of the M. E. Church, South	82,205.05

V.

Total loans made during the year, M. E. Church, South	150,750.10
Total loans made during the year, M. E. Church	123,425.03
Difference in favor of the M. E. Church, South	27,325.07

VI.

Loan Fund Capital at close of year, M. E. Church, South	804,629.08
Loan Fund Capital at close of year, M. E. Church	1,835,830.29
Difference in favor of the M. E. Church	1,031,201.21

If our folks will give us the one million dollars necessary to make our Loan Fund Capital equal to that of our big sister, we will do business that will cause the saints to "sit up and take notice."

Respectfully submitted,
W. F. McMurry,
Corresponding Secretary.

INSTALLATION SERVICE OF BOARD OF STEWADRS

By Rev. W. A. Lambeth

Pastor. I present unto you these persons to be installed stewards of —— Church.

Presiding Elder. Brethren, if there be any of you who know any impediment in any of these persons presented to be installed stewards, let him now show what that impediment is.

Prayer.—Almighty God, who by thy divine providence hath founded thy Church and hath called these thy servants to be stewards in the same, mercifully behold these persons now to be installed officers in this Church. Let thy presence be with them and direct them in all the duties that pertain to their office and work; replenish them with thy grace and truth and with purity of life, that they may serve thee in this office to the glory of thy name and the edification of thy Church through the merits of our Lord and Savious Jesus Christ, who liveth and reigneth with thee now and forvere.

Scripture lesson: Acts VI. 1-8.

Charge.—Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline and of good natural and acquired ability, so that they may transact the temperal business of the Church in an orderly manner. It appertaineth to the office and duty of a steward to take charge of the temporal business of the Church and to administer the same; to take charge of the sick and poor and provide for them; to seek out the needy and distressed and relieve them; to provide the elements of the Lord's Supper; to attend all the official meetings of the Church; and in every way necessary to aid the pastor in the work of the Church.

Question. Do you accept the office of a steward to which you have been elected?

Answer. I do.

Ques. Will you, to the best of your judgment, make such provision for the maintenance of the Church as may be necessary and give diligence to collect the same?

Ans. I will endeavor so to do, the Lord being my helper.

Ques. Will you endeavor to aid the pastor in looking after the spiritual interests of the Church and do all in your power to promote the same?

Ans. I will endeavor so to do by the help of the Lord.

Ques. Will you seek to come into close personal touch with the members of the Church and inspire them to get the best things? and will you make an effort to get sinners converted and brought into the Church?

Ans. I will endeavor so to do by God's help.

Ques. Will you be diligent in your attendance upon the official meetings of the Board and upon the quarterly meetings of the Church?

Ans. I will, God being my helper.

Ques. Will you strive to be a wholesome example in word and deed to this congregation over which you have been made stewards?

Ans. I will endeavor so to do by the help of God.

Presiding Elder. We therefore install you stewards of —— Church in the name of the Father, and of the Son, and of the Holy Spirit. May your Heavenly Father direct and assist you by his Holy Spirit May he counsel and strengthen you in all your undertakings! May he encourage you to labor diligently for the prosperity of this Church! May he enable you to fulfill with much fidelity your respective duties! Depart in peace. May the God of peace ever abide with you!

Reidsville, N. C.

Other doors are to keep my enemies outside; the door of my lips is to save me from being my own enemy.—W. L. Watkinson.

NEWS AND NOTES

NOTES AND PERSONALS

—Rev. D. W. Brown, who has been attending the Candler School of Theology, during the past year, has taken up his work at Chadwick and Moore's Chapel to which he was appointed at our recent Conference.

—Rev. and Mrs. John F. Kirk spent Thursday night of last week in Greensboro, the guests of Mr. and Mrs. T. J. Jerome. They went to Reidsville on Friday to take up the work of the new Conference year.

—Rev. J. P. Hipps and family were generously pounded by their congregation at Elkin on Friday evening, of last week, thus showing their appreciation of the return of Brother Hipps to that charge for the third year.

—A note from Rev. B. Margeson, of Neosho, Mo., brings kindly greetings to the many friends of himself and Mrs. Margeson in Western North Carolina. Brother Margeson always has a warm place in his heart for the people whom he has served as pastor and does not allow them to be forgotten.

—Much sympathy has been expressed for Mr. W. J. Byerly, of Mount Airy, on account of the death of his wife which occurred at the hospital in that place on Monday morning, of last week. Mrs. Byerly was Miss May Leonard, of Lexington, and a sister of Mrs. J. B. Hurley, of New Bern.

—Rev. Dr. C. W. Byrd and family left Greensboro for their new charge at Central church, Asheville, on Thursday of last week. Dr. Byrd leaves a host of admiring friends behind him. The fact that he goes back to Central church for the fourth time as pastor is the highest possible tribute to the strength of his ministry.

—The Morganton Herald, of Nov. 29th, says: Rev. S. P. Maulden, who at the recent conference at Shelby was appointed to Enola, arrived in Morganton yesterday and went out to Enola in the afternoon. This is a new appointment in the conference, Enola heretofore having been on the Morganton circuit.

—A press correspondent, writing from Marion with reference to the departure of Rev. L. D. Thompson for his new charge at Statesville, says: Mr. Thompson has been one of the most popular and successful pastors Marion has ever had, and the community regrets his departure.

—Mrs. Tempie Houck, of Baldwin, Ashe County, passed to her reward on Friday evening, December 8th. Among the surviving children is the Rev. T. J. Houck, of the Western North Carolina Conference. Mrs. Houck was a loyal member of the Methodist church and died in the Christian faith.

—Press correspondents writing from Albemarle tell us that the town is on a regular boom of prosperity and growth. They tell us that no less than $500,000 worth of new buildings are now in course of construction. This all means a rapid increase in population and our two pastors will have their hands full to take care of the situation.

—Rev. J. Ed Thompson went to his new charge at Burkhead, Winston-Salem last week. A correspondent writing to the Daily News from Ashboro says: Rev. J. E. Thompson, the outgoing minister, goes to Burkhead Memorial, at Winston-Salem, followed by the heartiest good wishes of his flock for whom he labored so earnestly and successfully the past four years and nothing short of the fact that he had served his allotted time would or could reconcile the church to giving him up.

—Rev. W. M. Robbins and family, of the West Greensboro charge, were nicely pounded by the congregation of Muirs Chapel one day last week.

—Rev. Tom P. Jimison, now located at Horse Shoe. N. C., is making up his slate for evangelistic work and would like to correspond with any who may need his services.

—Rev. C. S. Kirkpatrick and the congregation at Spring Garden Street, this city "fell in love at first sight" of each other last Sunday morning. The outlook is quite encouraging.

—Rev. E. P. Stabler, who was appointed to West End and Franklin Avenue, Gastonia, was in his pulpit the Sunday following the adjournment of Conference. His people gave him a generous pounding.

—Rev. D. V. York, Evangelist, of Eldorado, Oklahoma, requests us to say that he expects to do some evangelistic work in North Carolina this year. Any one desiring to engage his services will write to him at Eldorado.

—Rev. T. B. Johnson and family passed through the city on Tuesday, on their way to Trinity where they go to take up the work on Randolph circuit. Brother Johnson has done four years of very effective work on the Summerfield charge. We were glad to greet them in the Advocate office.

—The Mooresville correspondent of the Statesville Landmark writing under date of Dec. 7th, says: A kind of farewell meeting was held in the Baraca rooms of the Methodist church at Mooresville Wednesday night, when a lot of speeches were made by different members in praise of Rev. C. S. Kirkpatrick's work here. Mr. and Mrs. Kirkpatrick leave at noon today for their new work at Greensboro, with everybody's best wishes.

—Rev. and Mrs. W. O. Goode, of Thomasville, entertained the entire official board of Main Street church, on last Saturday evening, at the elegant parsonage on East Main St. There were twenty-seven in the company of officials. Among those who responded to toasts were: Col. F. S. Lambeth, Dr. C. A. Julian, Prof. J. N. Hauss, R. L. Pope, Charles F. Lambeth, John R. Myers and Robert L. Lambeth.

—Rev. Dr. E. L. Bain, the new pastor of West Market Street Church, with his family, arrived on Thursday evening of last week and were greeted at the parsonage by the ladies who had everything in readiness. Dr. Bain filled the pulpit at both hours on Sunday and was greeted by large congregations. The outlook for a happy and prosperous year is all that could be desired by both pastor and congregation.

—A press special from Asheville dated Dec. 8, announces the marriage of Rev. Leonidas B. Hayes, recently appointed pastor at Wilkesboro, to Miss Agnes Rockwell, of that city. Mrs. Hayes is a sister of the late famous aviator, Kiffin Rockwell, who lost his life in North France. Owing to this recent bereavement the wedding was celebrated very quietly at the home of the bride's mother in Asheville, on Friday evening. Rev. W. E. Abernethy of Charlotte, performed the ceremony. The couple left immediately for their home at Wilkesboro.

—Shelby people, regardless of denominational affiliation, give up with reluctance, Dr. J. R. Scroggs, and Rev. W. E. Abernethy, both of whom move to new fields of labor. Dr. Scroggs is one of the most beloved ministers that ever lived here. He is a man of big things and there are many stars in his crown for his wonderful accomplishments. He has a big heart and a big brain and in the Conference is considered one of its really "big" men.

Mr. Abernethy is truly a scholar in secular as well as in religious literature and Central Methodist church had in him a man of powerful magnetism and force. He has done a great work here and not only the church has prospered but the people generally have been made better by his having lived among us. In his daily associations with people who did not frequent the churches, he was admired and loved and many were made to feel that the church is an institution established for their benefit rather than for a favored few.—Cleveland Star.

—Since Conference adjourned the appointments of Rev. W. A. Jenkins and Rev. N. C. Williams have been changed, so that each remains as before, Jenkins at Dallas—High Shoals and Williams at Stanley. Referring to this the Dallas correspondent of the Gastonia Gazette, says: "It is a source of great pleasure to every one in Dallas regardless of denomination, that Rev. and Mrs. W. A. Jenkins will remain in our town. When it was learned that Mr. Jenkins was to be sent to Stanley a petition was circulated asking that he might remain here where he and Mrs. Jenkins are greatly beloved. In every movement for the good of the town Mr. Jenkins takes a leading part, and every one felt that he could not be spared from this community."

Statesville District Notice

The pastors of the Statesville District will please notify Rev. A. L. Stanford, Hickory, N. C., that you and your charge leader will attend the meeting for the district in Hickory, December 18th. Please do this at once (See notice in quarterly meeting announcement.) Entertainment will be provided for all who go.

W. R. Ware, P. E.

From Lexington

Rev. E. L. Shelton, of the Senior class of Trinity College, has been secured to serve Lexington Station as Junior preacher. He will serve growing suburbs in north and south Lexington.

My people have received me cordially and have advanced my salary $100.

W. H. Willis.

Ashboro

The Ashboro correspondent of the Daily News says: "Rev. Ira Erwin, the new Methodist minister, with his family came in yesterday on the afternoon train. Mr. Erwin was met at the station by a committe of his members who bade him welcome to his new charge and escorted him to the parsonage, in the northern part of the town, which will be his home while he rmeains here. His membership couldn't wait for him to get here to "pound" him but performed that function some time in advance so that when he reached his new home he found a goodly lot of needful ready to hand."

Granite Falls

We have been returned to this, the Granite Falls and Hudson charge, for our third year. We got home from conference Friday, December 1st, and Saturday night, December 2nd, the Granite Falls congregation, with some from other churches, stormed the parsonage, taking us completely by surprise, and gave us such a pounding, that we will remember for many days. These tokens of their appreciation we esteem very highly, and hope to serve them to the very best of our ability.

This comes as near being an ideal charge, of our smaller stations as I know anywhere. A

good, intelligent appreciative people. Good church and splendid parsonage, well furnished.

Your Brother,
W. V. Honeycutt.

Sulphur Springs

Rev. T. A. Groce, the pastor, writes: "I am back for my fourth year on Sulphur Springs Circuit, so you know that I have a very patient people, but they are mighty good to me. I love my people and my work. On December 6th, the stewards met at the parsonage to plan for the new year. We are going to have a more systematic way of doing the work this year. We are praying and planning for great revivals. I have already made arrangement for four of my meetings and we are expecting Heaven-born revivals. The salary was paid in full and a small surplus on the collection and Children's Home support fund. I expect to look after the Advocate, for I never fear trouble with folks who read the church paper, for their eyes are open and they are ready to co-operate and do things."

That Every-Member Canvass

What it is? As the name implies, it is the visiting of every Methodist home in Western North Carolina, by representatives of the local congregations, to talk over church matters, and incidentally to secure a pledge from each for church support.

Who are to do it? The stewards alone, or the missionary committee alone, or the stewards and missionary committee combined.

The obpect of it, may be to provide for raising the pastor's salary—or, if the stewards prefer other plans for this, it may be to secure pledges for the Conference collections—or, if the budget plan is used, it is to secure a fund out of which both salaries and collectons are to be met.

The how of it. Assemble your workers, divide your territory, assign to each division one or two visitors, provide them with pledge cards, carefully explain to them what they are to do, and how they are to do it, appoint an hour when all are to start, appoint an early date when they are to return and report, make a record of the pledges and set about the orderly collection of same.

The form of card below is a suggestion. If the canvass is for Conference collections only, run pencil through "For pastor's salary" and vice versa.—check, per week, month, quarter, as desired.

WESTERN N. C. CONFERENCE
Every-Member Canvass by February 1st

PLEDGE CARD

I will give for the year 1916-17 for my pastor's salary, and Conference collections

Per week
.....Cents Per month
Per quarter

To be paid.....
Name.....

The above cards may be had for 25 cents per hundred when cash accompanies order. Address H. M. Blair, Greensboro.

W. H. Willis, Conf. Missionary Sec.

From Charlotte

The Charlotte Observer, on Friday, had the following note: Rev. Dr. T. F. Marr arrived in the city Thursday from Salisbury to take up his duties regularly as presiding elder of the Charlotte district of the Western North Carolina Conference, to which position he was recently appointed at the Gastonia Conference. Dr. Marr was formerly pastor of Tryon Street Church for four years and then subsequently of Trinity Church for a similar period. That he is universally esteemed in Charlootte goes without saying. He was the guest last night of Rev. W. L. Sherrill.

Rev. W. E. Abernethy and family arrived in Charlotte Thursday from Shelby and are the guests for the present at the home of Fred McGinn on the Park Road. Mr. Abernethy is the new pastor of Dilworth Methodist Church.

Rev. Z. E. Barnhardt and family also arrived in the city Thursday, coming from their former home. They were met at the station by the members of the board of stewards and by others of Tryon Street Church.

Rev. A. R. Surratt, Rev. J. W. Moore, Rev. R. D. Sherrill and Rev. W. F. Elliott, the latter pastor of Seversville Church, were returned by the recent Gastonia Conference and they have been pushing steadily ahead with their work. The new pastors will shortly become acquainted and will move right ahead as though there had been no change at all.

A Study in Statistics of the Last Annual Conference, and a Remedy for Small Salaries Paid the Country Preachers

These statistics show that 243 pastors received in salaries, exclusive of missionary appropriations, $202,952 that of this amount 77 pastors received $102,500, an average of $1331, the other 166 pastors, received $100,500, an average of $605. Less than one third the number of pastors received $2000 more than half the money paid on salaries.

Now we do not expect all charges to pay alike, neither do I think all preachers ought to have the same amount of salary, but there is too great a difference in salaries paid to the preachers. There ought to be a way of getting them nearer on an equality. Some one might say, do not we pay Home and Conference Missionary money for that purpose? I answer yes, but this small amount is totally inadequate to the brining of the Missions in our Conference to a living salary, and a great many charges that are not Missions are paying salaries that are so meagre that the pastor and his family are pinched the whole year, and many of them, living where there are very poor schools. There are several causes for the smallness of these salaries, and I want to notice some of them briefly.

1st. Most of the wealth of the country in its men and money has gone to town, and the circuit rider is preaching to largely a tenant population. I believe that of some of the churches I have served seventy-five per cent have been tenants. This tenant population, as a rule, cares very little what becomes of the school or the church or any other public institution. They are here this year and yonder next year, and feel very little interest in things of that kind. It is a fact that man must be rooted in the ground before he will take a vital interest in things which build up or save a country. Of course there are a few exceptions

The large city church has not only the accumulated wealth of the city; its banks, factories, stores, county, state and United States officers, insurance concerns, lawyers, doctors, etc., but an accumulation from the country. Most of the best officials of the city church were converted and trained in the country church before going to town. Young men and young women as soon as they get a little education are off for the city or town to work in the store or factory, and many of the farmers who have made money, go to town for the advantages of schools for their children, or some other reason.

So the city church has the money of the city and the country at its command so that it is no longer a question of how much it can pay, but what it wants to pay or decides to pay.

I know only two members of our great church who have left the country for the town who still remeber the country church. They are Miss Sallie Hanes, of Fulton, who now lives in Mocksville but keeps her name at Fulton, the home church of her branch of the Hanes family, and thus perpetuates the family name in the church and helps with the financial burden; and the other is Mr. P. H. Hanes, of Winston, who, while he holds his membership at Centenary church, Winston, helps very materially in the Fulton church, sees it out every year and looks after the building and grounds with assistance of other members of the Hanes family; but these are exceptions to the rule.

2. A second reason I give is stinginess and smallness of ideas. Of course we would expect some of this in the country for it is every where.

3. A third thing that I want to mention, that is in the way of the salaries in the country charge, is the system used by most of the Presiding Elders and District Stewards in raising the Presiding Elder's salaries; in making it a per cent of the preachers salary instead of making it in dollars and cents. It is bad enough, after it has been fixed in dollars and cents to put an equal per cent on the little struggling charge, but a whole lot worse to put the salary on the indefinitely increasing basis as most of them are now. The country charges say they would like to make the salary of the pastor more, but they cannot do it without advancing the Presiding Elder's salary which is already large enough (or as some of them say two large) and then too, the collections will be increased the next year on same basis.

Some one says, "Why do the District Stewards use a system like this, when a majority of them are from the country, or smaller charges? Well, it seems to be this way, the District Stewards meet and are usually pressed for time, and the Presiding Elder and the District Stewards of the big station near by the Presiding Elder, one or both, have the whole thing worked out on the per cent basis and to expedite matters they rush it through.

Of course it is very much to the interest of the big station steward and his church to get it on the per cent basis, for he or they ought to pay two or three times as much. They have the Presiding Elder, his family and their money and they can afford to do more than the other churches, and the Presiding Elder is pleased, for his salary just climbs automatically like the running vine without noise or observation.

I am not opposed to the Presiding Elder having a good salary. Think he ought, but I am imatterably opposed to the way it is raised, because it hinders the small salary from advancing. I know what I am writing about. The Presiding Elder's salary, like the pastor's salary, ought to be made in dollars and cents and make it large enough and leave it there till it needs to be advanced.

I believe this thing is more in the way of advancing the salaries in the weaker charges than anything else except proverty.

Two years ago a resolution to correct this evil was offered in our Annual Conference and a Presiding Elder jumped to his feet and moved to table it which was done because there was not time for debate, it being on the eve of adjournment of the Conference. A year ago a resolution was passed which would have corrected it, but I think very little attention was paid to it in District Stewards meetings.

I am writing this in the interest of the whole church, not only in behalf of the country church, but we are vitally connected, country and city. We need to take good care of the country which, as I have indicated, is getting poorer every year in men and money, because the men who own and used to cultivate the farms have, so many of them, left them in the hands of tenants, and largely the church as well as the farm.

E. Myers.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

I KNOW WHOM I HAVE BELIEVED

You ask me how I gave my heart to Christ.
I do not know.
There came a yearning for him in my soul
So long ago.
I found earth's flowers would fade and die;
I wept for something that would satisfy;
And then—and then somehow I seemed to dare
To lift my broken heart to him in prayer.
I do not know—
I cannot tell you—how;
I only know
He is my Saviour now.

You ask me when I gave my heart to Christ.
I cannot tell.
The day or just the hour I do not now
Remember well.
It must have been when I was all alone
The light of his forgiving spirit shone
Into my heart, so clouded o'er with sin;
I think—I think it was then I let him in.
I do not know—
I cannot tell you—when—
I only know
He is so dear since then.
You ask me where I gave my heart to Christ.
I cannot say.
That sacred place has faded from my sight
As yesterday.
Perhaps he thought it better that I should not
Remember where. How I should love the spot.
I think I could not tear myself away;
For I should want forever there to stay.
I do not know—
I cannot tell you—where;
I only know
He came and blessed me there.

—Selected.

AN OMISSION

In our last issue in mentioning the great Conferences which are scheduled to meet in Asheville in 1917, we omitted one of the largest and most important of them all, the Epworth League Conference, which will convene here in June. We assure our Epworth League friends that it was a mistake of the head and not of the heart, our leaving them out, and we pray that this meeting in the "Land of the Sky" may be the greatest they have ever held.

Asheville has been recognized as a Convention City for a long time, and to none of our gatherings do we extend a more cordial welcome than to the organizations of the various churches. We feel that their coming will result in great good to our city, and to the Waman's Missionary Conference, the Baraca and Philathea Union, the Epworth League Conference, the W. N. C. Conference and any other conventions that may sssemble Asheville stands ready to welcome.

ELECTION OF OFFICERS

December is the month for the annual election of the officers of our Woman's Missionary Societies, and in order that the names of these officers may reach the Conference officers, we are going to ask that each auxiliary send to the editor of this page, a list of the officers so that it may be printed in the Woman's Department.

Of course the Corresponding Secretary will send the list to Mrs. H. A. Dunham, 224 Patton Avenue, Asheville, N. C., our Conference Corresponding Secretary, but will you not send the editor a list also? It is so necessary that our Conference officers get these names as early as possible so that they may know to whom to send literature, blanks, etc.

We are giving this week the names of the new officers of some of the auxiliaries that have been sent into us for publication. We will be glad to have others and will gladly give space to these lists.

WEST MARKET ST., GREENSBORO

Adult Society

President, Mrs. Lucy H. Robertson; 1st vice-president, Mrs. G. W. Whitsett; 2nd vice-president, Mrs. C. C. Hinkle; recording secretary, Mrs. M. W. Gantt; corresponding secretary, Mrs. A. Y. Bond; treasurer, Mrs. M. W. Transou; superintendent of study and publicity, Mrs. J. H. White; superintendent of social service, Mrs. W. L. Justice; superintendent of supplies, Mrs. M. W. Sterne; agent of voice, Mrs. R. S. McClamroch; pianist, Miss Helen Rankin.

MISS IDA WILSON

A most beautiful and impressive service was held in Chestnut Street church, Asheville, on Sunday evening, December fourth, when the members of the church met to do honor to one of their own young women who has recently given herself to settlement work. This service was in the nature of a "Farewell Service" for Miss Ida Wilson who left on Thursday for Nashville, Tenn., where she will have charge of the Humphrey Street Mission.

Following a devotional service conducted by the pastor, Rev. D. Atkins, Mrs. H. A. Dunham, our Conference Corresponding Secretary, gave a splendid talk on the "Settlement work of our Council" dwelling especially upon the work of the Wesley Houses. Having visited many of these cities where we have organized work, Mrs. Dunham is familiar with what is being done and has the faculty of telling in a most interesting manner what she knows about it and on this occasion she was heard with especial interest.

Mrs. J. E. Ray, president of the Woman's auxiliary of the church, spoke most beautifully of the life of Miss Wilson, stressing especially the active part she has taken in the work of her church from earliest childhood. and her fitness for such labors in a larger field.

Miss Wilson made a beautiful and fitting talk, assuring her hearers that the course she had chosen was not one of sacrifice but as she thought, one of the greatest opportunities of her life.

The best wishes of many friends go with Miss Wilson to her new field of labor. Chestnut Street church is to be congratulated on the fact that this is the second young woman from that church engaged in mission work, the other worker being Miss Kate Hackney who is doing kindergarten work in Soochow, China.

NEARLY $3,000,000 FOR MISSIONS

At a meeting of the Board of Foreign Missions of the Methodist Episcopal Church, just held in New York, the treasurer, Rev. Dr. Fowler, reported a total receipt of $2,967,026, for the year, the largest in the history of the denomination. The amount was made up of $1,255,800 church collections, $1,033,770 contributed by the women and $677,447 in special gifts. The amounts were distributed in China, Japan, Malaysia, Africa, South America, Mexico, Europe and North Africa.

Universal Christianity will rejoice at this splendid showing. It does not seem long ago that the voice of Chaplin McCabe sounded the demand for the seemingly impossible $1,000,000 for missions last year by the Methodist Episcopal Church. Now almost $3,000,000 have been raised. And yet the leaders of the church are not satisfied but say that a big denomination of 4,000,000 members ought to give $5,000,000 a year. All denominations by their mission gifts realize the truth of Christ's words, "And the Gospel must first be preached among all the nations." (Mark 13:10.)

The following extract from a letter written by Mrs. R. D. Bedinger (nee Miss Julia Smith of Asheville) who has gone to Africa as a missionary from the Presbyterian church will give our readers an insight into some of the experiences of a necomer to Congoland.

"As my men 'jogged along' on the two hundred and fifty mile trip from Luebo to Lusambo, I had abundant time for comparing this means of travel with others I have experienced. Out in the mountains of Wstern North Carolina, where I taught last summer, I found that I preferred the road wagon auto for then I entertained no fears of the car running over a child, nor of being hurled over an embankment. Then I thought of the railway and decided in favor of the hammock. Did I hear you exclaim, "What, do you prefer it to a Pullman car? Well, I admit that the running of the Pullman is smoother than the swinging of the hammock, but I have never found Pullman men half so entertaining as my hammock men were. They were always kind and courteous, and seemed to anticipate my every want. For instance, one morning while I was seated on the side of the path waiting for Mr. Bedinger to overtake me, one man came up with the canteen and offered me a drink. Seeing that a little dust had collected in my drinking cup, he blew his breath into it then filled it with water and gallantly handed it to me. I could cite numbers of other instances showing that the children of nature are not troubled with the germ theory, and I am sure they think sterilizing and fumigating an unnecssary expenditure of time and money.

These men are always happy and never too tired to sing, especially when entering villages where they are sure of large and appreciative audiences. This trip taught me the full meaning of the slang expression, "a free show" for we certainly played that role At our stopping places crowds woul gather around our tent. Mr. Bedinger's shaving or the combing of my hair would hold their interest as the moving pictures would hold you.. Perhaps more so, for often months pass without their seeing white people. They enjoyed looking at my watch and listening to its tick, but the hand mirror proved to be the greatest source of delight. The old chief of one village asked me to give it to him.

A large percent of the Africans I have seen remind me of the American Indians. Their brown skins when bathed and rubbed with olive oil are really pretty.

On the eighth day out we reached our interior station, Mutoto, the work there is in a most flourishing contition and the seven missionaries are an efficient and enthusiastic band. Think of a law of compulsory education in Africa. This is explained by the fact that the chief of Mutoto village is a Christian and an elder in the church.

I had the same feeling at Mutoto as at Luebo, of reluctance to leave the missionaries, who no longer seemed like strangers but like real friends, yet we were restless to reach our own home and be at work.

Mr. Bedinger usually stopped to preach in the vilages through whicl we passed. One morning we reached a large village where he had been asked to stop and help settle a palaver. While he was inside of the fence talking with the chief, our evangelist and the village people, I fell asleep in my hammock, for we had arisen at 4 a. m. in order to travel in the cool of the day. Just outside of the fence one man slapped another and soon a big fight was on, for the friends of the two fellows rushed into the fray. I was awakend by the noise and the first thing that greeted my eyes was a man's bloody face near me. As my hammock men rushed off with me, at Mr. Bedinger's command, I saw him holding the arms of a man with a cocked gun in his hands. Reaching the edge of the village where all was calm we sat down under the shade of some palms. Here I spent some anxious moments for I was afraid Mr. Bedinger might receive a blow intended for another. We were some distance from both Mutoto and Luebo and here I was surrounded, not only by a strange people, but a new language as well. Then I remembered my father's statment that the Lord was able to take care of us in Africa just as well as in America, so I placed my troubles in his hands and felt comforted. No one was seriously injured and we soon resumed our journey.

Upon reaching Lusambo Mr. and Mrs. Seig and the natives gave us a cordial welcome and escorted us right to our own home. Our station is located on a hill overlooking the beautiful Sankutu River, and about two miles distant from the business part of the city. Being a newer station the work here is not as large as at our longer established stations, but gives promise of steady growth. Now that Mr. and Mrs. Sieg have left on their furlough we are kept very busy. My first work in the morning is the pharmacy dispensing drugs, dressing sores and ulcers. Oh, how badly we need a hospital and doctor. We have not even a pair of crutches to lend a poor girl who crawls to us each morning to have her leg treated. The ulcer has eaten until the bone is exposed. It tugs at our heart strings to see people with troubles too serious for us, with our simple equipment and lack of medical knowledge, to undertake.

I am very much interested in my chart class of women in our day school. They did not have school privileges as children and are now trying to make up for lost time. Of course it is up-hill work, but they are in earnest and that is half the battle. If I do not hurry and get a better grip on this language, I fear the natives will change my name from "Mama Mulengeshe" (meaning one who accomplishes things) to its negative form.

We have charge of a small orphan boy and feel that if we can rear and train him to be a Christian leader among these people we shall have accomplised a work really worth while

Last Sunday Mr. Bedinger preached across the river and I remained here to play the organ for the church service. At its close a number of children and grown people came home with me to listen to the phonograph. These natives are great lovers of music.

In August we are planning to make an itinerary of the out stations in our territory. I still feel so new and inexperienced that I need the love and support of the prayers of my friends to whom this message is sent. May I add that I am grateful to God for casting my lot among a people who are not only needy, but are for the most part responsive to our teaching.

(Signed) Julia Smith Bedinger
Lusambo, Congo Belge, Africa.
July 15, 1916.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

NOTES FROM ASHEVILLE

Dear Editor and Leaguers:

If my thoughts are somewhat "random," as Mrs. Browning expressed it, I trust that a sincere desire to help the cause may be a sufficient excuse for attmpting to put them into intelligent construction, though I fail. I am sending you this in the hope that it may be the means of prolonging the life of the League page which our editor has well said will "come up lacking" some day unless our Leaguers rally to it and send him material which will make possible the continuance of this page.

I trust that it will not be out of place if I throw to Mrs. Browning a few "bouquets" which are nevertheless sincere if coming perhaps at a late date. I have for a long time admired Mrs. Browning's bright, breezy talks on the page and have often thought that if every Leaguer possessed the enthusiasm and had the same desire to impart it as Mrs. Brwning has, the editor would not have to beg for articles for his page, but would have to appoint judges to decide on the most important ones to be published as it would be impossible to publish all of them in one week.

There were two very striking things about the League page in the issue of November the 23rd, viz: Mrs. Browning's talk was the only thing on League work published, advertisements taking up the remainder of the page, thus increasing the possibility of our editor's warning that unless material was furnished for this page it would become necessary to discontinue it. The second striking thing was that the Woman's page had "run over" onto the League page. Now, Leaguers, does this mean that the women of the Missionary Society are more loyal than the women and men combined of the League? Shall we not take as much pride in the League page as we do in the woman's page? If you will pardon an "unvarnished" expression the League is something or else it is nothing, and it will certainly be what we as individuals make it. Shall we not get down on our knees and ask God to help us put forth our best effort in the future in that we may make out of the League just what we would have it be?

I would like to say for Haywood Street, Asheville, of which League I am a member, that our support is pledged at all times, and now that we have been so fortunate as to secure for our pastor Brother Ader, who is such an enthusiastic Leaguer, the page will often be ornamented with glowing accounts of our work, Christ being our helper. I feel that I would be remiss in my duty did I not say that Brother Cordell, our retiring pastor, has at all times been an inspiration to us in our work and that his noble soul shining through his face, has called us forth to more determined action, in the future than we have shown in the past.

However, I am now coming to the real purpose of this article and that is to give a brief account of the last Union meeting of the Asheville District, which account I have been greatly surprised not to have found published, as the "banner district" is alawys boasting of its accomplishments. I have been somewhat, as Mrs. Browning said, not wanting to "push" myself forward, so I had waited about sending in an account, and I fear that now after a lapse of three weeks, I may have forgotton some interesting features. The meeting referred to was held at Chestnut Street church and was in many respects the greatest meeting of the year, there being present three hundred and ten Leaguers and visitors from different parts of the district. The meeting was opened by the retiring president, Mr. Edwards, who conducted the preliminary services, calling for the newly elected officers of the district to come forward and be installed. The installation service was conducted by Rev. J. H. Barnhardt, pastor of Central church. Mr. J. J. Nichols, the newly elected Secretary, then took the chair and quickly proved his ability to act as District Secretary of the Asheville District. I am not able to give a complete list of the officers. A rising vote of thanks was given to Mr. Edwards for his faithful and efficient work while Secretary of the District.

The regular business was carried out after which a unique feature of the meeting was a singing contest between Leagues of Haywood Street, Central and Mt. Pleasant, the judges giving the prize to the Haywood St. League. A friendly challenge was given by the Biltmore League to the winning side and his contest will be held at the next Union meeting which will be at the Haywood Street Church on Friday night, December 8th, of which meeting perhaps you will hear later. This feature of the meeting met with so much enthusiasm that it bids fair to become a permanent feature.

A very beautitful and impressive Missionary pageant was given. The comittee on banners awarded the banners as follows: Merit banner to the Haywood Street League, and the attendance banner to the Chestnut Street Juniors.

The Chestnut Street League served refreshments and everyone went home with a feeling of love and good cheer.

Mrs. Fred Felmet.

REV. J. M. CULBRETH RESIGNS

Our readers will learn with regret of the resignation of Rev. J. M. Culbreth as assistant secretary of the Epworh League. Many of us have become acquainted with him at our League Conferences and at the summer institute at Lake Junaluska and his presence at these gatherings will be sorely missed.

The Epworth Era has the following to say concerning Mr. Culbreth's resignation:

After serving the cause of the young people in the capacity of Assistant Secretary of the Epworth League for more than six years, Mr. Culbreth has followed a strong inclination to reenter the pastorate and has been appointed to the University church, St. Louis. His official relations to the Epworth League thus ceases; but his interest in the cause of the young people will not thereby diminish, and in his new field of endeavor he will doubtless render an important service to the church. His personal charm has greatly endeared him to the Epworth hosts throughout the church. His platform talents have been used in effective advocacy of the cause of the Epworth League, and his gifts for teaching have made him an eminent institute man. He has initiated several important measures that enter into the present organization of the Epworth League. The arrangements of the summer conference dates in sequence and by divisions, so that all could be reached by visitors from the Central Office, the annual meetings of Conference Presidents of the several divisions, the development of a financial policy, and minor suggestions are due to his resourcefulness. The helps on the devotional topics in the Era have usually been prepared by Mr. Culbreth, and in aggregate they constitute a remarkable volume of strong, elegant, and varied material on the spiritual life and innumerable practical aspects of Christianity. Let the prayers of Epworthians, with their love, follow their esteemed fellow worker and his family in their new environment.

No provision has yet been made for filling the office of Assistant Secretary. It is the function of the Book Committee to fill the vacancy, and the matter may be taken up at their annual meeting next May. But of that we are not yet prepared to make any announcement.

We also clip from the Era the following farewell message from Mr. Culbreth which will be read with interest by his friends and acquaintances in the Western N. C. Conference:

An Intimate Word

Comrades of the Epworth League: With this issue of the Epworth Era my official relations to the magazine and to the Epworth League is brought to a close. Before you read this message I shall have taken up again the coveted duties of the pastorate. And in that statement you have the sole compelling reason for severing my official connection with the Epworth League at this time.

Some of you may remember that when I became Assistant Secretary six years ago, I expressed some misgiving whether the duties of the new position would prove as congenial to me as I had found the work of the pastorate to be. A few intimate friends know that it has been no little struggle to stick to the task which the Epworth League imposed. More than once retirement seemed the only right course to pursue. Two considerations held me to the chosen path, a sense of obligation and a growing delight in the Church-wide fellowship with the young people.

But now the feeling of obligation has grown less insistant. Since the general Conference of 1914 the status of the Epworth League has been assured, and the resources of the organization have been multiplied. The work throughout the Church has been more completely systematized, and a spirit of solidarity has been cultivated among the widely separated units of the organization.

The "growing delight in the Church-wide fellowship with the young people" is not so easily disposed of. As a matter of personal pleasure and profit, it assumes impressive proportions. But there has been a deepening conviction that it is not permissible to enjoy that fellowship at the expense of other things which are unquestionably more fundamentally important at this time.

And there is the consideration that eases the distress of the parting—that is, that it need not be an absolute divorce, after all. Opportunities of serving you in one capacity or another will surely not be denied me. And it must be true that the requirements of the pulpit and the intensified problems of the parish will furnish the heart and quicken the brain for a far more spiritual ministry than would be attainable under the old conditions.

The forward look is bright with the glow of a great encouragement. Your tried and trusted leader, the General Secretary, has the confidence of the entire church and your unquestioned loyalty to support him in an uninterrupted advance. Let there be a mighty spirit of prayer among the hosts of Epworthians that the power of God may prevail in all hearts.

J. Marvin Culbreth

Nashville, Tenn.

Armour's Fertilizers

You know where the ANIMAL MATTER in Armour Fertilizers comes from. You may have grown the hogs and cattle.

Armour Fertilizers are GOOD for your land—GOOD for your crops—GOOD for your pocketbook—GOOD for your disposition — a GOOD all 'round investment.

From the farm — back to the farm

Armour Fertilizer Works

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Established 1879

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

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The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. *Send postal for Descriptive Booklet.*

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THE VAPO-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada

Quarterly Meetings

ASHEVILLE DISTRICT

R. C. Tuttle, Presiding Elder, Weaverville, N. C.

First Round

December

Chestnut St., 11 a. m.....10
Haywood St., night.....10
Mars Hill, Shiloh.....16-17
Mars Hill, Mars Hill, night.....17
Biltmore and Mt. Pleasant, M. P..23-24
Weaverville night 24
Rosman, Rosman 30-31
Brevard night 31

January

Fairview, Fairview 6-7
Central, night 7
Mills River, Horseshoe.....13-14
Hendersonville, night 14
Walnut, Walnut 20-21
Marshall, night 21
Henderson Ct., Moores Grove....27-28
Tryon and Saluda, Tryon, night.28-29

February

Sulphur Springs, Laurel Hill.....3-4
West Asheville, night.....4
Spring Creek, Antioch.....10-11
Hot Springs-Marshall, Hot Springs, night 11
Asheville Ct., Riverview, 11 a. m...18
Flat Rock-Fletcher, Flat Rock night 18-19
Leicester, Western Chapel 24-25

March

Weaverville Ct., Alexanders Chapel 3-4
Bethel, Asheville 4
Swannanoa, Azalea 10-11
Black Mountain, night.....11

The District Stewards of the Asheville District will meet at Central Church, at 11 o'clock, Tuesday, Dec. 19th.

CHARLOTTE DISTRICT

T. F. Marr, Presiding Elder, Charlotte, N. C.

First Round

December

Seversville, Pleasant Grove, 11 a. m. 9
Hawthorne Lane, 11 a. m.....10-11
Trinity, night 10-12
Matthews, Hickory Grove, 11 a. m. 16
Tryon Street, 11 a. m. 17-18
Belmont Park, night 17-19
Brevard Street, 11 a. m.....24-26
Calvary, night 24-27
Chadwick, Moore's Chpl., 11 a. m...30
Spencer Memorial, Spencer Memorial, 11 a. m.....31
Dilworth, night 31-Jan. 1

January

Pineville, Pineville, 11 a. m.....6-7
Thrift, night 7-8
Ansonville, Ansonville, 11 a. m...13-14
Wadesboro, night 14-15
Lilesville, Forestville, 11 a. m.....20
Morven, New Hope, 11 a. m.....21-22
Polkton, Peachland, 11 a. m.....27-28
Marshville, Wingate, night 28-29

February

Weddington, Union, 11 a. m.....3-4
Waxhaw, Waxhaw, night.....4-5
North Union, Zion, 11 a. m.....10
Unionville, Indian Trail, 11 a. m. 11-12
Prospect, Carmel, 11 a. m.....17
Central, 11 a. m.....18-19
North Monroe, N. Monroe, night 18-19

GREENSBORO DISTRICT

J. H. Weaver, Presiding Elder, Greensboro, N. C.

First Round

December

West Market St.....3
Spring Garden 3
Walnut St. and C. Memorial.....10
Centenary 10-11
Coleridge at Concord.....16-17
Ramseur and Franklinville.....17-18

January

Ruffin, at Ruffin.....5
Wentworth, Salem 6-7
Reidsville 7-8
Greensboro Ct., Holts Chapel....13-14
Gibsonville, Gibsonville.....14-15
West Greensboro, Muir's Chapel.20-21
Pleasant Garden, Pleasant Garden 21-22
Wesley Memorial 27-28
East End 28

February

Randolph Ct., Mt Vernon.....3-4
South Main St., High Point.....4-5
Deep River, Cedar Falls.....10-11
Randleman 17-18
Uwharrie, Concord.....24-25
Asheboro 25-26

MORGANTON DISTRICT

Parker Holmes, Presiding Elder, Marion, N. C.

First Round

December

Old Fort, Old Fort.....9-10
Marion Station 10-11
Marion Ct., Carsons.....16-17
Marion Mills, Old Mill.....17
Morganton Ct., Salem 23-24
Morganton Station 24-25
McDowell Ct., Nebo 28
Thermal City, Centennial 29
Rutherfordton, Rutherfordton ..30-31

January

Chimney Rock, Buffalo 4
Green River, Lebanon 5
Broad River, Providence 6-7
Henrietta and Caroleen, Henrietta 7-8
Cliffside, Cliffside 13-14
Forest City, Forest City.....14-15
Spencer Mill.....15
Table Rock, Mt. Grove 20-21
Connelly Springs, Harmony.....27-28
Enola, Enola 29

February

Spencer River, Spencer River 3-4
Bakersville 4-5
Micaville, Shoal Creek 10-11
Bald Creek, Balk Creek 17-18
Burnsville 18-19

MOUNT AIRY DISTRICT

H. C. Sprinkle, Presiding, Elder, Mount Airy, N. C.

First Round

December

Dobson, Stony Knoll.....16-17
Mt. Airy Ct., Zion.....23-24
Danbury, Danbury 30-31

January

Walnut Cove, Stokesburg.....1
Ararat, Carter's 6-7
Rural Hall, Rural Hall.....13-14
Spray 20-21
Draper 21-22
Leakesville 21-22
Mt. Airy, Central.....24
Summerfield, Gethsemane.....27-28
Stokesdale, Stokesdale 28-29

February

Elkin 3-4
Jonesville, Jonesville 3-4
Madison-Stoneville, Madison 11-12
Yadkinville, Yadkinville 17-18
Pilot Mountain Ct., Pilot Mtn.,..24-25

The District Stewards will meet at Rural Hall, 10:30 a. m., Monday, December 18th.

NORTH WILKESBORO DISTRICT

T. E. Wagg, Presiding Elder Jefferson, N. C.

First Round

December

Boone Ct., Blackburn.....16-17
Helton Ct., Helton.....23-24
Avery Ct., Fairview.....29-30
Elk Park Ct., Montezuma....31-Jan. 1

January

Watauga Ct., Henson Chapel.....6-7
Creston Ct., Thomas' Chapel.....8-9
Jefferson Ct., Jefferson.....13-14
Laurel Springs, Nathan's Creek..20-21
North Wilkes Mission, Union....27-28
North Wilkesboro, night.....28-29

February

Sparta, Walnut Branch.....3-4
Wilkes Ct., Adley.....10-11
Wilkesboro Sta., night.....11-12

The District Stewards will meet at Jefferson, Wednesday, December 20th, 11 a. m.

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

First Round

December

South Main, 11 a. m.....10
North Main, night.....10
Baden 16-17
Albemarle, Central night.....17
Spencer, 11 a .m.....24
Park Avenue, night.....24
Salisbury Ct., Providence.....30-31
First Church, night.....31

January

Mount Pleasant 6-7
Concord, Central, night.....7
Woodleaf, Ebnezer 13-14
New London 20-21
Gold Hill, night 21-22
Bethel 25
Oakboro 26
Cottonville, Zion 27
Norwood 28

February

Concord Ct., Olivet.....3-4
Forest Hill, night.....4
Epworth, 11 a .m.....11
Westford, night 11
Alebamrel Ct, Stony Hill.....17-18
First Street, night.....18
Kannapolis Ct., Oak Grove.....24-25
China Grove, night, ...25

March

Kannapolis Station 3-4
West Concord, Kerr St., night.....4
Salem 10-11

District Stewards will please meet in Salisbury, Dec. 14th at 11 a. m.

SHELBY DISTRICT

J. H. Barnhardt, Presiding Elder Shelby, N. C.

December

Shelby, Central 10
Gastonia, Main Street 17
Gastonia, West End, night.....17

January

Lincoln Ct., McKendree.....6-7
Lincolnton, Lincolnton, night.....7
Mt. Holly, Mt. Holly.....13-14
Belmont, Belmont, night.....14
Lowell, Lowell 20-21
Ozark, Ozark, night 21
Crouse, Crouse 27-28
Stanley, Stanley, night.....28

February

Belwood, Palm Tree.....3-4
Polkville, Polkville, night 4-5
Bessemer, Bessemer 10-11
Kings Mtn., Kings Mtn., night.....11
Rock Springs, Mt. Pleasant.....17-18
South Fork, Plateau.....24-25

March

Lowesville, New Hope.....3-4
Dallas, High Shoals 10-11
Cherryville, St. Paul's 17-18
Shelby, Ct., Sulphur Springs....24-25

The District Stewards and Pastors will meet in Shelby, December 19th, at 1 o'clock, p. m. Let all attend.

STATESVILLE DISTRICT

W. R. Ware, Presiding Elder, Statesville, N. C.

First Round

December

Catawba Ct., Catawba 9-10
Statesville, Broad St., night.....10
Hickory Ct., Houck's Chapel....16-17
West Hickory, Bethel, 3 p. m.....17
Hickory, First Church, night.....17
Statesville Ct., Chapel Hill.....23-24
Statesville, Race St., night.....24
Lenoir Ct., Little John's.....30-31
Lenoir Station, night 31

January

South Lenoir-Whitnell, South Lenoir, night 7
North Lenoir Ct., Mt. Zion.....6-7
Alexander Ct., Taylorsville 13-14
Stony Point Ct., Stony Point, night 14-15
Rhodhiss, 11 a. m.....21
Granite Falls—Hudson, Hudson 20-21
Maiden Ct., St. Paul.....27-28
Newton, night.....28

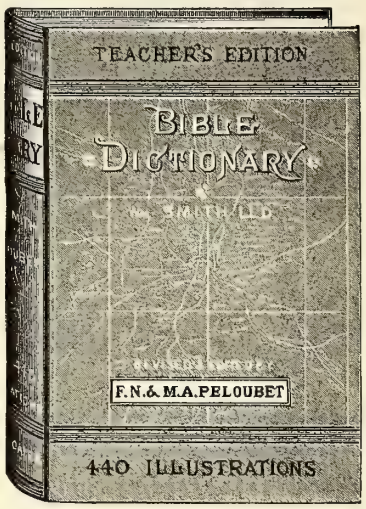
February

Iredell Ct., Olin.....3-4
Cool Springs Ct., New Salem.....4-5
Troutman Ct., Wesley Chapel....10-11
Mooresville St., night.....11

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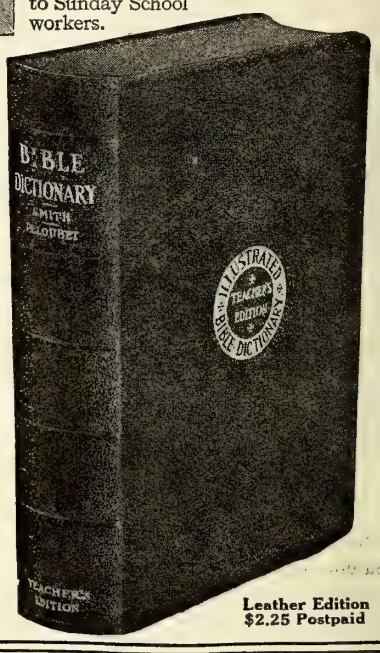
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Mooresville Ct., Fair View.....17-18
Mount Zion, 11 a. m.....18

The District Stewards will meet in Broad Street Church, Statesville, Thursday, December 14, 1916, at 11 a. m.

Pastors and Charge Leaders will meet for council and to plan our year's work in First Church, Hickory, Monday, December 18, 12 o'clock, noon.

WAYNESVILLE DISTRICT

J. P. Rodgers, Presiding Elder, Waynesville, N. C.

First Round

December

Fines Creek, Pine Grove.....9-10
Haywood, Crabtree 10-11
Webster, Cullowhee 16-17
Sylva, Dillsboro 17-18
Bryson, Whittier 23-24
Waynesville 24
Clyde, Clyde 30-31
Canton 30-Jan. 1

January

Bethel, Bethel 6-7
Glenville, Glenville 13-14
Highlands, Highlands 14-15
Macon, Mulberry 17-18
Franklin Ct., Salem 20-21
Franklin 21
Ranger, Ranger 27-28
Murphy 28
Murphy Ct., Tomotla 30-31

February

Hayesville, Oak Forest.....3-4
Judson, Maple Springs, ...9
Robbinsville, Robbinsville.....10-11
Andrews 11
Jonathan, Shady Grove.....17-18
Meeting of District Stewards at Whittier, 1 p. m.....Dec. 22

WINSTON DISTRICT

H. K. Boyer, Presiding Elder, Winston-Salem, N. C.

First Round

December

West End, 11 a m.....10
Salem, night.....10
Centenary, 11 a. m.....17
Grace, night 17
Kernersville, Kernersville 23-24
Southside, night 24
New Hope, New Hope.....30
Denton, Denton, 11 a. m. ...31-Jan. 1

January

West Davie, Callahan.....5
Davie, Center 6-7
Cooleemee, night 7
Farmington, Bethlehem 13-14
Mocksville, night 14
Davidson, Mt. Olivet 20-21
Lexington, night 21
Linwood, Macedonia 27-28
Hanes, night 28

February

Lewisville, Sharon 3-4
Burkhead, night 4
Thomasville, Ct., Unity 10-11
Thomasville, Main St.....11
Walkertown, 11 a. m.....18
Advance, Advance, night.....18-19
Forsyth, Mineral Spring.....24-25

The District Stewards will meet in Centenary Church, Winston-Salem, Thursday, December 14, 1916, at 11 a. m.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

LEAGUE PRINCIPLES AND METHODS—A STATEMENT BY THE BOARD OF TRUSTEES

The Anti-Saloon League has cause for gratitude in view of the attitude of the State press and of the people of the State generally toward it, and this is sincerely appreciated; but occasionally a statement appears in the public prints, and an utterance is heard from some public man, that indicates a lack of knowledge of the purpose for which the Anti-Saloon League exitss and of the general policy which it pursues. For this reason we wish to say again that the purpose of the Anti-Saloon League is the utter annihilation of the beverage liquor traffic. Anything that it has accepted, or that it may accept, short of this is of the nature of a compromise, and can be accepted only till something better is secured.

As to its policy for the accomplishment of this end, it is non-partizan in politics and non-denominational in religion. It has never sought adoption by partizan political convention; but it has sought, and constantly seeks, to commit the candidates of all parties for public office to the support of prohibition measures looking to the destruction of the liquor traffic. It consistently stands for the election of such men as will support such measures.

The record of men who have occupied positions of trust is a matter of public concern. Men have a right to know the record of men whom they are asked to return to power upon any question that is likely to concern their future actions, if elected. It is a part of the business of the Anti-Saloon League to keep informed as to the record of men on the liquor question, and to give this information impartially to those who may ask for it. Whether it is favorable or unfavorable, whether it will help or hinder in future contests, is the responsibility of the man who makes the record—not of the Anti-Saloon League.

We represent a great national organization. Many of the best men of Church and State are putting their lives into its work. The best legal talent that the country affords is being employed to draft the measures that will effect in a legal way the purpose in view. Men of nation-wide vision have formulated the general policies of the League, and it is moving to victory on a rising tide. The North Carolina State organization is aligning itself in a general way with the larger organization, and we must keep step with the march of progress. Our general prohibition law was passed more than eight years ago. It has been strengthened from time to time as manifest need has arisen; and yet many States that have adopted prohibition since North Carolina lined up in the "dry" column have more drastic laws upon the statute books than we have yet enacted. It is not like North Carolina to stay in the rear on this question.

The Board of Trustees of our State organization wishes to record here its appreciation of the services of our Superintendent, Rev. R. L. Davis. He has made himself thoroughly familiar with the workings of the Anti-Saloon League. He is keeping well abreast with the best thought and most constructive policies of the organization, and he is at work in harmony with them. He is instant in season and out of season for the promotion of its interests, and is waging an effective battle against the evils of intemperance. The Board gives to him its most cordial endorsement and pledges the fullest co-operation. We also commend Rev. R. L. Gay, Field Secretary, as worthy of the confidence and support of the people.

She: "We women are all misunderstood. He: "Well, you never saw one who tried to make herself plain, did you?"—Cincinnati Enquirer.

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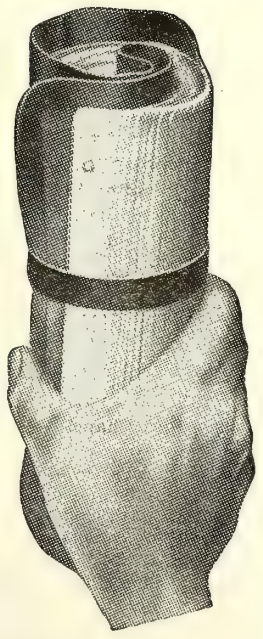
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SPECIMEN OF TYPE

to laugh *so that* all that hear will laugh with me.

7 And she said. Who would have said unto Abra-ham, that Sarah should have given children suck? for I have born *him* a son in his old age.

A-bime-lech' taken away

26 And A- yho hath d thou tell m to day.

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The Sunday School Lesson

FOURTH QUARTER—LESSON XII
DECEMBER 17, 1916.

The Holy City. Rev. 21. 1-4, 9-14, 22-27; 22, 1-5.

Golden Text—Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people. Rev. 21. 3.

Summary of the Lesson

"No map of the world is worth a glance that hasn't a Utopia on it," was the flashing utterance of an English man of letters. The map of the world which the Bible presents has a Utopia on it. That Utopia is called the new Jerusalem. Many nations have looked back to a dim yet glorious age. The past held their richest treasures. The Bible looks forward to a golden age upon which the brightness of a divine light perpetually falls. The future holds its greatest treasure.

The Descending City

Josiah Strong used to say that the Bible begins with a perfect garden and ends with a perfect city. The great thing about a city lies just in the fact that it is a vast human organism. Together men live their lives. Together they fail. Together they succed. It is true that a man can be alone in a great city. It was written of the poet Blake.

"He came to the desert of London town,
Grey miles long,
He wandered up and he wandered down,
Singing a quiet song.

"He came to the desert of London town,
Mirk miles broad,
He wandered up and he wandered down,
Ever alone with God."

But that is not the real meaning and genius of a great city. Surly one is to sing a quiet song, but the song is to be poured into the hungry ears of men. Surely one is to be alone with God, but from that lonely communion one is to go out to a new and eager felowship with men. The city is the symbol of men's need of each other. It says perpetually that no man is complete in himself. Each man is to find himself as a part of the living total of human life, to which he is to give his best and from which he is to receive humanity's best.

So it is not strange that the ideal of the Book of Revelation is a city. Only now it is more than a human product. God is added to it. Human incompleteness is supplemented by divine completeness. In tearless, painless, deathless splendor the perfect life is to be given to men.

This new Jerusalem is not thougnt of as a place where we are to go. It is a place which is to be brought here. It is to "come down out of heaven." Our city is to be made into the City of God.

The City With Many Gatets

The New Jerusalem is a city of imperial and generous welcome. There are three gates on the north, calling the people of the north to enter. There are three gates on the south, calling the people of the south to enter. Three gates on the east invite the east to come, and three gates on the west extend welcoming hands to the men whom the west sends forth.

America's metropolitan towns are cities with many gates. From all directions men come into them, to make their way, to endeaveor to live and to achive, but such books as Professor Steiner's From Alien to Citizen suggests that once within these towns the new arrival usually finds something very different from that which is pictured in the New Jerusalem. To many people our big American town have been places of doom.

Christianity is a religion of a friendly God living in a friendly city, with hearty welcome for all the world. The gates swing wide on their hinges and through them pour men and women and little children of every nation and of every land. The outreach of God after every human life is expressed in the symbolism of the manifold gates of the New Jerusalem.

And all of this represents more than an ideal for a dimly glowing future. It represents a program for a very practical and concrete present. The spirit of the city of many gates is to take possession of us here and now. Men are to be led to believe in the new Jerusalem because so many citizens of that fair and hospitable city are living in every one of our American towns.

The Light of the Presence of God

Vachel Lindsay, in a daring and beautiful poem, full of deep spiritual intuition, cries out:

"O great heart of God,
Once vague and lost to me,
Why do I throb with your throb to-night,
In this land, eternity?

"O little heart of God,
Sweet intruding stranger,
You are laughing in my human breast,
A Christ-child in the manger.

"Heart, dear heart of God,
Beside you now I kneel,
Strong heart of faith. O heart not mine,
Where God has set His seal.

"Wild thundering heart of God,
Out of my doubt I come,
And my foolish feet with prophet's feet,
March with the prophet's drum."

The sense of the presence of God has been the very glory of life to the mystics of of alll ages. Earth has been transcended in a great glory which has been revealed in the inner chambers of the souls. The invisible light has been brighter than any light which the eye could see.

All that dreamers have dreamed, all that mystics have seen in the beatific visions becomes a glorious reality in the Revelation picture of the New Jerusalem. "And the city hath no need of the sun, neither of the moon to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb." "And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever."

Jesus Himself had said, "I am the light of the world." The Book of Revelation sees the living Christ as the light of eternity. The light of the presence of God keeps hope alive in the present world. The light of the presence of God is the shining fulfillment of the world to come. Because gleams of that light have been seen here, the full shining of it will not seem strange in the other country.

The Tree of Perpetual Fruitfulness

The Norse mythology conceived of existence itself as a vast tree. Arthur C. Benson has caught up the same sort of conception in a half-mythical philosophy in his Leaves of the Tree. There is no dim, rich pantheism in the symbolism of the tree of life in the Book of Revelation. It is a symbol of endless productiveness, of varied fruitfulness and of complete satisfaction.

The new Jerusalem has no forbidden fruit. The day of testing is over. The very leaves of the tree of life are for the healing of the nations. That lawless spirit which would break across necessary and structual limitations is completely absent from the city of God. There is the moral health of contentment, even while there is constantly enriching life and perpetual growth.

The tree of life adds a constant productivity to its manifold variety. Every month its brancehs bend with ripe fruit. Every month is a month of harvest. You do not have to perish with hunger while you are waiting for the fruit to ripen.

Upon a world pinched and thin with the experiences of physical hunger, of mental hunger, of moral hunger and of spiritual hunger the seer throws a golden hope of a city where every need is satisfied and where food is waiting for the hungry all the time.—Lynn H. Hough in N. Y. Christian Advocate.

INDIGESTION

is natural, for it is human nature to want to eat as much and as often as the opportunity presents itself. It is therfore very easy to abuse the stomach and bowels given you for the assimilation of food. And just as it is human nature to abuse those organs, just so has nature furnished a bountiful and effective way of regulating them. Indigestion when once started will continue its nerve-racking stomach-destroying path and unless cared for in the beginning will pile up damage that cannot be easily remedied. Don't let it get a grip on you. Check its advance at once in nature's delightful way. Grey Rock Mineral water, coming from a great depth, through strata of minerals, furnishes one of nature's greatest stomach regulators and indigestion destroyers. It aids wonderfully in digestion. Dyspepsia is unheard of when Grey Rock Mineral water is used freely.

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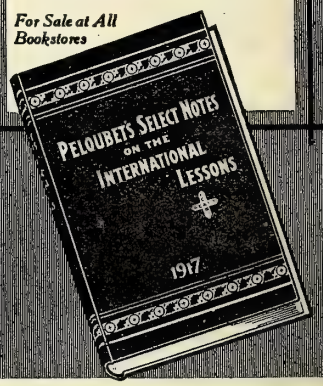
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Our Little Folks' Department

A THOUGHTFUL BOY

My mamma says some little folks will
never be real wise,
Because, although they go to school
and use their ears and eys,
And try to read and write and spell
and be so good and meek,
They never learn this little rule—
to think before they speak.

I want to be a great, wise man and
not a stupid dunce.
So I just thought I'd better try my
mamma's rule at once;
And when our baby fell downstairs
and almost broke her head,
I remembered all about that rule, and
what my mamma said.

If I had been a foolish boy like some
I've read about,
I s'pose I'd just have run for mamma
with a big, loud shout;
But 'stead of that, I came right out
and sat down in my swing
To have a deep, deep think before I
said a single thing.

But do you know my mamma didn't
seem to 'preciate
How wise I was? She ran and
screamed: "Harry Wilson Bate!
What do you mean? I left you here
to care for sister Rue.
You never told me when she fell;
what shall I do with you?"

I tried to 'splain to mamma, but poor
sister cried so loud
The neighbor folks came running in—
They made an awful crowd—
So I just came out here agan to think
the whole thing through.
I b'live that rules an' grown-up folks
are queer sometimes, don't you?

WHY JOHNNIE WEPT

Johnnie and Jennie were having a tea party. "You can pour out the tea, Jennie," said Johnnie graciously.

"Well," said Jennie, well pleased.

"And I will help at the cake," went on Johnnie.

"We-ell," repeated Jennie doubtfully.

So Jennie poured out the tea and Johnnie cut up the cake. Mother had given them alarge piece, which Johnnie cut into five smaller pieces, all of about the same size. He helped Jennie to one piece and began to eat another himself. Jennie poured out the tea and the feast went merrily on. Presently there arose a discussion, and then came a prolonged wail from Johnnie.

"What is the matter?" asked mother.

"Jennie's greedy and selfish too!" cried Johnnie. "We each had two pieces of cake, and there was only one left, and Jennie took—she took it all."

Mother looked perplexed. "That does seem rather selfish of Jennie."

"Yes, it was," Johnnie wept, "'cause I cut the cake that way so's I could have the extra piece myself."—Sel.

A SPIRIT LEVEL TO LIVE BY

A little boy saw his father using a spirit level to see if the board he was plaining was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter work," said his father, "sighting" along the edge of the board and shaving it the least bit in the world. "You have to be just right. Folks guess at too many things. God does not like that way of living."

"I guess there aren't any spirit levels for living by," laughed the little boy.

"Yes, there are," said his father earnestly. "You'll find them in the Bible. Try all your actions by that. Make them true and straight and no guess work in them."—Jewels.

OLD MRS. STOCKING WHO WANTED TO HELP

I am just a poor old stocking, the mother of a large family. For a long time I was stuffed off in a small corner of the dresser drawer; and now I am lying up here in the attic, with nothing to do but dream of the days that have been. And I could still be useful, for there are only tiny holes in my toes.

I cannot remember anything about the time when I lived in a cocoon. I have only a faint recollection of the day when I was sent to the factory to be made into a beautiful pair of stockings. I remember hearing the men say I was the glossiest pair they had ever turned out and fit for a queen to wear. I shall never forget the joy I felt in myself. Little did I dream then that I would ever grow old and be cast aside. It was the morning of life, and I was brimful of enthusiasm, with no thought of growing old.

I used to listen to the men in the factory; and though I couldn't quite understand all they said, it seemed to me that they were having a very hard time. I remember hearing one of the men say that his wife could make wonderful things out of old stockings—beautiful rugs and many useful articles.

My mistress is a good woman, but she does not exercise thrift, and that is why she packed me and my family away off in this attic. If we had only been sold to some one who really needs us! I wish she could see the only pair of silk stockings that little Gertie Lane ever had in her life, made down from an old pair of her mother's. I could bear the fate of this shut-in life better if I hadn't seen what useful lives my old worn-out brothers and sisters are having.

How glad I would have been to have seen my family fall into the hands of Mrs. Makeover! Tommy Makeover and Nellie Makeover would have had such nice warm leggings for the cold, snowy days, and the little Makeovers good protectors to scuffle in, and all made from my poor, useless children!

How sad it is to spend the remainder of one's days in an attic when one could be out in service, protecting the arms or feet of those who toil so tirelessly! My baby girls would have been so pretty made into dainty white wash rags with pink and blue chocheted borders, and my boys would have made such good bath scrubs.

Lands alive! Old Mrs. Handmedown makes Tommy and Nellie Makeover's stocking legs into iron holders and pot lifters, and she makes good working gloves out of pa's old socks. O, if my mistress only knew how it feels to be an old stocking cast off into an attic, she would let me and my children find our way into the glad life of sunshine and service. If we had been sold to the Makeovers, I just know I would be hanging on the mantel this very night, waiting to serve Old Santa Claus. O me! O. my!—Sue Reynolds Staley.

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1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 29, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Altanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charoltte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charoltte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daiy. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sundya. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daily. For Sanford Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

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1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

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7:30 p. m.—No. 235, daily For Winston-Salem.

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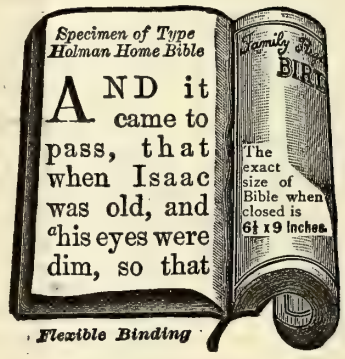
22 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

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CHURCH NEWS ITEMS

Bishop W. R. Lambuth wishes to secure two preachers for the Northwest—one for St. Paul's, Butte, Mont., and one for Willow Creek, Mont. Applicants may address him at Oakdale, Cal.

* * * *

Dr. W. N. Ainsworth has had a great pastorate of four years at Mulberry Street, Macon, Ga. This was his second quadrennium as pastor of that church, and during the eight years he received 1,500 members and raised for all purposes $200,000.

* * * *

The Alabama Conference voted last week to levy an assessment, amounting to one per cent of the assessment for ministerial support, for the Alabama Christian Advocate. This action reduces the North Alabama Conference assessment from two per cent to one per cent.

* * * *

During the two years Dr. S. H. C. Burgin has been pastor of Trinity Church, Dallas, Texas, 599 members have been received into that church. Dr. Burgin is now pastor of the new First Church, formed by the consolidation of Trinity and First Churches. The present membership of the new church is more than 1,700.

* * * *

Rev. Edmond A. Tilley, for more than twenty years an efficient missionary of our church i nBrazil, died November 27 in Bristol, Tenn. He went to Brazil in 1888 and did faithful service in that field until 1907, when, on account of failing health, he returned to the homeland. Six years later he went back to Brazil and remained in that field until 1915 when his health again failed and he found it necessary to give up his work. For more than a year he had been in Bristol, his old home. We sorrow because of the death of our brother who wrought so well in the foreign field in the service he gave to the Master.

* * * *

Our largest Conferences are the Virginia and North Georgia. The Virginia Conference reports the total number of church members as 126,935, an increase of 3,035 for the year. In he Sunday schools 10,065 officers and teachers and 105,022 scholars were enrolled, these figures representing an increase of about six thousand. For missions there was contributed, on regular assessment, $50,430. These figures are taken from the reports in the daily papers and doubtless do not include amounts paid on specials. Nor do they take in to account the amounts contributed by the woman's missionary societies and the children's societies. Including all of these, the total for missions is nearly three times as great as the amount named. The North Georgia Conference has a lay membership of 124,085, an increase of 2,253 for the year. Sunday school officers and teachers number 7,363 and Sunday school scholars 92,556, an increase of approximately 6,000. There was paid for missions, on assessment, $56,250, and, including specials, the total is $60,081. For presiding elders and pastors there was paid $273,374.

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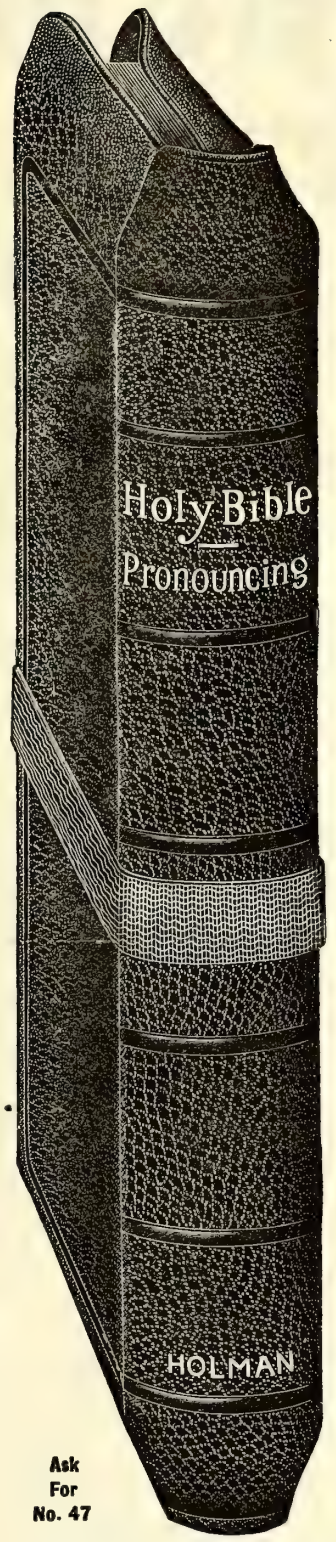
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tertaineth Jethro. EXODUS, 18.

B. C. 1491.

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 20. 6. John 8. 59; 10. 31.
g Ezek. 2. 6.
h ch. 7. 20. Num. 20. 8.
i Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8. 1 Cor. 10. 4.
k Num. 20. 13. Ps. 81. 7; 95. 8.

Jŏsh'u-â: for [g] I will utterly put out the remembrance of Ăm'ą-lĕk from under heaven.

15 And Mō'şeş built an altar, and called the name of it [4] Jĕ-hō'vah-nĭs'sī:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm'ą-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons,* 7

Send all orders to BOARD OF PUBLICATION, Greensboro, N. C.

THE GINGHAM NEST

"Mamma," said Edie, coming in from school, "our teacher wants each one of us to bring her a piece of one of our school dresses to put into a quilt. Can't I give her a piece of this new gingham dress?",

"Yes, certainly," said mamma. "And I know of another place where some of your dress might be welcome—some very little bits."

"Where?"

"Mrs. Robin Redbreast is building a nest in the pine trees; and, if you take this handful of clippings and scatter them about under the tree, she may be glad to weave them in."

Edie did so, and Mrs. Robin made good use of them. After the nest was done, Edie could look up and see the bits of red and blue, and she called it a "gingham nest."—Exchange.

THE SECRET PRESENCE

My Father, I would be led into the secret presence today. May I see new meanings in old words. May new light shine out of the old page! May I feel as never before the beauty of the truth! May I be wooed into a deeper devotion! May I become more like thee! Amen.—*J. H. Jowett.*



POCKET S. S. COMMENTARY
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The Glorious Health of Childhood—What Will You Give to Regain It?



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Do you remember how bright the sun shone in childhood's happy days; how sweet the notes of the song birds; how fragrant and lovely the flowers of the wild-wood; how dear your companions; how joyful the whole world about you?

Why Have They Changed?

They are still the same, you are merely viewing them through the filth-stained glasses of a system poisoned by the impurities of disease,—not serious or fatal perhaps, but dangerous to your health and happiness.

Can I Feel Young Again?

Why ask that question when all around you are men and women of seventy, eighty and even ninety years whose systems are pure and clean, whose health is perfect, who are enjoying the pleasures of health as in their childhood days.

Yes, you can feel young again, if you are not the victim of some incurable disease, but you must first purify your system of the accumulated poisons, the result of years of neglect or perhaps of abuse.

Perfect Purity—Perfect Health

How many thousands of letters I have received from patrons of the Shivar Spring containing expressions like these: "I feel ten years younger," or "I feel twenty years younger," or "The water has worked wonders in me," or "It has restored me to the full enjoyment of living." What do these letters mean? They mention various symptoms of diseases from which they say they have been relieved,—dyspepsia, indigestion, rheumatism, gallstones, nervous headache, neuralgia, uric acid, constipation and various other ailments resulting from the accumulated poisons that are produced by derangement of the stomach, liver or kidneys.

What Do These Letters Mean?

In the light of the information given me by my medical advisors and my own experience and observation, it is clear to me that they simply mean that Shivar Spring Water thoroughly purifies the entire system, dissolving and washing away the accumulated poisons thus affording Nature the most favorable condition for the exercise of her wonderful recuperative powers. Nature alone can cure, and according to our most learned physicians a thoroughly purified system is what She requires for the prompt regeneration of health.

The Blood Bath—Nature's Aid

Has it ever occurred to you that you can wash your blood and your vital organs, in fact your entire system as you would cleanse your face and hands, making them pure and clean, fresh, wholesome and vigorous? If you are not a victim of some incurable disease you can enjoy to the full the pleasures of vigorous and wholesome health; you can see the world in its real beauty, unclouded by a poisoned nervous system, unhampered by faulty digestion, faulty assimilation and faulty excretion.

Accept My Offer Today.

Eight years ago, broken in health, I was directed by a friend to this little spring in the Mineral Belt of South Carolina in what is known as The Piedmont Region, the foothills of the Blue Ridge Mountains. The water was delightful. I drank it in enormous quantities and to my surprise and delight Nature quickly restored my health. My physicians had told me that my system was saturated with poisons resulting from chronic indigestion, brought on by a congested liver and complicated by kidney trouble. I had suffered for years and at last had been forced by ill health to give up my work. Now I was well and strong and I was determined to see if the water would benefit others as it had me. It did.

That was eight years ago and I still enjoy perfect health. My confidence in the Spring has been rendered absolute by the experiences of tens of thousands of patrons in every part of America and even in foreign lands. I would like for you to try this water no matter where you may live and I gladly offer that it shall cost you nothing if after using it as directed you should report no benefit.

Read the specimen letters that appear on this page, then match your faith in this Spring against my faith in you by signing the coupon below.

N. F. Shivar
Proprietor.

Extracts From Letters.

NOTE.—I have never felt that it was proper for me to make any claims whatever as to the curative effects of the water. I prefer to let the patrons of the Spring tell their own experiences and I therefore give you below a few samples of the tens of thousands of letters I have received. If you would like to see others, write for booklet.

INDIGESTION

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this water to any one with stomach trouble. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

I wish to add my testimony to the wonderful remedial powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

It is a great pleasure to tell you that your water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialists in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

LIVER AND KIDNEY

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

It is fine for liver troubles, also for constipation. I cheerfully give this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. DRAFFIN.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. FRAZIER.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. DURDEN.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman.

T. G. SHELTON.

GALLSTONES

Shivar Spring Water relieved my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church, advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. DRAFFIN.

URIC ACID & DIABETES

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy and permanent relief.

W. F. MATHENY, M. D.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved.

J. H. WHITMORE.

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Have suffered for several years with diabetes. I feel almost well. Have recommended the Water to others.

MRS. J. JACKSON.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving.

MRS. J. D. HILL.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 5 N, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price in full, on receipt of the two empty demijohns, which I agree to return within a month.

Name_____ P. O._____

Express Office_____

☛ Please write distinctly.

VOLUME LXI NUMBER 51

North Carolina Christian Advocate

Reading Room
Trinity College

Official Organ of the Western North Carolina Conference
Methodist Episcopal Church, South

GREENSBORO, N. C., THURSDAY, DECEMBER 21, 1916

The Song of the Angels

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign to you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men."

—*Luke 2:8-14*

North Carolina Christian Advocate

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HUGH M. BLAIR - - - - - - - Editor
W. L. SHERRILL - - - - - - Assistant Editor

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Editorial

TO PASTORS AND LAY LEADERS

New lists will be sent out to all the pastors during the next week and we beg that the Lay Leaders assist the pastors in the canvass for the Advocate. We must have the 2,000 new subscribers by February 15th. It can be done in short order if all will take hold with determination.

Read the facts stated by Brother Womble on page six. We thank Brother Womble for thus volunteering to help us whoop up the campaign.

TO BIBLE CUSTOMERS

All Bible orders received have been promptly forwarded to the Publishers on the day they were received. We do not keep these Bibles in stock but order them out from the Publishers by mail. If some who have sent in their orders late fail to receive the Bibles before Christmas they must not blame us. We fear that a number of those who have sent orders may be disappointed in this respect, but we are doing the very best we can. We can still furnish these Bibles at the same prices till December 31st, when all prices will be greatly advanced. We will not accept orders at present prices reaching us later than December 28th.

NO PAPER NEXT WEEK

According to a time-honored custom we shall not issue a paper next week. By this means we can give the faithful printers a little chance to share in the holiday festivities.

We trust our readers will be patient and considerate. It may be well enough, once during the year, to go one week without the visit of the old familiar friend in order to give us a better appreciation of what the church paper means to us.

A CHRISTMAS GREETING

The editor greets every Advocate reader with the wish that this may be a very happy Christmas and that there may be many happy returns. We all naturally turn to thoughts of the loved ones at home and unlock the sacred treasury of memory at this happy season, and, as far as possible, we should do something to let these friends of former days know that we think of them.

Nothing takes the hardness out of our hearts so effectually, nor so completely fits us for a loving sympathy for our fellow men, as these kindly Christmas thoughts of others whom we have known and left behind us in the long journey—those "whom we have loved and lost awhile." For it is a fact that some of the best spirits with whom we have come in contact in the years now long passed and gone, are as really lost to us for the time being as if they they had been long dead. We see them no more; we hear no more the voice once so familliar; the benignant face that once shone so brightly is now but the memory of a pleasant dream in the night. In a very real sense these friends of the long ago are now dead to us.

Why not find out their dwelling place and wake them up with a Christmas card, or some little reminder that you still think of them?

This would bring unspeakable gladness into many hearts where the shadows of great sorrows have fallen, and where these faces, once beaming with hope and good cheer, are now overcast with expressions of pain and disappointment. We urge every reader of the Advocate to call up before him in memory as many of these old friends as possible and send them a Christmas greeting. It will do them good and help them bear the burdens which have come with advancing years. Such messages will be worth infinitely more than all the gaudy trinkets that you might purchase for them. What men and women want to know is that they are not forgotten.

THE CHRISTMAS SPIRIT

It is everywhere. You can not miss the thrill of it. The very atmosphere seems charged with it, and even those who dwell in the humblest places give themselves over to a spirit of abandon which no one, not even themselves, can quite understand. Is not this fact a miracle in itself? Has any other person ever lived save Jesus Christ whose birthday is so universally observed, and to whom the millions so unconsciously pay tribute? "Surely this was the son of God."

In the very beginning, when Jesus was but the Babe in Bethlehem, the angels proclaimed him in song and the shepherds of the Judean hills sought out the place of his humble birth along with the wise men of the East, who came to do homage to him with costly gifts. This was but a type of what was to be in all the ages to come. Today, peasant and king, the wise men and simple, rich and poor, join in their tribute of faith and love and loyalty to Him who was born King of the Jews.

Today, after nearly twenty centuries, another Christmas comes with its light and cheer. During these long centuries the gospel—,the good news of the advent of that Child into the world—has been preached among all nations, and surely the time is not far distant when the fullness of the time shall have come, and He shall return again to rule the world. While "peace on earth" has not yet fully come, still the great heart of the world is breaking for it, and, in spite of the roar of cannon and the frightful slaughter of war, we believe the time draweth near.

"Above the noise of battle and the clash of arms, the voice of the Christ-Child is begun to be heard, and as men realize the horrors of war, a demand for peace is growing louder, and from many a heart there goes up the cry: "Come, Lord Jesus, come quickly."

We can think of no more appropriate sentiment than these words of Longfellow:

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men.

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men.

Then pealed the bells more loud and deep;
"God is not dead; nor doth He sleep;
The Wrong shall fail,
The Right prevail,
With peace on earth, good-will to men."

EVIDENCE OF RETURNING SANITY

There is cause for devout thanksgiving that, after about two and a half years of apparently incurable madness the Kaiser should have so far recovered himself as to propose terms of peace. The danger now is that the same species of insanity has so taken hold of the minds of other European rulers as to render them incapable of giving rational consideration to whatever terms of peace may be proposed.

When the deadly war germ once enters the blood of a nation it is a very difficult thing to secure anything like cool or dispassionate reasoning, and we have great fear that Germany's peace proposals will be greeted with jeers by the nations that are now plunging to their ruin no matter what may be the final outcome. For, no matter who may be the victor in the end, if this war continues for many years the fiairest and best civilization of Europe will be but a desolte ruin. There is little prospect of any result better than a draw, and the best thing that could be done now would be to proclaim an armistice on every battle front and let the leaders get together for settlement by parley rather than by sword. Sanity and reason can have a chance for enthronement again by letting things take this course. Only insanity can be enthroned if war continues. Why throw everything into the insatiable maw of the war god? He will never be satisfied.

GIVE THE PREACHER A CHANCE

That a preacher should be helpless in his own pulpit is one of the pathetic things that has come to pass in these last days. What with the preludes and interludes, the offertory, the chanting and the anthems, the solos and quartetts, besides the doings of the orchestra, he has to make hot haste with the usual preliminaries if he gets to his text by twelve o'clock. Moreover, if he reaches the text by twelve o'clock without having become entangled and confused with the order of service he is to be congratulated. How meekly he looks up at the choir at intervals as if to say, "Is it my turn next?"

One can read upon the face of the poor, choir-pecked pastor a look of inexpressible agony—as he sees minute after minute go by and realizes that he is to have no opportunity for delivering his message. It is enough to make the angels weep. He has labored and prayed all through the week and, coming into the pulpit with the burden of a great message upon his heart and ready to speak it forth with a tongue of fire, he must sit there and let it all ooze out while waiting for the end of a performance likely better suited for the opera than for the church.

In some congregations this thing has reached a stage which demands a remedy. It is no exageration to say that in some of our churches the choir and orchestra take on an average forty-five minutes of the time and then complain if the service continues more than one hour. No pastor can preach a sermon in the time usually conceded to him, and no congregation can be spiritually fed by a preacher who has mastered the art of preaching fifteen and twenty-minute sermons. The majestic eagle sweeps far beyond the clouds in his flight, but can not fly at all with wings clipped. So it it is with the great preacher. He can be at his best only when untrammeled, and it is a tragedy indeed when such a preacher is tied hand and foot by a choir.

We believe in proper provision for music in our churches, but the program should not be so elaborate as to impinge upon the preaching which Methodists have always regarded as the chief thing in the service. Let us remedy these abuses and give the preacher a chance.

HAWTHORNE LANE CHURCH

Just a year ago, this month, Rev. R. D. Sherrill went to Charlotte as pastor of the new Hawthorne Lane charge. In the beginning he had no congregation and no church building. It was not long after he got there, however, that the congregation was organized with about 100 members largely from Trinity and Tryon Street Churches and the Elizabeth College chapel was secured for preaching services.

During the year the congregation has grown and the church is now thoroughly organized with 250 substantial members. In the beginning Mr. B. D. Heath, a liberal Methodist, donated a splendid piece of property 200 feet square, at the corner of 8th Street and Hawthorne Lane, amply large for both church and parsonage. The contract was soon let for a church building to cost $50,000. That structure is now complete and the pride, not only of the congregation, but of that section of the city.

Last Sunday was crisp and clear and had been set apart as opening day. A large congregation assembled for the impressive service and Bishop Kilgo, who in the beginning encouraged the movement and later conducted the service at the laying of the corner stone, preached the first sermon in the new auditorium. In the beginning of the service Mr. and Mrs. E. A. Cole brought forward their little daughter, Frances Hunter Cole, and Bishop Kilgo baptized her. It seemed so appropriate as the prelude to the sermon on that glad opening day to dedicate a little child to God in baptism.

The text was, Ephesians 4:30. "Grieve not the holy spirit of God." It was a timely and impressive sermon in which he emphasized the pre-eminence of the spiritual life and the weakness of a church that had social and commercial prestige only, being devoid of spiritual force. He recognized the value of culture and wealth and splendid architecture and classic music, but these are as nothing without the love of God in the heart and the consciousness of the Spirit's presence. He congratulated the people in the completion of the splendid temple they had built in which to worship God and then urged that they keep clearly before them always the spiritual side of Christian service that they might ever worship Him who is a spirt, in spirit and in truth.

At the evening esrvice Dr. T. F. Marr, the Presiding Elder, preached a very thoughtful sermon on stewardship and thus closed a day long to be remembered by that congregation. The pastor and flock are to be congratulated on the splendid work they have accomplished in this first year of this work.

The new building was designed by Mr. Louis H. Asbury, and built by Mr. J. A. Jones, a well known contractor, and combines in rare degree, architectural beauty and utility. The main auditorium will seat 600 and when the Sunday School assembly room in the rear is thrown open fully 600 more can be seated in it and the gallery. In the rear of the pulpit is the ladies' parlor, pastor's study and the choir room. Down stairs there are 16 class rooms which added to the same number on the upper floor give every opportunity for substantial Sunday School work. They have also the modern church kitchen and dining room.

The memorial windows are beautiful and the harmony of colors perfect. One window was given by Mr. J. B. Ivey in memory of his sainted parents and contains these appropriate words: In memoriam, George W. Ivey, fifty years an itinerant. Salina R. Ivey, saintly guide of the home. The picture is of Wesley preaching from his father's tomb.

On the opposite side of the church is a companion window placed by Mr. B. D. Heath in memory of his father and mother: Moses Chappell and Mary Morrow Heath. The picture is of our Saviour talking with the doctors in the Temple.

Two other windows, elegant but plain, were placed by Mr. E. M. Cole, one in memory of his late father and the other in honor of his mother who still lives and attended the Sunday service.

NOTE AND COMMENT

Chicago Presbyterianism raised in subscriptions nearly $111,000 as a fund to liquidate the debts of its various struggling Churches. This is nearly $11,000 more than was asked for by Dr. E. P. Hill of the City Missionary Society.

* * * *

The Latest Government report estimates the 1916 cotton crop at 11,511,000 bales, which is considerably in excess of the previous bulletin. As a result cotton has dropped three cents a pound, or $15.00 a bale in the last week. The average annual yield for the past five years (1910-1914) was 14,259,000 bales, so that the present crop is still short 2,750,000 bales compared to the several previous years.

* * * *

The Southern Industrial Institute organized and conducted by Rev. J. A. Baldwin for the past twelve years has done a remarkable work among the people it was established to serve. When the project was first proposed it was regarded as impractical to maintain it by the side of good high schools conducted by the State, but this institution has prospered in the work of educating on practical lines many hundreds of young people and inspired many others with ambition for higher scholarship. Some of them today are leading in many departments of endeavor and this is encouraging to the Principal and the generous men who have by their sympathy and material support made his work possible. Last Friday at a dinner given at the Charlotte Chamber of Commerce by friends of the school, a large number of liberal business men and other friends discussed plans for its future and it was an inspiration to hear many practical business men express intense interest in the welfare of poor struggling boys and girls who are ambitious to better their condition.

* * * *

The German Peace proposal was sent to President Wilson, to be conveyed through our Government to the Allied Nations. Germany in so doing no doubt hoped and probably suggested that the President advise the Entente to give it favorable consideration. However anxious the President may be to see peace restored he very prudently refrained from giving any advice to the Governments concerned, because he had no assurance that the time was ripe for him to take that liberty. The German proposition was therefore passed on to the Nations involved without recommendation. However, after the terms have been officially considered and if the Entente then intimate that his good offices are desired he will gladly aid in every proper way to bring peace to bleeding Europe. It has been a long and terrible struggle, such as this world has never witnessed, with no prospect until now that hostilities might cease. While it will take some time, under most favorable conditions for them to agree upon final terms of peace, let us trust and hope that at this Christmas time, when all men are thinking of Him who came to bring peace to man, the hearts of the warring tribes may be mellowed and made willing to lay down arms and henceforth live in peace together.

* * * *

Mr. R. B. Babbington, of Gastonia, one of the most active Methodist laymen in the State, has been talking for several years about the need in the South of an Orthopaedic Hospital for crippled orphans who are of sound mind. Most of these dependent children possess bright minds and early surgical treatment would in many instances relieve their troubles. This worthy movement demands the attention of the public and Mr. Babbington, in season and out of season, has never been discouraged but with a faith which never failed him has now at last a splendid prospect for the consummation of his dream. Twenty-eight acres of land well situated in the suburbs of Gastonia has been bought. Gaston county people have pledged $10,000 for buildings payable when $50,000 has been secured. The Shriners at their Charlotte meeting last week pledged an additional $1000 and the way is clear for steady progress from this time forward. The need for this hospital is imperative for no Orphanage is open to crippled children and no orphanage is equipped for their treatment even if they should be received. In all the United States there are but five such institutions and none of these is in the South. North Carolina, the most progressive Southern State, should rally to this worthy enterprise and lead the South in this noble work. When this is done, to Mr. Babbington will be due the credit and honor of having conceived the idea and developed the sentiment which made it possible.

* * * *

The Men Who Lay the foundations for great reforms are rarely permitted to see the fruition of their dreams. Philip S. White, the great temperance orator who went over the land sixty years ago arousing sentiment, and John P. St. John, who did more than any other one man to further the temperance cause in this Nation, have gone to their reward. Besides these are a great multitude which no man can number who braved dangers, persecutions and sometimes martyrdom for the cause. But the seed sowed by these brave souls has produced a public sentiment so strong that the American Nation is aroused as never before; State after State has driven out the liquor evil and now actually, the National Congress is about to act. The House Judiciary Committee last week reported favorably the bill to submit to the various States, the Constitutionl Amendment for National Prohibition. It will doubtless pass the house at this session though the Senate may reject it. But it is surely coming soon and enthusiastic prohibition advocates are certain that Congress will at least grant prohibition to the District of Columbia during the present session. "The saloon must go," is the slogan and it is safe to predict that within the next five years the saloon will be banished from America. "So mote it be."

* * * *

On Tuesday, December 12th, the whole world was gladdened with the news that the German Government had proposed terms of peace. The terms offered by Germany may not be accepted by the Entente Alliance but the sugguestion even is encouraging and is surely the earnest of an early conclusion of the war. The fact that Germany is calling for peace just now indicates a condition which makes it imperative for her to accept peace terms of some kind and that soon. Her proposition that the territorial integrity of Germany and Austria be maintained, that Belgian and French territory be restored and that Poland and Lithuania be established as independent kingdoms, is hardly to be accepted by the Entente. Of course for diplomatic reasons she will ask for a great deal more than she expects. The Entente will demand the evacuation and restoration of all occupied territory, the restoration of Alsace-Loraine to France, the cession of the Constantinople straits to Russia, full indemnity for all damages in Belgium and the limitation of Germany's future armament. The terms of peace here indicated may not be acceptable to Germany but the Allies will hardly accept less, when it appears that Germany is so nearly exhausted. While peace propositions are being discussed the raging war continues on every front.

CONTRIBUTIONS

APPOINTMENTS NORTH CAROLINA CONFERENCE

Durham District—J. C. Wooten, P. E.

Brlington—D. H.Tuttle.
Carrboro Station—C. C. Alexander, supply.
Burlington Circuit—W. F. Galloway.
East Burlington—R. E. Atkinson.
East Roxboro and Longhurst—J. L. Shaver, supply.
Chapel Hill—Walter Patten.
Durham, Branson—O. I. Hinson.
Carr Church—G. B. Starling.
Calvary—J. H. Frizelle.
Lakewood—D. E. Earnhardt.
Memorial—H. M. North.
Trinity—C. J. Harrell.
West Durham—W. C. Martin.
Durham Circuit—H. C. Smith.
Graham—H. E. Myers.
Hillsboro Circuit—T. M. Grant.
Leasburg Circuit—J. A. Martin.
Mebane Circuit—B. F. Boone.
Milton Circuit—J. E. Blalock.
Mount Tirzah Circuit—J. J. Boone.
Orange and Massey—J. R. Edwards, supply.
Pelham Circuit—L. L. Smith.
Pearl and McManess—B. C. Reavis, supply.
Person Circuit—J. A. Dailey.
Rougemont—L. M. Hall.
Roxboro—O. W. Dowd.
South Alamance—N.B. Strickland.
Yanceyville Circuit—S. F. Nicks.
Professor of Biblical Literature in Trinity College—W. W. Peele.
Conference Evangelist—E. C. Glenn.
Sunday School Field Secretary—H. E. Spence.
Chaplain U. S. Army—A. McCullen.

Elizabeth City District—G. T. Adams, P. E.

Camden Circuit—E. L. Stack.
Chowan Circuit—J. A. Russell.
Columbia Circuit—M. F. Hodges.
Currituck Circuit—D. A. Futrell.
Dare Circuit—M. B. Cox.
East Lake—R. W. Hardesty, supply.
Edenton—W. A. Cade.
Elizabeth City, City Road—C. B. Culbreth.
First Church—J. L. Cuninggim.
Gates Circuit—G. W. Fisher.
Gum Neck Circuit—To be supulied.
Hatteras Circuit—F. A. Lupton.
Hertford—J. M. Ormond.
Kennekeet Circuit—A. W. Price.
Kitty Hawk Circuit—J. F. Usry.
Moyock Circuit—M. W. He.ster.
North Gates—V. A. Royall.
Pasquotank Circuit—Rufus Bradly
Pantego and Belhaven—S. A. Nettles.
Perquimans Circuit—W. L. Loy.
Plymouth—B. T. Hurley.
Roanoke Island—J. C. Humble.
Roper—N. L. Seabolt.

Fayetteville Ditsrict—J. T. Gibbs, P. E.

Bladen Circuit—J. A. Tharpe.
Buckhorn Circuit—M. W. Dargan.
Carthage Circuit—N. E. Coltrane.
Dunn—J. A .Hornaday.
Duke—W. L. Maness.
Hemp—J. L. Midgett.
Fayetteville, Hay Street—J. D. Bundy.
Pearson St., and Calvary—L. H. Joyner
Fayetteville Circuit—W. F. Craven.
Goldston Circuit—N. M. McDonald.
Haw River Circuit—G. W. Perry.
Jonesboro Circuit—T. H. Sutton.
Lillington Circuit—J. A. Morris.
Newton Grove Circuit—T. W. Siler.
Parkton Circuit—H. B. Porter.
Pittsboro Circuit—P. D. Woodall.
Roseboro Circuit—H. E. Lance.
Sanford—W. R. Royall.
Siler City Circuit—C. W. Robinson.
Stedman—W. E. Brown.

New Bern District—J. B. Hurley, P. E.

Atlantic and Straits—W. E. Hocutt, supply.
Beaufort—Frank Culbreth.
Carteret Circuit—C. H. Caviness.
Craven Circuit—J. W. Autrey.
Dover Circuit—F. B. Noblitt.
Elm Street and Princeton—C. A. Jones.
Goldsboro, St. John—R. G. L. Edwards.
St. Paul—A. D. Wilcox.
Goldsboro Circuit—W. A. Piland.
Grifton Circuit—H. M. Jackson.
Hookerton Circuit—J. W. Bradley.
Jones Circuit—C. T. Rogers.
Kinston, Queen Street—H. A. Humble.
Caswell Street—E. N. Harrison.
LaGrange Circuit—K. V. Duval.
Morehead City—D. N. Caviness.
Mount Olive and Faison—J. M. Wright.
Mount Olive Circuit—R. E. Pittman.
New Bern, Centuary—E. McWhorter.
Riverside—H. B. Hill.
Ocracoke and Portsmouth—Jno. W. Hoyle, Jr.
Oriental Circuit—J. P. Bross.
Pamlico Circuit—R. L. Carraway.
Snow Hill Circuit—C. O. DuRant.
Vandemere Circuit—E. C. Durham.

Raleigh District—J. E. Underwood, P. E.

Benson Circuit—J. T. Stanford.
Cary Circuit—B. P. Robinson.
Clayton—T. A. Sikes.
Four Oaks Circuit—T. E. Davis.
Franklinton Circuit—J. H. Buffaloe.
Garner Circuit—E. B. Craven.
Granville Circuit—B. H. Black.
Johnston Circuit—J. G. Johnson.
Kenly Circuit—C. P. Jerome.
Louisburg—N. H. D. Wilson.
Milbrook Circuit—L. E. Sawyer.
Oxford—R. H. Willis.
Oxford Circuit—B. C. Thompson.
Raleigh, Central—S. E. Mercer.
Edenton Street—M. Bradshaw, J. O. Guthrie, supernumerary.
Epworth—R. F. Taylor.
Jenkins Memorial—J. W. Potter.
Selma—C. K. Proctor.
Smithfield—S. A. Cotton.
Tar River—J. A. Lee.
Youngsville Circuit—B. C. Allred.
Zebulon Circuit—G. W. Starling.
Superintendent Anti-Saloon League—R. L. Davis.
Editor, Raleigh Christian Advocate—L. S. Massey.
Superintendent, Methodist Orphanage—A. S. Barnes.
Editor, Nashville Christian Advocate—T. N. Ivey.
Conference Missionary Secretary—N. H. D. Wilson.

Rockingham District—J. H. Hall, P. E.

Aberdeen—F. S. Love.
Caledonia Circuit—J. B. Thompson.
Candor Circuit—S. J. McConnell, supply.
Elizabeth Circuit—W. B. Humble.
Ellerbe Circuit—Moses E. Cotton.
Hamlet—M. H. Tuttle.
Laurel Hill Circuit—G. T. Simmons, D. A. Watkins, supernumerary.
Laurinburg—R. F. Bumpass.
Lumberton—W. B. North.
Lumberton Circuit—G. H. Biggs.
Maxton—A. L. Ormond.
Mount Gilead—N. C. Yearby.
Mount Gilead Circuit—W. F. Trawick.
Montgomery Circuit—R. L. Beasley, supply.
Raeford Circuit—J. T. Draper, W. H. Townsend, supernumerary.
Red Springs—A. J. Parker.
Richmond Circuit—B. F. Watson, supply.
Roberdel Circuit—E. L. Hill.
Robeson Circuit—B. E. Stanfield.
Rockingham—G. F. Smith.
Rowland Circuit—A. J. Groves, R. W. Townsend, supernumerary.
St. John and Gibson—W. H. Brown.
St. Paul and Regan—A. S. Parker.
Troy and Biscoe—C. R. Ross.
Vass Circuit—J. M. Benson.
Conference Evangelists—L. L. Nash, J. J. Barker.
President Carolina College—R. B. John.

Warrenton District—L. E. Thompson, P. E.

Battleboro and Whitakers—L. B. Pattishall.
Bertie Circuit—L. D. Hayman.
Conway Circuit—E. E. Rose.
Enfield and Halifax—E. D. Dodd.
Garysburg Circuit—R. W. Bailey.
Harrellsville Circuit—L. M. Chaffin.
Henderson, First Church—R. C. Beaman.
Littleton—A. P. Tyer.
Murfeesboro and Winton—N. M. Wright.
Northampton Circuit—E. H. Davis.
North and South Henderson—W. G. Lowe.
Rich Square Circuit—J. E. Holden.
Ridgewya Cicruit—W. C. Merritt.
Roanoke Circuit—Wm. Towe.
Roanoke Rapids—G. S. Bearden.
Rosemary Circuit—A. H. Andrew.
Scotland Neck—B. F. McCall.
Warren Circuit—Marvin Self, 1 Junior preacher to be supplied.
Warrenton Circuit—R. H. Broome.
Weldon—F. M. Shamburger.
Williamston and Hamilton—H. M. Fure.
Littleton Female College, President—J. M. Rhodes.
Missionary to Japan—J. W. Frank.

Washington District—C. L. Read, P. E.

Aurora Circuit—W. E. Trotman.
Ayden Circuit—D. Lane, Jr.
Bath Circuit—J. J. Lewis.
Bethel Circuit—H. E. Tripp.
Elm City—L. T. Singleton.
Farmville Circuit—S. T. Moyle.
Fairfield—C. C. Carson.
Fremont Circuit—J. L. Rumley.
Greenville, Jarivs Memorial—J. M. Daniel.
Mattamuskeet Circuit—W. P. Constable.
McKendree Circuit—I. T. Poole.
Mount Pleasant Circuit—G. B. Perry.
Nashville Circuit—L. B. Jones.
Rocky Mount, First Church—R. C. Craven.
North Rocky Mount—To be supplied.
South Rocky Mount and Clark Street—B. B. Slaughter.
Stantonsburg Circuit—C. O. Armstrong.
Stokes Circuit—To be supplied.
Spring Hope Circuit—W. P. Phipps.
Swan Quarter Circuit—R. R. Grant.
Tarboro—H. I. Glass.
Vanceboro Circuit—W. J. Covington.
Washington—E. M. Snipes.
Wilson—W. A. Stanbury.

Wilmington District—J. H. Shore, P. E.

Burgaw Circiut—J. C. Whedbee.
Carvers Creek Circuit—W. J. Watson.
Chadbourn Circuit—G. M. Daniel.
Clinton Circuit—D. L. Earnhardt.
Hallsboro Circuit—W. C. Benson.
Jacksonville and Richlands—C. E. Vale.
Kenansville Circuit—J. P. Pate.
Magnolia Circuit—R. F. Munns.
Onslow Circuit—T. W. Lee.
Scotts Hill Church—C. N. Phillips.
Shallotte Circuit—R. N. Fitts.
Southport—T. G. Vickers.
Swansboro Circuit—J. M. Lowder.
Tabor Circuit—R. A. Bruton.
Town Creek Circuit—E. W. Glass.
Wallace and Rose Hill—M. D. Hix.
Whiteville—C. M. Lance.
Wilmington, Bladen Street—E. C. Sell.
Fifth Avenue—J. H. McCracken.
Grace—M. T. Plyler.
Trinity—W. V. McRae.
Wilmington Ct.—J. H. Miller.

Transfers—J. E. B. Houser to Western North Carolina Conference. J. M. Culbreth to St. Louis Conference.

THE FALL TERM AT BREVARD INSTITUTE

C. H. Trowbridge

In a number of respects Brevard has never known so successful a fall term as the one just past. The enrollment has been very large, and the students have been unusually earnest and industrious. The boys' department has grown particularly, both in regard to numbers enrolled and to quipment for the classes in which they are particularly interested. Last summer about $700 worth of wood working machinery was purchased. This consists of a band saw, a wood lathe, a universal wood working machine, and a five horse power motor. This enables the school to do any ordinary kind of wood work in an efficient manner. The universal machine has attachments which enable it to do cross or rip sawing, planing, boring, babbetting, paneling, and other operations. The carpentry class is developing a number of boys who will soon be earning a large part of their expenses by means of the training they are receiving. They are already turning out chairs, tables, umbrella stands, writing desks, office furniture, bookcases and other substantial and useful articles.

Another development is the dairy. The new barn is not yet complete but is in use, and a considerable amount of milk and butter are being put on the table. The school has a Babcock Milk and Cream Tester and is using a

separator loaned by the Beatrice Creamery Company, which is doing excellent work. Only four cows are being milked at present, but the boys are caring for them nicely, and the undertaking seems to be quite profitable. Probably other cattle will be purchased as opportunity presents. The boys have slaughtered some beef cattle and more recently a fat hog. This all helps materially both in meeting the expenses of the boys and in limiting the increase in the cost of board due to rising prices.

A number of conveniences are also being secured for the girls. An excellent steel drying cabinet was installed in the laundry during the summer. This obviates the necessity of hanging the laundry outdoors in bad weather though the girls prefer to use the outside lines on bright days. New stone laundry tubs are to be purchased and a concrete floor will be laid in the laundry. This will make a thoroughly modern equipment in that part of the dormitory.

A new floor has been laid in the sitting room and halls of the girls' dormitory, and an oak stairway has been erected between the first and second floors. This makes a beautiful entry and affords the girls a most attractive room for receptions and prayer meetings. It is expected that the upper halls will be relaid next summer or whenever the money is available.

The first term examinations were given Thanksgiving week, and most of the students passed them in a very satisfactory way. Make-up examinations were offered a week later and the re-adjustment and classification is now complete. It is not customary at Brevard Institute to hold entrance examinations for the classification of new students, but pupils are assigned to the classes where it seems most probable that they will be most cuscessful. It, therefore, takes a month or sometimes more to find just where each student will do the best work, but it seems fairer than to give test examinations to them, many of whom have been out of school for a number of years.

The household economics classes are about through with their fundamental text book work. After the holidays, they will use their kitchen laboratory for actual practice in cooking and the study of balanced food rations, economical buying, wholesome cooking, etc. Classes in home nursing, home bookkeeping, and the care and feeding of children will also be organized. The domestic art classes are doing their usual successful work. They are producing in considerable numbers coat suits and shirt waists. This enables the students to have their clothing made on the campus and also gives a means of reducing expenses to those who have taken the dressmaking work.

An unusually strong class iis preparing itself for commercial work, but the calls for stenographers and bookkeepers this winter have been greater than the school could supply. It has been hard for the students to remain to finish their course as opportunities to go into business have come to them. The telegraphy and printing classes are small but are doing excellent work. Efforts are being made to secure second class mail privileges for the school periodical. If these are secured, it is probable that the work in the press room will increase appreciably.

The religious situation in the school has been good. Two or three times little revival occasions have broken out and students have been converted. It is not an unusual thing for the interest at the chapel services to become so strong that it seems wise to appoint a special meeting for those who are particularly interested. A meeting of this kind became necessary just the week before the term examinations when everybody was particularly busy. Under the circumstances, however, it seemed more important than anything else, and the services ran on for two or three days.

School will re-assemble after the holidays on Wednesday, January 3rd. The dormitories are almost full, but it usually happens that some are not able to return after Christmas.

As a rule the attendance is larger during January than at any other time in the year. The prospects now look very bright for a continuance of the successful work of the past months.

FROM THE BORDER

I wish you could stand with me in Camp Stewart in the evening, for if you could you would know how greatly our North Carolina boys appreciate the Y. M. C. A. After supper, from all up and down the line in camp, streams of men flow to our Association building. From their Company streets they go on beaten trails, and in the dusk of the evening the scene always reminds me of a great fan; the base of the fan is the brightly lighted Y. M. C. A., and the lines of the fan are formed by the boys in brown. Every evening this sight thrills me, for it is an eloquent silent tribute to what our Association means to the boys on the Border.

We continue to have moving picture shows for the men three times a week. Good clean films are shown, and the suggestion of these pictures and of the wholesome surroundings does a great deal to counteract the temptations that some debasing entertainments offer the men. Many a boy has told us how he liked the clean wholesome amusements that our building furnishes, in preference to the resorts that commercialize the baser instincts of men.

On the night of the election we had the election returns in our building. This was made possible through the great kindness of the North Carolina officers. There was good natured cheering for Mr. Hughes, as the first bulletins came in, but it would have warmed our President's heart if he could have heard the men cheer when any news favored him. We kept our building open until two o'clock in the morning, when our wire "went dead" on us, and we opened again at six in the morning. When it became apparently certain that President Wilson had been re-elected, every band in the North Carolina brigade played.

Our men take a decided interest in the relig ious work of our Association. "Will there be any preaching tonight?" is a frequent question heard in our building. As one of our secretaries recently said: "Who ever heard of a group of soldiers coming and asking if they might use your sleeping quarters for a prayer meeting," and yet that has happened not only once but often.

In the first weeks of our work we pushed an evangelistic campaign, but now we are stressing a follow-up plan, and are endeavoring to strengthen the new Christians in their religious life. We have had over three hundred men accept Christ as their Saviour. All these men have had their names sent to their pastors at home, and am glad to say that our home pastors have given us splendid co-operation in writing to the men on the Border. Many boys have come to me with their faces just shining, and have asked me to read letters from their pastors at home. We are organizing large Bible classes, and the men are showing a splendid interest in this work.

An evangelistic team has been organized among our enlisted men. These men have done splendid work, not only in our camp but in others around El Paso. The other night at our Pershing building they led ninety-three men to Christ.

The secretaries in our building nave a number of confidential talks with the men each day. Some boys who have fallen once have been led to regain their footing. Several of the young men have been led to study for the ministry, and to the best of our ability we have tried to guide those who have talked to us into channels of effective service. In the quiet of our small consultation room boys have been led to accept Jesus as their Saviour.

I hope that you are not finding any trouble in raising the support of this work. If the men of means could only see the inside of our work, and realize what the Y. M. C. A. means to the men and is doing for them, they would gladly support these efforts. I wonder if the mothers and fathers of the old North State appreciate what it means to their boys to write home, and know that ninety-nine per cent of the letters written home from camp are written in our building. Our effort is, by God's help, to send every boy home a better man. On the other hand if our Y. M. C. A. building had not been placed in camp, and this work done, many boys would have weakened under the pressure of temptation, would have fallen into sin, and we would have many broken lives on the border and broken hearts at home.

We do appreciate the generous impulses and gifts that have made our work possible.

With best wishes for you, I am

Sincerely yours,

W. H. Du Bose.

DEAR OLD DECEMBER

By Yule Cardigan

What does the twelfth month mean to the little people of our land, if it does not mean snow and sleighs and bells and bob-sleds and candy and the realization of a whole year's dreaming? There is music in the very air. Both old and young step joyously forth.

The meaning of Christmas is something we all know, and yet there may be aspects of it that we overlook. Here are ten meanings:

To the child, paradise; to the young people, presents; to the old people, remembrances; to the merchants, prosperity; to the clerks, lame backs; to young girls, mistletoe; to bachelors, lonesomeness; to laborers, a holiday; to mail carriers, woe; and to the bank account, shrinking.

December is a jolly old month. He is old, for his makes the final installment of the three hundred and sixty-six days of 1916. Of him it has been written:

The north winds howl with dismal wail,
And earth and sky seem cold and drear;
The loud storm swells the grand refrain—
The anthem of the dying year.

December is a dear old month. Ask the treasurer of the home, and he will say that expenses are due to make a sudden increase. However, December is truly dear because he gives one that companionable feeling and inspires gladness on every hand. It's Old Man December who develops wholesomeness of character and a zest for Golden Rule living.

In the long ago December was the tenth of the year's installments, but Julius Caesar decided he should become the wind-up month. The name was derived from the Latin word, "decem," which means ten. At the time of the revolution in France the month was given the name of "Frimaire" which is hoar-frost. Before they had become Christians the old Anglo-Saxons referred to December as the "winter-month," afterward they called it the "holy-month" because of Christ's birth. The people of Germany have given it the name of "Christ-month."

It is said the weather can be predicted by observing the weather of Christmas day. However, scientists scoff at the idea and stigmatize the country-side methods as nothing more than superstition. One of these recipes is:

Continued on page 7

NEWS AND NOTES

NOTES AND PERSONALS

—The new Bethel congregation, on the Battle Ground road will have their Christmas tree on Friday evening of this week.

—Rev. W. A. Leutz, former pastor of St. John's Lutheran church, Statesville, has accepted a call to Holy Trinity Lutheran church, Charlotte.

—Rev. W. E. Abernethy, of Dilworth Church, Charlotte, was the speaker at the Y. M. C. A. meeting Sunday afternoon and made a fine address on the subject of the young man and the King.

—Rev. J. C. Umberger, who was appointed to Gibsonville at our late Conference has taken up his work in a very hopeful spirit. Brother Umberger is just from Emory University and comes to his work with splendid training.

—Rev. J. P. Knox, pastor of the A. R. P. Church, Columbia, S. C., died suddenly on December 14th, as he was pumping up the tires of his automobile. Mr. Knox was chairman of the Board of Trustees of Erskine College, also Chaplain of the South Carolina House of Representatives.

—Rev. D. H. Tuttle, pastor of Front Street Church, Burlington, spent Monday in the city. Brother Tuttle is looking after the printing of the Official Directory of his church for the new year. He is always on the alert and does not hesitate to use printer's ink when it will help forward the work.

—We regret to learn through the Shelby Star that Mr. H. T. Hudson had the misfortune to fall from a step ladder in the House Document room at Washington where he is employed as a clerk a few days ago, breaking his collar bone. Mr. Hudson formerly lived in Shelby and is the son of the late Rev. H. T. Hudson, D. D.

—Rev. L. D. Thompson, the new pastor of Broad Street church, held his first service Sunday morning and made a good impression on his congregation. Mrs. Thompson and children arrived yesterday and the ladies of the church had dinner prepared at the parsonage for the new pastor's family and a number were present to welcome Mrs. Thompson.—Statesville Landmark, Dec. 11.

—On Thursday, Dec. 14th, in the Lenoir Methodist church, Miss Sadie Downum was married to Mr. Chas. Price Postelle. The officiating ministers were Rev. J. M. Downum, father of the bride, and Rev. J. C. Postelle, father of the groom. The happy couple will live in Florida where the groom holds a responsible business position. The Advocate extends best wishes.

—The Morven correspondent of the Wadesboro Messenger, says: "Rev. W. B. West, who with his family have been visiting his parents, Rev. J. H. West and Mrs. West left for his new charge at Wavesville Thursday. Mrs. West and children left on Tuesday before to spend some time with her parents, Rev. J. W. Kilgo and Mrs. Kilgo, of Columbia."

—Rev. T. J. Ogburn, pastor of Murphy Station, who submitted to a rather serious operation about the time our Annual Conference adjourned, is now able to be out some. His friends will be glad to learn that he has recovered very satisfactorily and there is every reason to expect that he will be able to return to his work at no distant day in better shape physically than he has been for some time.

—Dr. H. A. Brown observed the 39th Anniversary of his pastorate of the First Baptist Church, this city, last Sunday. Dr. Brown announced that his services as pastor must soon come to a close and intimated that upon the completion of his 40th year would be the time for his retirement in favor of a younger man. No one knows Dr. Brown but to love him and his long service here has been as a benediction and blessing to the entire community.—Winston Republican.

—Hon. William Jennings Bryan, with an engagement to lecture at Hamlet, one night last week, missed a railroaod connection at Monroe and was therefore unable to reach Hamlet. It as prayer meeting night and it did not take long to warn in a Monroe crowd that taxed the seating capacity of Central Methodist Church and then Mr. Bryan, after an introduction by Rev. J. E. Abernethy, delivered a fine lecture on the Christian obligation which rests upon young men.

—The Lenoir Methodists have gone to work in earnest on the new Church. Last Thursday the ground was broken for the foundations. Mr. M. M. Courtney handled the plow and Hon. J. L. Nelson guided the mules in the first rounds of breaking ground. The Church will be of superior red brick, the main auditorium to seat 600 and the gallery 400 more while the Baraca room will be built for a class of 150. Besides this there will be 19 Sunday School class rooms. When completed Lenoir will have one of the fine churches of the Conference.

—At the Charlotte District Stewards' meeting held in Tryon Street Church, Dec. 12th, nearly every charge was represented and the assessments for the year were distributed. Dr. T. F. Marr, the presiding elder, announced that he had two of the best building contractors in the city to examine the district parsonage property and found that $1,600 would put the parsonage in first class modern shape and further he had let the contract for the work to begin at once and would raise the money to pay the bill from some liberal Charlotte laymen. The old debt of $1,000 was then assumed by the charges outside of Charlotte.

—Charlotte Methodists regretted to part with the faithful preachers who were moved at Conference but gave generous welcome to their successors. The new men have all been gladly received and made fine impressions at the first services. Large congregations greeted them and Rev. Z. E. Barnhardt, at Tryon Street; Rev. W. E. Abernethy, at Dilworth; Rev. L. T. Cordell, at Brevard Street and Rev. C. M. Campbell, at Spencer Memorial, are already in high favor with their people. Rev. A. L. Aycock, at Belmont Park, at his first service preached a warm revival sermon and at the close had some forty people at the altar. That surely is the earnest of a great year in that church.

COMMISSION ON UNIFICATION

As heretofore announced this Commission will meet in Baltimore on December the 28th. That will be Thursday of next week. We feel no hesitancy in asserting that this is by far the most important meeting that Methodists have ever held in America. Therefore the call of the Senior Bishops to all the church to engage in earnest prayer for God's blessing upon the members of the Commission, is timely indeed.

Let every reader of this Advocate make it a point to be present in spirit with this Commission as they shall assemble in the city of Baltimore next Thursday.

It has also been suggested that in every church on the Sunday night following a watch night service be held in which earnest prayer be made for the presence of the Divine Spirit with the Commission. We hope that every pastor in the Western North Carolina Conference will arrange for at least one such service in his charge.

A Few Facts Worth Considering

First, That the North Carolina Christian Advocate is the property of the Western North Carolina Conference and that all profits go into the conference treasury for the benefit of Conference Claimants, and that no provision is made to cover any loss that might occur in the publication of the Advocate.

Second, The Board of Publication are using their best endeavor, as a service of love, with no financial remuneration to give us a first class paper at the lowest possible price.

Third, They say to us in their report to our last Annual Conference: "While our financial condition has improved so greatly during the past year, the Board is now confronted with a new problem. The abnormal advance in the price of paper and other materials make it clear that unless there is a mighty effort made to greatly increase our subscription list and rid it entirely of deadheads, the price of the paper will have to be advanced to $2.00 per year. The Board does not wish to advance the price and will not, if those in arrears can be induced to pay up and advance their subscriptions one year, and at least 2,000 new subscribers can be added to the list. Otherwise, we will be compelled to raise the price and we have set February 15th as the date for making this change unless results of the canvass between now and that date are such as to convince us that we can continue the $1.50 rate with safety. We ask, therefore, that beginning with January 1st, a thorough canvass be made in each charge, endeavoring to place the Advocate in every home and results be reported as rapidly as possible, finishing this work not later than February 15th."

We all know that this statement is absolutely true. Other papers are having the same experience and are being compelled to advance in price. The request of the Board, "that a thorough canvass be made in each charge" is perfectly reasonable, and if every preacher and lay leader in the Conference will see that a vigorous canvass is made, we can easily meet the requirements of the Board and keep the Advocate at $1.50 and make it a greater blessing to more of our people.

Brthren, we can do it if we will, and we can't afford not to do it. So let us do it at once.

W. F. Womble.

Stony Point Charge

My family and I arrived at Stony Point December 7th, and was met at the depot by some of the good folks of Stony Point who escorted us to the parsonage where a splendid dinner was prepared by some of the elect ladies. We found that the pounding had begun before we got there, and still they keep it up. Centre church out in the country has sent in a nice pounding. It makes the pastor and family smile to see it come in. You see everything is high and it helps out the price of living. These people seem to be a fine congenial set of folks; in fact they are making a fine impresssion on their pastor. I have preached at two of the churches and have been given a hearty welcome by all. We have just held our Stewards' meeting and the board raised the salary one hundred dollars over last year. We leave good friends and find others. With much sadness, we left a host of real good people and fast friends at old Trinity College in Randolph, to find open doors and hearts in our new field. May God help us to faithfully serve these noble people. E. N. Crowder.

Summerfield Circuit

Rev. M. T. Steele, the new pastor, writes under date of Dec. 15th, as follows: "We reached our new field Thursday of last week. We were well received. Preached twice last Sunday. Had large and attentive congregations. On Monday night a good sized crowd, headed by Dr. V. E. Edwards, gave us a good pounding, filled our pantry with many good things. I feel that I am among a good people. May God bless them and give us a successful year.

Rock Springs Charge

We came to our new field December 5th, and have been received very warmly by the people. The good ladies prepared us a nice dinner. We feel that we are in the midst of a good people. We called a meeting of the Board of Stewards for the charge, and also of trustees of parsonage, December 13th. The Stewards made the pastor's salary an increase of one hundred and fifty dollars over last year, and the trsutees agreed to make some necessary repairs on parsonage at once. We are looking forward to a good year on the Rock Springs Charge. W. L. Dawson.

Denver, N. C.

South Main Street, Salisbury.

Salisbury, South Main Street Church, has, for the last three years, moved steadily forward. It has built an addition of a large Sunday School department with auditorium and eleven class rooms; all of which may be thrown open to the main auditorium. All paid for except $2.000 which is already pledged. During this time the membership has increased 30 per cent and the Sunday School 50 per cent.

Last year was my first year among this people. My return has been a source of great pleasure to me; and the people have expresser theirs with many kind words, and more substantially by raising the salary $200. Taking our church as a whole it would be hard to find a better one. A large Sunday School, a splendid official board, and a membership of a high spiritual type. The city is rapidly growing all around us so that we are now near the center. Hence much depends upon us for the future of Methodism, and the welfare of the city.

J. H. Brendall, P. C.

Points and Pointers

The whitest district on the charge is the Greensboro. Dr. Weaver writes, "We will try to remove all the black this year."

* * * *

Seven presiding elders have asked for and and received their district charts. The companion chart "as it ought to be" sets the goal for 1917.

* * * *

One elder writes, "It is my purpose to lay heavily the matter of our benevolences on the consciences of my preachers, and if we do not make a better show, I shall be disappointed."

* * * *

The every-member canvass for the continuance of their foreign special at West End Winston has gone beyond the $800 mark and is still progressing.

* * * *

Erlanger village made an every-member canvass Sunday afternoon for the support of their new pastor. Results $200, against $75 paid last year.

* * * *

About 300 of Lexington's 350 Methodist homes were visited Sunday afternoon. The Stewards report a delightful time. The results will be slightly in advance of last year.

Will not you, my brother pastor, spend an occasional postal card on me, to inform me of mission specials, assumed or continued, results of every-member canvass, increase in salaries, and any other indication of progress?

* * * *

The board will print shortly for free distribution a cut of the conference chart 6x30 inches. There will be one for each of the 890 churches in the Conference. To post and call attention to the same will probably be of some help looking to full collections in 1917.

W. H. Willis, Missionary Secretary

China Grove

In obedience to the powers that be we left Albemarle, where we had spent a very pleasant year, on last Friday, the 8th, for China Grove, our new home, where we found several of the ladies of the church awaiting us with a good warm dinner and a hearty welcome. We could not have been more kindly received. It required but a few minutes for us to realize that we were truly in the hands of our friends. In the pantry we found a variety of such things as are needed in starting off the new year.

Sunday morning and evening we were greeted by large congregations that by their appreciative hearing aided very greatly the new preacher in delivering his first messages. Good hearing is as importnt as good preaching. Without the former the latter is well nigh impossible.

In the splendid new parsonage, built under the leadership of Brother H. H. Robbins during his pastorate here, the ladies are placing an excellent grade of furnishings that will do service for many years to come. They have furnished the dining room and library throughout with heavy oak.

We are expecting a pleasant and prosperous year on the charge for 1917.

W. S. Hales.

Weaver College

I am sending this letter to those who may be interested in entering Weaver College or in encouraging some one else to enter. This invitation to enter Weaver College on January 3, should apply to the following especially: 1. Teachers of schools closing in December. 2. Students in higher classes in these schools. 3. Any student prepared for high school or college work, but not in school this fall.

Last summer Weaver College put $1300 into plumbing, painting, calcimining, carpentering, oiling, and other thorough cleaning. Our buildings were made clean, sanitary, and attractive. Our students are expressing their thanks by taking good care of the property. Our Science equipment has been increased $300; this brings it to nearly $600. By April it is to be brought to $1000. The courses of study in several departments are being strengthened.

Best of all the students are taking a good stand in conduct and studies. We like our quality; we want more quantity, and still keep up the quality. Help us at this point, and let us help you. We are seeking to set a high standard of character and scholarship.

The expenses for the five school months from January 3 to May 19, are:

	Men	Ladies
Tuition, including college fees.	$27.50	$27.50
Board, including room, fuel and light,	55.00	62.50
Literary Society Fees	1.50	.75
	$84.00	$90.75

I shall be glad to hear from you.

J. R. Walker, President.

The Young Men's Prayer Meeting

We, the young men of Cornelius, organized a young men's prayer meeting three months ago, and are doing a good work. We have 50 members and hope to have a hundred on roll. We meet every Friday evening at Mt. Zion church and spend an hour in this good work. Many of our members take an active part in the wrok, such as reading a portion from the Bible or offering a word of prayer.

The Lord has been good to us and blessed us in our work. We ask the prayers of all, that we may continue with success in our prayer meetin.

George R. Hawkes, Pres.

NOTE AND COMMENT

The Entente Allies have finally, at the earnest request of the American Government, granted safe conduct to Count Tarnowski von Tarnow on his voyage to this country as he enters upon the duties of Ambassador from Austro-Hungary to the United States. He succeeds the late Count Dumba, who was recalled a year ago at the demand of the Washington Government for improper conduct.

* * * *

The House Judiciary Committee has reported without recommendation the woman suffragement amendment to the Constitution, which grants to women all the rights of men. The present Congress may not act in this matter, but sentiment is rapidly growing toward the idea and whether we like it or not, is a question upon which the Congress will soon have to take a decided position.

* * * *

The Bill Introduced by Senator Martin, of Virginia, for the erection of a $50,000 monument to the late Commodore Matthew Fountaine Maury, should meet with the approval of the American people. This great geographer of the sea and originator of the Weather Bureau system was a scientists who left his impress upon the world. We are prone to perpetuate the fame of military celebrities and statesmen but forget those who, without care for or hope of reward, make the discoveries that add to the happiness of mankind. Commodore Maury was one of these and deserves a place in the Hall of Fame.

DEAR OLD DECEMBER

Continued from page 5

If that Christmas day fall
Upon Friday, know all
That winter season shall be easy,
Save great winds aloft shall fly;
The summer also shall be dry.
What child that day is born,
Great and rich shall be of corn.

A glance at the calendar shows that Christmas this year falls upon Monday and not upon Friday. However, there is a verse for Monday:

If Christmas day on Monday be
A great winter that year you'll see
And full of winds both loud and shrill.

The squirrels should consult the calendar and lay in a good supply of nuts, or they may find themselves face to face with starvation. Doubtless the squirrels never heard of the rhyme and will be happier than we who know. Here is a warning in prose to watch the moon:

"When Christmas day cometh while the moon waxeth it shall be a good year, and the nearer it cometh to the new moon the better shall that year be. If it cometh when the moon decreaseth it shall be a hard year, and the nearer the latter end thereof it cometh the worse and harder shall that year be."

For whoever weds during December there is a pretty couplet which predicts happiness and content.—Central Christian Advocate.

Department of Woman's Work

Conducted by Mrs. W. R. Harris, 87 Starnes Ave., Asheville, N. C.

A CHRISTMAS CAROL

Everywhere, everywhere, Christmas tonight,
Christmas in lands of the fir tree and pine,
Christmas in the lands of the palm tree and vine,
Christmas where snow-peaks stand solemn and white,
Christmas where cornfields lie sunny and bright,
Everywhere, everywhere, Chrstmas to-night.
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight.
Everywhere, everywhere, Chrstmas to-night.

—Phillips Brooks.

AUXILIARY OFFICERS

Bethel Church, Asheville—Adult Society

President, Mrs. E. O. Chandley; 1st Vice-President, Mrs. C. E. Anderson; Corresponding Secretary, Miss Nannie McDowell; Recording Secretary, Mrs. B. G. Felder; Treasurer, Mrs. W. H. McLean; Supt. Mission Study and Publicity, Mrs. W. G. McDowell; Supt. Social Service, Mrs. J. L. Bishop; Agent Missionary Voice, Mrs. W. G. Davis.

Central Church, Asheville, N. C.—Adult Society

President, Mrs. W. R. Harris; 1st-Vice President, Miss Gussie Smith; 2nd Vice-President, Miss Rena Murphy; Recording Secretary, Mrs. Frank S. Smith; Corresponding Secretary, Mrs. James G. Stikeleather; Treasurer, Mrs. J. W. Grimes; Supt. Mission Study, Mrs. E. C. Chambers; Supt. Social Service, Mrs. J. J. Yates; Supt. Supplies, Mrs. H. C. Johnson; Agent "Missionary Voice", Mrs. W. R. McGuire.

Reidsville—Adult Society

President, Mrs. Lucy Trotter; 1st Vice-President, Mrs. William Ballard; 2nd Vice-President, Mrs. Sue Womack; Recording Secretary, Mrs. E. D. Watt; Corresponding Secretary, Mrs. D. R. Allen; Treasurer, Mrs. A. L. Harris; Supt. Mission Study, Mrs. Arch Wilkinson; Supt. Social Service, Mrs. W. R. Newell; Agent "Missionary Voice," Mrs. Sam Taylor.

Haywood Street, Asheville—Adult Society

President, Mrs. Fred M. Felmet; 1st Vice-President, Mrs. J. H. Sullivan; 2nd Vice-President, Mrs. R. W. Betts; Recording Secretary, Mrs. C. Burt; Corresponding Secretary, Mrs. C. Burt; Treasurer, Mrs. J. M. Campbell; Supt. Mission Study, Mrs. W. A. Graham; Supt. Social Service, Mrs. M. A. Foster Agent Voice, Mrs. O. C. Mills; Supt. Supplies, Mrs. H. H. Sullivan.

Epworth Church, Concord—Young People's Society.

President, Mrs. P. W. Lady; 1st Vice-President, Miss Mattie Gray; 2nd Vice-President, Miss Lillie Tucker; Recording Secretary, Miss Loda Stricker; Corresponding Secretary, Miss Addie Benson; Treasurer, Mr. Willie Corzine; Supt. Social Service, Mrs. Charlie Barrier; Supt. of Supplies Miss Mary Horton.

This society under the leadership of Mrs. A. S. Raper did a good years work and in an effort to increase their membership they are trying to enlist every young man and girl in the church. We are sorry there is no Mission Study Superintendent in the above list but feel sure that Mrs. Raper will look after that department of the work.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Taylorsville Methodist church wishes to express the deep sorrow which was brought to our hearts and into our work by the passing of our loved friend and efficient Recording Secretary, Miss Gertrude Edwards, daughter of our beloved pastor, Therefore be it resolved:

First, That we bow in humble submission to the will of our Father, thankful for the memory of her example of cheerful, patient suffering and consecrated life.

Second, That we extend to our pastor and to the other members of her family our most heart-felt sympathy. May our God, who is too wise to err, comfort and sustain them in this great trial.

Third. That a copy of these resolutions be placed in our record book, a copy be sent to the family and to the Woman's Page in the N. C. Christian Advocate.

Mrs. D. C. Henley,
Mrs. W. T. Rowland
Mrs. J. B. Robinette.
Committee.

The following letter from Mrs. Julia Trowbridge, of Brevard auxiliary, may be of interest and encouragement to some auxiliary that has become discouraged because of lack of interest in the mission study. Let those who falter read it and take on new courage and do as the sisters at Brevard and see if the results will not be similar.

My dear Mrs. Harris:—

I want to tell you about the good times we are having in our Mission Study class, and how we manage it.

At our first missionary meeting in September our Superintendent of Mission Study resigned and no one could be induced to accept the position and undertake the work of a fall campaign. A general discouragement was very apparent. Previous membership had been so small, attendance so irregular and genuine interest in the subject so pitiful that it seemed like a waste of time and effort to try and organize and maintain a class again. Some objected to buying a text-book; some contended that they did not have the time to study the lesson at home and did not want to go to the meeting unprepared; others complained that the meetings were not interesting.

Finally, one of the "mothers in Israel" said: "Well, they can all give time and study to their clubs, why not to the Mission Study class?" This stray idea set some of us to thinking and thinking hard, and out of this thinking and planning was born our present robust, thriving, happy mission study class, now grown to middle ages. A lady was found, who, under the new condition was willing to act as Superintendent.

"Our South American Neighbors" was chosen as the book for study and the eight chapters were assigned in order to eight leaders whose duty it should be to take entire charge of the program for that meeting. Full liberty was granted each leader to present the topic in any way she should think most desirable, and to call in any assistance she should choose.

The meetings are held the second and fourth Mondays of each month at the residences of different members. One hour is given to the presentation of the lesson by the leader and by those to whom she may have assigned special topics, music, etc. Opportunity is then given for a few minutes of general discussion, followed by the roll-call. A half hour is devoted to special intercourse and simple refreshments.

These meetings are well attended and participated in by all denominations. The average attendance thus far is 24, the number of names on roll is 42. On the whole we count this innovation a decided success. The leaders were all assigned their respective topics at the outset so they have abundant time for preparation and much enthusiasm together with some laudable rivalry, is manifest in their choice of programs. The date and place and subject are announced in our local newspapers and from the pulpit and hostesses take pleasure in inviting friends and neighbors."

One of the greatest movements of the day is that inaugurated by the Council of the World Alliance for promoting international friendship throughout the churches, and which shows the part the Church may have in establishing permanent peace. A large mass meeting of Christian men and women of all denominations is being planned for the 14th of January to be held in connection with the Garden City meeting in New York.

The officers of the American Council are Rev. Washington Gladden, D. D., LL.D., honorary president; Rev. William P. Merrill, D. D., president, John R. Mott, LL. D., vice-president; Rev. Frederick Lynch D. D., and Rev. Sidney L. Gulick, D. D. secretaries

The Challenge

At the outbreak of the great war Christianity was widely denounced because it had not made war impossible between Christian nations.

The problem now confronting the churches of America is how they may most effectively render their contribution to the building up of such international relation that justice may be secured and good will prevail and that international difficulties may be settled by methods of reason rather than by appeal to force

For the attainment of these ends every local congregation is invited to establish a Peace Makers Committee, which will connect each local congregation with the world movement of the churches; promote study with the principles of Christian internationalism; develop the convictions of church members as to their international responsibilities and duties; render possible the action of Christian citizens in Christianizing America's international relations.

The Plan

Systematic nation-wide education through Bible classes, Brotherhoods, Men's Leagues, Women's Clubs, Missionary Societies, Y. W. C. A., Y. M. C A. and Young People's Societies.

Collective and co-operative action by petition to the President and Congress.

The Cost

Nothing in cash—but genuine consecration and courage.

Courses of study bearing on the subject have been arranged, pamphlets and magazines published all of which may be ordered through M. H. Leavis, West Medford, Mass.

A REMINDER

A much loved minister once illustrating his sermon, related this incident. A hurried business man lay down to sleep in a room where there was a little French clock, which kept saying in its active little tick-tock, "get-there, get-there," until he was forced to rise and seek another sleeping place. Crossing the wide hall he took a room where his grandfather's old clock, with its long pendulum kept saying, "Don't fret, don't fret." which immediately soothed him to sleep, and he rose refreshed to "get-there" and found his business had waited for him and he need not have fretted.

Immediately came the thought: "Why not teach our clocks a missionary tick-tock, which shall say all through the month of December "pay-up, pay-up," and then in January we could listen with a song in our hearts to a new tick-tock which would say, "all-paid, all-paid," and begin the New Year of 1917 "with a conscious voice of offense."

This is written with a purpose for thoughtlessly many good women leave their missionary obligations until the Treasurer has to send a little note saying, "You have forgotten to pay your dues and pledge and the end of the year is near at hand." Don't let any of us be found among this number at the close of the year.

NATIONAL W. C. T. U. CONVENTION

Bishop J. C. Hartzell was one of the distinguished visitors at the National W. C. T. U. convention in Indianapolis. Responding to a hearty greeting from an audience which filled the Murat Theatre, he said:

"I have had an official life of fifty years, the last twenty-three in Africa and Europe. I have been introduced to a large number of representative bodies on different continents. I regard my introduction to you this morning through your president as one of the greatest honors of my life. This organization, founded in prayer, carried forward hour by hour, day by day, year by year, by the prayers of tens of thousands of women who know God and believe in prayer, holds a unique rank among the world's organizations of our day. The completeness and efficiency of your organization indicate how wonderfully God has blessed you. I believe that the crowning efficiency that you need is that every woman under the stars and stripes shall have in her own hands for her own use the ballot. The day when this shall be true is coming and where it has become a reality, it has been used marvelously in pushing forward every type of reform and especially the temperance reform. Your victories are just at their beginning. The death sentence of the saloon has been passed and the time will come in the very near future when the accursed remnants of the most horrible traffic the world has ever known shall pass away, and one of the chief factors in accomplishing this has been your organization. You are coming to the time of victory for National Constitutional Prohibition when this Christian nation will no longer stand among the the nations of the world as a partner with the liquor interests. As I have gone into many countries I have seen your work among the different races and have seen them reading your literature, inspired by what you are doing, and I look forward to the time when, largely through your efforts, this great nation of ours shall be redeemed from the saloon by national prohibition and Congress shall have enacted laws for the protection of the races of the world from the effects of intoxicating liquors."

Mrs. Sena Hartzell Wallace, sister of the Bishop, is one of the National W. C. T. U. organizers and lecturers.

Dr. William Phifer, at the last Conference of the Methodist Episcopal Church confirmed by the Board of Bishops to lecture on National Constitutional Prohibition for the Methodist Church, was another visitor of note at the Convention. Dr. Phifer is from Colorado and told some interesting facts concerning the benefits experienced by the state as a result of prohibition. He said, "There are five jails in Gunnison county and every jail is empty because of the putting out of existence of the saloons. This is a potato region and a wholesale potato dealer went to the city council and proposed to rent the whole jail to store his potatoes in. The city fathers said that would hardly do, for some wet people from Indiana might come in and where would they put them? However, they finally agreed for fifty dollars a month to rent it, and now the jail is filled up with Colorado 'spuds'.

Epworth League Department

Conducted by R. R. Mitchell, Greensboro, N. C.

HALF GONE

With the close of this month our fiscal year will be half gone. Have we accomplished half of what we hope to report at our conference in Asheville next June? Have we organized half the number of chapters that we ought this year? Have we discharged the proper proportion of our financial obligations? We hope to publish a report from our treasurer in a week or two. Where will your chapter stand in this report?

TO ORGANIZE AT MOORESVILLE

A young man of our church at Mooresville writes that they are intending to organize a League in the near future. There is a good opportunity for the League in this church—as in every other Methodist church—and we hope to have a report of the organization of this chapter at an early date.

Mooresville Leaguers are fortunate in having as their new pastor one of the staunchest friends the League has in the entire Conference. Those who know him will not be surprised to hear that a League is on the way for Mooresville.

HOW TO INCREASE THE NUMBER OF EPWORTH LEAGUES

The best way yet found to increase the number of Epworth Leagues is for the district organization to undertake a definite campaign to organize new Leagues within its bounds.

What are the steps in such a campaign?

1. At the yearly district meeting let an inquiry be made as to how many pastoral charges and churches within the district are without Epworth Leagues. Make out a list of these charges and churches.

2. In one of the sessions of the district meeting have this list read and find out what Epworth League Chapters are nearest to the places where there are no Leagues. Then ask the delegates present to pledge their chapters to organize Leagues in the place (or places) most convenient to their churches. Opposite the name of every chapter represented place the name of the charge or the church in which that chapter will try to organize an Epworth League.

3. The work having been thus divided among the Leagues of the district, the next thing is the appointment of an organinzing team within each chapter pledged. The president of the chapter is, of course, immediately in charge, but the District Secretary is finally responsible. It is his duty to see that the appointment of the teams is not put off, and he ought to use his influence to get the best workers possible put on the teams. Each team elect a captain.

4. At once the captain of the team should get in communication with the pastor and one or two young people of the church where the first organization is to be attempted. If at all practicable, a personal interview is to be preferred. Failing in this, try the telephone or a carefully worded letter.

The pastor must be consulted before a single further step can be taken. The captain of the team will (1) acquaint him with the desire of the District Epworth League to organize an Epworth League first in every charge and then in every church of every charge; (2) inform him of the plan to have each chapter organize so many new societies; (3) state that his church has been assigned to the Epworth League of which the captain is a member; (4) ask that a time be set when the team may visit the church; and (5) request the names and address of two or more persons whose interest it may be possible to arouse.

Correspondence with these persons should begin immediately. Through them the young people of the church are to be appraised of the intention of the organinzing team and the real spirit of the movement imparted to the prospective members of the proposed new League.

The captain of the team should write to the Central Office, 810 Broadway, Nashville, Tenn., for "Helps in Organizing an Epworth League."

The district Secretary should accompany the organizing team whenever possible. When the team makes its visit to the church in question, a program like the following should be carried out:

1. Spirited singing of one or more hymns.
2. Prayer of thanksgiving for Christian fellowship and petition for guidance and support.
3. Another hymn.
4. Appropriate Scripture lesson.
5. Statement of the object of the meeting by the captain of the team.
6. "What is an Epworth League?" by a member of the team. The answer should set forth the following points:

(1) A society for religious young people.

(2) Owned and controlled by young people.

(3) A training school for future leaders.

(4) A form of Christian activity adapted to young people.

(5) An opportunity for inspiring fellowship with the very best young people.

(6) A means of extending one's acquaintance to distant places by reason of the annual gatherings of Epworth Leaguers.

7. Singing and prayer.
8. "The Plan of Organization." By a member of the team. The explanation should embrace a clear statement in regard to:

(1) The three kinds of members, bringing out distinctly the age limit prescribed.

(2) The number of officers required, how they are chosen, and their main duties, with emphasis upon the requirement that the majority of the officers each year must be new.

(3) The four departments of work.

(4) The importance of the Council.

(5) The dues required each year.

(6) The conditions of securing a charter: (a) The information required on the application blank; (b) the cost.

7. The helps provided in the "Handbook" and the Epworth Era.

(8) The relation of every chapter to the district organization and to the Conference Epworth League.

9. Questions answered.

10. Enrollment of members. The best way is to hand out cards or blank paper and request those who will join to write on them their names and addresses.

11. Election of officers. (A committee composed of the pastor and two interested persons should retire and prepare a list of names to be voted on. During the absence of the committee there may be singing and prayer and further explanations of points that may not be clear.)

12. Singing. League benediction.

While it is preferred that the plan just described be followed, it may be necessary to adopt other means of getting new societies organized. The district Secretary may be obliged to take the initiative and not wait for the district organization to act. In that case the district Secretary will (1) select a number of churches in which to seek to organize Leagues; (2) enlist the help of the League chapters nearest to these churches by asking them to furnish groups to accompany the district Secretary; (3) enter into correspondence with the pastor for the purpose of making the neccessary arrangements; and (4) cary out the plan of organizing an Epworth League as described above.

In case there is no district organization and the District Secretary proved negligent of his duty, what then? Individual chapters can and should on their own initiative try to organize Leagues in neighboring churches. While this method cannot in the nature of things be as satisfactory as the concerted action of all the chapters in a district, nevertheless it can be used with gratifying results by any chapters that are willing to perform the necessary labor.—Epworth Era.

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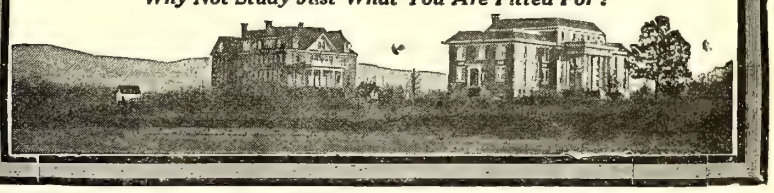
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Quarterly Meetings

ASHEVILLE DISTRICT
R. C. Tuttle, Presiding Elder, Weaverville, N. C.

First Round

December
Biltmore and Mt. Pleasant, M. P..23-24
Weaverville night 24
Rosman, Rosman 30-31
Brevard night 31

January
Fairview, Fairview 6-7
Central, night 7
Mills River, Horseshoe.....13-14
Hendersonville, night 14
Walnut, Walnut 20-21
Marshall, night 21
Henderson Ct., Moores Grove....27-28
Tryon and Saluda, Tryon, night.28-29

February
Sulphur Springs, Laurel Hill.....3-4
West Asheville, night.....4
Spring Creek, Antioch.....10-11
Hot Springs-Marshall, Hot Springs, night 11
Asheville Ct., Riverview, 11 a. m...18
Flat Rock-Fletcher, Flat Rock night 18-19
Leicester, Western Chapel 24-25

March
Weaverville Ct., Alexanders Chapel 3-4
Bethel, Asheville 4
Swannanoa, Azalea 10-11
Black Mountain, night.....11

The District Stewards of the Asheville District will meet at Central Church, at 11 o'clock, Tuesday, Dec. 19th.

CHARLOTTE DISTRICT
T. F. Marr, Presiding Elder, Charlotte, N. C.

First Round

December
Brevard Street, 11 a. m.....24-26
Calvary, night 24-27
Chadwick, Moore's Chpl., 11 a. m...30
Spencer Memorial, Spencer Memorial, 11 a. m.....31
Dilworth, night 31-Jan. 1

January
Pineville, Pineville, 11 a. m.....6-7
Thrift, night 7-8
Ansonville, Ansonville, 11 a. m...13-14
Wadesboro, night 14-15
Lilesville, Forestville, 11 a. m.....20
Morven, New Hope, 11 a. m.....21-22
Polkton, Peachland, 11 a. m.....27-28
Marshville, Wingate, night 28-29

February
Weddington, Union, 11 a. m.....3-4
Waxhaw, Waxhaw, night.....4-5
North Union, Zion, 11 a. m.....10
Unionville, Indian Trail, 11 a. m. 11-12
Prospect, Carmel, 11 a. m.....17
Central, 11 a. m.....18-19
North Monroe, N. Monroe, night 18-19

GREENSBORO DISTRICT
J. H. Weaver, Presiding Elder, Greensboro, N. C.

First Round

January
Ruffin, at Ruffin.....5
Wentworth, Salem 6-7
Reidsville 7-8
Greensboro Ct., Holts Chapel....13-14
Gibsonville, Gibsonville.....14-15
West Greensboro, Muir's Chapel.20-21
Pleasant Garden, Pleasant Garden 21-22
Wesley Memorial 27-28
East End 28

February
Randolph Ct., Mt Vernon.....3-4
South Main St., High Point.....4-5
Deep River, Cedar Falls.....10-11
Randleman 17-18
Uwharrie, Concord.....24-25
Asheboro 25-26

MORGANTON DISTRICT
Parker Holmes, Presiding Elder, Marion, N. C.

First Round

December
Morganton Ct., Salem 23-24
Morganton Station 24-25
McDowell Ct., Nebo 28
Thermal City, Centennial 29
Rutherfordton, Rutherfordton ..30-31

January
Chimney Rock, Buffalo 4
Green River, Lebanon 5
Broad River, Providence 6-7
Henrietta and Caroleen, Henrietta 7-8
Cliffside, Cliffside 13-14
Forest City, Forest City.....14-15
Spencer Mill.....15
Table Rock, Mt. Grove 20-21
Connelly Springs, Harmony.....27-28
Enola, Enola 29

February
Spruce Pine 3-4
Bakersville 4-5
Micaville, Shoal Creek 10-11
Bald Creek, Balk Creek 17-18
Burnsville 18-19

MOUNT AIRY DISTRICT
H. C. Sprinkle, Presiding Elder, Mount Airy, N. C.

First Round

December
Mt. Airy Ct., Zion.....23-24
Danbury, Danbury 30-31

January
Walnut Cove, Stokesburg.....1
Ararat, Carter's 6-7
Rural Hall, Rural Hall.....13-14
Spray 20-21
Draper 21-22
Leakesville 21-22
Mt. Airy, Central.....24
Summerfield, Gethsemane.....27-28
Stokesdale, Stokesdale 28-29

February
Elkin 3-4
Jonesville, Jonesville 3-4
Madison-Stoneville, Madison 11-12
Yadkinville, Yadkinville 17-18
Pilot Mountain Ct., Pilot Mtn.,..24-25

The District Stewards will meet at Rural Hall, 10:30 a. m., Monday, December 18th.

NORTH WILKESBORO DISTRICT
T. E. Wagg, Presiding Elder Jefferson, N. C.

First Round

December
Helton Ct., Helton.....23-24
Avery Ct., Fairview.....29-30
Elk Park Ct., Montezuma....31-Jan. 1

January
Watauga Ct., Henson Chapel.....6-7
Creston Ct., Thomas' Chapel.....8-9
Jefferson Ct., Jefferson.....13-14
Laurel Springs, Nathan's Creek..20-21
North Wilkes Mission, Union....27-28
North Wilkesboro, night.....28-29

February
Sparta, Walnut Branch.....3-4
Wilkes Ct., Adley.....10-11
Wilkesboro Sta., night.....11-12

The District Stewards will meet at Jefferson, Wednesday, December 20th, 11 a. m.

SALISBURY DISTRICT
J. C. Rowe, Presiding Elder, Salisbury, N. C.

First Round

December
Spencer, 11 a .m.....24
Park Avenue, night.....24
Salisbury Ct., Providence.....30-31
First Church, night.....31

January
Mount Pleasant 6-7
Concord, Central, night.....7
Woodleaf, Ebnezer 13-14
New London 20-21
Gold Hill, night 21-22
Bethel 25
Oakboro 26
Cottonville, Zion 27
Norwood 28

February
Concord Ct., Olivet.....3-4
Forest Hill, night.....4
Epworth, 11 a .m.....11
Westford, night 11
Alebamrel Ct, Stony Hill.....17-18
First Street, night.....18
Kannapolis Ct., Oak Grove.....24-25
China Grove, night, ...25

March
Kannapolis Station 3-4
West Concord, Kerr St., night.....4
Salem 10-11

District Stewards will please meet in Salisbury, Dec. 14th at 11 a. m.

SHELBY DISTRICT
J. H. Barnhardt, Presiding Elder Shelby, N. C.

January
Lincoln Ct., McKendree.....6-7
Lincolnton, Lincolnton, night.....7
Mt. Holly, Mt. Holly.....13-14
Belmont, Belmont, night.....14
Lowell, Lowell 20-21
Ozark, Ozark, night 21
Crouse, Crouse 27-28
Stanley, Stanley, night.....28

February
Belwood, Palm Tree.....3-4
Polkville, Polkville, night 4-5
Bessemer, Bessemer 10-11
Kings Mtn., Kings Mtn., night.....11
Rock Springs, Mt. Pleasant.....17-18
South Fork, Plateau.....24-25

March
Lowesville, New Hope.....3-4
Dallas, High Shoals 10-11
Cherryville, St. Paul's 17-18
Shelby, Ct., Sulphur Springs....24-25

The District Stewards and Pastors will meet in Shelby, December 19th, at 1 o'clock, p. m. Let all attend.

STATESVILLE DISTRICT
W. R. Ware, Presiding Elder, Statesville, N. C.

First Round

December
Statesville Ct., Chapel Hill.....23-24
Statesville, Race St., night.....24
Lenoir Ct., Little John's.....30-31
Lenoir Station, night 31

January
South Lenoir-Whitnell, South Lenoir, night 7
North Lenoir Ct., Mt. Zion.....6-7
Alexander Ct., Taylorsville 13-14
Stony Point Ct., Stony Point, night 14-15
Rhodhiss, 11 a. m.....21
Granite Falls—Hudson, Hudson 20-21
Maiden Ct., St. Paul.....27-28
Newton, night.....28

February
Iredell Ct., Olin.....3-4
Cool Springs Ct., New Salem.....4-5
Troutman Ct., Wesley Chapel....10-11
Mooresville St., night.....11
Mooresville Ct., Fair View.....17-18
Mount Zion, 11 a. m.....18

The District Stewards will meet in Broad Street Church, Statesville, Thursday, December 14, 1916, at 11 a. m.

Pastors and Charge Leaders will meet for council and to plan our year's work in First Church, Hickory, Monday, December 18, 12 o'clock, noon.

WAYNESVILLE DISTRICT
J. P. Rodgers, Presiding Elder, Waynesville, N. C.

First Round

December
Bryson, Whittier 23-24
Waynesville 24
Clyde, Clyde 30-31
Canton 30-Jan. 1

January
Bethel, Bethel 6-7
Glenville, Glenville 13-14
Highlands, Highlands 14-15
Macon, Mulberry 17-18
Franklin Ct., Salem 20-21
Franklin 21
Ranger, Ranger 27-28
Murphy 28
Murphy Ct., Tomotla 30-31

February
Hayesville, Oak Forest.....3-4
Judson, Maple Springs, ...9
Robbinsville, Robbinsville.....10-11
Andrews 11
Jonathan, Shady Grove.....17-18
Meeting of District Stewards at Whittier, 1 p. m. .....Dec. 22

WINSTON DISTRICT
H. K. Boyer, Presiding Elder, Winston-Salem, N. C.

First Round

December
Kernersville, Kernersville 23-24
Southside, night 24
New Hope, New Hope.....30
Denton, Denton, 11 a. m. 31-Jan. 1

January
West Davie, Callahan.....5
Davie, Center 6-7
Cooleemee, night 7
Farmington, Bethlehem 13-14
Mocksville, night 14
Davidson, Mt. Olivet 20-21
Lexington, night 21
Linwood, Macedonia 27-28
Hanes, night 28

February
Lewisville, Sharon 3-4
Burkhead, night 4
Thomasville, Ct., Unity 10-11
Thomasville, Main St.....11
Walkertown, 11 a. m,.....18
Advance, Advance, night.....18-19
Forsyth, Mineral Spring.....24-25

The District Stewards will meet in Centenary Church, Winston-Salem, Thursday, December 14, 1916, at 11 a. m.

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TEN PER CENT ASSESSMENT

Rev. A. G. Loftin, Catawba, Ct., $5.00; H. V. Johnson, Tr. Trinity Church, Charlotte $34.75; A. C. Goodman, Tr. Central Church, Asheville, $67.14; E. B. Claywell, Tr. Morganton Sta. Church, $106.75; J. A. Eagle, Tr. Hawthore Lane Church, Charlotte $10.00. Total, $223.64.

BUILDING FUND

Mrs. W. L. Patterson, Sunday school class, Fort Mill, S. C., $5.00.

DONATIONS IN KIND

Grateful acknowledgement is made to the following named friends for these timely gifts: One barrel of sweet potatoes and apples, from the ladies of Caroleen Church; two boxes of oranges for the children's Christmas, from the Home Circle of the Morganton Church; one crate of apples, from Dr. Zigler, Taylorsville; two quilts from the ladies of the Race Street Church, Statesville; one barrel of apples, from M. K. Boone Waynesville; one box of books, from Rev. C. L. McCain, Cooleemee; one box of clothing and one box of canned fruit, from Connelly Springs Sunday school; a boy's overcoat, from John Sherrill, Catawba Church; one case merchandise, Weaver Philathea class Central Church, Monroe, by Miss Maude Nixon.

TRINITY COLLEGE NOTES

Manager J. R. Smith and Coach Doak, of the basketball team, left here Friday morning with the following squad: Ferrell, of Winston-Salem, Roth of Brooklyn, forwards; Martin of Winston Salem, Frank Patton of Morganton, and LeGrande of Hamlet, guards; and Groome of Groometown and Mays of Stem, centers. The first game of the schedule was played in Statesville Friday night when the college team won by the score of 58 to 11. Saturday evening and Monday evening two games will be played with the Y. M. C. A. team of Charlotte. Two games will be played with the Asheville Y. M. C. A. team on the 19th and 20th, and the final game of the trip will be with High Point on the night of the 21st. Here the team will disband for the Christmas recess which begins Thursday, December 22nd. Both Manager Smith and Coach Doak felt hopeful of a successful trip.

* * * *

Rev. H. E. Spence, of the class of '07, formerly instructor in English here, now a member of the North Carolina Conference of the Southern Methodist Church, has been appointed field secretary of the Sunday school board of that Conference, and will begin his duties at once. Mr. Spence succeeds Mr. M. W. Brabham, who resigned to accept a similar position in the Virginia Conference, and will maintain offices here at the college as Mr. Brabham has done during the last two years.

* * * *

The students from Wayne County have organized and elected the following officers: A. E. Andrews, of Mt. Olive, president; W. R. Minshew, of Eureka, vice president; and Miss Edna L. Taylor, of Goldsboro, secretary and treasurer. The organization contains 18 or 20 members.

* * * *

The Glee Club left yesterday for its pre-Christmas engagements in the eastern part of the state. The club has had regular and careful practice, under the direction of Mr W. G. Utermoehlen of Durham for several weeks, and it has been predicted that the organization will make a creditable showing.

* * * *

The sophomore class gave its annual reception last night in the parlors of the West Duke building and 122 second year men and women, and numerous invited guests, made merry from 8:30 to 11 p. m. R. M. Cannon of Blackstone, Va., acted as toastmaster and the following responded. Dr. F. C. Brown of the faculty; C. C. Edens, of Rowland; Yates Egerton, and A. J. Hobbs, of Corapeake. Refreshments were served.

* * * *

At a regular meeting of the Fortnightly Club of Sigma Upsilon last night R. H. Bennett, Jr., of Atlanta, Ga., read a short sketch of the life and work of Booth Tarkington, and John H. Small, Jr. of Washington, read an original semi-humorous essay entitled "An Apology for Politicians." Following the program refreshments were served.

* * * *

At a meeting of the Botanical Club last night in Crowell Science Hall, E. G. Harris of Festus Missouri, a member of the senior class, gave an interesting and instructive lecture on the boll weevil.

* * * *

Prof. W. H. Wannamaker of the department of German was the speaker Wednesday evening at the regular meeting of the local Y. M. C. A.

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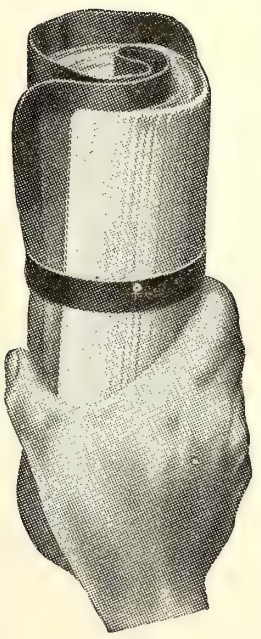
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SPECIMEN OF TYPE

to laugh *so that* all that hear will laugh with me.

7 And she said. Who would have said unto Abra-ham, that Sarah should have given children suck? for I have born *him* a son in his old age.

A-bime-lech' taken away

26 And A-yho hath d thou tell m to day.

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The Sunday School Lesson

FOURTH QUARTER—LESSON XIII
DECEMBER 24, 1916

Unto Us a Son is Given (Christmas Lesson). Isa. 9. 2-7

Golden Text—For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Isa. 9. 6.

Summary of the Lesson

Isaiah's optimism came to a splendid climax in the vision of a coming prophet, priest, and king. The ninth chapter of Isaiah contains a joyous and exultant outburst in the name of this mighty coming leader. Golden days are ahead, golden experiences are coming, because that high and powerful prince is to be with his people. Future days are seen in a cloud of beauty. They are his days, and he shall rule in righteousness forever.

A World Without Christmas

A gifted minister was preaching a Christmas sermon. He had a way of creating an atmosphere in which his hearers felt the very warmth of his thought and the glow of his feeling. He was talking about the difference Christmas makes in the world. "Suppose you silence all the Christmas bells," he cried. "Suppose you take the Christmas glow out of all human hearts; suppose you put out all the merry bright candles and take the Christmas trees back into the lonely forest; suppose you put away all the gifts and banish from your mind the story of the Babe in the manger and the angels' song—if you could do that there would be a cold gray settling upon the world. You may call yourself a hard-hearted, practical business man, but a world without Christmas would leave a dull ache in your heart."

The purple patches in life's sky give us courage to endure much gray. The dreamers and the singers do more to keep the machinery of the world in motion than we know. The world's best dream, the world's truest poem, the world's most powerful song is the Christmas story. It has a dynamic in it which furnishes untold energy. Rob the world of that and dark calamity would follow. That prophetic idealism which is fulfilled in Christmas and its grip on the world's life is a priceless part of the moral and spiritual capital of humanity.

Wililam B. Yeats, in his poem, "The King's Threshold," tells the story of a king's attempt to dishonor the poet who keeps the heart and soul alive in his kingdom. The king is strong, but the poet is stronger, and so in the end the poet is crowned by the king.

There are those to whom the Christmas story is only a dim and exquisite tradition, but those who understand know that it has the sturdy strength of the deepest meaning of the years in it. You must turn your steps towards Christmas in order to learn the meaning of the puzzle of human life.

A World Without Christ

A man of deep and gripping social passion stood with a friend on the roof of a tall building in one of our American cities. The streets lay mapped before their eyes and hundreds of buildings seemed pointing their fingers at the two men who looked down. Crowds of people moved feverishly about the streets far below. They seemed very tiny and moved by some curious demon of unrest. The two men far above the crowd were silent for a while. Then the man whose passion for humanity was always giving him the right word said, "How baffling and impossible it would all be if Christ were not down there."

The ninth chapter of Isaiah has the rapturous consciousness of the actual presence of God in human life. The Gospels make a rapturous anticipation a shining reality as they tell the story of the incarnation.

How much it means to the world we will know if we try to think of a world without it. What if Christ is not moving in the streets of any of our big and luxurious and tragic towns? What if He never walked, with His stainless, winsome life, the roads of Galilee? What if the blaze of His faith and the passion of His self-sacrifice never illumined the dark ways of the world?

Deeper than our logic, more far-reaching than all the processes of our argument the empty heart of humanity in a world without Christ speaks to us. The eloquence of that vast need gives us a new sense of the significance of Christ, and we come back to the real world in process of transformation through the power of the living Christ, with trusting eyes and believing hearts.

A World Without God

A contemporary poet who sometimes sings songs of the hard and terrible thoughts which torment his brain, tried to write a poem on "The Funeral of God." His very nature must have revolted, for before the poem is through you have a sense that perhaps God is not dead, after all The obsequies may have been held too soon.

A nineteenth-century theologian with an eye for connections which escape the superficial thinker, pointed out how impossible it would be to keep believing in a God who had not personally revealed Himself to the world. "Unto us a Son is given" is after all the strongest support of our theism. It is the incarnation which makes it possible for us to continue to believe in God. Dimly it may be the greatest Old Testament minds and hearts reached after this conception, but they did reach after it. Their God was not a God who could keep out of life. He had to get into the struggle with men.

A God who kept out of life, sheltered in the far-off splendor of His own divine glory, could keep no hold upon the minds and hearts of men. Dim and distant and remote, He would finally vanish from the far horizon of the world. The meaning of the world would vanish, too, for it is God who holds the threads of life and weaves them into a fabric of significance and beauty. No signals of divine meaning would flash across the night sky. The sun would have the pale and terrible light which belongs to a luminary shining in a meaningless world.

Over against all this is a world pulsing with meaning, a world with a living, present God, made real to us in the historic ministry of Jesus; made doubly real to us in the work of the living Christ in our own soul.

A World Without a Prophet

"I can manage to live along," said a thoughtful, whimsical man, "if once in a while I can see a man with the light of the Eternal in his eye." The prophets are the keepers of the soul of the world. Sometimes men laugh at them. Sometimes men stone them, but they keep coming back to them. Just when they think they have completely escaped from the prophet's influence they suddenly know that his word is the one word which they must hear.

The singing challenge of the words we have been reading in the ninth chapter of Isaiah does not belong to the eighth century B. C. alone. Again and again the prophet has lifted his voice. To every age he calls and the age pronounces judgment upon itself by the fashion in which it answers.

What if one had to live in an age without a prophet's voice? What if no ringing words told us of the Wonderful Counsellor, the Mighty God, the Everlasting Father and the Prince of Peace? What if the dream of that mighty royalty of whose increase there shall be no end should perish from the earth? What if the singers of peace and justice and righteousness should fall silent?

As we ask these questions we know that the hope of the world is the keeping of the prophet and the prophet's God. For all these things Christmas stands: for human darkness shot through by divine light, for God breaking into human life in the might of a great deliverance, for a message swinging into the orbit of man's thought, mighty to inspire the prophets of all the ages. So past and present and future join in the golden moment when we stand in the presence of the Child of Destiny in the manger at Bethlehem.—Lynn H. Hough, D. D., in New York Christian Advocate.

WHEN YOU ARE TIRED

you say that you need a rest; and your fatigued body will make you take a rest whether you want to or not. When the organs of your body are maltreated, tired and unable to perform their functions don't overlook the matter and continue to put it off with a smile. Remember there must be a day of reckoning. You can drive a horse just so far and no farther. You can't make your stomach, liver, kidneys and bladder do their duty when they, through your negligence, are physically unfit, and when your procrastination has kept them working under a strain until they are too feeble to work.

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Our Little Folks' Department

HANG UP BABY'S STOCKING

Hang up the baby's stocking,
Be sure you don't forget,
The dear little dimpled darling,
She never saw Christmas yet.
But I've told her all about it,
And she opened her big blue eyes,
And I am sure she understands it, ,
She looked so funny and wise.

Dear! What a tiny stocking,
It doesn't take much to hold
Such little pink toes as baby's
Away from the frost and cold.
And then for the baby's Christmas,
It never would do at all,
Why, Santa wouldn't be looking
For anything half so small.

I know what we'll do for the baby,
I've thought of the very best plan,
I'll borrow a stocking from grandma—
The longest that I ever can;
And you'll hang it by mine, dear mother,
Right here in the corner, so,
And write a letter to Santa
And pin it on the toe.

Write: "This is the baby's stocking,
That hangs in the corner here,
You never have seen her, Santa,
For she only came this year;
But she's just the blessedest baby!
And now before you go,
Just cram her stockings with goodies
From the top clean down to the toes."

—Selected.

THE COMING OF THE CHILD-KING

"Oh, tell me—when the shepards watched their flocks that wonderous night,
And heard the hosts of angels sing in skies that glowed with light,
Were any little children there, in ancient Bethlehem,
To see the wonder of it all, or have it told to them?"

"My son, through all the changing course of years that used to be,
Have children questioned as they played besides their mother's knee;
And on that night I feel they heard The angel lost on high,
And saw the star of Bethlehem with glory fill the sky."

"And, mother, were the children then as happy as to day?
And did the mothers laugh with them when they were at their play?
And when they saw the blazing star and heard the angels sing,
What was the meaning of it all, what message did it bring?"

"My son, the sad world needed then, to make it sweeter far,
The song the host of angels sang, the beaming of the star;
This was the meaning of it all, this message did it bring:
That all the world was glorified because a Child was King."

—Youth's Companion.

A CHRISTMAS SURPRISE

The warm glow of the firelight danced on the bright faces of the three little Van Neeses—Ruth, Elizabeth and John—as they sat on the hearth rug. It was Christmas eve. Father hadn't come yet, and mother was busy upstairs. Some part of each day during the past weeks mother and Ruth and Elizabeth and John had been just as busy as bees, cutting and sewing, tacking and pasting pretty silks and bright-colored ribbons, picture cards and Merry Christmas cards into all sorts of dainty things for the little folks in the hospital near by. There were so many girls and boys there who wouldn't be able to be at home to hang up their stockings on Christmas eve, and so many more who hadn't any mothers and fathers to make surprises for them, that Ruth and Elizabeth and John wished they were each twins so that they could do just twice as much.

Mother had been full of nice surprises and happy plans for the little sufferers, and she had found so much for Ruth's and Elizabeth's and John's nimble fingers to do that they hadn t thought or talked about much else during these busy days. And now Chritmas eve was here, and they hadn't made one single plan to surprise mother on Christmas morning; and they always did that!

They were trying so hard to think of something that they could do that mother would never dream of their doing, and it just seemed as if they couldn't find one bright idea in the corner of their busy little brains. Finally big sister Ruth jumped up, clapping her hands and saying: "I know what we'll do! I know what we'll do!"

"Oh, do tell us what it is, cried Elizabeth and John at once.

"Hark," said Ruth. "You must be very quiet now while I tell you, because mother musn't know how we are going to surprise her.

"You know that pretty Christmas carol we are practicing in Sunday school to sing next Sunday?" Ruth continued. "Let's sing that outside mother's door early tomorrow morning. But let's get up very early, before mother and father are awake, and before we look into our stokings, or at the Christmas tree, let's come down stairs very quietly. You and John, Elizabeth can set the table for breakfast, and as I'm the biggest, I'll peel the potatoes and do lots of those little things towards preparing breakfast that mother has been showing me how to do, and then when we've done all we can, we'll go up stairs and sing the carol. We'll have to be very careful not to make the least bit of noise when we are stiring around, or mother will be sure to hear us, and I do so want to sing her awake!"

"Won't she be surprised?" chimed in Elizabeth; because she'll surely think that the first thing we'll do will be to empty our stockings. It will be such fun to come down first in the morning all by ourselves!".

"Sure," said John, "that will be great, because mother's been thinking of us and thinking so much about Jimmie and Tom and all the other poor children in the hospital that we haven't thought about her a bit."

"Sh-h," said Ruth, "there comes mother down the stairs—and here comes daddy, too. I heard his key in the latch." With that they all jumped up and raced to get the first kiss.

Ruth and Elizabeth and John were so excited during supper that they could hardly keep their secret. Mother and father pretended that they didn't notice the little nods and whispers which passed between them. And when mother said it was bedtime, how they did scamper off upstairs so as to get lots of sleep, because they were so afraid they wouldn't wake up early enough to carry out their plans.

But they did! Ruth was up first, and calling to Elzabeth and John in a whisper to hurry and get dressed. Dear me! It just seemed as if they flew around as they made the breakfast table ready. And soon they were tiptoeing upstairs very quietly. Then they formed a little crescent moon in the hall by mother's room door and when all were ready they sang—would you like to know what they sang that mother thought was so sweet and surprised her so, and brought father to the door to give them each a big bear hug? Well, it was this:

Hark, the Christmas bells are ringing,
Gladdest message they are bringing,
Joyful peals they ring today.
These words they seem to say:
"Christ is born on this morn,
Join our happy, happy lay!"
Ring, bells, sweetly ring, ,
Children with you sing—
"Christ is born on this morn,"
Ring, bells, ring!

—Sunday School Times.

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12:55 a. m.—No. 112 daily. Local for Raleigh, Selma and Goldsboro. Pullman sleeping car Winston-Salem to Raleigh open here at 9:30 p. m., and may be occupied in Raleigh until 7 a. m.

1:47 a. m.—No. 30, daily. Birmingham Special. Pullman drawing room sleeping car Birmingham to New York, and Atlanta to Richmond. Observation sleeping car Birmingham to Washington. Tourist car San Francisco to Washington. Dining car service. Day coaches.

1:50 a. m.—No. 33, daily. Birmingham Special. Pullman drawing room sleeping car New York to Birmingham, Richmond to Atlanta and observation sleeping car Washington to Altanta. Tourist sleeping car Washington to San Francisco via Sunset Route. Dining car service. Day coaches.

3:45 a. m.—No. 31, daily. Augusta Special. Pullman drawing room and stateroom sleeping cars New York to Augusta and Aiken and New York to Asheville and Washington to Charoltte. Dining car service. Day coaches.

6:45 a. m.—No. 11, daily. Local for Atlanta and points south. Pullman sleeping cars Richmond and Norfolk to Charoltte. Connects at Salisbury for Asheville and points west. Day coaches.

7:15 a. m.—No. 37, daily. New York Atlanta and New Orleans Limited. Solid Pullman train with drawing room and open section sleeping cars New York and Washington to New Orleans and Macon. Club car Washington to Montgomery. Observation sleeping car New York to New Orleans. Dining car service. No coaches.

7:20 a. m.—No. 154, daily except Sunday. For Ramseur.

7:30 a. m.—No. 108, daily. For Durham and Raleigh.

7:40 a. m.—No. 209, daily except Sunday. For Winston-Salem.

8:10 a. m.—No. 44, daily. Local for Washington and points north.

8:15 a. m.—No. 237, daily. For Winston-Salem and North Wilkesboro. Handles Raleigh-Winston-Salem sleeping car.

8:20 a. m.—No. 133, daily. For Mount Airy.

9:20 a. m.—No. 144, daily. For Raleigh Selma and Goldsboro. Free reclining chair car Charlotte to Raleigh.

10:55 a. m.—No. 231, daily except Sunday. For Winston-Salem.

12:30 p. m.—No. 21, daily. For Salisbury, Statesville, Asheville and Waynesville. Chair car Goldsboro to Asheville. Connects at Asheville with Carolina Special for points west.

12:45 p. m.—No. 130, daiy. For Sanford Fayetteville and Wilmington.

12:50 p. m.—No. 45, daily. For Charlotte, connecting for Columbia and Seneca.

1:30 p. m.—No. 36, daily. U. S. Fast Mail. For Washington and New York. Pullman sleeping cars New Orleans and Birmingham to New York. Dining car service. Day coaches.

1:40 p. m.—No. 207, daily. For Winston-Salem and Rural Hall. Connecting daily except Sunday with No. 239 for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday. For Madison.

3:30 p. m.—No. 230, daily except Sunday. For Ramseur.

4:15 p. m.—No. 22, daily. For Raleigh, Selma and Goldsboro. Chair car Asheville to Goldsboro. Day coaches.

5:05 p. m.—No. 131, daily. For Mount Airy.

6:43 p. m.—No. 43, daily. Local for Charlotte.

7:15 p. m.—No. 132, daily. For Sanford.

7:20 p. m.—No. 35, daily. U. S. Fast Mail. For Atlanta, New Orleans and Birmingham. Dining car service. Day coaches.

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7:30 p. m.—No. 235, daily For Winston-Salem.

10:20 p. m.—No. 12, daily. Local for Richmond, Pullman sleeping cars Charlotte to Richmond and Norfolk.

10:35 p. m.—No. 32, daily Augusta Special. For Washington and New York. Pullman drawing room and state room sleeping cars, Aiken, Augusta and Asheville to New York and Charlotte to Washington. Dining car service. Day coaches.

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We print two hundred words of obituaries or resolutions on the death of any person, and tributes, without charge. The rate is one cent a word for all words beyond that limit. Count the words and send the money with the obituary. Extra copies of paper five cents each.

SHARPE — Elizabeth Catharine Sharpe, daughter of Silas and Nancy Sharpe, was born in Iredell County, N. C., Sept. 12th, 1824, died Nov. 30th, 1916. Aged 92 years, two months and 18 days.

She was married to Chas. Anderson Dec. 4th, 1840 who preceded her to the Better Land some 25 years ago.

She was the mother of seven children, Thomas, M., Garland S., Henry E., Miss Cary, of Calanan, N. C., Chas. G., of South Mont, E. M., of Winston-Salem, N. C., Mrs. Mary Bosch, of Salisbury, N. C.

She leaves 17 grand children and six great grand children with a host of relatives and friends to mourn her loss.

She professed faith in Christ at the age of 13 under the ministry of that Methodist pioneer preacher Peter Doub, and joined the Methodist church. She was an active member for 80 years. She was a devout student of the Bible and was in possession of one of the best libraries of her day. She always had the best literature to be found. Some great man has said that the index to a great and useful life is a good library."

The pioneer Methodist preachers of Iredell and Davie counties were entertained at her home to great profit exegetically and spiritually. Such men as Barret, Sherrill, Bruton, Shell, Boone, Coon, Round, Grissom, Nelson Wilson, Burrus with a number of the young ministers sat at her feet to learn spiritual thinsg. Her conversation was on things pertaining to the uplifting of humanity. As a Sunday School teacher and leader she was excelled by none.

She was a teacher in the public and private schools of her day. She was educated in the private schools under the tutorship of Rev. Brantley York and in 1840 taught by a French teacher Monseir Pieere who often exclaimed "such a brian to be put in a woman's head!"

She was an invalid for 20 years, blind for 10 yers. She suffered with ulcers of the stomach but bore her sufferings with fortitude and patience never loosing her interest in humanity and her devotion to her Bible having it read to her daily.

The funeral service was conducted by the writer at Calahan Methodist church amidst a large company of relatives and friends after which her body was laid to rest in the Anderson Cemetery to await the coming of our Lord. W. J. S. Walker.

DULL—Louie Edward Dull, infant of Cay and Lulu Dull, was born Nov. 7, and died Dec. 8, 1916; age one month and one day.

He wrestled bravely with the deadly enemy, pneumonia, for three days, but after many severe struggles which his little lips were unable to utter his body finally yielded to the icy grasp of death.

The soul of little Louie Edward is now nestled peacefully in the bossom of the great Shepherd where he waits the gathering home of those who will enter in through the door of the good Shepherd.

"I take these little lambs", said He, "and fold them to my breast. In my own arms they shall be kept, and be forever blessed."

A father, mother and three little sisters, Pauline, Nannie, and Myra, are left to mourn the loss of their only son and little brother.

Two little hands are folded now and crossed upon its breast, one sweet little form is silent and laid away to rest.

J. E. McSwain.

KEITH—Brother N. L. Keith died at his home in Winston-Salem, Nov. 28, 1916. He was eighty-three years old; was born in Granville county; spent most of the first half of his life in Raleigh, where he began his career as a printer. He was a charter member of the Association of Printers in Raleigh and a member of the International Typographical Union. When he died he was the oldest printer in the state.

Brother Keith was a Confederate veteran, volunteering at the outbreak of the war, he served gallantly for two years. He was wounded at the battle of Seven Pines and disqualified for further service.

He came to Winston-Salem some forty years ago. It would be difficult to find a man so highly esteemed as he was. He greatly enjoyed the fellowship of his many friends, and they vied with each other in giving him attention in his declining years.

He was a loyal member of Centenary church, a devout and humble Christian man. In the last conversation with his pastor he said, "I am not afraid of death." From the long battle of life he came off more than conqueror through Him that loved him and gave Himself for him.

Besides a devoted wife, faithful and true, he leaves a brother, Mr. Marion Keith, of Greensboro, and a sister, Mrs. Maynard, of High Point.

HOLDER — Susan Jane Holder, daughter of Milton H. and Wilmena S. Dawson, was born December 22, 1860, and departed this life December 9, 1916. Age 55 years, 11 months and 17 days.

She professed religion and joined the Methodist Episcopal church at Union Grove at about the age of thirteen. In the year 1880 she transferred her membership to the Methodist Episcopal Church, South, at Trinity in Stokes County; then about the year 1896 she transferred her membership to the Methodist Protestant church in which she remained until the day of her death, being a member of



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the First M. P. Church of Winston-Salem at the time of her death.

On June 6, 1880, she was happily married to William Hiram Holder. This union was blessed with four children, Messrs. Luther M. of Winston-Salem, and J. A. of Asheboro, and Mesdames Bertha Arrington and Grace Spease, of Winston-Salem, all of whom, with her husband and seven grand-children, still survive. She leaves also one sister, Mrs. Demarias Craver of Clemmons, N. C., and one brother, Rev. W. L. Dawson, of the Western North Carolina Conference, M. E. Church, South. She was a devoted Christian who loved God and was always interested in the welfare of the church. She was a devoted wife and mother, always interested in the welfare of her family. She was a loving sister, kind neighbor and friend. She was always concerned for the good of others especially of her children, willing to make any sacrifice for their good. She was afflicted for some time before her death but bore it all with patience and Christian fortitude.

Farewell, dear Mother, we lay thy body to rest to await the resurrection when Jesus comes to make up his jewels for we expect to meet you there. Together we bow before God in humble submission and say, "Thy will be done." Brother.

MRS. W. J. BYERLY

Thou shalt be missed because thy seat will be empty. Bring flowers of sweetest aroma and softest tints to cover her narrow bed. Let araminth sway in the breeze that wings its way over her resting place, for there too, will Angels stand guard.

Mrs. W. J. Byerly, after a week of pain and anguish, passes into the great beyond. She had been treasurer of our Aid Society for years—and made an efficient officer. She was a member of our Foreign Missionary Society, and proved herself loyal to the great cause.

Resolved: First, That we pray that her life of usefulness to her church and her community may be an inspiration to us, and that her passing away may prove a benediction.

Second, That we thank our Heavenly Father for her bright, Christian life spent only a few years in our midst. Her example is worthy of immitation.

Third, That a copy of these resolutions be sent to her bereaved husband, also to her grief stricken sisters, and other relatives. Also that copies be published in our town papers, and the Christian Advocate.

Mrs. D. V. Price,
Mrs. J. D. McColum,
Mrs. J. R. Paddison.
Committee.

PRAYER AND PRAISE

A profitable subject for the mid-week meeting or for discussion in a Christian circle would be, which is better, more important for the religious life, more fundamental and helpful, prayer or praise? Both, of course are essential, each has its function, each takes precedence at special times, neither should be intermitted or neglected. "Prayer breathes in the air of heaven, and praise breathes it out again." But as to which is intrinsically the higher, there might be legitimate difference of opinion. It would depend somewhat on the definition. If prayer be taken mainly as petition, supplication for favor, begging for gifts, it can not rank with adoring, unselfish praise. The latter, not the former is supposed to characterize the heavenly estate. But if prayer be accepted as simply communion with God it can never pass away, and must be even more a part of heaven than of earth. There is no doubt that some people's religion would be improved if praise more fully marked it, and if their prayers were more generally turned to praise. Robert Louis Stevenson in a letter to his mother about his father, said this: "I will think more of his prayers when I see in him the spirit of praise. Piety is a more childlike and happy attitude than he admits." This same Stevenson, whose piety was stamped with cheerfulness and courage in the midst of the greatest temptations to the contrary, wrote in another letter as follows: "I am no cultivator of disappointment; it is an herb that does not grow in my garden. Gratitude I can recommend to all gardners; it grows best in shiny weather, but once well grown is very hardy, it does not require much labor. Wintergreen, otherwise known as resignation or the false gratitude plant, springs in mucn the same soil, but requires to be so dug about and dunged that there is little margin left for prifit. Out with that bed of resignation, and in its place put laughter and a good conceit, and a bush of flowering piety—see that it be of the flowering sort; the other species is no ornament to any gentleman's back garden."—Pittsburg Christian Advocate.

It's a good thing to aim high, but just aiming never hit anything yet. If you want results you've got to shoot. Shoot straight, and aim as high as your mark. Put the mark as high as you like, but don't kick a small chance out of your way to miss a shot at a bigger thing too far away.

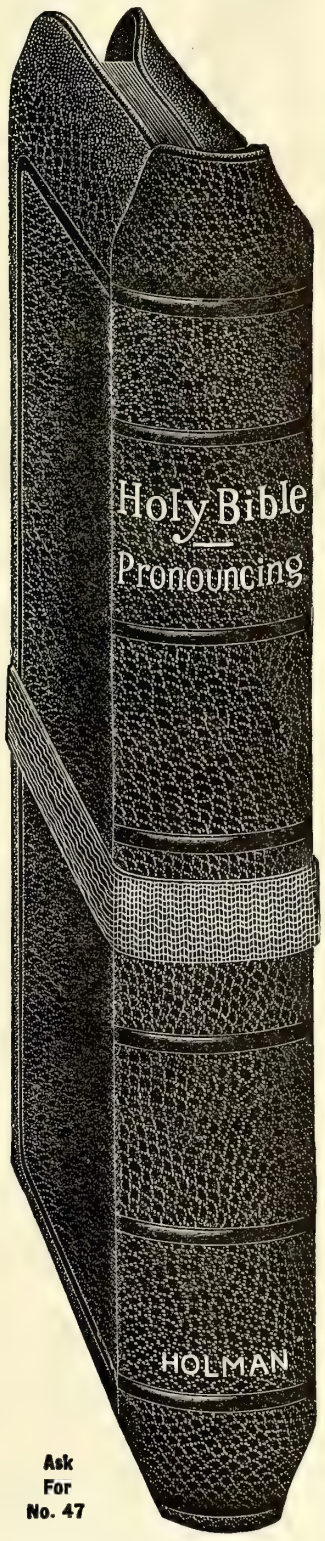
—Western Underwriter.

Happy and strong and brave shall we be—able to endure all things and do all things—if we believe that every day, every hour, every moment, of our life is in his hands.—Henry van Dyke.

All may, by the exertion of a little forethought and a little outlay, protect their families from want.—Bishop Potter.

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tertaineth Jethro. EXODUS, 18.

B. C. 1491.

d ch. 16. 2.
e ch. 14. 15.
f 1 Sam. 20. 6. John 8. 59; 10. 31.
g Ezek. 2. 6.
h ch. 7. 20. Num. 20. 8.
i Num. 20. 10, 11. Ps. 78. 15, 20; 105. 41; 114. 8. 1 Cor. 10. 4.
k Num. 20. 13. Ps. 81. 7; 95. 8.

Jŏsh'u-â: for [g] I will utterly put out the remembrance of Ăm'ą-lĕk from under heaven.

15 And Mō'şeş built an altar, and called the name of it [4] Jĕ-hō'vah-nĭs'sī:

16 For he said, [5] Because [6] the LORD hath sworn *that* the LORD *will have* war with Ăm'ą-lĕk from generation to generation.

CHAPTER 18.

1 *Jethro bringeth to Moses his wife and two sons.* 7

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